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PNEUMATOLOGY II

The Gifts of the Holy Spirit

**Cameroon Biblical Seminary
Class Transcripts**

Earl Cooper, Ph. D.

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Gifts of the Holy Spirit

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PNEUMATOLOGY II THE DOCTRINE OF THE HOLY SPIRIT

CLASS 1

Prelude

It is imperative that believers recognize the essentiality of the Holy Spirit in salvation and sanctification, as well as their own responsibility regarding these areas, in order for the body of believers to function in a manner "worthy of God's call" and directed towards God's purpose. Such an understanding, it is hoped, will enhance the appreciation of God's grace as well as deepen the daily dependence of believers upon the Spirit.

The goal of this study is to establish a series of lectures which deal with the ministry of the Holy Spirit in the past and present. The series itself consists of two parts. The first looked briefly at the ministry of the Holy Spirit in the Old Testament, and in the world of the unsaved. However, the greatest emphasis was upon the practical ministry of the Holy Spirit in the New Testament, in the lives of believers as a result of Pentecost. Part two takes a look at the gifts of the Holy Spirit with a view to challenge each believer with the responsibility of service for Christ as well as addressing the controversial doctrine of the charismatics.

We completed Part One of our study on Friday, looking at the work of the Holy Spirit, briefly in the OT and then among believers today. We focused on the uniqueness of Pentecost trying to emphasize that in all ages there has been a ministry of the spirit of god for salvation and for sanctification but since Pentecost the ministry has been deeper in nature because Christ has come and He now is the model. So we characterize this time since Pentecost as newness'; new not being different, but being deeper. We mentioned briefly in our understanding of the work of the spirit at Pentecost that now there are gifts given to the church. With the ministry of the Spirit of God consisting of various positions, I sought to clarify mine with good, proper hermeneutics. I seek to do the same with gifts of the Spirit of God. Let us now begin looking at the spiritual gifts.

SPIRITUAL GIFTS: DEFINITION AND SOURCE

Introduction

When you come to study the spiritual gifts, it is like a puzzle. A puzzle when completed gives a clear picture with everything in its place. But it requires taking the pieces and putting them together properly. This is the way it is to understand the Spirit of God giving us spiritual gifts. So we will look at many texts, taking pieces of Scriptures and putting them together in an orderly fashion. We will be going through the texts given in our notes and later will go through the texts themselves.

I. What is a Spiritual Gifts?

A. A Look at Scripture

The first things we will do is look at the text and come up with a Biblical definition. You will find there are only six passages that deal with spiritual gifts. To determine a definition, I took phrases from 4 of these texts.

Eph. 4:7: *But to each one of us grace was given according to the measure of Christ's gift.*

Here a gift is given as grace. We are given grace according to the gift of Christ. Although we see the word 'grace' and 'gift' are closely related, this tells us that the gift is given by grace. So that's the significance I want us to put in mind when coming up with a definition. This should not surprise us as everything we have from God is given by grace.

1 Peter 4:10: *As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.*

The focus here is the fact that we are to minister to one another, suggesting the gift is the ability to serve. Of course when we are given a job as God's people in both the OT and NT, there is responsibilities and accountability. So far we know a spiritual gift is given by grace and is an ability to serve.

1 Cor. 12:4, 7: *Now there are diversities of gifts, but the same Spirit. ...But the manifestation of the Spirit is given to every man to profit withal.*

There are 3 parts to this chapter that talk about gifts. Our focus begins in verse 4 which speaks of *diversities of gifts*. The passage goes on in verse 7 to say these gifts are *to every man to profit all*. And there is a responsibility given to every man (every believer), to profit to

all, speaking of the church. So, a spiritual gift is never for oneself. It is to serve the body of Christ.

Rom 12:6: *Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;*

Different gifts are given according to God's grace. By this we can see that there are various abilities, it is not just one gift, it is many gifts. From phrases in these texts we build a definition for spiritual gifts. We are not going outside Scriptures, but are looking at exactly what Scriptures say. The very words themselves help us form the definition of gifts.

B. A Look at The Words

1 Cor. 12:1: *Now concerning spiritual gifts, brethren, I do not want you to be ignorant:*

In this text the words translated *spiritual gifts* is a single word in the original language translated '*spirituals*'. The list following emphasizes that these gifts have to do with the spirit, not the natural. In Pneumatology I we looked at talents given genetically through birth. They were for all humanity to work in the natural world to make humanity function. But this passage distinguishes gifts of the Spirit as gifts to serve in the spiritual realm. Paul's epistle to the Corinthians uses this distinction for food and for work. There is spiritual food, there is spiritual work. So from the world's perspective Gifts of the Spirit are seen as supernatural, something outside nature.

Rom. 12:6: *Having then gifts differing according to the grace that is given to us, let us use them...*

Roman 12:6 introduces many of the same gifts mentioned in Corinthians, but here are now called 'χάρισμα' (charisma). This word, translated 'gifts,' comes from the word 'χάρις' (charis), meaning grace, indicating something freely given. It is the root of this word that we label churches who emphasize these gifts 'charismatic'.

1 Pet. 4:10: *As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.*

This is a summary verse that helps us put pieces together to come up with this definition. We can say then, that a spiritual gift is a divinely ordained spiritual ability through which Christ, by the Holy Spirit, enables His church to execute its task on earth. We will shorten that definition as follows: The Gifts of the Spirit are: "Spirit endowed abili-

ties given to every believer for Christian service. That summarizes what the Scriptures tell us, and reduces it to a short definition. We call these gifts, spiritual gifts, meaning they come from the Spirit of God.

II. Spiritual Gifts and The Trinity

Our study so far indicates that spiritual gifts are from the Holy Spirit for the spiritual realm. But these gifts are not from the Spirit of God alone.

1 Cor. 12:4-6: *There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all.*

In this Passage Paul shares that as with all God's work, all the Trinity are involved: in verse 4, spirituals or spiritual gifts are viewed as from the Holy Spirit, they are gifts, a manifestation from God's grace. In verse 5 they are called 'ministries,' or administrations and this time they are from the Son. In verse they are called operations and are from the Father. So we see the Trinity involved in the spiritual gifts.

