

Spiritual Gifts

Study Notes by

Alan L. Schafer

© 1991 All Rights Reserved

Table of Contents

| | |
|---|----|
| Introduction | 1 |
| Questions Regarding Spiritual Gifts | 5 |
| The Teaching Enablements | 17 |
| The Serving Enablements..... | 17 |
| The Administration Enablements..... | 21 |
| The Sign Enablements..... | 25 |
| Appendix A - Spiritual Enablements..... | 30 |

Spiritual Gifts

Introduction

I. Some Introductory Remarks Regarding Spiritual Gifts

1. All Christians have them.

This first point we need to make regarding spiritual gifts is that every Christian has at least one. It is not possible to be a Christian, and not have a spiritual gift. 1 Peter 4:10 says "**As every man hath received the gift, even so minister the same one to another as good stewards of the manifold [multicolored] grace of God.**"

2. They are given and energized by the Holy Spirit.

Secondly, spiritual gifts are given to us by the Holy Spirit. 1 Corinthians 12:11 says "**But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.**" Not only are they given by the Spirit, but they are energized by the Spirit as well. 1 Corinthians 12:6 says "**there are diversities of operations, but it is the same God which worketh in all.**"

3. They are given to minister to others, not ourselves.

Thirdly, spiritual gifts are given to edify the body of Christ as a whole, not for the edification of the holder of the gift. This is why Paul comes down so heavily on the Corinthian believers because of their misuse of the gift of tongues. They had made the gift into a self-glorifying and self-edifying manifestation of the Spirit not realizing that all spiritual gifts are for the benefit of the entire body. 1 Corinthians 12:7 says "**But the manifestation of the Spirit is given to every man to profit withal.**" The Greek construct literally means "for the good of those gathered together."

4. They are essential to the health of the Body of Christ.

Fourthly, spiritual gifts are essential for the health and well-being of the church. A careful study of each of the spiritual gifts, which is beyond the scope of our current discussion, will reveal the necessary character of each gift. The church could not function as God intended, if it were not for spiritual gifts.

5. They are to unite the Body of Christ, not divide it.

Spiritual gifts are given to unite the Body of Christ. A reading of 1 Corinthians 12:12-27 will clearly show the uniting power of the gifts. Conversely, whenever we see a Christian ministering their gifts and causing division and harm, we can rest assured that they are not empowered by the Spirit.

6. They are not a measurement of spirituality.

Perhaps no single point regarding spiritual gifts is more misunderstood than this one. Spiritual gifts do not give a measure of spirituality. If we look at the Corinthian Church as presented in 1 Corinthians, we find that they had every conceivable sin and problem, yet Paul states in 1 Corinthians 1:7 that "**ye come behind in no gift.**" The Corinthian believers had manifestations of all of the spiritual gifts even though they were characterized by carnality and division.

7. They fall into various categories.

Seventh, spiritual gifts fall into several distinct categories. Every believer has a unique gift made up of a combination of these distinct categories. Peter calls our gift "**the manifold gift of God**" in 1 Peter 4:10. The word "manifold" means "multicolored." Just as the light falls on a gem and is broken out into various colors and hues, so God's spirit has given us a gift that is manifest in many different ways. For example, the gift of teaching can be given to a seminary professor as well as a first-grade Sunday School teacher. Both have the teaching gift, but it is ministered in different ways to different audiences.

II. Words Translated "Spiritual Gift" in the New Testament

A. *Charisma*

This word means "grace gift" or "favor." The root word, *charis*, is the common word for "grace" in the New Testament. This is the word used in Romans 6:23, 12:6, 1 Corinthians 7:1, 7:7, 12:6, 12:9, 12:28, 12:30, 12:31, 1 Timothy 4:14, 2 Timothy 1:6, and 1 Peter 4:10.

This word is used to refer to the source of the spiritual gift, namely something that has been given by grace to those who do not deserve it.

B. *Pneumatikos*

This word literally means "characterized by the spiritual." It is used to refer to spiritual people in Galatians 6:1, and 1 Corinthians 2:15 and 3:1. In 1 Corinthians 15:44 and 46 it is used to refer to the spiritual body as opposed to the carnal body. And lastly, in 1 Corinthians 12:1 it is used in the plural to refer to spiritual gifts.

This word is used to refer to the quality of spiritual gifts as well as their source of empowerment and character.

III. The Definition of "Spiritual Gift"

A spiritual gift is a package composed of Divine enablements which is given to every believer at the moment of salvation by the Holy Spirit for the purpose of ministering to others in the Body of Christ.

