

# Spiritual Gifts

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## Introduction

One of the most dynamic truths of God's Word is that He has equipped all His people for the work of ministry through the gifts of the Spirit (Eph. 4:12). No one is to view himself or herself as gift-less or ministry-less. We are all part of the Body of Christ. Is it any wonder then that God wants us to understand spiritual gifts (1 Cor. 12:1)?

## Part I

### I. Foundational Facts

#### A. Every Christian has a spiritual gift.

##### 1. "Every," i.e.:

- a. Not just a select few.
- b. All Christians without exception.
- c. We must all seek to discover and use our gifts.
- d. Our basic gift is given at regeneration.
- e. Our basic gift does not await:  
    "a second work of grace"  
    "the baptism of the Spirit"  
    "a higher-life experience"
- f. Since we already have our basic gift, we do not need to pray or fast to obtain it.
- g. Our basic gift is important to our self-image as Christians. We are important to and in the Body.
- h. All Christians have been:
  - (1) Indwelt by the Spirit (John 3:6; Rom. 8:9; 1 Cor. 12:3).
  - (2) Sealed by the Spirit (Eph. 1:13; 4:30).
  - (3) Baptized by the Spirit into the Body of Christ (1 Cor. 12:13).
  - (4) Anointed by the Spirit with saving knowledge (2 Cor. 1:21, 22; 1 John 2:27).
  - (5) Gifted by the Spirit to minister to the Body (Rom. 12:3-8; 1 Cor. 12:1-30; 1 Pet. 4:10).

2. "Christian," i.e., someone regenerated by the Spirit. Every Christian has as a present possession one basic spiritual gift. There is no such thing as a "gift-less" Christian. This gift was received at the moment of regeneration.
  3. "Has," i.e., right now as a present possession.
  4. "A," i.e., at least one basic gift (Rom. 12:6–8; 1 Pet. 4:10).
  5. "Spiritual," i.e., having to do with the work of the Spirit of God. The Spirit is sovereign in the giving of your basic gift and in determining manifestation gifts (1 Cor. 12:4–11).
  6. "Gift," i.e., not a reward for anything in us or done by us. The "gifts" cannot be earned by praying, fasting, etc. The Greek word for "gift" comes from the word "grace." The gifts were earned by Christ through His obedience in life and in death (Acts 2:33; Eph. 4:7–13; Phil. 2:5–11).
- B. Joy comes into our lives as we understand and use our gifts.
- C. Personal fulfillment is experienced as we find our place in the ministry of the Church.
1. We discover our "niche" in the Church and in the world, i.e., our function in life.
  2. We can develop a meaningful ministry.
  3. We begin to play a significant role in the life of the Body of Christ.
- D. Every gift has the good of the Church as its goal (Eph. 4:8, 12, 13; 1 Cor. 12:7; 14:12).
- E. We should not be ignorant of gifts (1 Cor. 12:1).
- II. The Kinds of Gifts
- A. There are three different kinds of gifts.

### 1 COR. 12:4–6

<b>"GIFTS" v. 4</b>	<b>"ADMINISTRATIONS" v. 5</b>	<b>"OPERATIONS" v. 6</b>
<b>1. MOTIVATIONS</b>	<b>2. MINISTRIES</b>	<b>3. MANIFESTATIONS</b>
Basic drive, ability and motivation to minister to others in a certain way	Opportunities of Christian service that allow us to exercise our basic motivational gift	The actual results in the lives of those to whom we minister as determined by the sovereign "Spirit of God"

- B. Most of the confusion over spiritual gifts is a direct result of not realizing that there are different kinds of gifts divided according to their place and their function in the life of an individual believer and the church to which he belongs. As the Head of the Church, Christ endows each church with certain gifts which focus the ministry of that congregation. No two congregations are the same. One church may be gifted in a ministry of mercy and have great social works. Another church may be gifted in a teaching ministry and have a great educational

ministry. The key is not to judge other churches by what your church is doing. God equips each church to do a special calling. The gifts that are given within the church are for that grand end. Every church should understand its own focus of ministry.

C. Three kinds of gifts can be understood in terms of motive, means and end.

1. MOTIVE	2. MEANS	3. RESULTS
MOTIVATIONAL GIFTS	MINISTRY GIFTS	MANIFESTATION GIFTS
given at new birth	offices, occasions and opportunities in which or by which you can minister to the Body through the developing of your basic motivational gift	things which the Holy Spirit does in the lives of those to whom you minister
sovereign choice of God	you can seek these gifts	you have no control over this
basic place and ministry in Body		the sovereignty of the Spirit determines these things
accountability at judgment seat of Christ (Matt. 25:19, 2 Cor. 5:10)		
main focus of life		

D. Three different lists of gifts correspond to the three kinds of gifts.

MOTIVATIONAL GIFTS	MINISTRY GIFTS	MANIFESTATION GIFTS
Rom. 12:3-8	Eph. 4:1, 11	1 Cor. 12:28-31; 1 Cor. 12:7-11
1. Prophecy 2. Service 3. Teaching 4. Exhortation 5. Giving 6. Ruling 7. Mercy	1. Apostle 2. Prophet 3. Evangelist 4. Pastor 5. Teacher 6. Miracles 7. Healings 8. Helps 9. Government 10. Tongues	1. Word of wisdom 2. Word of knowledge 3. Faith 4. Healing 5. Miracles 6. Prophecy 7. Discerning of spirits 8. Tongues 9. Interpretation of tongues

E. That Paul speaks of three different kinds of gifts in 1 Cor. 12:4-11 is something

that the classic commentaries stated many years ago before there was any controversy over the issue of spiritual gifts.