This should not surprise us; we talked about the economic trinity which functions in every activity of God. In this passage we see God is giving us different or distinguishing ways to view spiritual gifts. Verse 4 shows God's grace, verse 5 gifts are for completing Christ's work, verse 6 they are for revealing the Father's presence. There is similar reference in other passages as well:

1 Cor. 12:18, 28: *But now God has set the members, each one of them, in the body just as He pleased... And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.*

God the Father set the members in the body as it pleased Him. In this passage the emphasis is on the presence of God giving the spiritual gifts to the body.

Eph. 4: 7, 11-12: *But to each one of us grace was given according to the measure of Christ's gift... And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,*

Here it is Christ who gives spiritual gifts to man: apostles, prophets, evangelists, pastors, and teachers. The context indicates that Christ gave these gifts to the church after His resurrection.

1 Cor. 12:7, 11: *But the manifestation of the Spirit is given to each one for the profit of all... But one and the same Spirit works all these things, distributing to each one individually as He wills.*

We see here the emphasis on the Holy Spirit. Spiritual gifts are a manifestation of the Spirit, and are given by the Spirit as He wills. So in these texts we see the parallel, God gives as He wills, the Son gives gifts according to His measure, and the Spirit gives gifts as He wills. We therefore conclude that all the Trinity are given credit giving spiritual gifts, which are individually a God-given ability to every believer for Christian service.

The point to be made is this: spiritual gifts by definition and by source are from the Trinity, therefore there is no personal boasting of Spiritual Gift abilities. They are given by God as he wishes. That is the whole point of 1 Corinthians 12: *And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."* (vs.21). It is God appointed; therefore there is no room for boasting: *But now God has set the members, each one of them, in the body just as He pleased* (vs. 18).

So, the apostle has no more honour than the believer with the gifts of helps. They have different functions with equal honour. We know ‘apostle’ and ‘prophet’ are foundation of the church and therefore, they are listed first. Some gifts are used of God for a greater number of people, such as teaching. There is no room for boasting if someone has the gift of teaching and another the gift of encouragement. The other thing we learn is there is no single person of the Trinity given more honour because of the giving of spiritual gifts.

We could put the giving of spiritual gifts under the heading of Theology Proper. The reason we put it here is because it is a part of the newness that comes with Pentecost which is the beginning of the unique ministry of the Spirit of God after Christ. Do you see the importance of finding a Bible definition? A spiritual gift is a God-given ability. Every believer receives at least one spiritual gift. It is not for self, it is for the body of Christ. The spiritual gift of teaching is not to help a school teacher in the public realm. It is a special ability given by God to teach the Word of God. These spiritual gifts are confined to building up the body of Christ.

Student Question: Explain more about the word 'charisma.' Can we call a spiritual gift 'charisma'?

Prof. Response: Yes, because the idea is gift, and grace a similar 'unmerited favour,' but the in Scripture the context determines whether 'grace' or 'gift' is used. When you study the Bible languages there you will see that there are many nuances of individual words. For us to translate into English or French the nuance of any given text, we must use various words of our language. Our use of 'gift' or 'grace' should reflect the same use.

Student Question: I want to know if there is a difference between gifts, for example the gift of teaching when someone is teaching in the church and when someone is a scholar teaching at a university.

Prof. Response: O.K., in our class later we will examine a chart which compares natural talent and spiritual gifts. I think this chart will answer your question by making clear the distinctions.

III. Spiritual Gifts and the Apostles

The first church that I was called to pastor was almost 150 years old. In its early history the members travelled to attend by horse and buggy. To assist folks in exiting and entering the buggies a large cement block step, about fourteen inches high, was made beside the building. That step was still there when I became their pastor. What would you think if I taught that all who enter this church must first stand on the cement block step to give public testimony that they are 'planted on the rock of salvation'? Such foolishness would amount to making special significance out of something that had past practical use, but no use today. Some of the spiritual gifts were meaningful in the early church era, but have no significance today.

The next point we want to make in our notes is to look at spiritual gifts and the apostles. We will look at texts that seem to indicate apostles themselves gave spiritual gifts. This has become a contentious issue today with some church groups believing apostleship continues. They would say that God gave the ability to give gifts to apostles therefore, because apostles exist today, these people continue to give spiritual gifts. The Scriptures repute this belief.

A. Examination of Bible Passages

Rom. 1:11: *For I long to see you, that I may impart to you some spiritual gift, so that you may be established*

Here is a text there that indicates apostles are giving gifts. Don't take a verse out of context because the next two words explain what Paul meant:

Rom. 1:12: *that is, that I may be encouraged together with you by the mutual faith both of you and me.*

Paul says in his coming and giving spiritual gifts, he will be mutually comforted in faith as they are. So when he says he will impart some spiritual gift, he does not know what will happen. Paul does not have in his mind what gift he will give. His ministry, as an apostle especially to the Gentiles, will be a work of God through him. This work of God will benefit him in the giving as well as the church in the receiving. The gift is not Paul's to give, but God's to give through Paul.

1 Tim. 4:14: *Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.*

Paul referring back to the time when he witnessed to the church and was blessed by giving, by prophesy, the gift to Timothy. We see here more details about how God used the apostles in giving spiritual gifts:

1. The gift was given by prophecy.

The channel of giving by the apostles was prophecy, by direct communication from God. Paul did not determine the gift, it was given through him as he spoke by revelation directly from God. So that's why, in Romans, he said he longed to come and impart a spiritual gift. It is not Paul that gives gifts, he expects the Spirit of God to lead him directly in bestowing the spiritual gifts. So it's clear that in Paul's giving of spiritual gifts it is God, by the channel of revelation, through him.

2. The gift was given by the laying of hands.

The text also says the gift giving was accompanied *with the laying on of the hands of the eldership*. Now remember, the apostles were sent by Christ with Christ's authority. When Christ appointed the apostles, He breathed on them the Spirit of God. That was the anointing. In this context it is the apostles that are following the leading of God through prophecy to give the gift. And the laying on of hands is the symbolic action accompanying the spiritual gifts. The laying of hands by the elders has the same idea of anointing; a visible demonstration of recognition. The words '*laying on of hands*' has Biblical significance:

The Israelites laid hands on the Levites (Num. 8:10); Moses laid hands on Joshua (Num. 27:18; Num. 27:23); the apostles prayed and laid hands on the seven (Acts 6:6); a gift given to Timothy through the laying on of hands (1 Tim. 4:14); a gift given to Timothy through the laying on of Paul's hands (2 Tim. 1:6); do not lay hands on anyone hastily (1 Tim. 5:22); when they had fasted and prayed and laid their hands on them (Acts 13:3).¹

Many Churches today practice *the laying on of the hands* to 'legally' ordain pastors as recognition of the pastor's call to ministry. In Canada this procedure is acknowledged by the government for the legal right to perform marriages. In 1 Timothy *the laying on of the hands of the eldership* symbolized Timothy's appointment by God to church leadership. Paul's action is symbolic of an apostle of Christ, representing Christ's authority.