- A. "a package composed of Divine enablements"
1. What we normally think of as a spiritual gift is actually a Divine enablement. Examples of enablements are teaching, wisdom, giving, exhortation, and mercy.
 2. The Divine enablements are mentioned in four passages.
 - a. Romans 12:6-8 mentions prophecy, ministry, teaching, exhortation, giving, ruling, and mercy.
 - b. 1 Corinthians 12:8-10, 28 mentions prophecy, wisdom, knowledge, faith, healings, miracles, discernment of spirits, tongues, interpretation of tongues, apostleship, helps, and governments.
 - c. Ephesians 4:11 mentions the gifted offices of apostles, prophets, evangelists, and pastor-teachers from which we get the gifts of apostleship, prophecy, evangelism, shepherding (ruling), and teaching.
 - d. 1 Peter 4:10 mentions speaking (teaching) and ministering.
 3. A spiritual gift is a mixture of these enablements.
 - a. 1 Peter 4:8 mentions "the gift", singular.
 - b. 1 Peter 4:8 also mentions that the gift is manifold (multicolored).
 - c. 1 Corinthians 12:4-7 mentions:
 - 1). diversities of gifts (*charismata*) which refers to the different gifts evident within the Body of Christ (example, teaching as opposed to giving)
 - 2). differences of administration (*diakonia*) which refers to the different ministry areas in which spiritual gifts are used (example, evangelism as opposed to shepherding)
 - 3). diversities of operations (*energiamaton*) which refers to the different manners in which spiritual gifts are evidenced (example, teaching children as opposed to teaching adults)
 - d. 1 Timothy 1:6 exhorts Timothy to "stir up the gift of God." Note again that this is singular.
- B. "given to every believer"
1. Romans 12:1-8 is written to "brethren." It assumes that each person has a spiritual gift.
 2. 1 Corinthians 12:7 says that the manifestation of the Spirit (spiritual gift) is given *to every man*
 3. 1 Peter 4:10 says "as *every man* hath received the gift."

- C. "at the moment of salvation"
1. 1 Corinthians 12:12 states that the body (the Body of Christ) is one with many different members.
 2. Paul, in context, is emphasizing the different manifestations of the Spirit (spiritual gifts).
 3. 1 Corinthians 12:13 states that we are all baptized (identified with and placed at a singular point in past time) into the Body of Christ.
 4. Hence, the conclusion is that we were given our gift at the moment of being baptized into the Body of Christ, that is, at the moment of salvation.
- D. "by the Holy Spirit"
1. 1 Corinthians 12:13 states that we are baptized by the Spirit into the Body of Christ.
 2. 1 Corinthians 12:4-11 states emphatically that it is the Holy Spirit that gives the gift as well as the Holy Spirit that empowers the gift.
- E. "for the purpose of ministering to others in the Body of Christ"
1. In the metaphor of the body found in 1 Corinthians 12:14ff, each component of the body exists to serve the body, not itself. Our eyes do not get any value in seeing, but our body does.
 2. In 1 Corinthians 12:7, the phrase translated "to every man to profit withal" is best translated "to each one of the profit of all." The idea is not that the one having the spiritual gift profits, but that the other members of the body profit.
 3. In 1 Corinthians 13 we are told that a spiritual gift means nothing unless exercised in love. The words used to describe love in the first eight verses are verbs. The action is active, that is, the holder acts on the recipient, not reflexive, that is, the holder acting on himself.
 4. In 1 Corinthians 14 Paul chides the Corinthians for desiring a gift that edifies the holder and not desiring a gift that edifies the body. Prophecy (preaching) edifies the body, tongues edifies oneself.
 5. A look at the various enablements is sufficient to show their active nature. Ministry (*diakonia*) does not edify oneself, it edifies the recipient. The same with giving, mercy, prophecy, and all the rest.
 6. In the metaphor of the body found in 1 Corinthians 12:14ff, Paul is emphasizing the fact that we exist to serve the body, not the body, us.

Spiritual Gifts

Questions Regarding Spiritual Gifts

I. Crucial Questions Regarding Spiritual Gifts

A. How Many Are There?

1. We are presented with three basic lists in the New Testament
 - a. Romans 12:6-8 lists seven enablements.
 - b. 1 Corinthians 12:8-10, 28 lists 13 enablements, 2 in common with Romans 12:6-8.
 - c. Ephesians 4:11 lists the four gifted men. There are no "spiritual gifts" mentioned here, only gifted "offices." However, we can infer the spiritual enablements of apostleship, prophecy, evangelism, and shepherding from the offices.
 - d. 1 Peter 4:10-11 lists two categories of gifts, speaking and serving.
 - e. Putting these all together, we come up with the following basic enablements:
 - 1). Apostleship (associated with the office of the apostle)
 - 2). Prophecy (associated with the office of the prophet as well as a continuing gift)
 - 3). Evangelism (associated with the office of an evangelist)
 - 4). Pastor-Teachers (associated with a gifted office)
 - 5). Teaching
 - 6). Ministry or Serving
 - 7). Exhortation
 - 8). Giving
 - 9). Ruling or Administration
 - 10). Mercy
 - 11). Wisdom
 - 12). Knowledge
 - 13). Faith

- 14). Healing
 - 15). Miracles
 - 16). Discernment of spirits
 - 17). Tongues
 - 18). Interpretation of tongues
 - 19). Helps
2. The above gifts may be categorized several ways.
- a. Permanent vs. Temporary
 - 1). Permanent gifts include teaching, serving, helps. These enablements are valid for the church for all time.
 - 2). Temporary gifts include healings, miracles, tongues, interpretation of tongues. These enablements were valid for the church only in its initial stages.
 - b. Speaking vs. Serving
 - 1). Speaking enablements would include prophecy, teaching, and wisdom.
 - 2). Serving enablements would include administration, helps, and ministry.
 - c. Serving vs. Sign
 - 1). Serving enablements would include anything that ministers to the body of Christ. These enablements are valid for all time.
 - 2). Sign enablements would include tongues, interpretation of tongues, healings, and miracles. These enablements were authenticating enablements valid only for the early history of the church.
 - d. Teaching, Serving, Administration, and Sign
 - 1). Teaching enablements would include prophecy, teaching, exhortation, wisdom, knowledge, discerning spirits, and the gifted offices of Evangelist and Prophet.
 - 2). Serving enablements would include ministry, giving, faith, mercy, and helps.
 - 3). Administration enablements would include ruling, governments, and the gifted offices of Pastor-Teacher and Apostles.