1. *Lange's Commentary on The Holy Scriptures*, vol. 10, pp. 249, 263  
“This expression is repeated three times in connection with three different classes of objects—rendered gifts, ministries, operation.”  
“gifts are qualifications or capabilities peculiar to Christianity.”  
“ministries are the manifold offices or functions in the church ... in which those gifts were employed.”  
“Operations are the various effects resulting from the exercise of the ‘gifts’ in their particular ‘ministries.’ “  
“By means of gifts, offices and powers, the Spirit commits Himself to the church for the common endowment of the saints, for the edifying of the body of Christ, and these things stand related to each other and help toward the attainment of a common end.”
2. F. Godet, *Commentary on the First Epistle to the Corinthians*, vol. II, p. 189f  
“the difference between the divine gifts, ministries and operations. More than this: in each of these principal classes there is seen to be a subordinate variety of kinds of species.”  
“gifts are the creative power which God communicates to believers.”  
“ministries ... denotes, not like the preceding, inward attitudes, but external offices.”  
“Manifold operations due to the exercise of both of those gifts and those offices ... the real effects Divinely produced either in the world of body or of mind as often as the gift or the office comes into action.”
3. H. Alford, *The Greek New Testament*, vol. II, p. 577  
“gifts (eminent endowments of individuals, in and by which the Spirit dwelling in them manifests Himself.”  
“ministries (appointed services in the church, in which as their channels of manifestation the ‘gifts’ would work).”  
“operations (effects of divine energy): not to be limited to miraculous effects but understood again commensurately with the gifts of whose working they are the results.”
4. Ellicott, *Ellicott's Commentary*, vol. VIX, p. 335  
“Although conversion is identical in every case, yet afterwards there are spiritual gifts which vary according to individual capacity and character, but they all come from the one Spirit. Those spiritual gifts are employed ... there are varieties of operations resulting from those gifts and ministrations.”
5. M. Henry, *Matthew Henry's Commentary*, vol. VI, p.568  
“These spiritual gifts, though proceeding from the same Spirit, are yet various. They have one author and originator, but are themselves of various kinds ... There are various gifts, administrations and operations.”
6. M. Vincent, *Word Studies in the New Testament*, vol. III, p. 256  
“operations ... outward manifestations and results of spiritual gifts.”
7. A. Bittlinger, *Gifts and Graces*, pp. 20–21  
“there are varieties of gifts, varieties of service, varieties of working.”  
“The term *diaponial*, i.e., ministries or services, points to the way in which the

gifts become real in practice.”

“The gifts bring about definite effects. They are “energemata” i.e., outworkings.”

## **Summary**

Individuals and churches fall into the sin of covetousness when they set their eyes on the gifts and ministries of others. Just as each believer is called to a certain task in life, each congregation is called to a certain ministry. We must not blindly try to make our church a copy of some other church that we respect. Remember, copies are never as good as the original. Instead, each individual and each church must discover its own ministry to a sick and dying world. The way to begin is to find what gifts Christ has placed in you and in your church. These gifts will determine what ministry God has called you to do.

## **Part II**

### **Motivational Gifts**

- I. The Motivational Gifts
  - A. There are seven basic motivational gifts. They are listed in Romans 12:6–8.
    1. Prophecy
    2. Ministry
    3. Teaching
    4. Exhortation
    5. Giving
    6. Ruling
    7. Mercy
  - B. It must be pointed out that these seven activities are “graces” as well as “gifts.” As a “grace” or “virtue,” every Christian is expected to perform all of these activities to some degree. Having one of these as a motivational gift does not negate your responsibility to do the other six as virtues.
    1. All should prophesy—1 Cor. 14:1, 5, 31
    2. All should serve—Gal. 5:13
    3. All should teach—Col. 3:16
    4. All should exhort—Heb. 3:13; 10:25
    5. All should rule—Prov. 16:32; 1 Tim. 3:4
    6. All should give—Rom. 12:13
    7. All should show mercy—Col. 3:12, 13
  - C. At regeneration, God gives one of these seven basic gifts to all believers. This is your basic and permanent gift. You have no control over this. You cannot get rid of your gift or exchange it for another one (Rom. 12:3–8; 1 Pet. 4:10).

- D. We experience minimum weariness and maximum effectiveness as we minister to others when we are ministering to them through or by our basic gift.
- E. Frustration, tiredness and ineffectiveness result from trying to minister to others through a gift which is not your basic gift.
- F. One important reason for identifying and using your basic gift is to free others to exercise their gift.
- G. There are several stages to discovering what your basic gift is:
  - No. 1. Keep the three kinds of gifts distinct. Do not confuse them.
  - No. 2. Do not confuse general Christian maturity in all seven activities with the one special activity which acts as the underlying motivation in your life.
  - No. 3. Listen carefully as we define all seven activities. Do not ask, "Do I do this activity?" Rather ask, "Is this my DESIRE, my MOTIVATION and my JOY? Do I experience minimum weariness when doing this? Could I be content knowing that I am ministering to others in this way? Am I "uptight" when I see this activity missing or misused?"
  - No. 4. When in doubt, ask those to whom you minister what they think your gift is (Prov 11:14).
  - No. 5. If you cannot identify your gift, one of the following things may be the cause.
    - a. You still do not understand the biblical teaching on gifts.
    - b. There may be a root problem of unconfessed sin in your life.
    - c. You are not involved in ministering to others (Pew-warmers). You need to try out the seven activities to see where your gift is. No involvement means no experience. No experience means nothing to draw on to determine your gift.