2 Tim. 1:6: *Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.*

Again Paul reminds them of the gift of God which is given by the laying on of my hands. He is exercising the authority given to him as an apostle of Christ. We saw Paul communicated the gift, but it was God who gave the gift through prophecy. So it appears when the apostles gave spiritual gifts, they didn't really do it, it was God working through prophecy to define what the gift was. As a symbol of that anointing by the representative of Christ, there was the laying on of hands.

B. Significant Passages

1 Cor. 1:14, 17: *I thank God that I baptized none of you except Crispus and Gaius... For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.*

1 Cor. 12:7: *But the manifestation of the Spirit is given to each one for the profit of all*

Acts 9:17: *And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit."*

¹ Day, A. C. (2009). *Collins Thesaurus of the Bible*. Bellingham, WA: Logos Bible Software.

Rom. 1:11: *For I long to see you, that I may impart to you some spiritual gift, so that you may be established*

1 Tim. 4:14: *Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.*

These text indicate that Paul's ministry was limited by God's design. The record of Paul's visit to Corinth (Acts 18) has no mention of any miracles, wonders or signs and Acts 9 indicates that God delivered him from temporary blindness by other believers. He apparently had no power to heal himself, nor was he used by God to bestow that power on Ananias.

I share the following observations from these texts: First of all, the bestowal of spiritual gifts remained the choice of God. Second, through prophecy God chose what gifts to give, the apostles only bestowed God's chosen gifts through God's revelation (prophecy). We see in 1 Cor. 1:14-17 God sometimes gave spiritual gifts to believers without apostolic ministry. Paul here, writing to the church, reminded them that he had only a small ministry among them. He says he baptized just a very few but does not mention bestowing any spiritual gifts upon them. Yet later, in 1 Cor. 12:7, Paul says everyone receives a spiritual gift: *the manifestation of the Spirit is given to each one*. In Acts 9 Ananias healed Paul although he was not even an apostle.

Third, in Romans 1 Paul desired to pass on gifts to the saints in Rome, and in 1 Timothy 4, mentioned earlier, Timothy's leadership was appointed by God and affirmed by the church eldership. God obviously also gave spiritual gifts after salvation, and in Timothy's situation, to establish Timothy as church leader. It appears while the apostles were on the earth, God used them to give spiritual gifts to people who were already saved. The evidence seems to be to confirm their apostolic authority and to appoint local church leadership.

Conclusion

And so when we make our conclusion we come up with these points from the Scriptures:

1. God always controlled and conveyed the gifts as He willed. Therefore there is no such thing as apostolic succession in which the apostles chose what they wanted. For example, in Acts 6 the apostles ordained Phillip. We see in Acts 8 Phillip performing signs. Indeed he was a representative of the apostles, but in Acts 8 he could not give the Holy Spirit. When we compare this truth with 1 Cor. 12 we see there is

no individual seeking of gifts. It's all the choice of God. So when we read those texts where it suggests that the apostles were giving gifts, they were only the channel through which God was giving gifts.

2. The apostolic era is unique in the early church, the early church when we compare the book of Acts and the ministry of the apostles and then go to the epistles, we see an unique change. The ministry of apostles diminished as the church continued in time. You can see this clearly when you look up the word 'apostle' and the word 'elder' in the book of Acts. The book of Acts covers a lengthy period of time as you know. It begins in Acts 2 with the start of the church at Pentecost, and gives us a history of Paul's four missionary journeys over a lengthy period of time.

When you read through Acts, identifying the terms 'apostles' and 'elder', you see the prominence of 'apostle' at the beginning of the book. Then as churches are established, it is 'apostles' and 'elders'. By the time you get to the end of Acts, it is 'elders'. We have to be careful how we use the book of Acts. It records historical events, it is descriptive of the church. But it does not outline doctrinal principles. Therefore, it is not prescriptive. We see a transitional period, OT faith to NT church. The people who had the original message and passed it on to the church were apostles. They were foundational according to Acts and therefore, when they stopped, all the things associated with them stopped.

3. During the apostolic era and ministry, apostle authority was validated by the giving of gifts. We see in 2 Cor. 12:12 there were such things as 'signs of an apostle'. In Hebrews 2:3, 4 this is qualified-- 'the apostles bearing witness of signs, wonders, miracles and gifts of the Holy Spirit'. That was clearly distinct from Jesus' approval and verification in Acts 2, of 'signs and wonders', not spiritual gifts.

We have to be reminded the reason for signs. In Acts 1 the witnesses in Jerusalem were Jews. Nothing changed in Exodus 4 where signs were there for people to believe, the Jews believed when they saw signs. So we saw that principle of signs when there is revelation with Christ, in Luke 2 there were signs to indicate that Jesus is the Messiah to the Jews. In Matthew 12 we are told Jews require signs. In 1 Corinthians, one of the earliest epistles, again we are told the Jews require a sign. We are told in the chapter 14 that tongues are for a sign.

These are my conclusions. When we think of spiritual gifts and apostles, God always controlled the giving of the gifts. The apostolic era is history, given in the book of Acts; it is not where we define doctrine. Apostolic authority was verified or proved by miracles, wonders, signs, and spiritual gifts. God's programme of spiritual gifts has obviously seen changes, in keeping with absence of apostles and purpose of gifts.

Student Question: 1:02:19 My question concerns the first words in verse 12 of Romans 1. Are these words a reference back to qualify verse 11 'impart to you spiritual gifts'.

