

# The Impartation of the Gifts of the Spirit in Paul's Theology

Ervin Budiselić  
Biblical Institute, Zagreb  
ervin.budiselic@zg.t-com.hr

UDK:227.1  
Original scientific paper  
Received: June, 2011.  
Accepted: September, 2011.

## Abstract

*This article analyzes an idea that the gifts of the Spirit can be imparted from one person to another person based on Romans 1:11 and 1 Timothy 4:14. The author's thesis is that such a theology is unbiblical because it does not recognize the distinction between the gifts of the Spirit and spiritual gifts, and claims that the gifts of the Spirit can be imparted from one person to another. Also, the doctrine and practice of impartation violates the Reformation's teaching about the priesthood of all believers because believers are encouraged to rely on people and not on God in order to receive something from God. In this way, particularly gifted individuals in the church are no longer intercessors or vessels which God uses to work in the lives of other people, but they are elevated to the position of mediators which actually reflects the Roman Catholic doctrine about saints and priests as mediators between God and people.*

Key words: *impartation, spiritual gifts, the gifts of the Spirit, saints*

## Introduction

The charismatic Christian world<sup>1</sup> is faced with and shaped increasingly by the theology and practice of impartation. Things have gone so far that Christians

1 The use of this expression does not mean that some Christian groups are more charismatic or spiritual than others, but that some Christians accept charismatic manifestations and others do not. In the groups that do accept this, impartation theology is rapidly developing (cf. Stott, *Poslanica Efežanima*, 145-46).

can, by visiting the *right places* like Toronto, Pensacola or Lakeland, Florida, by asking the *right persons* to pray for them, or attending the *right conferences*,<sup>2</sup> watching the *right DVDs or tapes*<sup>3</sup>, and even by visiting the *right graveyards*,<sup>4</sup> now have an opportunity to receive the impartation of God's anointing, spiritual gifts and other blessings. Confronted with such numerous possibilities which are spurred on by impartation theology, this generation of Christians is faced with another task: to discern and test such practices and ideas in order to preserve sound doctrine and practice.

The thesis of this article is that the doctrine and practice of impartation represents a distortion of the biblical view of the gifts of the Holy Spirit because it does not recognize the distinction between the *gifts of the Spirit* and *spiritual gifts*, and claims that the gifts of the Spirit can be imparted from one person to another. Also, the doctrine and practice of impartation violates the Reformation's teaching about the *priesthood of all believers* because the believers are encouraged to rely on people in order to receive something from God. In this way, charismatic Christianity has introduced a practice which is similar to the Roman Catholic practice of praying to the saints in heaven in order to receive something from God and similar to the Roman Catholic view of priests as mediators between God and people. Though impartation theology speaks about the impartation of many things, this article will only explore the possibility of the impartation of the gifts of the Spirit through the laying on of hands based on Romans 1:11 and 1 Timothy 4:14.

First, there will be an introduction to impartation theology in which the basic concepts and principles which impartation theology teaches will be presented. Second, Romans 1:11 will be analyzed to prove that Paul, in this verse, talks about the *gifts of the Spirit* and not *spiritual gifts*, and the idea that the gifts of the Spirit can be imparted will be compared with Paul's teaching about that

- 2 For example, "At the Power of Impartation Gathering you will receive: A fresh impartation of power to move in the miraculous; Revelation and activation that will release you into your destiny; An anointing to move in higher realms of the Glory of God; A Renewing of purpose and understanding of the Kingdom of God" (*The Elijah List*, 2010).
- 3 Publisher marketing for Roberts Liardon's DVD *God's Generals* says: "Experience the anointing of God's Generals as you step into the healing revival tents of Jack Coe and A. A. Allen. Get to know Aimee Semple McPherson's dramatic personality, and receive a touch from the Holy Spirit through Kathryn Kuhlman's ministry. There is an impartation for you as you absorb one solid hour of footage from these faith greats" (Liardon).
- 4 John Crowder describes his visit to Evan Robert's grave and says, "The Lord had me visit three particular geographical sites in Wales for the purpose of impartation and receiving mantles. One was Moriah Chapel, where Evan Roberts preached and was buried. I lay on Roberts' grave, asking for a transfer of the anointing that once rested on his life. I was instantly taken into a vision..." (Crowder, 2005).

topic in 1 Corinthians 12. After that, 1 Timothy 4:14 will be analyzed to show how impartation theology misinterprets this verse, and the concept of “charismata” in the New Testament will be briefly explained. Finally, there will be a discussion on how reliance on modern-day charismatic saints here on earth represents a violation of the Reformation’s ideal of the priesthood of all believers and resembles the Roman Catholic doctrines of praying to the saints and having the priestly ministry.

## Introduction to Impartation Theology

### The Definition of Impartation

The practice of impartation rests on the idea that specially chosen and anointed believers have the special ability<sup>5</sup> to share, give or impart the spiritual things they have (spiritual gifts, blessings, anointing for a particular service, baptism in the Spirit, power for the healing ministry, healing...) with others (Bay, Martinez). According to Francis, impartation is “the ability to give unto others that which God has given to us . . . either sovereignly, or through other anointed vessels (messengers) of God” (Francis). Furthermore, Francis writes:

Impartation has to do with the giving and receiving of spiritual gifts, blessings, healing, baptism in the Holy Spirit, etc., for the work of the ministry. It is the transference of these “gifts” from one man or woman of God to another, especially through the laying on of hands. There is an invisible flowing of spiritual ability from one to the other. That invisible flowing goes from the spirit and heart of the imparter through the arms and hands into the spirit and heart of the one having hands laid on them.

For Anyasi, impartation is “one spiritual resource that ensures the didactic transfer of grace from one party to the other” (Anyasi, 2003, 295). For Randy Clark, impartation is the transference of anointing, and “anointing may be a gift or gifts of the Holy Spirit, a filling of the Holy Spirit - especially for power, or the baptism in the Holy Spirit” (Clark, 2006, 10).

However, not all Christians have the ability to impart gifts, but “only those who are properly authorized and qualified and in order with the Lord should perform the laying of hands and God will work through such persons” (Aymon). Randy

5 According to Wade E. Taylor, it is not enough for Christian to be anointed by God. Although anointing can empower a person to do certain things, this does not mean that such an anointed person will affect and change the lives of his/her hearers. On the contrary, such an anointed person must also have the gift or ability of impartation (Taylor).

Clark also has the same opinion: “This [impartation ability] is a gift, and within Christianity it is done under the anointing of the Holy Spirit and accompanied often with a prophetic word. This cannot even be done by the person when he/she wants, but has to be initiated by the Holy Spirit” (Loren, Chavda, Johnson, 2006, 93).

## **How Impartation Can Happen**

For Vallotton, “the most common way to receive spiritual gifts is by having someone who is already gifted lay hands on you and pray for an impartation of the gift or gifts of the Holy Spirit” (Vallotton, 2005, 63). Accordingly, two things will determine the strength and flavor of the gifts: a) the proportion of faith will determine how much grace will be received to operate in the gifts; b) the type and level of grace that is resident in the one who is imparting the gift will determine what gift is given (Vallotton, 2005, 64). He considers the impartation of spiritual gifts through the laying on of hands “to be one of the elementary teachings of Christ, and is actually a principle found in the very roots of Jewish culture” (Vallotton, 2007, 161). Penn Clark observes that the transmission of spiritual things from one person to another is given in three very open ways: by example – we become what we look at over time; by words being spoken into our lives; and by the laying on of hands of someone who has the same gift or grace (Clark, 2008). Francis sees that impartation can happen in two ways: God can, in his sovereignty, impart a certain ability that enables people to do what they had not been able to do before or anointed men or women can lay hands on others.