- 4). Sign enablements would include tongues, healings, miracles, and interpretation of tongues.
3. So, how many are there?
 - a. Since we are given categories only, there are no set numbers.
 - b. There are as many spiritual gifts as there are Christians since each believer has a unique gift composed of the various enablements in differing proportions.
- B. Does a Person Have More Than One Spiritual Gift?
1. A person only has one gift, composed of many enablements.
 2. 1 Peter 4:8 and 1 Timothy 1:6 mentions gift in the singular.
- C. Can a Person Get More?
1. We have already discussed that a believer receives their spiritual gift at the moment of salvation (past tense "baptized" in 1 Corinthians 12:12-13, past tense "hath received" in 1 Peter 4:8).
 2. Therefore, a believer has received their gift composed of their mixture of enablements and cannot therefore receive another one.
 3. However, a believer can mature in his ability to exercise his gift. For example, an eight year old boy may be given the gift of shepherding at the moment of salvation. However, he will need to mature in his faith and the knowledge of the Word of God before he can effectively become the pastor of a church.
 4. A note regarding 1 Corinthians 12:31.

The verb translated "earnestly desire" can be translated two ways since the verb form is identical for the imperative mood and indicative mood. If we translate it as an imperative, as is done in the Authorized Version, then the verse would read "seek the best gift". However, if we translate it as indicative, it would read "you are seeking the best gift". This is a better rendering for three reasons.

 - a. It fits the context. Paul says "but you desire the best gifts and I am going to show you a better way."
 - b. It is strange to interpret Paul as commanding them to seek the best gift right in the middle of a passage arguing against the seeking of gifts.
 - c. It is a forced interpretation to say that this verse refers to a command to seek (in expression) the best gift in the corporate assembly of believers.
- D. What Is Their Purpose?
- Ephesians 4:11 mentions the gifted offices of Apostles, Prophets, Evangelists, and Pastor-Teachers. Verse 12 then gives their purpose which is three-fold:

1. Equipping of the saints.

All believers are to minister in all areas. Those that have the gift of giving encourage the rest of us to become better givers.

2. Work of the ministry.

When the body of Christ functions effeciently, it becomes a powerful evangelistic force. Minstry is *diakonia* which refers to service. The church is to be a service organization and organism.

3. Edifying of the body of Christ.

When believers exercise their gifts in the power of the Holy Spirit, the body of Christ is strengthened.

4. For the profit of all.

In 1 Corinthians 12:7 we are told that the enablements are given for the common good, not the edification of the holder.

5. In service to others.

In 1 Peter 4:10 we are told to minister (*diakonia* = serve) one to another.

E. How Are They to be Exercised?

1. In the power of the Holy Spirit.

- a. 1 Corinthians 12:11 says, "the same Spirit works all these things." The word "works" is *energei* from which we get "energy."

- b. 1 Corinthians 12:6 says, "it is the same God who works all in all." Since the Holy Spirit is God, it is the Holy Spirit that empowers the gift.

2. In love.

- a. The message of 1 Corinthians 13 is that we are to minister our gift in love.

- b. Paul chides the Corinthians for seeking the showy gifts and ignoring the less glamorous ones (1 Corinthians 12:28-31).

3. With diligence.
 - a. In 1 Peter 4:10 we are told to minister as a good steward. The spiritual gift we have been given has been given to us as a stewardship. Hence we should exercise it with diligence so as to be a responsible steward of the grace of God given to us in the form of our spiritual gift.
 - b. In Romans 12:6-8 each enablement has a manner in which it is to be exercised. The key idea is "do your best when exercising your spiritual gift".
- F. What is Their Relative Importance to One Another?
1. In Ephesians 4:10-11 Paul lists the importance of the gifted offices.
 - a. Apostles
 - b. Prophets
 - c. Evangelists
 - d. Pastor-Teachers
 2. In 1 Corinthians 12:28 Paul lists the relative importance of some of the enablements. The word "first" is *proton*, the "first in a list." This is further strengthened by "second" and "third".
 - a. Apostles
 - b. Prophets
 - c. Teachers
 - d. Miracles
 - e. Healings
 - f. Helps
 - g. Administration
 - h. Tongues
 3. In 1 Corinthians 14:1 Paul encourages the Corinthian believers to seek the gift of prophecy over tongues.
 4. From these two lists we can infer the following points.
 - a. The speaking enablements are preferred over the sign enablements.
 - b. Apostleship is the highest enablement over prophecy.
 - c. Tongues is the least desired enablement of all.

- d. The enablements that best serve others are the most important.

Spiritual Gifts

The Teaching Enablements

I. The Teaching Enablements

A. Prophecy

The enablement of prophecy is the divine ability to proclaim the truth of the Scripture. It can consist of both a revelatory and proclamatory element, the second being the most prominent.