Prof. Response: Yes, There is a grammatical connection in verse 12 to give explanation for 'impart to you spiritual gifts' in vs 11. The connection is the words translated in English "That Is". Paul does not use the Greek word "kai" meaning 'in addition,' but he uses the word denoting further explanation. That explanation is the blessing Paul receives being 'comforted together with you by our mutual faith.'" In bestowing God's spiritual gift to them, both the receivers and the giver is comforted by God's grace and provision. The text indicates that verse 12 is more than mutual comfort because of fellowship; it is direct comfort from God.

Student Question: The list of gifts includes the gift of apostle, but few churches use this term today. What do you think about that?

Prof. Response: This is true. As we go through the Spiritual Gifts we will discover that some have ceased in correlation with the life of the apostles. Mark 16 is clear about this.

Student Question: In 1 Cor. 12:7 gifts are God's choice, but verse 31 seems to indicate that we have to choose. Do you get to choose because some gifts are better than other?

Prof. Response: We you in our Corinthians class?

Student Response: Yes.

Prof. Response: I suggest you go back and read the notes. Paul here is arguing for the cessation of gifts and correcting their understanding that some gifts were more important. In the context he shows that the gifts that are revelation gifts are unique. Paul's argument is that the Corinthians used human understanding instead of spiritual wisdom. In verse 31 he's not saying desire these, he is saying in your church desire that the significant gifts such as revelation are given expression.

So he is explaining there are some gifts such as sign gifts that are going to fade away. That's what he comes to in chapter 13. This passage helps understand a dilemma for today; the Corinthians magnified the gift of tongues, which was a sign gift. He says don't make your worship just the tongues; he gives rules. If someone stands and speaks in tongues and no one understands, there is no good for the church. In revelation gifts, everyone can be edified by the Word of God. Do you see the difference? It does not say desire a spiritual gift for self.

IV. Spiritual Gifts and the Church

Let's look at spiritual gifts and the church. We want to look at texts to get an idea of exactly who possesses the spiritual gifts. I know when we go through this there is a lot of repetition, looking at the same texts over and over. I try to present this in an orderly way. First we looked for a definition, and then we looked for the source which was always the trinity, sometimes by the prophecy of men. Now we are looking at people who are getting the gifts using the same texts. We are looking at Spiritual Gifts from the perspective of who receives them.

A. Who Possesses Spiritual Gifts?

1. The People Identified

Eph. 4:7: *But to each one of us grace was given according to the measure of Christ's gift.*

Who is 'us'? The epistle was written to the church of Ephesus, they were the saints and faithful in Christ. So in this epistle it says 'each one of us' received the grace of Christ's gift, this included every believer in that church as well as Paul, the writer, and possibly by Paul's intent, all other believers. This is evident in Peter's epistle:

1 Pet. 1:1-2: *Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.*

1 Pet. 4:6, 10: *For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit... As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.*

Peter expresses the extent of his reference as *the gospel was preached also to those who are dead*” who now “*live according to God in the spirit*” (vs. 6). This embraces all the born again. He then states “*each one has received the gift*” (vs. 10). This involves the same reference group of all the born again. In 1 Pet 1:1-2 Peter specifically defines these “elect” (ἐκλεκτός *eklektos*) as those pilgrims (παρεπίδημος *parepidemos*).

Peter describes the believers to whom he wrote as being **strangers** who are **scattered**. They included both Jewish and Gentile people who had become followers of Jesus Christ. They did not live in the heartland of God’s people Israel. Neither did they live close to the mother church of Christianity, also in Jerusalem. Rather, they formed the Diaspora (which derives from the Greek word for “strangers”). That is, they had been dispersed or

So again we see when Peter talks about those possessing spiritual gifts, he says it is every believer.

2. The Pattern Involved

In 1 Corinthians 12 Paul gives much information about Spiritual Gifts. I will only quote a few specific texts:

1 Cor. 12:7, 11: *But the manifestation of the Spirit is given to each one for the profit of all... But one and the same Spirit works all these things, distributing to each one individually as He wills.*

We see here every believer has at least one gift, but it does not say they have only one gift. Every believer has a gift, but it is possible for a believer to have more than one gift. For example Paul was given the gift of apostleship in 1 Cor. 1:1. In Tim. 4:14 by the gift of prophecy he gave a spiritual gift to Timothy. In 1 Cor. 4:18 it suggests he experienced the gift of tongues. So we see that every believer receives one gift and some believers receive more.

1 Cor. 12:18- 20: *But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body.*

In this passage Paul says in the giving of spiritual gifts, the local church functions as a body. They are mutually dependent on one another. That’s the whole emphasis. He talks about the feet different from the hand which is different from the nose. In the fact that spiritual gifts call for dependence on one another, no man can have all the gifts.

In the same passage he talks about the use of the gifts, which indicates the necessity for building/using the gifts so they have the maximum effect.

Here is my “information summary” of 1 Corinthians 12:

12:1: There are many different gifts.

12: 7, 19: A believer has at least one gift, but could have more than one. No believer has all the gifts.

12:15-21: As a gifted body, the members are dependent upon one another, they need each other.

12: 22-22: A believer's gift is essential to the efficient operation of the body. I use the example of an army at war with soldiers backed with artillery, and transport, and even medical aid etc.

1 Cor. 12:14-18: The body has feet, hands, ear, nose, etc. A believer's service depends on his/her gift. I suggest the capacity of service depends upon the gift's development, as a boy's capacity to carry a bucket of water (1 pint, 1 gal., 5 gal., 10 gal.) depends upon his physical development which grows with use.

Paul also made these following remarks which also relate to Spiritual Gifts:

1 Cor. 4:2: *"it is required in stewards that a man be found faithful."* God takes more delight with a faithful worker carrying a 1 gallon bucket overflowing, than a lazy worker carrying a 10 gallon bucket half full.

1 Tim. 4:14: To Timothy: *"neglect not the gift that is in thee"*

The pattern of Spiritual Gifts in Scripture is evident: every believer has at least one spiritual gift; some have more than one, but no one has all the spiritual gifts because they are made to make the body to function mutually as dependent on one another. Each believer who must be a good steward of his/her gift. Timothy was told to not neglect the gift in him. It is possible for a believer to not develop the gift because it is possible for a believer to not walk in the Lord and not to give the Lord the rule of his/her life.

Student Question: Can a believer pray to receive a spiritual gift?

Prof. Response: Well, we have concluded that Spiritual Gifts are given at new birth in this age, that is at a believers point of conversion. And they are given at the will and for the purposes of God. It would seem therefore to be inappropriate to pray for them. We have received them

at spiritual birth, why would we pray for them?