Randy Clark explains that anointing often comes through the laying on of hands but this is not the only way of receiving an impartation from God. It is a means often forgotten and neglected by the church (Clark, 2006, 10). Goulet discusses several ways in which impartation can take place: a) listeners receive something through the teaching of teachers (1 Cor 4:15); b) through preaching (2 Cor 11:7); c) by modeling since actions speak more than words (2 Cor 3:2-3); d) through anointing with oil and the laying on of hands with prayer (1 Pet 4:10-11); e) when people allow the gifts of the Spirit to be loosed through them, great things are released into peoples’ lives; f) through words and actions (1 Thes 2:7-9); and g) in worship and prayer (Goulet, 2007, xvii-xix).

## **Concepts that Make Impartation Possible**

To be able to function, the proponents of impartation theology had to modify and establish several concepts to make this theology sound biblical and correct.

The first one is the emphasis on the relationship between two people. This is supported with the change of focus from God to human by saying that there are two main ways in which impartation happens: from God to people, and from anointed person to others. Accordingly, Clark says, "I have a growing conviction that most of the Grace of God that will ever be given to us, *is already in the earth today*. Rather than coming from heaven itself, into our prayer closets, it is passed along from person to person throughout the Body of Christ. This is called impartation" (Clark, 2008). Clark argues that this truth can produce more humility to receive something from someone who is an imperfect vessel, and it can help prevent individualism and create close relationships in the body of Christ (cf. Clark, 2008). Likewise, Anyasi writes that "impartation is impossible without spiritual and physical affinity between the Apostle and the disciple. And very important, trust is the oil that lubricates relationship" (Anyasi, 2003, 295). Chavda explains that impartation begins with relationship and then he presents the examples of Elisha and Elijah, Moses and Joshua, and Paul and Timothy, and concludes that the one who receives the anointing must make him/herself a lifelong servant of the anointing:

"Elisha did not just walk up to Elijah one day and ask for a double portion of his anointing. He died to himself and his vision the day he accepted the call to service. He followed Elijah for years. Paul did not just meet Timothy at a conference and send him out to plant churches. He disciplined Timothy extensively" (Chavda, Chavda, 2008, 18-19).

The second concept that is introduced is the concept of "spiritual substance". Taylor explains, "The ability to *'impart'* includes, but goes beyond our being anointed. If we have this God given ability of impartation, then whatever we say or do, under an anointing, will deeply affect those who are hearing. Also, the very *'substance'* of His being (*Jesus*) will be imparted into the spirit of those who are responsive" (Taylor). Frangipane explains:

Each of these leaders supplies, not merely teachings, but mandates from God that are actually changing the world in which we live. God backs up these ministries and flows through them to impart spiritual substance into our lives. Impartation is most effective when we are not in awe of men, but in awe of God who uses men and women to impart spiritual substance.

The third concept that supports impartation theology is the teaching about spiritual gifts in which there is no distinction between spiritual gifts<sup>6</sup> and the

6 The expression "spiritual gift" is an unbiblical definition and completely strange word to the NT idea and teaching about gifts. This expression has blurred the clear teaching of the NT

gifts of the Spirit. As a consequence, it is said that the gifts of the Spirit can be imparted from a person to a person. Romans 1:11 and 1 Timothy 4:14 are usually used to support the idea of imparting the gifts of the Spirit. In the first instance, Paul talks about his intention to impart gifts, and in the second, it seems that Timothy received his gift because Paul and other elders imparted it into his life. Therefore, proponents of impartation theology talk about the impartation of the blessings and gifts of God (Francis).

Finally, all these concepts are supported by the definition of the word “impartation.” However, the word impartation – gr. *metadidomi* is mentioned only five times in the New Testament and, except in Romans 1:11, it does not carry any idea of some “supernatural” transmission from one person to another. In Luke 3:11, John the Baptist talks about sharing two tunics with someone who has none; in Romans 12:8, Paul talks about giving with liberty; in Ephesians 4:28, impartation has an implication of sharing (material good) with someone who has need; and in 1 Thessalonians 2:8, Paul talks about sharing not only the gospel, but also their lives with the Thessalonians. *Metadidomi* is translated in the Bible as give, share, and impart, and suggests the idea of *sharing* as distinguished from giving gr. *didomi* – to give. It carries the additional idea of sharing and imparting that which is one’s own (Precept Austin).

However, based on this word, the new concept of impartation has been developed and many Bible passages are re-interpreted to fit this pattern. Accordingly, the concept of impartation is present when Isaac blessed Jacob concerning marriage (Gen 28: 1-4), when Jacob blessed Joseph and his sons (Gen 48:14-20), when Jesus lay his hands on children (Mk 10:13-16), when Moses handed his leadership position to Joshua (Num 27:15-23), it happened in the case of Elijah and Elisha (2 Kings 2:1-15), and the list goes on (Francis). Therefore, *impartation* suddenly becomes connected with speech about *spiritual substance* which is all around and with the human *ability* to absorb this substance from media, friends, family or other people into their spirits. Also, certain individuals become vessels or *means* for transferring this substance into the lives of believers.

about various kinds of gifts and has opened the door for various misinterpretation and wrong practice. As a consequence, impartation theology has developed a teaching that gifts of the Spirit (which are also “spiritual gifts” according to them) are given as a permanent possession to the believer which they can, in turn, impart to others.

## The Impartation of the Gifts of the Spirit in Paul's Writings

To support the claim that the gifts of the Spirit can be imparted from one person to another by the laying on of hands, the proponents of impartation theology use, among other things, Romans 1:11 and 1 Timothy 4:14. Commenting on verse Romans 1:11, Alley writes,

“This is one of the most significant, consistent and enjoyable aspects of the apostle’s ministry. Whenever there is an opportunity to pray for another - a pastor, the church, the believer - there is an opportunity to give a gift. Anointings are imparted, gifts are activated, blessing and increase are released, and authority established and built-up” (2002, 110).

Based on verses 1 Timothy 4:14; 2 Timothy 1:6 and Romans 1:11, Hamon claims the ministry of the laying on of hands and prophecy for the impartation and activation of divine gifts and ministries was a common practice in the early church (Hamon, 1987, 69). But can verses like Romans 1:11 and 1 Timothy 4:14 support such theological views?

The problem is not so much in the very word *impartation*, but in the ideas and meanings that are connected with the word. Two things are problematic: a) there is often no distinction between *spiritual gifts* and the *gifts of the Spirit*. So, Straube writes that in Romans 1:11 the Greek word for gifts is *charisma* which means “divine gratuity or a spiritual endowment, and the root is ‘charis,’ meaning grace,” and he connects this verse with 1 Timothy 4:14 and 2 Timothy 1:6 to conclude that the laying on of hands was instrumental in the impartation of spiritual gifts (Straube, 2010, 209). Straube fails here to see that Romans 1:11 is not talking about *spiritual gifts* but about the *gifts of the Spirit*, and; b) based on 1 Corinthians 12-14, the gifts of the Spirit cannot be imparted from person to person. But, Vallotton sees no problem with saying, based on Romans 1:11 and 1 Timothy 4:14, that “the most common way to receive spiritual gifts is by having someone who is already gifted lay hands on you and pray for an impartation of the gift or gifts of the Holy Spirit” (Vallotton, 2005, 63). Therefore, this part of the article will analyze Romans 1:11 and 1 Timothy 4:14 to prove that gifts of the Spirit are not the same as spiritual gifts and the gifts of the Spirit cannot be imparted because one does not possess such gifts.

### Romans 1:11 and *Charisma Pneumatikon*

When Paul wrote to the church in Rome, he said, “I long to see you so that I may impart to you some *spiritual gift* to make you strong” (Romans 1:11). The Greek text has the words “*charisma pneumatikon*” which both the NIV and KJV

translate as “spiritual gift,” while the Croatian translation KS translates this as the “gift of the Spirit.” But how can we understand the phrase “charisma pneumatikon” properly?