1. There is a distinction between the prophetic office, and the enablement of prophecy.
 - a. The prophetic office was foundational to the church.
 - 1). In Ephesians 2:20 says that the church was built on the foundation of the apostles and prophets.
 - 2). The prophetic ministry became prominent when God was revealing new revelation to men.
 - a). The Old Testament prophetic office was used by God to reveal his will to men.
 - b). Through the prophets came the scriptures (1 Peter 1:10-11, 2 Peter 1:19-21).
 - 3). Once the foundation was laid, the office ceased but the work of the prophet continued.
 - b. The enablement of prophecy was the ability to speak the truths of the Scripture.
2. Reasons why the enablement of prophecy is the proclamation of the Word as opposed to revelation only.
 - a. The common usage of the word *prophemi*.
 - 1). It did not have a predictive meaning until the Middle Ages.
 - 2). It was commonly used in reference to speaking in front of people.
 - b. In Romans 12:6-8 Paul lists 7 enablements. If prophecy is a miraculous enablement, then it is the only one listed. What happened to tongues, healings, miracles, and interpretation of tongues?
 - c. Paul argues that the Corinthians are to prefer prophecy over tongues in 1 Corinthians 14. If prophecy is miraculous, then his argument is to

- prefer one miraculous enablement over another. This contradicts what he is trying to tell the Corinthians in chapters 12-14.
- d. In 1 Corinthians 14:3 Paul lists three results of prophecy. None of the results depends on prophecy being miraculous revelation as opposed to proclamation.
 - 1). Edification - building up.
 - 2). Exhortation - helping men in their spiritual walk with God.
 - 3). Comfort - reminding men of God's care and faithfulness.
 - e. If prophecy is miraculous only, then why did Paul use it in 1 Corinthians 14, a chapter that would become irrelevant to us. Why not compare tongues with a permanent enablement, like teaching?
 - f. Prophets did more than just predict the future. They were the preachers in the Old and New Testaments. It is ludicrous to think that the prophets were silent unless speaking predictively.
 - g. Notes on 1 Corinthians 13:8.
 - 1). Many say that prophecy, knowledge, and tongues all stopped with the coming of the "perfect thing". This is one of the arguments for the cessation of the enablement of prophecy.
 - 2). However, a close look at the verse indicates that prophecy and knowledge are different than tongues.
 - a). The word used with prophecy and knowledge is *katargeo* which means "to abolish". It is in the passive tense and means that something external, i.e. the perfect thing, will abolish prophecy and knowledge.
 - b). The word used with tongues is *παου* which means "to stop". It is in the middle voice which indicates that it will stop of its own accord.
 - c). Therefore, prophecy and knowledge will be stopped by an external force, tongues will stop by itself.
 - 3). What stops prophecy and knowledge?
 - a). It is the "perfect thing".
 - b). It is the eternal state.
 - h. Notes on 1 Thessalonians 5:16-21.
 - 1). These verses need to be taken as a unit. They are not disjointed commands.

- 2). In verse 19 we are told to “quench not the Spirit”. Verse 20 says how, “despise not prophesyings”. Since we are not to despise prophecy, verse 21 says to test the prophecy, hold on to the good.
- 3). The key idea is to check out the prophecy to see if it matches the already revealed word of God.

B. Teaching

The spiritual enablement of teaching is the ability to take divine truth, organize it in a logical format, and impart it to others.

1. There is a difference between preaching and teaching.
 - a. Preaching is proclamatory, teaching is exhortational.
 - b. Preaching is evangelistic, teaching is doctrinal.
 - c. Preaching uses one-way communication, teaching uses two-way communication.
2. Teacher, teaching, and teach all come from the same root word, *didaskalia*, which refers to the impartation of knowledge in a systematic way, the emphasis being systematic.

C. Exhortation

The spiritual enablement of exhortation is the ability to strengthen other believers through the processes of encouragement, reproof, and correction.

1. There is a difference between counseling and exhortation
 - a. Counseling is the application of wisdom to someone facing spiritual and/or emotional problems, exhortation is strengthening someone as they face difficult circumstances.
 - b. Counseling is a process, exhortation is short-term encouragement.
2. There is a difference between exhortation and teaching.
 - a. Teaching is imparting truth to the ignorant, exhortation is reminding those who know better of the truth.
 - b. Exhortation calls men to act on the basis of knowledge, teaching imparts knowledge on how to act.
3. The Greek word translated exhortation is *parakaleo* which means to “call along side”. This is the name given to the Holy Spirit in John 14-16 where it is translated “comforter”.

D. Wisdom

The spiritual enablement of wisdom is the ability to take divine truth and apply it to the lives of other believers.