Later we will conduct an exercise to help us understand what our spiritual gift or gifts are.

But let's look at this logically. Does God have a specific will for each one of us?

Student Response: Yes!

Prof. Response: Do all agree with this?

Student Response: Yes.

Prof. Response: Okay! Let's say this circle on the board is God's will for you. Does God hide this and say "Try and find my will for you?"

Student Response: No!

Prof. Response: Then how do we find the will of God for our life?

Student Response: -Prayer.

Prof. Response: So if I pray: Lord show me your will." He will write it on the wall for me!

Student Response: The reading of the Word of God.

Prof. Response: The reading of God's Word and our prayer must reflect our walk with God in which He leads us in the path He wants us to follow. Ps 119:105: Your word is a lamp to my feet And a light to my path. But the principle of God's leading is One Day at a Time! God leads us in a path. He promises to lead us in His will. There are times in His leading when we know we are to do something that will involve the foreseeable future. For example God has lead each of you to Bible College or Seminar and you assume that your studies will take the required schedule of time. It is His will for you to complete the studies. But you do not know that unless you walk with Him in obedience and He continues to confirm His will.

God does not give each of us a book containing the next twenty years of His will for us. God's will is realized through a daily walk with Him. We talk with Him through prayer. He talks with us through the Word. As long as we maintain good fellowship, He will direct our path.

3. The Problem Involved

Gifts and abilities are confused when church workers emphasize and operate by natural ability not spiritual gifts. Although all abilities are from God, the son of an excellent school teacher is not necessarily

gong to be a good Sunday School teacher or preacher. God directs people toward their spiritual gift in church ministry.

Student Question: *I want to know if one can pray to receive a spiritual gift.*

Prof. Response: *Well, we have concluded that spiritual gifts are given at new birth and they are the will and purposes of God, so it would seem inappropriate to pray for spiritual gifts; we have received them, why would we pray for them? Later we will be looking at an exercise to help us understand our spiritual gift.*

Let's look at this logically: Does God have a specific will for each one of us?

Student Response: *Yes, yes, yes...*

Prof. Response: *We all agree with this?*

Let's say this circle on the chalkboard represents the details of the will for you. Does God hide that and say 'try and find it'?

Student Response: *No. No. No...*

Prof. Question: *How do we find this will of God?*

Student Response: *Prayers.*

Prof. Question: *So if I pray: Show me your will Lord." God writes it on the wall as in Daniel 5?*

Student Response: *-No, he shows us by our reading of the will of God.*

Prof. Response: *The reading of God's Word and our meaningful prayer time is our walk with God. This fellowship or communion is how He leads us in the path that He wants us to follow. "Thy Word is a lamp unto my feet and a light to my path", but the principle is God leads us in the path one day at a time. He promises to direct us in His will.*

There are times when he leads us in that path and we know we are going to do something that will direct us in the next foreseeable future. For example, God has led each of you to school, and you assume that this is His will for you to complete the studies. But you don't know that unless you walk with Him every day and He confirms that you are in His will. So God does not give us a book and says, now here is your will for the next 20 years, just read it and do what I say.

CLASS 2

I pray that God leads us as we give Him the Lordship of our life one day at a time. As we walk with Him we are sensitive to the Spirit's leading and sometimes He can use the very Word to give us direction, other times He uses circumstances to open doors, other times we hear a sermon and He speaks to our heart and we know there is something we must do, sometimes we are talking with other believers and God uses that to give us direction. Do we all agree? Ok.

If God gives you a spiritual gift and we know He does, it is obviously the will of God for you to use that spiritual gift. So will He not lead you to situations where you will use that spiritual gift? Do you agree? It is part of His will. For my own life, I had never heard of spiritual gifts from my pastor. But I accepted Christ when I was 12, my pastor asked me to teach a Sunday School class. It was a boys' class of 10 and 12 years old. I said I would, it was the first time I was doing something for the Lord. When I started to teach the guys asked others to come and the class grew to fifteen.

Was it Earl Cooper that built the class? No, it was the gift God gave me to teach. I never thought about teaching before, the students heard and many asked Christ as Saviour. My pastor saw what God was doing; he is a godly man and saw God working in me. So when I was 16 years old, the pastor asked me to teach the adult class. My pastor said you have shown God is using you to teach, the adults need good teaching. I started teaching, more came, people were saved, the church was growing; it was not Earl Cooper.

When I went to Bible School and learned there are spiritual gifts, I realized I had a gift. I did not know I had this gift, but God used me to use it even though I did not know about it. Only because I was seeking to follow His will and when the pastor asked me to teach, I believe it was the will of God. It is appropriate to say, 'Lord, show me where you want me to serve that I might use my gift.' But He has already given us whatever gifts we have, so we don't need to pray for that.

We make that kind of mistake many times. Who prays, 'Lord, be with me today'? When you think about it, it's a silly prayer. He says He will be with me and will never leave me. What I need to say is 'Lord, let me sense your presence and follow you.' Many people pray, 'Lord, give me a spiritual gift' because they want to serve. God does

not think we are fools, He knows our heart wanting to serve. We should just ask God to lead us in His service.

You have papers to do and memory work, but before tomorrow, read through the chart. The problem we have, Point C is that we get confused between the difference of natural and spiritual gifts. Someone asked earlier, does the spiritual gift work for the teacher teaching in the school? Last week I said we would have a chart. So this is the chart. Look through that and read it, and think about it. Tomorrow we will talk about the chart and the significant difference between natural and spiritual gifts. Ok?

CLASS 3

We concluded our class with a presentation of the chart regarding natural talents and spiritual gifts. I asked you to take time to review the chart to see if you would have questions. You can see in the chart across the top there are two columns, natural talents and spiritual gifts. Along the left side, there is a column of headings. So we see regarding the source of these that all are from God, but I suggest that the natural talents pass through parents in some way. Spiritual gifts are independent of parents, because God gives them at spiritual birth.