Morris says that here Paul talks about gifts in a general sense:

There is no reason to think that Paul has the special gifts in mind here, and the indefinite form of the expression favors the more general concept.... The term is used here in the more general sense of anything that builds up the spiritual life. Paul wanted the Roman Christians to be strengthened in the faith as a result of the gift God would give them through his ministry (Bay, Martinez).

Bay and Martinez think that Paul is talking about the sharing of God’s grace in this verse:

The verse is not teaching an impartation of spiritual ‘sign’ gifts as laid out in 1 Corinthians 12, but that the ‘impartation’ Paul wanted to pass along to the Roman church was the sharing of God’s spiritual grace in His life that would encourage or strengthen them all together in the unity of the Spirit as members of the Body of Christ (Bay, Martinez).

However, I think that Morris, Bay and Martinez are wrong because Paul is talking about the gifts of the Spirit.

In discussing the topic of the spiritual gifts, my claim is that the translation of the Greek word *charisma* as a *spiritual gift* is unbiblical and wrong in general, since the word *charisma* does not signify *the gifts of the Spirit*, per se, nor *spiritual gifts*, but the gifts of God’s grace in general. The word *charisma* appears in the NT 17 times, 16 of which it is used by Paul and only once by Peter. The word is derived from the Greek words *charis* – grace and *ma* – which means activity (Ulonska, 1996, 141). The ideas behind this word are: *the gift of grace* (Williams, 1996, 2:323); activity which springs from the source of grace (Ulonska, 1996, 141); a concrete expression of grace, thus a gracious bestowment (Fee, 1994, 33); the result of *charis* (Conzelmann, 1974, 9:403).

Conzelmann makes a crucial point for understanding this expression: “Charisma is linked with ‘charis,’ on the one side and ‘pneuma’ on the other to the degree that spiritual manifestations are called charismata” (Conzelmann, 1974, 9:403). Fee also observes that the word *charisma* “on its own ... has little or nothing to do with the Spirit; it picks up Spirit overtones only by context or by explicit qualifiers” (Fee, 1994, 33). Therefore, as regards *charisma* in the Bible, it is the gifts in connection with God’s *grace* (gracious gifts, not spiritual gifts), or gifts in connection with the Spirit – *pneuma*, that is, the gifts of the Spirit as in 1 Corinthians 12<sup>7</sup> where charismata (gracious gifts) are solely connected with the

7 Paul begins chapter 12 not with “Now regarding the charismata of the Spirit,” but with “Now

pneuma<sup>8</sup> as their source. Therefore, the phrase *charisma pneumatikon* should be understood as a gift (charisma) in connection with the Spirit.

### Textual Analysis of Romans 1:11

Paul's usage of the phrase *charisma pneumatikon* shows that he had the gifts of the Spirit in mind. Paul literally says that he wanted to go to Rome to impart *some* gift. The expression *some* (*ti*) probably points to the fact that Paul does not define the gift(s) of the Spirit he wants to impart to them, but he is open for the possibility that *some* of the gifts of the Spirit will accompany his coming to Rome. Measuring Paul by the language of today's Charismatics, it would be quit odd that Paul wanted to go to Rome without knowing which gift he needed to or would impart to them. This could mean that Paul had not yet discovered the gifts he had, because, in the language of today's proponents of impartation, a person imparts those gifts and anointing which he or she possesses (Vallotton, 2005, 64).

The other thing which is important for understanding this passage is the verb

concerning the pneumatikon" – or spirituals. Dunn writes that pneumatikos "conveys the sense of belonging to the realm of spirit/Spirit, of the essence or nature of spirit/Spirit, embodying or manifesting spirit/Spirit" (Dunn, 1978, 3:706). Furthermore, "Paul uses this word in three ways: a) as an adjective, a spiritual something like law (Rom 7:14), body (1 Cor 15:44,46), understanding (Col 1:9); b) as a masc. noun, spiritual man (1 Cor 2:13, 15; 3:1; 14:37; Gal 6:1); c) as neut. noun, the spirituals, spiritual things as in Rom 15:27 and 1 Cor 9:11 where Paul talks about "the things of the Spirit" (Dunn, 1978, 3:706-707). That probably means that in 1 Cor 12:1 and 14:1 pneumatika is used in reference to the gifts of the Spirit more or less equivalent to charismata. Montague suggests that maybe the Corinthians had used the word pneumatika to describe such manifestations of the Spirit and Paul, responding to their questions or the report about them, used their word. However, in verse 4, Paul drops it in favor of the word charismata, and the connection between charismata (the gifts) and the source of such charismata, the Spirit, is very clear (Montague, 1976, 146). Fee argues that Paul used these words interchangeably depending on what he wanted to emphasize. He used the word charismata when he wanted to emphasize the manifestation, the gifts as such. When the emphasis was on the endowment of the Spirit, he used the word pneumatika (Fee, 1988, 576). Therefore, based on the Greek grammar, it is obvious that Paul is dealing with the charismata that have their source in the Spirit in chapter 12:1-11, and accordingly, these nine gifts can be called the gifts of the Spirit.

- 8 Fee discusses the use of this word as an adjective and as a noun. He observes that as an adjective this word refers primarily to the Spirit that is, to that which belongs to, or pertains to, the Spirit (like in 1 Cor 12). When it is used as a noun, "it refers almost exclusively to God's people as pneumatikoi, or to various activities and realities as belonging especially to the sphere of the Spirit." He concludes that the word "spiritual" in the Bible does not have anything to do with something religious, nonmaterial mystical or with the interior life of believers. On the contrary, the word "spiritual" refers primarily to the Spirit of God (Fee, 1994, 29-32).

*metadidomi* which carries the meaning of giving, sharing or imparting (Strong). This verb with the preposition *meta* carries the meaning of sharing (to give a part of what someone has) and this verb is distinct from the verb *didomi* which means *to give* (Precept Austin). Maybe the best way to understand the verb *metadidomi* is to realize that *metadidomi* represents Paul's desire to go to Rome and that God would accompany his arrival *by giving* some gift of the Spirit (*metadidomi* – *meta*: with; *didomi*: giving = with giving) to the Roman believers.

The question is whether Paul wanted to go to Rome to impart some gift of the Spirit which he possessed or if he wanted to go to Rome with the desire that his coming would be accompanied *with* the giving of some gift of the Spirit. If we accept the difference implied by the verb *metadidomi* as opposed to the verb *didomi* and if we take into the consideration that Paul clearly says in 1 Cor 12:11 that the Spirit is the one who decides to share gifts as he wants, it is more than likely that Paul expects his visit to Rome to be accompanied by the manifestation of the gifts of the Spirit. If the event from Acts 19 is taken into consideration where through Paul's ministry twelve people received the baptism of the Spirit with the manifestation of two gifts of the Spirit (speaking in tongues and prophesying), it is more than likely that Paul expected God to bless the people in the same way through his ministry in Rome. Therefore, the emphasis is not on Paul as the giver of gifts but on God who accompanies Paul's ministry with the activity of the Spirit.

Based on all this, one can conclude that Paul did not consider himself (or his ministry) as a source and giver of the gifts of the Spirit (since the opposite conclusion would contradict his statement in 1 Cor 12:7-11), but he expected that God would accompany him to Rome with the giving of the gifts of the Spirit to the believers in Rome. The argument for this claim can be found in the fact that the verb *metadidomi* is in the aorist subjunctive which, in Greek grammar, signifies "will, suspicion, excepted or uncertain fact, subjective opinion" and not a sure fact (Horak, 1999, 184). In other words, Paul is not saying, "My coming to Rome *will be* accompanied with the impartation of the gifts of the Spirit," but "it *may be* accompanied with the impartation of the gifts of the Spirit." Another way of understanding this verse is to say that Paul desired to serve them in the gifts of the Spirit or to share the gifts of the Spirit with them, but that does not mean that he expected to give them the gifts of the Spirit that he himself had.