## **I. The Motivational Gift of Prophecy**

- I. A basic meaning
  - A. There are three essential ideas in the root meaning of prophecy:
    - 1. A proclaimer of God's Truth to believers
    - 2. Concerning the past, the present and the future
    - 3. To reveal sin, to convict of sin and to lead to repentance
  - B. That this is the biblical meaning is seen from the following facts:
    - 1. The basic thrust and emphasis of a Prophet's ministry (1 Sam. 3:10-14; Lk. 3:3, 7-14)
    - 2. The usage of the word "prophecy" in such places as 1 Cor. 14:24, 25
  - C. Given these facts, we come to this definition of prophecy:  
An inner desire and motivation to minister to God's people by revealing their sins to lead them to repentance. God's truth is proclaimed with an eye to correcting the sins of the people of God.
- II. Three elements in prophesying

1.The ability to see sin	2.The desire and	3.The ability to
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in the lives of others: A prophet's glasses	motivation to help others to deal with the sin in their lives. A prophet's heart	confront people directly but lovingly about their sin: a prophet's strength and boldness
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### III. Characteristics

- A. They have an inner desire and need to denounce sin (Jer. 20:7–9).
- B. They have a supernatural ability to discern the evil in the character, motive or spirit of others (Acts 8:18–23).
- C. They have an unusual ability and desire to identify, expose, root out, hate and denounce evil (Isa. 1:2–20).
- D. They experience brokenness over their own sin. They deal with their own heart as ruthlessly as they deal with others (Psa. 139:19–24).
- E. They have to use Scripture to back up their denunciation of sin (Isa. 8:20; 2 Cor. 13:3, 4).
- F. They will not accept any empty profession of repentance and faith. They must see clear evidences of true repentance before they are willing to accept people (Lk. 3:7–14).
- G. They are very persuasive, frank and direct in their speech when dealing with sin (2 Sam. 12:1–7).
- H. They are deeply stirred when God's reputation or work is blasphemed because of sin in the people of God (2 Sam. 12:14).
- I. They feel, sympathize and weep with those who are burdened with sin because they know the wickedness of their heart (Lam. 3:48, 49).
- J. They desire that others will point out the evil in their character, motives or spirit (Psa. 141:5).
- K. They can fall into pride over their ability to persuade people to repent of their sins.
- L. They deal with society in terms of groups instead of seeing people as individuals with personal needs (Tit. 1:12–14).
- M. They face the constant temptation to depend on their own persuasiveness instead of relying on the Holy Spirit (1 Cor. 2:1–5).
- N. They can experience deep depression when their message is rejected (example: Jeremiah).

### IV. Dangers

- A. Their direct and frank speech is seen as harshness.
- B. Their emphasis on sin seems negative, and it is assumed that it will produce morbid introspection.
- C. The demand for evidences seems to lack compassion or understanding.
- D. Their cut and dry ethics—"right" or "wrong"—seem to neglect gray areas of personal liberty.
- E. Their drive to deal ruthlessly with sin seems to be sin-centered instead of Christ-centered.
- F. They seem overbearing, super-aggressive, dogmatic, narrow-minded and insensitive to the feelings and needs of others.

## II. The Gift of Service

### I. A basic definition

- A. An inner drive and desire to demonstrate true Christian love by meeting the practical needs of others
- B. Biblical illustrations of the meaning of service
  - 1. Lk. 7:36–46
  - 2. Lk. 10:38–42

### II. Three essential ideas in the root meaning of service

1.The ability to see the practical needs of others: a servant's glasses	2.The desire and motivation to meet the practical needs of others: a servant's heart	3.The ability to serve others in practical ways—tirelessly, joyfully and selflessly: a servant's power and strength
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### III. Characteristics

- 1. The ability to recall specific likes and dislikes of people.
- 2. Alertness to detect and meet practical needs. Especially enjoys manual projects.
- 3. Motivation to meet needs at once even if it means acting on your own.
- 4. Amazing physical stamina to fulfill needs without weariness.
- 5. Willingness to use your own money to get needs met and to avoid delays.
- 6. Ability to sense true vs. false appreciation for work done.
- 7. Desire to get the job done with extra uncalled-for service.
- 8. Getting involved in too many things. Cannot say “no” to people's needs.
- 9. Joy over short-term goals/jobs. Frustration over long-term goals/jobs.
- 10. Frustration when time limits are given. “Rush jobs” are not enjoyed.

### IV. Dangers

- 1. May appear pushy by being so quick to meet needs.
- 2. Avoiding red tape and doing it yourself may get the job done quickly but it excludes others from the opportunity of serving.
- 3. Disregard for personal needs may lead to a failure to meet the needs of your family.
- 4. Eagerness in serving may prompt others to be suspicious that you are seeking self-glory and self-advancement.
- 5. Bitterness toward those who do not see what are to you obvious needs is sometimes thought to be pride. We must let our love cover those special “sins” and “infirmities” of servants.
- 6. Insistence on serving may appear as being too proud to be served.
- 7. You get hurt easily when you sense that people are not really appreciating your work.
- 8. Quickness in meeting needs may interfere with spiritual lessons God is trying to