We see in the next line the time of possession, natural talents are from birth, spiritual gifts are from spiritual birth. We see also the purpose for natural talent is to benefit man on a natural level; we talked about how natural talents make society function. If everyone in society were carpenters and not cooks, we would not eat. If everyone were farmers, we would have no houses to live in because there would be no carpenters. That is a simplification but it shows how people work together in society. We also have in the spiritual gift, this is to benefit mankind on the spiritual level, specifically on the church. So the function of the local church is dependent not only on leadership and organization, but also spiritual gifts. We will see that even the leadership is a gift to people.

When it comes to the possessing of these, the natural talent must be recognized and exercised. Some people have the ability with music to play instruments, some people are amazing at how quickly they can learn how to play the piano. There is a young girl in the US who was born in Asia and moved to US She was playing in famous concert halls

in the US when she was 6 years old, playing classics by Beethoven and Bach, she could play by ear. She still had to learn to play the piano, but she learned so quickly. So even a child like this with a phenomenal talent, there is practice necessary. It is the same with spiritual gifts. We have to recognize them and follow the Lord's leading and he will bring us to a place where we use the spiritual gift. Lastly, in the function, all things we do, we should do to the glory of God. So the big difference between spiritual gifts and natural talents, all humanity has through birth the opportunity for a natural talents, whereas, the spiritual gifts are only for the people of God who are saved by faith. Do you see the difference between a talent and a spiritual gift?

God calls them both gifts because they are given out of His grace. In Ecclesiastics we read the strength to work and the money we make is a gift of God. I use the two words talent and gift to distinguish between the two.

Prof. Question: Anyone here have a musical talent?

Student Response: (Silence)

Prof. Response: Well, it looks like all of you are all like me, no musical talent. Anyone have mechanical talents? My father was a talented mechanic and work as an automotive mechanic. I was able to work as an electronic technologist. Some have athletic talents, others have academic talents. From my observations I think all African men are good at sports. But talents, although often seemingly passed on to children, are not like spiritual gifts which are only passed from God at spiritual birth.

THE VARIETY AND DISTINCTION OF SPIRITUAL GIFTS

Introduction

"Someone has imagined the Carpenter's tools holding a conference. Brother Hammer presided. Several suggested he leave the meeting because he was too noisy. Replied the Hammer, "If I have to leave this shop, Brother Screw must go also. You have to turn him around again and again to get him to accomplish anything."

Brother Screw then spoke up. "If you wish, I'll leave. But Brother Plane must leave too. All his work is on the surface. His efforts have no depth."

To this Brother Plane responded, "Brother Rule will also have to

withdraw, for he is always measuring folks as though he were the only one who is right."

Brother Rule then complained against Brother Sandpaper, "You ought to leave too because you're so rough and always rubbing people the wrong way."

In the midst of all this discussion, in walked the Carpenter of Nazareth. He had arrived to start His day's work. Putting on His apron, He went to the bench to make a pulpit from which to proclaim the Gospel. He employed the hammer, screw, plane, rule, sandpaper, and all the other tools. After the day's work when the pulpit was finished, Brother Saw arose and remarked, "Brethren, I observe that all of us are workers together with the Lord."²

God's Word about spiritual ensures 'Brother Saw's' observation that "all of us are workers together with the Lord." Let's now look at the lists of spiritual gifts and determine what they actually are:

I. What Are the Spiritual Gifts

A. Their Designation

For all the confusion that comes with spiritual gifts, it's surprising, because there are just six passages. In Romans 12 we have the gift of prophecy, ministry, one teaching, one exhorting, one giving, one leading, one showing mercy. It is significant in these gifts to identify the actual form of the phrase in the original language. Because there are times when the list is a list of people or people gifts. And there are times when the way the gift is mentioned it limits the expression of the gift to single actions. So I am not certain if the French translation tried to keep the specific accuracy of the original language as I have tried in the notes. But where this is important as we look at each gift later, I will explain.

In Ephesians 4 we have apostles, prophets, pastors, teachers. In this list they are all people gifts. It's not the gift of apostleship; it is the gift of an apostle. There is a small difference but it becomes significant in other passages. 1 Peter 4 speaks only of two things that I believe are categories of gifts. Of course, 1 Peter being an early epistle makes these groups significant. Whoever speaks and whoever serves.

²Leslie Flynn, (1974). *19 Gifts of the Spirit*. Wheaton, IL. Victor Books.

SPIRITUAL GIFTS CHART

Romans 12:1-8	Eph. 4:11	1 Peter 4:11
prophecy	apostles	whoever speaks
ministry	prophets	whoever serves
one teaching	evangelists	
one exhorting	pastors	
one giving	teachers	
one leading		
one showing mercy		

Three of the lists are in 1 Corinthians 12. You can see from the chart that all the gifts are listed here.

1 Cor. 12:8-10	1 Cor. 12:28	1 Cor. 12:29-30
word of wisdom	apostles	apostles
word of knowledge	prophets	prophets
faith	teachers	teachers
gifts of healings	miracles	miracles
works of miracles	gifts of healings	gifts of healings
prophecy	helps	tongues
discerning of spirits	administrations	interpretation
kinds of tongues	kinds of tongues	
interpretation of tongues		

Paul is trying to address a problem the church had with spiritual gifts. Therefore, these 3 lists have a little bit of variety but basically when examined, all the other lists are included. I want to draw your attention to the gift of healings because it is always listed as plural; 'healings'. There is no such thing as the gift of healing where one could go around at his/her wish and heal anyone. This was gifts of healings, which means each individual incident was an expression of the gift.

Also when it comes to the idea of miracles or wonders, we see that once it's mentioned as works of miracles and the rest of the time the individual miracle worker is. So when you study the Scriptures and you come to God's truth about any topic, it is important to see that phrases distinguish much of the truth. In the Greek, it is only a matter of a couple of letters in a word that distinguishes a single thing like

‘miracles’ (plural) and a ‘miracle worker’ (singular). We are reminded that Jesus said that not one jot or tittle would fail, small letters in the Hebrew alphabet.

Prof. Question: Are there questions regarding those 6 lists?

Student Question: I want to know if someone is able to speak many languages, French, English, Spanish, do you call this the gift of languages?

Prof. Response: We will look at that gift specifically when we get to that part of our notes. I don't know whether there is a talent that addresses a learning of languages, it would make sense there is. My son seems to be able to learn languages quickly. For me, it all has to do with how old you are. I know it is difficult for me to grasp even French because I never studied it when I was young. The ability for learning language is not the same as the gift of tongues, because that is a gift for the church.