Either way, this verse does not say everything about the impartation of the gifts of the Spirit or give answers to every question. Solely from this verse, it cannot be concluded for sure whether Paul's expression "to give you some gift of the Spirit" means that he wanted to serve them in the gift(s) of the Spirit through which God would use him to make the Roman believers strong, or that he desired

for his coming to Rome to be accompanied with the sharing or manifestation of the gift(s) of the Spirit which God would sovereignly bestow on the Roman believers. Also, it cannot be said with certainty whether Paul saw the Spirit as the giver of the gift(s) and himself only as a mediator who would guide people toward this experience, or himself as the source of the gift(s) for the Roman believers. Therefore, there are other places where the Bible speaks about the gifts of the Spirit and 1 Cor 12 is the next place to look. 1 Cor 12 serves as a corrective and guide for a proper understanding of how the gifts of the Spirit function.

## Gifts of the Spirit in 1 Corinthians 12

If *charisma pneumatikon* signifies the charismata (gracious gifts) in connection to the Spirit then a look at 1 Cor 12 will show that the gifts of the Spirit are unique and different from the so-called spiritual gifts. They are unique because they are connected with the Spirit and they are not the permanent possession of believers. Therefore, it is impossible to impart them because they are not possessed by anyone.

When the Bible talks about the *charisma pneumatikon* it talks about the gracious gifts that are connected with the activity and working of the Spirit, namely, the gifts of the Spirit.<sup>9</sup> These gifts are not functions, ministries or offices in which a believer continuously and permanently works and operates, grows and develops, but they are manifestations of the Spirit. The gifts of the Spirit are nine ways in which the Spirit manifests himself<sup>10</sup> through the believers when they are gathered together. For the person who the Spirit chooses to use as a vessel to manifest himself, this represents the gift of the Spirit. In other words, the Spirit gives ability, power and insight and enables a certain person to act in a certain way. In this way, this enabling becomes the gift to that person, but in actuality, it is a manifestation (which is given to a particular individual) of the Spirit.

9 Although it could be said that every gift which is given to people has its source in God and his grace (Greek - *charis*) and that all of the Three Persons of the Trinity are involved and play a part in every gift, at the same time, not every gracious gift is the gift of the Spirit. That is why I am arguing that the phrase "spiritual gifts" is completely misguided because it carries the implication that every gift is spiritual, that is, of the Spirit, while it simultaneously erases the uniqueness of the gifts of the Spirit, throwing them into the same "basket" with other gracious gifts. Ulonska correctly observes that Paul in Romans 12 speaks about the wider spectrum of God's grace when he deals with the gifts that are given by grace while in 1 Cor 12 Paul associates these gifts with the Spirit seven times (cf. Ulonska, 1996, 146).

10 They are not a manifestation of a believer's maturity, spirituality, wisdom or insight and that is why it is possible for "spiritual babes" who are still immature and even sinful to have such spiritual encounters (like the Corinthians were).

Furthermore, these nine gifts are not a permanent and continuing possession of believers, but they are given from case to case as the Spirit decides. Paul says, "Now to each one the manifestation of the Spirit is given..." The verb *is given* in Greek *didomi* is written in the present passive - present speaks about the fact that these gifts are received and expressed when God's people are gathered together and when the Spirit decides to reveal himself through some individuals that he chooses and the passive speaks about a person's inability to produce such manifestations. This means that a person, in spite of all intentions, willingness or desire cannot produce and act in any of these nine gifts of the Spirit. These gifts are not given to be used at the discretion of a person's will. A person is dependent on the Spirit, and when the Spirit moves in one of these nine ways, one becomes his vessel whether to prophecy, speak in tongues, declare the word of wisdom, etc. A believer who is open to the gifts of the Spirit does not plan to go to a worship service and give a prophetic utterance or to perform some miracle, but if the Spirit enables him/her to do something, he/she can be used by God to do something. Accordingly, that same person can be used one time in the gift of discerning the spirits and another time to interpret the speaking in tongues and so forth.

If this observation is correct, that means that the impartation of the gifts of the Spirit is not possible because believers do not possess these gifts, and accordingly, they cannot share or give them to other believers. Since Romans 1:11 is mute on several points and in accordance with the principle of *analogia scriptura* which says that doctrinal statements should be made on the basis of all texts that speak about a particular topic and not just on the basis of proof-texts or favorite passages (cf. Osborne, 1991, 11), a better way to understand the issue of the impartation of the gifts of the Spirit is to read Romans 1:11 through the lens of 1 Cor 12 than to ignore what Paul says here and by force read into Romans 1:11 what is not there.

### **1 Timothy 4:14**

Another important verse for the teaching that the gifts of the Spirit can be imparted is 1 Tim 4:14 where Paul implies that Timothy received a particular gift because of the laying on of the hands of the body of elders. Like in Romans, the first step is to determine what kind of gifts Paul is talking about here, and then the role of prophecy and the laying on of hands in the impartation of the gift can be explored. The question is whether these two activities were only accompaniments to and a sort of confirmation activity of Timothy's giftedness, or whether they were the means through which Timothy actually received his gift.

### ***Charismatos***

The Greek word that describes Timothy's gift here is *charismatos*. The immediate context clearly states that it was a gift for the ministry of the word.<sup>11</sup> Two other things are also significant for understanding this passage. First, the gift for the ministry of the word that Timothy received had its source in God's grace and not Timothy's natural talent, ability or education. What he was capable of doing was the result of God's gracious giftedness because charisma denotes activity which is the result of God's grace.

Second, unlike the gifts of the Spirit, Timothy's gift was his continuous possession in which he had to function, to grow, to develop and occasionally to stir up. This perfectly goes in line with the Greek grammar from Romans 12:6-8 and 1 Peter 4:10-11 where the gifts there (*charismata*) are described as "given once," (in aorist) after which believers have the responsibility to continuously function in them. Unlike the gifts of the Spirit in 1 Cor 12 which the Spirit gives occasionally as he decides (passive present in Greek), and which believers can exercise only when they are inspired (in other words, only when the Spirit decides to manifest himself through them), this kind of gift is given in one point of time, and believers are then encouraged to exercise and work in these gifts based on the grace they once received. In Romans 1:11, like in 1 Cor 12, *charisma* is connected with the Spirit, but here this is not the case. Based on this, it can be concluded that "some gift" from Romans 1:11 and "your gift" from 1 Timothy 4:14 are not the same in terms of their nature and function. Hence, Audi is wrong when he says, based on 1 Timothy 4:14, "You can see that gifts of the spirit are imparted by the laying on of hands. This is not the only way to receive gifts; however, it is an important and necessary way" (Audi, 2009, 111).

Analyzing the text of 1 Timothy 4:14 will help uncover whether or not Timothy received his gift *because* the Apostle Paul laid his hands on him. Beck is sure that Timothy received his gift because Paul laid his hands on Timothy: "The implication is that something special happened when Paul laid his hands on Timothy... it is obvious that something real is imparted when an apostle lays his hand, by the Spirit, on a young leader" (Beck, 2007, 26). Whether Timothy received his gift at that point or not is not as important as whether this verse can be used to support the idea that one gifted person can transfer the same gift he or she has to another person.

11 In 4:13 and 4:16, Paul encourages Timothy to continue in public reading, exhortation, and teaching. Obviously Timothy's gift was in the area of the preaching/teaching ministry.

## Textual Analysis of 1 Timothy 4:14

Since the kind of gift Timothy received has been determined, now it is time to examine the role of prophecy and the laying on of hands in Timothy's case. The text says that Timothy received his gift as a "one-time event" since the Greek verb *didomi* is in the aorist tense and that Timothy received the gift as a result of someone else's activity (because aorist is in the passive voice). Since this is about the charismata of God, it can only be concluded that God was the source of this gift and not a person. However, the question remains whether God gave the gift to Timothy at the moment when the prophesying and laying on of the hands of the elders happened or whether those were only accompanying activities of public ordination and confirmation of the gift Timothy already had. Furthermore, it begs the question as to whether there is any support for the claim that Timothy received his gift *because* the elders (including Paul) laid their hands on him.