- teach those in need.
9. Others may think that you are not spiritual because your “love” and “joy” is found in serving instead of doctrine, etc.
  10. Your ability to “work circles around others” or to push others to keep on working when you are not tired but they are, will be interpreted as insensitivity and impatience with others.
  11. You may be elected to a church office that creates frustration because you must go through all sorts of red tape to get anything done.
  12. You may fail to follow an employer's directions by being sidetracked to help others.
- V. The glory of being a servant
- A. It manifests Christ's likeness in a practical way (Matt. 20:20–28).
  - B. It is a demonstration of love of which the world takes notice (John 13:35).
  - C. It requires self-sacrifice (Phil. 2:5–8).
  - D. True service for Christ shall be rewarded (Matt. 23:11–12; 1 Cor. 15:58).
  - E. It is through this gift that the Body is called upon to meet the material needs of believers and unbelievers (James 2:15, 16).
- VI. The temptations
- A. Pride over good works (Romans 3:12)
  - B. Being pushy or premature in meeting the needs of others before they realize their needs
  - C. Bitterness when not appreciated or recognized for work done (Lk. 10:40)
  - D. Tendency to overlook spiritual or doctrinal things by over-emphasizing practical needs (Lk. 10:42)
  - E. Difficulty in maintaining consistent private devotions (Lk. 10:42)
  - E. “Workaholic” (Lk. 10:41)
  - G. Doing too much and worrying as a result (Lk. 10:40–42)

### **III. The Gift of Teaching**

- I. A basic definition  
The motivation and inward drive or desire to clarify God's Word in order to present God's truth to others and to search out and validate truth which has been presented.
- II. Three essential elements in teaching

1.The ability to discern error quickly and to grasp the Truth firmly: a teacher's glasses	2.The desire and motivation to discover the Truth and share it with God's people: a teacher's heart.	3.The ability to research and study until the Truth is discovered: a teacher's perseverance and labor.
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- III. Requirements for teaching
  1. Diligent in the details of his study (example: doing exhaustive word studies)

2. Fervent and joyful in spirit while engaged in research
3. Does his work unto the Lord

#### IV. Dangers

1. Pride over his knowledge
2. Boasting before others
3. Neglect love and sensitivity to the feelings of others
4. Concentrate on accuracy of details instead of presenting the basic life principles which arise out of God's truth
5. Temptation to major in being "mighty in intellect" and to minor in being "mighty in spirit"
6. More concerned about research than people's response
7. Trying to correct everyone's theology

#### V. Characteristics

1. The conviction that the gift of teaching is foundational to all the other gifts.
2. An emphasis on obtaining an exact and accurate definition of biblical words.
3. You will test the knowledge of those who are to be your teachers. If you know more than they do, you cannot respect them.
4. A delight in doing research in order to discover or demonstrate Bible truths, particularly when it is for others.
5. New information is validated by seeing if it fits into established truths.
6. Truth is presented in a systematic and logical sequence.
7. Avoidance of using illustrations from non-biblical sources to define biblical words. Scripture should define Scripture.
8. Resistance to the use of Scripture out of context.
9. Greater joy in research than in presentation.
10. A love of books and a desire to put your research into writing.

#### VI. Misunderstandings

1. Emphasis on accuracy of scriptural interpretations and definitions may appear to neglect the practical side of truth.
2. Emphasis on commentaries and the research of others may appear to some to neglect the Holy Spirit.
3. Testing people's knowledge may appear to be pride.
4. The concern to impart to others:
  - How they discovered truth
  - All the verses which teach the truth
  - All the details of research
  - All the authorities on their side, etc.
  - May appear to be unnecessary to those listening
5. The inner need to be utterly factual and truthful in research may appear to lack warmth and feelings when the research is presented.

## **VII. The Gift of Exhortation**

### I. A basic definition

- A. The inner drive or desire to stimulate spiritual growth in others by motivating them to grow in faith, hope and love. The ultimate goal is to see people develop into mature Christians who respond to trials with Christ-like action and attitudes.

- B. Biblical examples: Acts 11:23, 14:22; Rom. 12:1–2; Eph. 4:1–3

## II. The three elements in exhorting

1.The ability to see how sin can be overcome in people's lives: an exhorter's glasses	2.The desire to help people overcome evil by taking steps of action: an exhorter's heart	3.The ability to give positive steps of action to correct or avoid evil: an exhorter's strength and boldness
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## III. Word study

1. Root meaning of Greek word:  
“To call to the side to urge one to pursue a course of conduct.”
2. Exhorting involves the use of personal counseling to help others.
3. An exhorter must:
  - a. Rejoice in hope for others (Rom. 12:12)
  - b. Be patient (Rom. 12:12)
  - c. Be persistent in prayer (Rom. 12:12)
  - d. Have love without hypocrisy (Rom 12:9)
  - e. Have faith in the steps of action he gives (James 1:6, 7)

## IV. Dangers

1. Pride and boasting about results in changing people's lives
2. Discouragement when slow progress or failure is seen in people whom you are counseling
3. Sometimes motivated by self and ego
4. Wasting time with people who really do not want help (Matt. 7:6; Rev. 22:11)

## V. Characteristics

1. The desire and ability to visualize what things are lacking in a person's life. They “see” character defects just like a servant “sees” practical needs.
2. The desire and ability to give precise steps of action to overcome a defect or problem in others.
3. A tendency to avoid systems of information or theology or kinds of preaching which lack practical application.
4. The ability to see how trials or problems can be used to build character if they are handled and resolved using biblical steps or principles.
5. A dependence on “body language,” i.e., the visible response of people.
6. A tendency to go from human experience to the Bible. They “see” an insight on how to or how not to live. This is seen in people's lives; then they turn to the Bible for validation of their insights.
7. Joy over those who eagerly follow steps of action.
8. Grief when sin is preached against but no steps of action are given on how to overcome sin.

9. Delight in personal conferences when new insights are gained.
10. A drive or desire to find steps of action which are universally valid for all who want to overcome any particular sin or problem.

#### VI. Misunderstandings

1. Giving precise steps of action may appear to oversimplify problems.
2. Some may suspect that there is too much confidence in these simple rules or steps of actions.
3. A lack of zeal for verbal witnessing may appear to reveal a lack of concern for the lost and their evangelism.
4. The abstracting of “principles” out of Scripture may appear to be taking Scripture out of context.
5. The urgency and firmness which accompany steps of action may appear to ignore the feelings of others.
6. The steps of action may appear too hard or the exhortation too harsh.