B. Their Definition

We remind ourselves of the definition of the spiritual gift, a God-given ability given at rebirth for God's service. These notes came from my master's thesis, so as before, when I made a conclusion, I looked specifically at the texts. I do the same with the next chart. I gave a conclusion which is dogmatic reasoning. I did the inductive study to come to this conclusion.

C. Their Distinctions

So when I was doing my thesis I took every one of these gifts that are listed in the six passages and examined the text, did a word study on the words there, and did a thorough inductive study. After I had this understanding then I put them into the categories reflected in this chart. So this is the chart I came up with, it is what I see as the division of the kinds of spiritual gifts and their emphasis and their duration. So when you look at this next chart, you see ‘kinds’ as a category. There are 4 kinds indicated, three of the kinds are the actual gift themselves, the other category is support gifts, these are the people who exercise the kinds of gifts. The first kind is ‘speaking’ or ‘revelation’ gifts, include prophecy, word of knowledge, discerning of the spirit.

We see that these gifts were specifically for giving God's revelation and expanding God's revelation. These gifts were initiated by the

apostle and the prophets in that if an apostle gave a word of prophecy, he may be the one who has the wisdom to explain it or someone in the church may explain it. But all of these gifts had to do with receiving direct revelation from God. We will see these gifts ended when the life of the apostles and prophets ended.

The next category of 'kinds' is spectacular gifts. I list these as the gifts of healings, works of powers or miracles, kinds of tongues, and interpretation of tongues. These were the gifts that Hebrews tells us were for confirmation, because it says that those who heard Christ, the apostles, their ministry was confirmed by miracles, wonders, signs, and gifts of the spirit. Because the purpose of these gifts was to confirm the authority of the apostles and prophets, they also were only around, existing in the time of the revelation of the apostles and prophets and their ministry.

So the speaking gifts, the spectacular gifts, and the support gifts of the prophets and apostles and miracle workers were all during the time of the apostles' life. We will demonstrate that in the texts as we study them further, but this distinguishes these gifts as temporary and the next list of gifts as the ones that are for today. We have for today what I call 'service gifts:' teaching, exhorting, giving, leading, helps, and ruling. The body of Christ has also been given support gifts; people who are evangelists, people who are pastors, people who are teachers.

These spiritual gifts are given to the body of Christ so each believer participates in the local church. I suggest that as we study in Scripture that these are the permanent gifts, the gifts for today. Now we will look at these individually but when we look at all the spiritual gifts and consider the work of the church, there is nothing that is unmet in our needs. We have 27 books of the NT given in a short period of time because of the gift of prophecy, this explosion of revelation came quickly without the experience of study and therefore the necessity for a gift to give proper interpretation and proper application was made through the gift of knowledge and interpretation. With such an explosion of revelation the potential for false revelation was also high, and therefore, there was the gift of protection by the gift of discernment.

Once the establishment of true revelation was determined in a local church, there was still the need for instruction and therefore, the gift of wisdom and teaching. And then of course as the church gathered together with different needs we have the gift of exhortation for en-

couragement we have the gift of showing mercy to deal with the needs of the church. We have the gift of giving so that the financial needs are met by a specific gift. We have the gift of faith to enable the church to go beyond what it would consider possible in its own power. We have the gift of evangelism to empower individuals to have a special ministry to reach the lost.

In these permanent gifts for the church we must understand that each member of the church has been given responsibility in these areas even though they may not have a corresponding gift. The activity of the gifts is not limited to the people who have the gifts. For example, some have the gift of giving, but we know there is a principle in Scripture that all of God's people are to give to the work. There is the gift of faith, by which some people can envision God's purpose or direction and proceed in full trust of God while others say no, we can't do that. Yet every believer is called to live by faith.

There is gift of evangelism, but every believer is responsible to share Christ. There is the gift of exhortation, a special gift to help people counsel other believers, but we are all called to encourage one another. God gave the gifts because there is vital work to be done, but we are all responsible for certain areas even though we have no respective gift. It's interesting that when Paul wrote Timothy, he said, "*do the work of evangelist.*" It is possible Timothy did not have the gift of evangelism, but he had to do the work.

Student Question: We have the gift of discernment of the spirit and it is listed among the temporal gift. But you said that we need discernment for protection.. How can this be temporary?

Prof. Response: Yes, the need was protection of revelation;, to discern what was true revelation form God during the NT revelation explosion . It was critical to distinguish God's truth from false revelation. Once NT revelation ceased discernment was unnecessary, therefore the gift ceased.

Student Question: In 1 John 4 the apostle John said that we need to discern the spirit. How can you say it was done?

Prof. Response: John did not called for the gift of discernment of Of spirits. The word in 1 Corinthians 12:10 for the gift of discernment is διάκρισις (diakrisis), meaning a distinguishing, discerning, judging. John called for testing δοκιμάζω (dokimazo) testing or examining spir-

its, the criteria was ‘confessing that Jesus Christ has come in the flesh.’”

John is referring to that inner prompting or moving which could be evil spirits. His statement concludes with “You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world” (verse 4). Believers are responsible to continually examine their decisions and directions to be sure they are of God to avoid false teaching, erroneous doctrines, religious movements, wrong motives; all that John warns about as he continued the epistle.

So the gift of discernment was specifically to distinguish the truth of prophecy. But we are told in the Hebrews that as we go from the milk of the Word to the meat of the Word. We are able with practice to discern things. We will explain more when we look at this gift.

Student Question: Are you saying that now with greater revelation by the NT and more content to study. Is this why special discernment is needed?

Prof. Response: No, I think you misunderstood me. I think we are still talking about this idea of discernment. When we get to this specific gift I will explain further. But to clarify for the present understand that there has always been a need in God’s people to discern because the word means to distinguish between two. Believers in every age of history have always had to distinguish between right and wrong and the guide for that has always been the Word of God, whether directly given or recorded in text.

II. Speaking or Revelation Gifts

We are now going to go through the actual spiritual gifts according to the category in our notes. We have to distinguish what these revelation gifts are. In 1 Pet. 4:11, two categories of gifts are given.

1 Peter 4:11: *If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever.*

We have here the one who speaks, referring to a gift that deals with the oracles of Go. Here there are categories distinguishing the gifts dealing with speaking from the gifts of people that minister. With this

text I established the category of ‘speaking gifts’ from ‘service gifts.’ I have listed these on the chart in your manual.