Paul reminds Timothy that he received this gift and that this happened through/by prophecy (*dia propheteias*, gen.) and with the laying on (*meta epitheseos*, gen.) of hands. When this passage is examined grammatically, the preposition *dia* in the genitive signifies that something happened *by* or *through* something, as a means or agency of/for action/activity (Vincent's Word Studies).<sup>12</sup> However, in the accusative, the preposition *dia*, among other things, signifies the cause for something that— because of, on account of happened (Senc, 1988, 193), and this is not the case here. Furthermore, the preposition *meta* in the genitive also signifies the activity that happened in association with or as an accompaniment to something (Robertson's Word Pictures). Therefore, grammatically, there is very little evidence for claiming that the laying on of hands and prophecy *caused* and were *necessary* elements for the impartation of the gift to happen, that is, God's transferring of the gift from the elders to Timothy.<sup>13</sup> The biblical text only supports the idea that the giving of the gift occurred and it was accompanied by prophecy and the laying on of hands. The giving was the primary action and the other two were only secondary activities.

What this text does not say clearly is when this giving occurred. It may have happened sometime before the prophecy and the laying on of hands or it might have happened in the moment, that is, together with the prophecy and the laying on of hands. To argue that the prophecy and the laying on of hands happened at

12 cf. Duff, 2005, 304. Robertson's Word Pictures explains that *dia* has the following meaning: "Accompanied by prophecy, not bestowed by prophecy."

13 One practical observation: if God truly operates in a way that he takes the gift that some individual already has and imparts it to some other person, then it begs the question from which elder or person Timothy actually received this gift.

the moment of Timothy's ordination is to say that the prophecy only served as God's confirmation of Timothy's calling and gift, and the laying on of hands was only a public recognition of his giftedness. Therefore, Timothy had received his gift sometime before. However, to take the position that the gift was bestowed at the moment when the prophecy and the laying on of hands occurred is still not to say that the gift came *because* of these activities from the elders to Timothy because the Greek grammar leaves little evidence to that end.<sup>14</sup> But even to say that the prophecy and the laying on of hands were the *cause* and the *means* for the receiving of the gift, is still to be far away from the assurance that the impartation happened from Paul/elders to Timothy and not from God by means of these two activities.

But whether it is believed that these activities only publicly accompanied and confirmed the gift that Timothy already had, or it is argued, like Williams, that the real impartation occurred through prophecy and the laying on of hands, it is out of the question that based on this text support can be found for the idea that gifts can be imparted from one person to another whether it is God who does it (by taking the gift one has and imparting it to the other person) or a gifted person who does it at the discretion of his or her will. If God needs to take something from someone to give it to someone else then why would God not do it directly without mediators? Why would he need someone if he is the source of all gifts? The only other option is to leave God out of the picture and set up people as the source of the gifts for other believers. In theory, the proponents of impartation theology do not view people as the source of the spiritual gifts for other believers, but equally they do not explain why God goes around and needs the people for something that he can do himself. In some aspects, their doctrine resembles the Roman Catholic doctrine of the saints, but before delving into that subject, first the nature of charisma in connection to grace must be explored.

14 Williams views these two activities at Timothy's ordination as the moment when a real conferring of grace and impartation of a gift occurred, but he maintains that conveying the gift to Timothy was the result of the activity of the Holy Spirit and not some automatism in the laying on of hands. He writes, "While prayer and fasting may be needed for requesting God's grace in the Holy Spirit to be manifested, we must recognize throughout that the Holy Spirit alone can confer the spiritual gift that makes ordination a valid and living experience. Come Holy Spirit" (Williams, 1996, 3:191-196). I do not agree with him that the receipt of the gift occurred at ordination, but sometime before. However, Williams argues for a traditional view of the laying on of hands where God does not need any person nor their hands to transfer some gift to other individuals whom He calls to ministry. But God's grace can be obtained for ministers by prayer and the laying on of hands and such outward signs represent a sure pledge of that grace which they received from God's own hand and not by the virtue of the outward sign (cf. Williams, 1996, 3:195).

## Charisma in Connection with the Grace of God

In the New Testament, *charisma* is connected with the gift of salvation (Rom 5:15-16), with the gift of particular blessings (Rom 11:29; 1 Cor 7:7), with the gifts in connection to grace (Rom 12:6-8; 1 Pet 4:10-11) and with the gifts in connection with the Spirit (1 Cor 12:4-10) (Williams, 1996, 2:345-346). Therefore, it is not necessary to build a doctrine solely on the etymology of this word but to observe the ways this word is connected with different theological terms. This is particularly important in a discussion about the gifts.

In biblical passages where gifts (*charismata*) are connected with the Spirit then it is regarding the gifts of the Spirit, but when they are connected with *charis* (grace) then it is regarding the so-called spiritual gifts. The only two places where the Bible mentions *charismata* in this context (not counting 1 Tim 4:14) are Romans 12:6 and 1 Peter 4:10. In these verses, Paul and Peter are not talking about gifts of the Spirit, but about gifts given to people according to God's grace.

Several things are important for a proper understanding of the gifts of God's grace - spiritual gifts:

1). *The source of these gifts is God's grace.* Therefore, a person's natural talents, achievements or abilities are irrelevant because, ultimately, the ability to function in these ways comes from God.

2). *These gifts are the recipient's permanent possessions.* In Romans 12:6, Paul says, "having these gifts according to the grace given us..." By using the present participle for "having" (*ehontes* from the verb *eho*) and the aorist for "given" (*dotheisan* from the verb *didomi*) the text teaches that gifts were *given* at one point in time and now believers continue to *have* these gifts, and are therefore responsible for working, growing and functioning in them. Likewise, Peter said, "Each one should use...spiritual gift he has received (*elaben* from the verb *lambano*) ...faithfully administrating God's grace..." Peter also used the aorist tense for describing the *reception* of gifts and the present participle for ministering (*diakonountes*) in these gifts which implies that the believers had received gifts sometime in the past and were still able and responsible to minister and manifest God's grace in those ways.<sup>15</sup>

15 Regarding Romans 12:6 and 1 Tim 4:14, Grudem writes, "Indeed in Romans 12, Paul begins his sentence, 'Having gifts that differ according to the grace given to us.' And he tells Timothy, 'Do not neglect the gift *that is in you*'" (1 Tim 4:14, literal translation), again indicating that Timothy had had that gift over a period of time. Therefore it seems that in general the New Testament indicates that people have spiritual gifts given to them and, once they have them, they are usually able to continue to use them over the course of their Christian life" (Grudem, 2000, 1025).

3). *Both Peter and Paul take it for granted that believers have these gifts.* The Bible does not give any hint as to when or how believers received the gifts; it does not say that the believers had to receive some additional gifts if they wanted to grow,<sup>16</sup> nor does it imply that both Paul and Peter had any intention to impart such gifts. It does say that the believers were responsible for growing in their already-received gifts.

4). *These gifts represent functions, not occasional manifestations or offices.* Unlike the gifts of the Spirit in which believers function occasionally as the Spirit empowers and inspires them, these gifts represent functions. There are some similarities with the gifts of the Spirit since both are called *charismata* and operate throughout church membership (Williams, 1996, 3:126). Also, these charismatic gifts do not represent official church ministries or offices since they may operate through the entire church and all members can participate (Williams, 1996, 3:215). On the contrary, official church ministries in Ephesians 4:11 are called *domata* (not *charismata*). *Domata* represent sovereign grants of Christ for the equipping of his church; the gifts are persons (apostles, prophets...) and not some abilities, they are limited in number (not every Christian shares in them), and these gifts are necessary for the continuing life of the church (Williams, 1996, 3:164).