1. The meaning of "wisdom".
 - a. The Greek concept of wisdom, *sophia*, was that of intellectual prowess.
 - b. The Hebrew concept of wisdom refers to the application of truth to one's life in order to live appropriately before God.
 - 1). *Hokmah* - the ability to live right before God. Translated "wisdom" in the Old Testament.
 - 2). *Binah* - the ability to understand. Translated "understanding" in the Old Testament.
2. The meaning in the New Testament is that of the Hebrews. It is the ability to live correctly in light of our moral obligations before God. Put another way, it is the spiritual understanding of God's will for our lives. See Colossians 1:9-10.
3. There is a difference between knowledge and wisdom.
 - a. Knowledge refers to the attainment of facts, wisdom refers to the ability to use those facts.
 - b. Knowledge is amoral, wisdom is moral.
4. The enablement of the "word of wisdom" does not refer to revelatory wisdom.
 - a. There is no indication that it was a revelatory enablement, so why treat it as such?
 - b. What enablement do men who have the ability to apply God's Word to lives have if "word of wisdom" is revelatory only?
 - c. The word translated "word", *logos*, can refer to a speech before men or something written on a page. This is in contradistinction to *rhema* which is a specific "word". If the enablement were revelatory, then the word *rhema* would be a better word to use to convey this idea.
 - d. The common use of the word wisdom, *sophia*, refers to proper action. This action is based on a knowledge of God's Word.

E. Knowledge

The spiritual enablement of knowledge is the ability to know divine truth.

1. There is a difference between knowledge and the application of knowledge (wisdom).

2. The enablement of the “word of knowledge”, does not refer to supernatural revelation only.
 - a. The common use of knowledge, *gnosis*, refers to the attainment of factual data.
 - b. There is no evidence that we should treat it as a revelatory gift, so why do so?
 - c. If it is revelatory only, what enablement do men who have the ability to study the Scripture and extract divine truth have?
 - d. The word translated “word”, *logos*, can refer to a speech before men or something written on a page. This is in contradistinction to *rhema* which is a specific “word”. If the enablement were revelatory, then the word *rhema* would be a better word to use to convey this idea.

F. Discerning Spirits

The spiritual enablement of discerning spirits is the ability to supernaturally distinguish truth from error.

1. An example of this enablement is seen in Acts 5:1ff in the story of Ananias and Sapphira.
2. Another example is Paul in Acts 16:16ff.
3. This was predominately a revelatory gift in the early church, but exists today in the form of the ability of some men to distinguish truth from error. Examples: Walter Martin and John Ankerberg.
4. The word translated “discerning” is *diakrino*, to judge between two things.
5. See 1 John 4:1-6 for a further discussion of this enablement as it relates to us today.

G. Evangelism

The spiritual enablement of evangelism is the ability to effectively preach and teach the gospel to unbelievers and plant churches.

1. The office of the Evangelist is the continuance of the foundational office of the Apostle.
 - a. Philip, the evangelist, was not an Apostle. He is nowhere said to be an Apostle.
 - b. Philip, however, did the work of an Apostle in the sense of preaching the Word and establishing churches. Acts 8:5-12, 40, Titus 1:5.
2. The function of an evangelist.
 - a. Preaches the Word. Acts 8:5-12, 40.

- b. Plants churches. See Paul in Acts and Titus in Titus 1:5.
3. Modern “evangelists” are not evangelists in the New Testament sense.

Spiritual Gifts

The Serving Enablements

I. The Serving Enablements

A. Giving

The spiritual enablement of giving is the ability to give sacrificially, without regard for consequences, to those in need.

1. The meaning of giving (*metadidomi*)

This word is a compound word in the Greek. It is made up of giving (*didomi*) and *meta* (according). It is the ability to give beyond what is expected in an abundance of joy to those in need.

2. The motive of giving

Verse 8 of Romans 12 states that giving is to be done with "liberality". The Greek word translated "liberality" *apolutari*, is better translated "simplicity". The idea is that one with the gift of giving does so with a single motive, that of meeting a need.

Contrast this with the Pharisees of Matthew 6:1-4.

3. The mentors of giving

- a. Mary - John 12:3-5
- b. The early church - Acts 2:44-45
- c. The Philippians - Philippians 4:18
- d. The Macedonians - 2 Corinthians 8:2

B. Mercy

The spiritual enablement of mercy is the ability to empathize with a person in their distress.

1. The definition

Mercy (Greek *eleeon*), means "compassion" or "pity". It relates to a person's distressed condition as it relates to physical or emotional deprivation.

2. The examples

- a. The Good Samaritan - Luke 10:25-37
- b. The woman with a demonized daughter - Matthew 15:21-28

- c. Dorcas - Acts 9:36-40

The word translated "almsdeeds" is "*eleemosune*" which literally means "mercy deeds". Those mercy deeds were defined as making clothing for the widows in the city of Joppa.

C. Faith

The spiritual enablement of faith is the supernatural ability to believe God for the impossible even when the situation appears hopeless.

1. Faith activates the power of God
 - a. Matthew 17:20
 - b. Matthew 21:22
2. Faith has many levels
 - a. Little faith - God says it, it has an outside chance of happening.
 - b. Faith - God says it, I believe it will happen.
 - c. Great faith - God says it, it is as good as done!
3. Contrasted
 - a. Little faith
 - 1). Matthew 14:21 - disciples on the sea
 - 2). Matthew 16:8 - disciples worrying about having no bread
 - b. Great faith
 - 1). Matthew 15:21-28 - The Canaanite Woman with a demonized daughter
 - 2). Matthew 8:5-13 - The Centurion with a sick servant

D. Helps and Ministry

The spiritual enablement of helps or ministry is the ability to serve others in the body of Christ.