#### VIII. How to give an exhortation

- A. The qualifications to administer exhortations (Gal. 6:1)
  1. You must be “spiritual” i.e.
    - a. “Living by the Spirit” daily (Gal. 5:16)
    - b. Bearing “the fruit of the Spirit” (Gal. 5:22–25)
    - c. “Walking in the Spirit” (Gal. 5:25)
  2. This means that you must be Spirit-filled and Spirit-led (Eph. 5:18; Rom. 8:14).
- B. The manner in which you give an exhortation (Gal. 6:1).
  1. You must be gentle, i.e., patient in giving loving rebukes.
  2. You must be cautious and not proud because you yourself can be tempted to fall into the same sin. Pride comes before a fall into sin. Do not have a smug spirit of self-superiority or self-sufficiency.
- C. Give positive steps to correct the problem. Do not just rebuke people; instruct them how to overcome evil.

#### IX. How to receive an exhortation

- A. Because exhortation is a ministry sent from God, desire that someone would love you enough to exhort you when you need it (Psa. 141:5).
- B. Because it is a blessing like oil upon the head, let the exhorter exhort you (Psa. 141:5).
- C. Respond in love to exhortations (Prov 9:8).
- D. Receive them (Prov 10:8).
- E. Seek to gain a clearer knowledge of your sins and weaknesses (Prov. 19:25).
- F. Look upon an exhortation as something beautiful and valuable (Prov. 25:12).
- G. Realize that when an exhorter rebukes you, he reveals that he is a true friend who is dealing with you faithfully (Prov. 27:6).
- H. Immediately follow his steps of action. Do not rationalize or cover up your sins (Prov. 28:13).

## V. The Gift of Giving

#### I. A basic definition

An inward drive or motivation to see the work of God supplied with the necessary funds to minister to the Church and to the world. A desire to see the financial needs of people supplied even if it means a giving of one's own personal assets.

#### II. The three elements in giving

1.The ability to see the financial needs of others, a sensitivity to financial problems: a giver's glasses	2.The ability to make quick decisions to give away money unselfishly, to assess true needs from wants, not tied to the things of this world: a giver's heart	3.The ability to make and to retain money, being thrifty and amassing a large amount of assets: a giver's financial record
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#### III. Evidences of this gift

1. A giver must have shown the ability to give freely and lovingly to the material needs of people and organizations.
2. There must be a sensitivity to the problems of strangers, orphans, widows, i.e., the poor and the oppressed.
3. A giver cannot be materialistic. He knows that God owns everything. Thus Christ's Kingdom is more important than personal pleasure.

#### IV. Temptations

1. Pride over his ability to make and manage large sums of money
2. Pride over his giving to the Lord's work
3. Equating financial success with spirituality; judging himself and others' spirituality on the basis of financial prosperity
4. A danger of giving to immediate needs without a regard for long-term needs

#### V. Characteristics

1. An uncanny ability always to find the lowest prices when buying and the highest prices when selling.
2. A "Midas Touch" when it comes to making good returns from investments. A giver knows where to put his money to make the greatest profit. Example: A giver would not have a large amount of money in a savings account.
3. A giver can "sense" through the Holy Spirit when someone or an organization needs money. He can be thousands of miles away and yet know to send money even though no request was made.
4. He can "see" through religious rackets. He is cautious when pressure is put upon him to give.
5. He desires to give in a quiet way without fanfare.
6. He gives to Christian works which are effective in producing results.
7. He loves to see his giving motivate others to give.
8. Joy comes when his gift goes to someone who had prayed specifically for a certain amount and waited on God in faith instead of asking others for it.
9. He looks to his spouse to confirm the amount of the gift.

10. He must feel that he is a part of whatever ministry he supports.
11. He detects overlooked needs.
12. He does not want to give all the money needed. Neither does he want to give all his money to one organization.

#### VI. Misunderstandings

1. Their “buy low/sell high” practice looks like they are “cheap.”
2. Their concern to gain high profits and to retain large amounts of money looks like materialism.
3. Their resistance to pressure seems to indicate a hard heart.
4. Their thriftiness is interpreted as stinginess.
5. Their concern to give to ministries which produce highly visible results looks like a carnal attitude instead of being spiritually minded.
6. Their refusal to give everyone what they claim is a “need” is viewed as selfishness and a lack of generosity.
7. The fact that they have a nice home, a new car and money in the bank seems unspiritual to those less fortunate or less industrious. Some think that all Christians should take “a vow of poverty” in which they give everything away.

### VI. The Gift of Ruling

#### I. A basic definition

- A. Instead of calling it “ruling,” it would be better to call it the gift of “organization” or “administration.”
- B. It is that inner drive, desire or motivation to organize, to administer, to arrange and to rule over the activities and things in one's own life and in the lives of others, particularly of those who are under your authority or those for whom you feel responsible.

#### II. There are three elements in ruling

1.The ability to see where organization is needed: an organizer's glasses (example Neh. 1:3)	2.The desire to straighten up and organize what is disorderly: an organizer's heart (example Neh. 1:4; 2:5)	3.The ability to organize things and then to keep them in order: an organizer's strength (example Neh. 7:1-3)
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#### III. Characteristics

- A. They can lead, organize, set up and preside over a group (Neh. 2:17).
- B. When they find themselves in an unorganized group, they will step in and take over. They cannot stand confusion and disorderly groups (Neh. 2:17).
- C. They can visualize the goals of a group, how to achieve them and the asset needs (Neh. 2:11-17).
- D. Their enthusiastic zeal for their vision inspires others (Neh. 3).