## Modern Day Saints

Maybe it seems strange that in an article about impartation, one part of the article is dedicated to the Roman Catholic practice of praying to the saints, but the reason for this is that in Charismatic Christianity, this practice is very present albeit incognito. While the average Protestant believer does not pray the “Hail Mary” and sees that practice as blasphemous, some Protestants are very keen on praying, “Hail Benny,” “Hail Todd” or “Hail ... whomever.” Therefore, this part of the article will expose how the practice of impartation resembles the Roman Catholic practice of praying to the saints. The similarities between the Catholic and “Charismatic” saints are astonishing. There are differences in the shape and form of the arguments, but the basic principles are almost the same. In some ways, such a practice violates the Protestant doctrine of the priesthood of all believers which speaks against the need for mediators between God and people that can be found in the Roman Catholic tradition in the form of saints and priests.

16 Grudem correctly observes that in Romans 12 “Paul seems to assume that believers will know what their spiritual gifts are. He simply tells those in the church at Rome to use their gifts in various ways.... Similarly, Peter simply tells his readers how to use their gifts, but does not say anything about discovering what they are” (Grudem, 2000, 1028).

Therefore, first, there will be a discussion on how the practice of impartation is similar to the Roman Catholic tradition of praying to the saints, and then about how these charismatic saints reflect the Roman Catholic understanding of the priestly ministry.

## **Saints as Mediators between God and People**

The first similarity between the charismatic saints and Roman Catholic saints is in the area of a “treasure.” According to the Catholic catechism, the Church’s treasury includes Christ’s merits, prayers and the good work of Mary but also “the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission in the unity of the Mystical Body” (Catechism, articles 1476-1477). The purpose of this treasury is “that the whole of mankind could be set free from sin and attain communion with the Father” (Catechism, article 1477). Based on this treasury, the Catholic Church has a right to give indulgences for sin and in this way to cancel the temporal punishment of departed believers (McCarthy, 2004, 85). Following is a similarity in Protestant argumentation:

In other words, Jesus came full of grace for us. He left it all here, rather than returning to Heaven with it. He left it in the earth because this is where it is needed. There is no need for any of these gifts in heaven.... Instead, according to Ephesians chapter 4, He imparted these graces to men just before He ascended so that they would be left in the earth, in clay vessels. I believe that these same gifts have been continuously passed on or imparted from one person to next for the past 2000 years (Clark, 2008).

In both instances, the church (or in the Protestant case, the individuals in the church) is the treasure from which certain rights can be exercised. The Catholic Church can pardon temporal punishment, and in Protestantism, certain individuals possess the grace of God which they impart to others.

The second similarity is in the area of “specialization.” Based on their need, interest or the country where they live, Catholics can decide which saint they will pray to because different saints are protectors of different countries, and some of them protect certain occupations or protect people from certain diseases. For example, Saint Patrick is the protector of Ireland and Saint Lucia is the protector against eye diseases (McCarthy, 2004, 163-64). Charismatics also have their “saints” specialized in certain areas of activity. Based on Deere’s testimony, receiving an impartation from the right person is one way of receiving (along with personal prayer for gifts) abilities which an individual did not previously have. In his case, that person was the apostle, or leader, John Wimber: “John

Wimber ... had authority to impart spiritual gifts. Years ago, John brought me before the church one Sunday evening, laid his hands on me and prayed that the healing and word of knowledge gifts in me would go to a new level. The next day I left on a ministry trip to another country” (Deere, 2008, 31). He then describes how in one meeting he “knew” that one particular person was in fear of getting Alzheimer’s Disease. Such experiences regularly happened to Wimber but they were something new for him (Deere, 2008, 31). However, the bottom line of his experience is this: “This kind of experience happened to me repeatedly on that trip. The impartation I had received from Wimber gave me a new level of revelatory and healing gifts” (Deere, 2008, 32).

While his experience cannot be denied, the biblical correctness of his statement because of his testimony can be denied and is a direct encouragement for believers to seek certain gifts or abilities not from God but by going to certain gifted individuals for the purpose of receiving an impartation from them - not *from God through* them, but *from them*. Accordingly, the principle in both instances is the same: to receive something from God, go directly to God, or more easily, ask a particular “saint” to graciously intercede and share his/her “grace”.

The third similarity is in the area of the need for intercessors and mediators. Regarding intercessors, Augustine writes, “There are many things ... which God does not grant without a mediator and intercessor” (Pope Pius the Fifth, 1829, 247). While not the same in every aspect, the following statement reflects the same idea:

God, in His desire to have us equipped to bless, impact, touch and heal our generation for His glory, has given to us the Ministry of Impartation; that “extra” dimension that enables us to function in a much greater way in the supernatural. We can prepare ourselves naturally, but He has provided a means whereby we are empowered spiritually by impartation from those who carry a recognized ministry and anointing in the Holy Spirit (Francis).

Augustine was saying that some things cannot be received without the intercession of mediators (we need both God and mediators), whereas in the second case, God is no longer needed as much as before because there are mediators who are enabled by the Holy Spirit to transfer what they have to others. These modern-day mediators, or charismatic saints, are now more or less replacing God as the source of gifts by placing themselves as the source of gifts. Therefore, in these three ways, impartation theology and practice resembles the Roman Catholic practice of praying to the saints who are viewed as mediators between believers and God, and as a consequence, this makes believers dependent on other people for their relationship with God.

Guth observes that the Lutheran, Reformed and free churches still oppose the invocation of saints because to call upon them for help, protection or anything else is to question the mediation of Christ (Christology) and the Reformation

principle of justification by faith alone (Guth, 2005, 226 ). Yet, charismatic Christianity openly accepts and promotes a theology and practice that shifts believers' attention from God to people. Suddenly, in the name of Christ, these gifted people have abilities and giftedness to impart and bestow God's gift to other believers. They have become the channels through which believers can receive something from God.

### **Priests as Mediators between God and People**

The need for mediators is also present in the Roman Catholic understanding of the role and function of the priestly ministry. The Reformation doctrine of the priesthood of all believers rejected the Roman Catholic understanding of the priestly ministry in which priests are sacramental mediators between God and people. According to the Reformers, every Christian holds the status of priest and has an obligation to evangelize, proclaim God's word, intercede for others in prayer, to serve others, etc. (Milić, 2007, 371). That means that the church "knew no distinction, save of function, between clergy and laity. All have spiritual status and all are truly priests, bishops, and popes, but not all Christians follow the same occupation" (Kittelson, 2003, 269). In other words, all Christians have the same status before God, but not all Christians have the same ministry in the church. Accordingly, the priesthood of all believers does not mean that all Christians are called to the ministry of preaching, teaching or any other spiritual service (Milić, 2007, 372).

Nestingen explains that the Protestant theory of the priesthood of all believers was used as a critical principle against perceived clerical domination. Just like in Old Testament times when the priests' office derived its authority from sacrificial service which enabled the community to stand in relation to the divine covenant (cf. Nestingen, 2004, 1884), the authority of the Christian priest was based on sacramental action which was effectively re-presenting Christ's sacrifice to God (cf. Nestingen, 2004, 1889). However, as McGrath notices, Luther's doctrine of justification by faith together with the doctrine of the priesthood of all believers made the need for mediators between God and people unnecessary. Believers could attain forgiveness without priests and without any payment, and this new emphasis on the individual's relation to God changed the role the church had in the granting of forgiveness (cf. McGrath, 2008, 117). More than forgiveness, the priesthood of all believers excludes all mediators because:

... the very essence of the Christian faith was that the believer, in faith (itself a gift of God), is able to throw himself or herself on the grace of God without any interruption or priestly mediation.... The point of it all is that the living God, revealed in Jesus Christ, is immediately accessible to the faith of the be-

liever and that, conversely, each Christian stands naked and revealed before the face of God (Alston, 2002, 46).