1. The meaning
 - a. Ministry

The word translated "ministry" is *diakonia*. It refers to service. In fact, the first official office in the church other than the office of apostles was that of deacons (Acts 6:1-8).

b. Helps

The word translated “helps” is *antilampheis*. It means to take a burden off someone’s back and put it on your own.

2. The necessity

a. Of all the spiritual gifts, this is one of the most important. Without the gift of service, many aspects of a ministry would suffer or not be done at all.

b. This gift supports the body as well as enables others to fulfill their spiritual gift. For example, secretaries with the enablement of helps enable the pastor of a church to minister his gift more effectively. Instead of the pastor answering the phone, opening the mail, and typing letters, he is able to spend his time preparing sermons.

3. The examples

a. The “Eyeball” syndrome

In 1 Corinthians 12:21-27 Paul stresses the necessity of those members of the body with more prominent gifts (like teaching or prophecy) to support the members with less prominent gifts (like ministry or helps). The reason for this is:

- 1). The less comely parts are more necessary (12:22).
- 2). The less comely parts of the body should have more honor bestowed on them (12:23-24).
- 3). Every member in the body needs to exhibit care for every other member so that there is no schism (12:25).
- 4). We are a unit. When one member suffers, we all suffer (12:26-27).

b. The “Foot” syndrome

This ailment, found in 1 Corinthians 12:15-20, occurs when those with lesser gifts think that they are not needed and as a result refuse to exercise their gift. This is wrong for the following reasons:

- 1). All believers are part of the body regardless of what gift they possess (12:15-16).
- 2). All believers contribute to the proper functioning of the body regardless of the gift they possess (12:17).
- 3). All believers have been sovereignly placed in the body by the Holy Spirit exactly where God wants them to minister (12:18).
- 4). Diversification is necessary to the life of the body. If everyone had the exact same gift, the body would cease to function (12:19-20).

Spiritual Gifts

The Administration Enablements

I. The Administration Enablements

A. Ruling

The spiritual enablement of ruling is the divine ability to lead others in the Church. The emphasis of this leadership is spiritual.

1. The word translated “rule” in Romans 12:8 is “*proistami*” which means “to stand before”. It is used to speak of someone in a position of leadership over a group.

| | |
|----------------------|---|
| 1 Thessalonians 5:12 | ...and <u>are over</u> you in the Lord... |
| 1 Timothy 3:4 | ... <u>ruleth</u> well his own house... |
| 1 Timothy 3:5 | ...how <u>to rule</u> his own house... |
| 1 Timothy 5:17 | ...elders that <u>rule</u> well... |

2. The enablement of ruling is predominately given to men for the purpose of leading the church (1 Timothy 3:4-12).
3. The enablement of ruling is given to elders.
 - a. Who are the elders?
 - 1). They hold the office of a bishop, “*episkopos*”. (1 Timothy 3:1)
 - 2). They shepherd the flock, “*poimenos*”. (1 Peter 5:1-4)
 - 3). They are spiritually mature, “*presbuteros*”. (1 Timothy 3:6-7)

“Bishop” refers to their office, “elder” refers to their maturity and character, and “shepherd” refers to their responsibilities.
 - b. What do elders do?
 - 1). They lead the church. (1 Timothy 3:5, 1 Peter 5:2b, Hebrews 13:7)
 - 2). They feed the church. (1 Timothy 3:2b, 1 Peter 5:2)
 - 3). They protect the church. (Hebrews 13:17)
 - 4). They model Christian virtues. (Hebrews 13:7, 1 Timothy 5:17)

B. Governments

The spiritual enablement of governments is the divine ability to lead others in Christian ministry. The emphasis is not necessarily on the spiritual aspect of leadership, but on the organizational aspect of leadership.

1. The word translated governments is "*kuberneo*". It is a nautical term that refers to someone who pilots or captains a ship.

Acts 27:11 ...believed the master and owner...

Revelation 18:17 ...and every shipmaster...

2. The enablement of governments is closely related to the enablement of ruling, but is not exactly the same as ruling.
 - a. Government emphasizes administration, ruling emphasizes spiritual leadership.
 - b. An elder must have the enablement of ruling, but may not have the enablement of governments.
 - c. The enablement of ruling applies to men, the enablement of governments applies to men and women.

C. Shepherding

The spiritual office of shepherd is given to those men who are charged with spiritual leadership in the church. This is not an enablement, but an office. However, those who hold this office must have certain enablements such as teaching, ruling, and exhortation.

1. Shepherding is translated from the word "*poimen*" which refers to someone who watches and cares for sheep. We get our term "pastor" from the latin word for this same term.
2. There is a difference between the activities of shepherding, governments, and ruling.
 - a. Shepherding emphasizes care, ruling emphasizes leadership.
 - b. Governments emphasizes administration, shepherding emphasizes example.

D. Apostleship

The spiritual office of an apostle was foundational to the early church. It was the men who held this office that blazed the trail for others, and it is they who were essential for the establishment of the church.

1. The word translated "apostle" is "*apostello*". It was used to refer to a messenger. It literally means "sent one" or "one sent".