- E. They see the overall picture and the long-range goals by means of charts and graphs. They mentally love to visualize the goals, structure and results of their group.
- F. They “know” what can be delegated and what cannot. Then they delegate as much as possible. They would rather supervise than do it themselves (Neh. 3).
- G. They like to be under authority and want others to be under authority and disciplined (Neh. 2:7).
- H. They do not like doing routine jobs which should be delegated to others.
- I. They experience real joy when people and things are efficiently organized to realize a common goal (Neh. 8:10).
- J. They realize that criticism always comes to those in authority and thus expect people to be critical and unkind at times.
- K. They want things and people organized to achieve goals in the shortest time with the least expense or energy.
- L. They will set new goals after completing previous ones. “Forward” is their motto, not “rest” (Neh. 13:30–31).
- M. They are impatient with red tape which hinders success (Neh. 2:7–9).

#### IV. Misunderstandings

- A. Their aggressive leadership and the way they order people and things around may be called pride, self-appointed, “popery,” bossy, etc. (Neh. 2:17–19).
- B. When they step in and organize an unstructured group, people respond, “Well, who do they think they are?”
- C. Their charts of long-range goals and of the structure of a group, seem to be “pushy” and “insensitive.”
- D. Their delegating and supervising work looks like they are “lazy.”
- E. When people are viewed as “sources,” “useful” or “in the way,” it seems to mark an unloving, insensitive heart.
- F. They are accused of being “loud-mouthed show-offs” because they dominate the group discussions, lead them to achieve goals and reject tangents.

#### V. Dangers

- A. Pride over ability to lead, rule, organize, delegate and supervise others (Dan. 4:30)
- B. Projects becoming more important than people
- C. Neglect the needs of their own family
- D. Impatience with red tape, officials, rebellious people and “stupid” people who cannot follow simple directions and, as a result, mess up things
- E. “Using” people to accomplish goals
- F. Using people who have valuable skills but major character defects as well
- G. Pushing plans down people's throats
- H. Gets on too many committees at one time
- I. Not flexible or spontaneous.
- J. Cannot stand meetings which do not begin or end at the appointed time.
- K. Think ill of people if they are too tired to do their work.

## VII. The Gift of Mercy

### I. A basic definition

- A. That inner drive or motivation to empathize with the emotional states of others, particularly when others are in pain or misery.
- B. Empathizing is not the same thing as sympathizing. When we empathize with people, we actually feel with them whatever pain or misery that they are experiencing at that time. We feel what that they feel personally and subjectively. In contrast, we sympathize with people when we feel sorry for their misery. Our sorrow is objective and while we have pity or compassion for them, we do not feel with them.

### II. Three elements in showing mercy

1.The ability to sense when someone is in pain or misery. You feel drawn to such people: Merciful glasses.	2.The desire to empathize with those who are hurting. You feel fulfilled after you empathize with someone: A merciful heart.	3.The ability to empathize with others even for long periods of time: Merciful strength.
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### III. Characteristics

- A. You want to relieve mental distress. Physical distress does not prompt you to action.
- B. You are concerned to bring reconciliation among everyone. You cannot take unresolved conflicts in your own life or in others.
- C. You are careful not to hurt people's feelings. Somehow you feel that to hurt someone's feelings is not right.
- D. You can spot insincerity quickly.
- E. You can sense the true emotional state of people.
- F. You enjoy other compassionate people.
- G. You close your spirit to all insensitive or insincere people.
- H. You are not usually a "hard" or "firm" person unless you see how it will help someone.
- I. You can sense the atmosphere of a group.

### IV. Misunderstandings

- A. They are "too emotional" and are not "logical" or "rational." Therefore they should never be allowed leadership.
- B. They appear proud when they say they can sense the true motives of others.
- C. Their indecisiveness looks like immaturity or stupidity.
- D. Their desire and ability to "tune" into the emotional states of others instead of being involved in theology or good works looks like they are not spiritual.
- E. Their dealing with a person's mental distress instead of working on the physical needs of people makes it appear that they are lazy.

### V. Dangers

- A. Pride over your ability to empathize



- B. Indecisiveness because you depend too much on feelings in making decisions
- C. Your feelings lead you more than your reason
- D. Touchy, super-sensitive and easily hurt
- E. Easily offended without a real cause
- F. Taking up offense easily and quickly
- G. Could mislead opposite sex with compassion
- H. Resentful of those who only sympathize

## **Summary**

Your job is to discern what basic gift God has given to you and then to give yourself to that ministry. You must not be ignorant of spiritual gifts.

## **PART III**

### **Ministry Gifts**

We now come to the ministry gifts which refer to those offices and opportunities that God gives us to minister to each other and to a world lost in sin. Perhaps the best place to begin is with Eph. 4:11 where the Apostle Paul sets forth some of the ministry “gifts” which the risen Christ gave to His Church. Other ministry gifts such as “healing” will be dealt with in separate studies.