Like in the case with the saints, modern-day charismatic mediators are presented as vessels that can obtain and mediate God's grace and gifts to others. This is not a promotion of individualism or a denial of the fact that different people in the body of Christ have different functions or ministries for the common good, but a wake-up call for a recognition that the idea of a privileged class of believers is sneaking in through the back door of Christianity. So there is no wonder that Wade E. Taylor can conclude that "a committed Christian who has this ability to impart will stand out from others" (Taylor). Once again, there are those who are Christians and there are those who are Christians who have a privileged status before God and stand above their fellow believers. The superior status of the Roman Catholic priest is guaranteed by their sacramental ability to represent Christ's sacrifice back to God and the superior status of the charismatic mediators is guaranteed by their ability to impart God's gifts. It seems that the doctrine of the priesthood of all believers remains valid only in the matter of salvation, but when it comes to the matter of God's gifts, discovering God's will for one's life or receiving power for ministry, the theology and practice of impartation theology encourages people to become unhealthily dependent on modern-day saints.

## Conclusion

In conclusion, it should be noted that not all proponents of impartation theology necessarily have the same opinion about everything that is connected with impartation. For example, they do not all speak about *spiritual substance*, but they all do speak about transferring gifts, grace or power from one person to another person.

Impartation lacks any biblical support because this doctrine is based solely on a verb that is only used five times in the NT and only one time in connection with the gifts of the Spirit (Rom 1:11). The only way that support for impartation can be found in the Bible is to take this word and attach certain ideas and meanings to it, and then to read back into the text this meaning wherever that fits with the impartation argument. But in this way, the Bible is forced to teach what it does not actually teach. Furthermore, the Bible does not mention *the gift of impartation*, how impartation happens, who the properly authorized persons are who can impart anointing, gifts, etc., nor how an average believer can recognize and discern these authorized impartation experts. All such teaching is made up and added to the Scriptures.

In studying this topic, it is quite frustrating to try and find an answer to the

following question: When the impartation of some gift or anointing occurs, is this transfer a result of God's activity or does the one who imparts act at the discretion of his/her own will and give from the "treasury" of his/her own spiritual substance? There is no clear boundary on this question because while God is presented as the source of everything, the need for a human element in receiving something from God is heavily argued to the point that it seems like specially anointed persons are portrayed as a source of "spiritual substance." Clark warns that impartation "is an act of God, totally dependent upon *His* calling and anointing (Clark, 2006, 10), and also that it is a "God-initiated event" (Clark, 2006, 11). Yet there is also Alley who says, "There are all kinds of anointings available to you by the Spirit of God. Whatever you discern, desire, or believe for, by faith you can receive" (Alley, 2002, 23). Vallotton claims, "The type and level of grace that is resident in the one who is imparting the gift to you will determine what gift is given to you" (Vallotton, 2005, 64). Who, then, decides what gift will be given to a believer? Is it God, someone's faith, or does it all depend on the person who imparts the gifts?

The proponents of impartation theology present God as someone who is unable to grant something to someone directly without mediators. Penn Clark comments on the event from Numbers 11:24-29 and concludes:

Moses had to be present in order for God to transfer the power that was in his life to others. The Spirit was taken off of Moses, and did not come freshly down from heaven into the lives of these men. Sixty-eight people received the ability to prophesy this way and only two people received it without being in the room (Clark, 2008).

On what grounds does he claim that Moses *had to be present* there? Was God limited by Moses' presence? Furthermore, it is said that in appointing the first deacons (Acts 6), the apostles imparted the commission, prayed for the anointing and transmitted to them a measure of *their own* spiritual wisdom necessary for the task (cf. Aymon). It is a wonder how someone can come to such conclusions because the text does not say anything like that. On the contrary, Acts 6:3 says that they were already full of the Spirit and wisdom when the apostles prayed for them (Acts 6:6).

Furthermore, believers are encouraged to seek God for more grace privately, in their prayer closet, but they are told that in order to receive something from God they need others who will impart God's grace to them. So, Frangipane writes:

Of course, God may meet you sovereignly, and we should covet and pursue times alone with the Holy Spirit, in prayer or study of God's word. But, often the Holy Spirit will have something to impart to you through a righteous man or woman.... Impartation does not take the place of our personal relationship with our Father. Simply, Jesus says that God will 'reward' us just by our ability to 'receive' from those He sends.

Frangipane's statement reflects the confusion that impartation theology brings to Christianity. Christians are being simultaneously encouraged to seek God in order to receive from God, but also to seek the things of God from other people. That also changes the role and position of these "righteous men or women" who are no longer *intercessors* or *vessels* which God uses to work through, but they are elevated to the position of *mediators* - mediators, who take the place of God and present themselves as the source and distributors of gifts. This concept is even more ridiculous considering *that those special mediators* receive their "spiritual substance" by spending their time with God, yet they deny that possibility to regular believers, making them depend on them. Taylor writes, "I spend time in the presence of our Lord that I might have within me *spiritual substance*, so I might impart that which I have received from the Lord" (Taylor). One can wonder why the average believer cannot do the same thing as Taylor and receive "spiritual substance" from God directly.

Catholic saints are in heaven and because of their merits they can help believers on earth to receive grace from God. Charismatic saints are here on earth and they can also transfer God's grace to other believers. As a result, it is no longer popular among believers to seek God for gifts, manifestations or power since these things are reserved only for particular individuals. Suddenly, the source of God's grace has shifted from *God* to certain *anointed individuals* who represent the source of visions, anointing and gifts for average believers. Suddenly, if a person wants to receive God's touch in his/her life, he or she has to visit certain *places* where God is working powerfully, he or she has to contact certain *individuals* who possess a particular grace, gift or anointing, or if nothing else, they must buy a *book* or a *tape* to receive God's touch. The source of revival is no longer in God but in particular places, people or "holy" items. God, who was the God of Abraham, Isaac and Jacob and was the Mighty God wherever the Israelites went in the Old Testament has, in our time, according to impartation theology, more and more become the God of Toronto, Lakeland and Međugorje (cf. Ratzinger, 1970, 95-97).

## **Bibliography**

- Alley, John Kingsley (2002). *The Apostolic Revelation*. Rockhampton: Peace Publishing.
- Alston, Wallace M. Jr. (2002). *The Church of the Living God*. Louisville: Westminster John Knox Press.
- Anyasi, Charles (2003). *The Divine Powers of the East*. USA: Xulon Press.
- Audi, Norman (2009). *They Came Back Rejoicing*. USA: Xulon Press.