- a. It is used 81 times in the New Testament.
 - 1). 78 times it refers to the select group of 13 apostles.
 - 2). 1 time it is used to refer to Christ. (Hebrews 3:1)
 - 3). 2 times it is used to refer to a messenger. (2 Corinthians 8:23, John 13:16)
2. This office was held by 13 men.
 - a. The eleven apostles (excluding Judas) - Matthew 10:1-4
 - b. Paul - Romans 1:1
 - c. Matthias - Acts 1:26
3. The men who held this office had all of the spiritual enablements manifested to a large degree.
4. The men who held this office had the sign enablements. (2 Corinthians 12:12)
5. The men who held this office were the foundation of the early church. (Ephesians 2:20, 3:5, 1 Corinthians 12:28)
6. There is no such thing as "apostolic succession".
 - a. There is no mention in the New Testament of "apostolic succession".
 - b. Note the difference between "elder" (modern equivalent to an apostle), and "apostle" in the following verses.

Acts 15:2
Acts 15:4
Acts 15:6
Acts 15:22-23
 - c. The sign enablements, one of the authenticating marks of an apostle, have ceased.
 - d. An apostle must meet two requirements:
 - 1). He must have seen Christ. (Acts 1:22-24)
 - 2). He must have been chosen personally by Christ. (Mark 13:3)

II. Our response to those with the gifts of leadership.

- A. We are to esteem them in love because of their labor (*copiao* = labor to the point of exhaustion) on our behalf. (1 Thessalonians 5:12-13)
- B. We are to pay them well. (1 Timothy 5:17-18)

- C. We are to treat them with great respect and trust, but when they sin, we are to rebuke them publicly. (1 Timothy 5:19)
- D. We are to follow their example. (Hebrews 13:7)
- E. We are to submit to their authority. (Hebrews 13:17)

Spiritual Gifts

The Sign Enablements

I. The Sign Enablements

A. Background

1. The Purpose

The purpose of the miraculous sign gifts was the confirmation of the new message of the gospel.

2. The Proof - Hebrews 2:4

In Biblical history there was three periods of great miracles.

- a. Moses with the giving of the law.
- b. Elijah and Elisha with the giving of the prophets.
- c. Time of the early church with the giving of the New Testament.

Note that in each period of miracles, each of which lasted approximately 70 years, God was in the process of revealing new truth. In order to lend authority to that new revelation, he attending the giving of it with miracles.

B. Healings

The spiritual enablement of healings was the ability to instantaneously heal organic disease in order to confirm the gospel.

1. The Characteristics of the Enablement of Healings

- a. The healing was done by word or touch. (Matthew 8:5-8, Mark 5:25-34)
- b. The healing was instantaneous. (Mark 5:29, Mark 7:31-35)
- c. The healing was total. (Luke 4:38)
- d. The healings were done to everyone regardless of their faith. (Luke 4:40)
- e. The healing was for organic disease.
- f. Healing included raising the dead. (Mark 5:35)

2. The Characteristics of Modern Healings
 - a. Modern healings are not done with a word or a touch.
 - b. Modern healings are not instantaneous.
 - c. Modern healings are not total.
 - d. Modern healings are not for everyone. The healing depends on the faith of the person, not on the volition of the healer.
 - e. Modern healings are not for organic diseases, only psychosomatic.
 - f. Modern healers cannot raise the dead.

C. Miracles

The spiritual enablement of miracles is the ability to perform acts of power. Usually this power was in connection to the casting out of demons though not exclusively.

1. The word translated "miracles" is "*dunamis*" from which we get "dynamite." It literally means "power."
2. This sign gift was used mainly in connection with the casting out of demons.

Luke 4:36
Luke 6:17-19
Matthew 8:16
Luke 9:1
Luke 10:17-19

3. Christ had power over nature.

Matthew 8:23-27 Calming the sea
Matthew 14:15-21 Feeding the 5,000

D. Tongues

The spiritual enablement of tongues is the ability to speak a foreign language without prior knowledge of that language.

1. The word translated "tongues" is "*glossa*." It is the standard Greek word for "language."
2. Six reasons that tongues are languages and not babbling.
 - a. The Greek word "*glossa*" literally means "language."
 - b. In Acts 2:6 and 8 the word translated "language" and "tongue" is "*dialektos*." The words being spoken were in the various dialects of those attending Pentecost. It was not unknown gibberish.

- c. The same term "*glossa*" is used throughout Acts and the New Testament without distinction.
- d. 1 Corinthians 12:10 mentions languages and then talks about interpreting these languages.
- e. 1 Corinthians 12:10 mentions the various kinds of tongues. The word literally means languages.
- f. 1 Corinthians 14:21 mentions that tongues were a sign to unbelieving Israel. The Old Testament passage quoted refers to the Chalean language and hence the New Testament meaning must be language as well.

3. The Position of Tongues

Tongues are inferior to other enablements.

- a. It is placed last in 1 Corinthians 12:28-31.
- b. It is secondary to prophecy for three major reasons.
 - 1). Prophecy edifies all that hear, tongues edify only the one speaking. (1 Corinthians 14:1-5)
 - 2). Tongues are unintelligible unless interpreted. (1 Corinthians 14:6-12)
 - 3). Tongues produce emotional effects, they do not touch the intellect where real worship takes place. (1 Corinthians 14:13-19)

4. The Purpose of Tongues

Tongues were given as a sign to unbelieving Israel. This is clearly stated in 1 Corinthians 14:20. When tongues were evidenced at Pentecost, it was a judicial sign to Israel that God was judging them for their unbelief.