#### **I. APOSTLESHIP (Eph. 4:11)**

- A. Old Testament Background: In its verb and noun forms, the word “apostle” is used in the Septuagint about 800 times. When used of an office, it referred to people sent forth with delegated authority to teach or govern the people (example: 2 Chron 17:7-9).
- B. Intertestamental Judaism: Between Malachi and Matthew, “apostles” were Jewish missionaries who traveled in the gentile world to teach Jews and convert gentiles.
- C. Basic Meaning of “Apostle”: Someone “sent out” to be a traveling teacher/missionary.
- D. Four Groups of “Apostles” in the New Testament
  - 1. “The Twelve Apostles” (Matt. 10:2-4)
    - a. A unique group always separated from other disciples, including Paul (1 Cor. 15:5).
    - b. Handpicked by Christ at the beginning of his ministry (Matt. 10:1).
    - c. When Judas fell out of office, it would seem that Matthias took his place (Acts 1:26).
    - d. After Matthias, no more individuals were chosen to be part of “The Twelve” (Acts 12:2). There were Old Testament directions for filling

- Judas' empty office.
- e. The requirements set forth in Acts 1:21–22 forbid anyone today from claiming the office.
- f. “The Twelve” refer to a unique group of men (Lk. 22:29, 30; Rev. 21:14).
- g. They formed part of the historic foundation of the Church (Eph. 2:20).
- h. They were given special power to do miracles (Heb. 2:3–4).
- i. When “The Twelve” died, their office died with them.
- 2. Other “apostles” at Jerusalem
  - a. James, son of Alphaeus, was one of “The Twelve.” He was killed by Herod (Acts 12:2). Since this is true, we must ask who is the Apostle James mentioned after Acts 12. He cannot be the son of Alphaeus. The James who was an “apostle” in the Jerusalem Church (Acts 12:17; 15:13; 21:18; Gal. 2:9) and who wrote the New Testament book called “James” was a son of Joseph and Mary (Matt. 13:55), who became a believer after Christ arose (1 Cor. 15:7). He along with “The Twelve” pastored the Jerusalem Church.
  - b. Judas and Silas were also called “apostles,” i.e., “sent ones” (Acts 15:22–23, 40; 1 Thess. 2:6).
- 3. The “apostles” at Antioch
  - a. Paul was an apostle, i.e., missionary (Gal. 1:1), but he is not one of “The Twelve.” He never claimed to be part of “The Twelve” and clearly spoke of them as a separate group (1 Cor. 15:5).
  - b. Barnabas and all those “sent forth” to minister were called “apostles” (Acts 13:1–3; 14:14).
- 4. There were other “apostles” who ministered in a local church context.
  - a. Andronicus and Junia (Rom. 16:7).
  - b. Titus and Timothy (2 Cor. 8:23; 1 Thess. 1:1; 2:6).
  - c. An “apostle” was an office in the Corinthian church (1 Cor. 12:28–29).
- E. “Apostles” in the early church were church planters/missionaries (Didache 11:3–6).
- F. Since no provision was made for the continuance of this office in Scripture, it passed away in a few generations.
- G. **We can recognize gifted church planters, missionaries and apologists as “apostles” today (Schaff, vol. 1, pp. 488–489). Example: Francis Schaeffer's work among 20th century pagans.**
- II. **PROPHET (Eph. 4:11)**
  - Much confusion has arisen because of the failure to distinguish three different issues.
  - 1. **The Office/Position of Prophet**
  - 2. **The Motivational Gift of Prophecy**
  - 3. **The Ministry Gift of Prophecy**
  - A. **The Office/Position of Prophet**
    - 1. It was an office/position like apostleship (1 Cor. 12:28).
    - 2. It formed part of the historic foundation of the Church (Eph. 2:20).
    - 3. It was second in influence to the apostles (Eph. 2:20; 4:11; 1 Cor. 12:28).

4. Prophets are not to be confused with teachers. Prophets and teachers were viewed as two different positions (Eph. 4:11; Acts 13:1).
5. Some of these prophets were named in the New Testament.  
     Agabus (Acts 11:27–30; 21:10)  
     Barnabas, Simeon and Lucius (Acts 13:1)  
     Judas and Silas (Acts 15:32)
6. There were women prophets in the New Testament Church:
  - a. Old Testament background: Miriam (Exo. 15:20)  
     Deborah (Judges 4:4)  
     Huldah (2 Kings 22:14)
  - b. New Testament passages: Anna (Lk. 2:36)  
     Acts 2:17  
     Acts 21:9  
     1 Cor. 11:5
7. Prophets mainly edified believers by proclaiming God's Word (Acts 15:32). But they could foretell the future at times (Acts 11:27–30).
8. Prophets could travel as “apostles” (Silas, Paul, etc.) or settle down in one church (Acts 13:1; 1 Cor. 12:28–29).
9. The early church recognized “prophets” as well as “apostles” as valid positions for their day (Didache 11:3–13:4).
10. While not all who had the gift of prophecy were given the office of prophet, it was assumed that all who had the office possessed the gift.
- B. **The Motivational Gift of Prophecy**  
     It was one of the basic motivational gifts (Rom. 12:6). (See discussion of motivational gifts)
- C. **The Ministry Gift of Prophecy**
  1. While the position of prophet and the gift of prophecy are clearly not given to all (1 Cor. 12:29), yet all are exhorted to prophesy (1 Cor. 14:31, 39; Num. 11:25–29; Acts 2:17).
  2. Women as well as men “prophesied” in church meetings (1 Cor. 11:4, 5; 14:31).
  3. These “prophecies” were not primarily fore-telling but forth-telling. They discerned evil in people's hearts and called them to repentance (1 Cor. 14:22–25). What was said was not viewed as an inspired message but was scripturally judged by all the people (1 Cor. 14:29, 37, 38; 1 Thess. 5:20, 21; 1 John 4:1–3).
  4. We are not to despise prophesyings but instead to desire them (1 Thess. 5:20; 1 Cor. 14:39).
  5. All Christians should seek opportunities to prophesy.

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#### Special Note

The passage of full mention on the ministry of prophesying is 1 Cor. 11, 12, 13, 14. A brief analysis of this passage would be helpful.

**1 Cor. 11:3–10**

1. The “prophesying” and “prayer” are in the context of the worship service.
2. Both men and women participated in the worship service.
3. Paul desires that they conform to the surrounding cultural customs for dignified worship and avoid adopting offending clothing or habits.