- Aymon, de Albatrus (n.d.). "Is Laying of Hands for Today?" *Albatrus Org.* Online: [http://www.albatrus.org/english/potpourri/sermons/laying\\_hands\\_for\\_today.htm](http://www.albatrus.org/english/potpourri/sermons/laying_hands_for_today.htm). Accessed 12. 23. 2010.
- Bay, Leonard, Rafael D. Martinez (n.d.). "Impartation, Anointing, Manifestation." *Spiritwatch Org.* Online: <http://www.spiritwatch.org/fireimpart.htm>. Accessed 12. 23. 2010.
- Beck, Peter Jr. (2007). *Heart of an Apostle*. Garden City: Master Press.
- Chavda, Mahesh & Chavda, Bonnie (2008). *Storm Warrior: A Believer's Strategy for Victory*. Grand Rapids: Chosen Books.
- Che, Ahn (2009). *When Heaven Comes Down*. Grand Rapids: Chosen Books.
- Clark, Penn (2008). "The Gifts of the Spirit - The Importance of Impartation." *Penn Clark Com.* Online: <http://penn-clark.com/Wordsmith/Gifts/OldPages/studies/A8.htm>. Accessed 12. 23. 2010.
- Clark, Randy (2006). *There is More!: Reclaiming the Power of Impartation*. Mechanicsburg: Global Awakening.
- Conzelmann, Hans (1974). Charisma, Charismata, in: Gerhard Friedrich (ed), *Theological Dictionary of the New Testament*, Vol. 9. Grand Rapids: Wm. B. Eerdmans.
- Crowder, John (2005). "Wells of Wales are Being Restored." *Sons of Thunder Org.* Online: [http://www.thenewmystics.com/Articles/1000040999/Home\\_Page\\_of/Articles/RevivalReports/WellsOfWales.aspx](http://www.thenewmystics.com/Articles/1000040999/Home_Page_of/Articles/RevivalReports/WellsOfWales.aspx). Accessed 12. 23. 2010.
- Deere, Jack (2008). *The Beginner's Guide to the Gift of Prophecy*. Ventura: Regal.
- Duff, Jeremy (2005). *The Elements of the New Testament Greek*. NY: Cambridge University Press.
- Dunn, J. D. G. (1978). Spirit, Holy Spirit, in: Colin Brown (ed), *The new International Dictionary of New Testament Theology*, Vol. 3. Grand Rapids: The Zondervan Corporation; Exeter: The Paternoster Press.
- Fee, Gordon D. (1988). *The First Epistle to the Corinthians*. Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Fee, Gordon D. (1994). *God's Empowering Presence*. Massachusetts: Hendrickson Publishers, Inc.
- Francis, Rodney W. (n.d.). "The Ministry of Impartation." *Personal Communication Ministries*. Online: <http://personal-communication.net.nz/impartation.htm>. Accessed 12. 23. 2010.
- Frangipane, Francis (n.d.). "The Power of Impartation and How it Affects YOU." *Commission Ministries*. Online: <http://www.commissionministries.com>.

- org/Studies\_andCourses/Mentoring\_and\_Discipleship/The\_Power\_of\_Impartation\_and\_How\_it\_Affects\_You.doc. Accessed 12. 23. 2010.
- Goulet, Paul M. (2007). *The 5 Powers of God*. Nashville: Thomas Nelson Inc.
- Grudem, Wayne (2000). *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester: IVP; Grand Rapids: Zondervan.
- Guth, Klaus (2005). Pilgrimage, in: Erwin Fahlbusch, Jan Milic Lochman, John Mbiti; Jaroslav Jan Pelikan, Lukas Vischer (ed), *The Encyclopedia of Christianity*, Vol. 4. Grand Rapids: Eerdmans; Leiden: Brill NV.
- Hamon, Bill (1987). *Prophets and Personal Prophecy*. Shippensburg: Destiny Image Publishers.
- Horak, Nela W. (1999). *Grčki jezik Novog Zavjeta*. Zagreb: Kršćanska sadašnjost.
- Katekizam katoličke crkve (n.d.). "Oprosti." Online: [http://www.katolici.org/katekizam.php?action=c\\_vidi&id=1068](http://www.katolici.org/katekizam.php?action=c_vidi&id=1068). Accessed 12. 27. 2010.
- Kittelson, James M. (2003). Luther and modern church history, in: Donald K. McKim (ed), *The Cambridge Companion to Martin Luther*. NY: Cambridge University Press.
- Liardon, Roberts (n.d.). "God's Generals Collection: Why They Succeeded and Why Some Failed DVD." *Karmal Christian Books*. Online: [http://karmalbooks.co.za/detail.php?product\\_id=2118](http://karmalbooks.co.za/detail.php?product_id=2118). Accessed 12. 26. 2010.
- Loren, Julia C., Mahesh Chavda and Bill Johnson (2006). *Shifting Shadows of Supernatural Power*. Shippensburg: Destiny Image Publishers.
- McCarthy, James (2004). *Evandjelje po Rimu*. Krapina: Baptistička crkva Emanuel & Teološka biblijska akademija.
- McGrath, Alister (2001). *Reformation Thought*. Oxford: Blackwell Publishing.
- Milić, Jasmin (2007). Svećenstvo svih vjernika, in: Stanko Jambrek (ed), *Leksikon evanđeoskoga kršćanstva*. Zagreb: Bogoslovni institut i Prometej.
- Montague, George T. (1976). *The Holy Spirit*. New York: Paulist Press.
- Nestingen, James Arne (2004). Priesthood of All Believers, in: James Arne Nestingen (ed), *The Encyclopedia of Protestantism*. NY: Routledge.
- Osborne, Grant (1991). *The Hermeneutical Spiral*. Downers Grove: IVP.
- Percept Austin Org. (n.d.). "Romans 1:11-15 Commentary." Online: [http://www.preceptaustin.org/romans\\_111-17.htm#1:11](http://www.preceptaustin.org/romans_111-17.htm#1:11). Accessed 12. 26. 2010.
- Pope Pius the Fifth (1910). *The Catechism of the Council of Trent*. (J. Donovan, trans.). New York: The Catholic Publication Society.
- Ratzinger, Joseph (1970). *Uvod u kršćanstvo*, Zagreb: KS.
- Robertson's Word Pictures (2002). e-Sword (Version 7.9.8) [Computer

- software]. Franklin: Rick Meyers. Available from <http://www.e-sword.net>.
- Senc, Stjepan (1988). *Grčko-hrvatski rječnik za škole*. Zagreb: Naprijed.
- Stott, John (1997). *Poslanica Efežanima*. Daruvar: Logos.
- Straube, Robert (2010). *Foundational Discipling Principle*. USA: Xulon Press.
- Strong's Hebrew and Greek Dictionaries (2002). e-Sword (Version 7.9.8) [Computer software]. Franklin: Rick Meyers. Available from <http://www.e-sword.net>.
- Taylor, Wade E. (n.d.). "Impartation." *Wade Taylor Ministries*. Online: <http://www.wadetaylor.org/Wade/Impartation.html>. Accessed 12. 26. 2010.
- The Elijah List (2010). "Power of Impartation." Online: [http://www.elijahlist.com/words/display\\_word/9215](http://www.elijahlist.com/words/display_word/9215). Accessed 12. 26. 2010.
- Ulonska, Reinhold. *Darovi Duha*. Osijek: Izvori, 1996.
- Vallotton, Kris (2005). *Basic Training for the Prophetic Ministry*. Shippensburg: Destiny Image Publishers.
- Vallotton, Kris (2007). *Developing a Supernatural Lifestyle*. Shippensburg: Destiny Image Publishers.
- Vincent's Word Studies (2002). e-Sword (Version 7.9.8) [Computer software]. Franklin: Rick Meyers. Available from <http://www.e-sword.net>.
- Williams, J. Rodman (1996). *Renewal Theology: Systematic Theology from a Charismatic Perspective (Three Volumes in One)*. Grand Rapids: Zondervan Publishing House.

Ervin Budiselić

## **Impartacija darova Duha Svetoga u Pavlovoj teologiji**

### Sažetak

Članak analizira ideju da se darovi Duha Svetoga mogu udjeljivati (impartirati) od jedne osobe drugoj osobi na temelju Rimljanima 1,11 i 1 Timoteju 4,14. Autorova teza je da takva teologija nije u skladu s Biblijom jer ne raspoznaje razliku između duhovnih darova i darova Duha Svetoga te tvrdi da osoba ne može udjeljivati darove Duha Svetoga drugoj osobi. Također, doktrina i praksa impartacije krši reformacijsko načelo svećenstva svih vjernika jer se vjernici ohrabruju da se u primanju darova od Boga oslanjaju na ljude, a ne na Boga. Na taj način pojedinci unutar Crkve nisu više zastupnici ili posude koje Bog koristi za djelovanje u tuđim životima, već postaju posrednici što zapravo odražava rimokatoličku doktrinu o svecima i svećenstvu kao posrednicima između Boga i ljudi.