5. The Procedure for Tongues in the Early Church

- a. Two or three *at the most* were to speak in tongues. (1 Corinthians 14:27)
- b. Each was to speak in turn, not all at the same time. (1 Corinthians 14:27)
- c. One person must interpret. (1 Corinthians 14:27-28)
- d. Confusion was forbidden. (1 Corinthians 14:33, 40)
- e. Women were not to speak. (1 Corinthians 14:34-35)

6. Reasons why tongues have ceased.
 - a. After the first century A.D., tongues were not mentioned by any church father. The only reference we find to tongues in the first four centuries was in connection with the Montanus movement, a movement condemned as heresy by the early church.
 - b. Tongues appear in only two New Testament books. 1 Corinthians, which was written about 52 A.D., and Acts, which is an historical treatise of the early church.
 - c. Acts cannot be used to teach doctrine. Its purpose was to present what happened, not what should happen.
 - d. Tongues in the New Testament refer to known languages, never "angel" or "God" talk.
 - e. 1 Corinthians 13:8 predicts that tongues will cease of their own accord. The word translated "cease" is "*pauro*" and means "to stop suddenly."
 - f. Tongues were a sign to unbelieving Israel as an indication of God's judgment. After the fall of Jerusalem and the establishment of the church, the reason for tongues has ceased.
7. The Modern Tongues Movement, a critique
 - a. The modern tongues movement emphasizes experience as opposed to doctrine.
 - b. The modern tongues movement does not interpret tongues as required by 1 Corinthians 14:27-28.
 - c. The modern tongues movement is dominated by women in direct contradiction to 1 Corinthians 14:34-35.
 - d. The modern tongues movement misinterprets the baptism of the Spirit with tongues.
 - e. The modern tongues movement elevates tongues to the most desired gift in direct contradiction to 1 Corinthians 14:19, 39.
 - f. The modern tongues movement emphasizes emotion rather than intellect in contradiction to 1 Corinthians 14:13-19.
 - g. The modern tongues movement overemphasizes the Holy Spirit to the exclusion of Christ. The Holy Spirit points men to Christ, not Himself. (John 16:13-14)

E. Interpretation of Tongues

The spiritual enablement of the interpretation of tongues is the divine ability to understand and interpret a previously unknown language.

1. The word translated "interpretation" is "*hermeneuo*." It is used in secular Greek to describe the process of translating one language to another.
2. The context of 1 Corinthians 14:4-11 is clearly that of interpreting language.

II. Finding and Using Your Spiritual Gift

- A. Realize that you have a spiritual gift.
 1. It is unique to the body of Christ.
 2. It is necessary to the body of Christ.
- B. Identify your gift by
 1. Examination - evaluate your likes/dislikes. Ask yourself the question "If I could do one thing in the Church, what would it be?."
 2. Experimentation - try our various ministries. Find the one you feel most comfortable and fulfilled in. Most likely, that is the area of your giftedness.
- C. Exercise your gift by
 1. Using it in the power of the Holy Spirit.
 2. Seeking opportunities to use it in the Church.
- D. Develop your gift by
 1. Training - find ways to become better in the area of your giftedness. If you are a good teacher, study different methods of teaching. If your gift is knowledge, further your education by attending Bible college or taking correspondence courses.
 2. Practice - don't sit on your gift. The body needs you!
- E. Remember to exercise your gift, not someone else's.

Appendix A

Spiritual Enablements

| Romans 12:6-8 | 1 Corinthians 12:8,10,28 | Ephesians 4:11 | 1 Peter 4:10-11 |
|--|---|--|------------------------------------|
| Prophecy (12:6) (<i>prophetais</i>) | Prophecy (12:10) (<i>prophetais</i>) | Apostles (<i>apostello</i>) | Speaking (<i>lalei</i>) |
| Ministry (12:7) (<i>diakonia</i>) | Wisdom (12:8) (<i>sophia</i>) | Prophets (<i>prophetais</i>) | Ministering (<i>diakonia</i>) |
| Teaching (12:7) (<i>didasko</i>) | Knowledge (12:8) (<i>gnoseos</i>) | Evangelists (<i>euangelistas</i>) | |
| Exhortation (12:8) (<i>parakaleo</i>) | Faith (12:9) (<i>pistis</i>) | Pastor-Teachers (<i>poimenos</i> <i>didaskalous</i>) | |
| Giving (12:8) (<i>metadidou</i>) | Healings (12:9) (<i>iamoaton</i>) | | |
| Ruling (12:8) (<i>proistamenos</i>) | Miracles (12:10) (<i>dunameon</i>) | | |
| Mercy (12:8) (<i>eeleon</i>) | Discernment (12:10) (<i>diakreias</i>) | | |
| | Tongues (12:10) (<i>glossa</i>) | | |
| | Interpretation (12:10) (<i>hemeneuo</i>) | | |
| | Apostles (12:28) (<i>apostello</i>) | | |
| | Helps (12:28) (<i>antilampheis</i>) | | |
| | Governments (12:28) (<i>kubernaseos</i>) | | |