### 1 Cor. 12

1. Prophesying is one of the gifts of the Spirit (vs. 4, 10).
2. The Spirit gives the ability to prophesy as He wills (v. 11) for the building up of the Church (v. 7).
3. **In the New Testament Church, the Spirit gave “prophets” as well as “apostles” (v. 28). (Note: No definite article before “apostles or “prophets.”)**
4. Not everyone is given the ministry or the position of prophet (v. 29).

### 1 Cor. 13

1. Without love, the gift of prophecy is nothing (v. 2).
2. We prophesy “in part,” i.e., imperfectly (v. 9).
3. When Christ returns, we will be able to prophesy “in whole” (v. 10).

### 1 Cor. 14

1. There are “greater” and “lesser” gifts (12:31).
2. We should seek to prophesy (v. 1).
3. The primary function of prophecy is to “strengthen, encourage and comfort” believers (v. 3). (Note: not foretell the future).
4. Prophecy exists for edifying the Church (v. 4).
5. Prophecy is “greater” or “better” than speaking in tongues (vs. 4–23).
6. Prophesying has as its focus the sin that is in people's hearts, i.e., inner motives. It calls people to repentance and results in conviction and conversion (vs. 24–25).
7. In a normal service, only two or three prophecies should be given (v. 29).
8. All should scripturally judge what is prophesied (v. 29).
9. Those who are prophesying should:
  - a. Not monopolize the time (v. 30).
  - b. Take turns (v. 31).
  - c. Not interrupt or cause confusion (v. 32).
  - d. Be orderly (v. 33).
10. Those who feel they are prophets must be under the authority of Scriptures (vs. 37–38).
11. We should all be eager to prophesy in the service in order to edify one another (v. 39). As long as it is done in a fitting and proper way (vs. 39–40) under the authority of Scripture and the elders of the church, it may be accepted.

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D. While the office of “prophet” gradually passed away because no provision for its continuance was made in Scripture, we can recognize gifted theologians, preachers and counselors and “prophets” for today (See Schaff, Vol. I, p. 489).

### III. **EVANGELIST (Eph. 4:11)**

#### I. **The Office**

- A. The word “evangelist” is found only three times in the New Testament.
    - 1. **In Eph. 4:11, the office of “evangelist” is mentioned.**
    - 2. Philip is called an “evangelist” in Acts 21:8.
    - 3. Timothy is told to do the work of an “evangelist” (2 Tim. 4:5).
  - B. **While only Philip is directly called an “evangelist,” it is clear that many others were called to this ministry. Example: The Seventy (Lk. 10:1), Paul, Timothy, Luke, Titus, Silas, Apollos, Tychicus, Trophimus, Mark, etc.**
  - C. Deacons (Philip), apostles (Paul) or elders (Timothy) could also be evangelists.
  - D. **The task of an evangelist is to preach churches into existence by converting unbelievers (Acts 8:4–8).**
  - E. **Once the churches are established, the evangelist appoints elders (Tit. 1:5), then moves on to plant new churches (Acts 8:26–30).**
  - F. We still recognize evangelists today. There is always the need for evangelists, from **George Whitefield** to Billy Graham.
- II. **The Ministry**
- A. **While not all are called to the office of evangelist, all are called to evangelize their relatives friends, fellow-workers, etc. (Matt. 28:19; Acts 8:4).**
  - B. Conducting Bible studies and house churches is one way of exercising the ministry of evangelist.
  - C. For the contrasts between tradition and Scripture on evangelism, consult the chart in the study on the subject in the church section.
- IV. **PASTORS AND TEACHERS (Eph. 4:11)**
- A. Paul uses two words to describe one office in the church.
    - 1. **The grammar of the Greek text reveals that “teachers” cannot be separated from pastors.**
    - 2. The New Testament and early church history do not speak of an office of “teacher” as separate from “pastor.”
    - 3. All pastors must teach (1 Tim 3:2).
  - B. The New Testament uses different terms to describe the office of “pastor.”
    - 1. **“Elder”**: a Greek term originally from the synagogue. It reflected a position of dignity and respect in the congregation (Exo. 3:16–18). Elders were to be appointed in every church (Tit. 1:5).
    - 2. **“Bishop”**: a term which emphasized that this person had the rule and oversight over the congregation (Acts 20:28).
    - 3. **“Pastor” or “Shepherd”**: an Old Testament term which indicated that this person was responsible to guide, feed and discipline the congregation (Psa. 23). Used of “elders” (Acts 20:28; 1 Pet. 5:2).
    - 4. **“Teacher” or “Preacher”**: an Old Testament term which emphasizes that this person will instruct the congregation (Ecc. 12:9–11; 1 Tim. 5:17–18).
  - C. The terms elder, bishop, pastor and teacher are used interchangeably in the New Testament. Example: Acts 20:17, cf. 20:28

**ELDERS = OVERSEERS (BISHOPS) = SHEPHERDS**

D. Summary diagram

OFFICE	FUNCTION
Elder	Overseer, bishop, ruler, shepherd, guide, protector, teacher, preacher, exhorter

E. The qualifications: 1 Tim. 3:1–7

Titus 1:5–9

1 Pet. 5:1–4

### Conclusion

Those offices that God wanted to continue in the church were given a permanent place by His setting forth their requirements and duties in Scripture. While temporary offices come and go as the needs of the church dictate, the **offices of elder and deacon** must continue as they are the only offices with biblical provisions for their continuance.



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Also, see the **Apologetics tab** located at [www.njiat.com](http://www.njiat.com) for lectures by Dr. Robert A. Morey.