A. Gift of Prophecy

1. It's Character

The first of the speaking gifts is prophecy. And the first thing we investigate is the character of prophecy:

1 Cor. 14:29-30: *Let two or three prophets speak, and let the others pass judgment. But if a revelation is made to another who is seated, the first one must keep silent.*

Paul is speaking of those who have the gift of prophecy, he says only two or three speak. He qualifies the character of this in verse 30 by saying, “*But if anything is revealed to another who sits by, let the first keep silent.*” This indicates that prophecy was a revelation being made. It was the giving divine revelation; receiving and sharing God-given truth directly from God. We see further qualification of this:

2 Peter 1: 20-21: *knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

Men spoke by the Holy Ghost. So. the gift of prophecy by definition is ‘declaring divine knowledge and truth directly from God.’ There is also in Scripture a classification of prophecy:

2. It's Classifications

The first classification is what we would call ‘forth-telling’.

Student Question: *What was this revelation given by God in the early church?*

Prof. Response: *Are you asking what the content of it was?*

Student Response: *Yes.*

Prof. Response: *Well, we don't exactly know because at the beginning of the church there were prophetic giving revelation that was never written down, just as in the OT there were times in which revelation came but it was not recorded in Scripture. Remember, the church did not have the NT yet. So there had to be a period of time in which each individual church probably had some revelation through the apostles., but we don't really know. We do know that by the end of the life of the apostles, all the record of the revelation that God wanted to be permanent for the church was given in the NT. OK?*

We see as the two aspects or classifications of prophecy. There are examples:

1 Cor. 13:2: *And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.*

Rev. 1:3: *Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.*

These are examples of forth-telling, the giving of truth to live by, where, most of the time, the prophecy was God giving His truth for the people to know how to conduct themselves. For example: “*man should not live by bread alone, but by every word that proceeds out of the mouth of God*” (Matt. 4:4). Christ spoke those words, but later on they were recorded in Scripture. It is possible in the early church that someone with the gift of prophecy may have repeated these words of Christ before Matthew wrote his gospel. This aspect of the gift of prophecy was ‘forth-telling;’ the giving God’s truth to live by.

Another aspect of this gift was forecasting things in the future:

Acts 21:10-11: *And as we stayed many days, a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul’s belt, bound his own hands and feet, and said, “Thus says the Holy Spirit, ‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.’”*

2 Thess 2:3-4: *Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,*

The first aspect involved the giving truth to live by, these verses are examples of the second aspect which was forecasting things that will happen in the future. There is a difference between truth to live by and a prediction of a future event. Paul was told he would be bound and taken to Rome. That is not a truth to live by because we are not all bound and taken to Rome. It was a prediction of Paul’s future. This was the same as prophecy in the OT. This is the way prophecy has always been. There has always been truth to live by directly revealed by God through people. There have always been future predictions of the plans of God. The important point is they are both direct revelations from God.

In Acts 13:1 and 21:9 we see examples of the early churches having this gift. This was before the NT canon was complete.

Acts 13:1: *Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.*

These prophets were used by God to give direction to that church until the Scriptures were complete. It's true they had the OT to guide them, but remember the church is not Israel; they were a new group, the first people of the new covenant. They had a new purpose and responsibilities to fulfill even before they got the 27 NT books. So to answer that need the gift of prophecy was given to the church.

3. It's Criterion (decision factor)

2 Pet. 2:1: *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.*

1 John 4:1: *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

We see in 2 Pet 2 and 1 John 4 there is a danger of false prophets. Similar to the OT where there was the principle that when someone gave revelation they would give a prediction that had to be 100% accurate. There was still, for NT revelation, confirmation by prophetic predictions that came true to verify revelation. But, along with this we will also see there was this gift of discerning of spirits.

When God foretells or predicts a future event through a prophet, He never makes a mistake. Sometimes we fail to see the significance of the accuracy of God's Word. Muslims do not understand this idea. When I tell them the Bible is filled with predictions of future events that always came true, they know they cannot say the same about the Koran.

This Scriptures prove itself to be the Word of God. This is why for example, wicked men who do not believe say that things predicted by Daniel about Alexander must have been written after Alexander. They don't want to believe there is a God who can predict the future.

4. It's Conclusion

The next heading in your notes is 'prophecy's conclusion.'

1 Cor. 13: 8: *Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.*

Here the Word clearly states prophecy ends. In this passage 2 things are described by the Greek word “καταργέω” (katargeo), they are prophecies and knowledge. The word itself means to render inoperative, to abolish. In the text it is in the passive voice, therefore the stopping of them is outside; there is an outside force to stop it. So we can literally translate this 'prophecy will be stopped' and 'knowledge will be stopped.' Both of these are speaking gifts. We can compare this with Paul's words in Ephesians 2:

Eph. 2:19-20: *the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone*

This tells us the certainty of prophecy's end by virtue of the apostles and prophets as the foundation of the church. If these are the foundation, it ceases in order for the building to be built on top of it. So, because it is described as foundational, it has to stop. And then we see the revelation indicated in Revelation 22:

Rev. 22:18, 19: *For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.*

We see in this text the clear expression from John that God's Word is ended, sealed up, revelation is complete. Now some would say John is only speaking of the book of Revelation, but, again we accept things by faith, we cannot prove things, but church history tells us the book of Revelation by John was the final book of the NT. There is no other NT books that say this is the ending: *seal it up!* There is no more prophecy. There is no more revelation for today. So we know this gift of prophecy of direct revelation from God is concluded. We have the prediction that it would stop, the necessity for it to stop because it is foundational, the declaration in Revelation that it did stop. We have a in our notes an explanation of the chapter dealing with cessation of prophecies and

knowledge the time issues are uncertainty. It is not as clear as other passages in terms of the time. Nevertheless, John in Revelation is clear, direct revelation from God is complete. Believers have everything we need to live by faith.

Student Question: You are saying that prophecy stopped.

Prof. Response: Yes, direct revelation from God has ceased for this age.

Student Response: My question to you is according to you as you teach prophecy, what is your guide, where do you get those ideas from. We find today so many prophets. Do you call them rackets? According to you, where do they get those, all of those from?

Prof. Response: Are you asking me what the people that call themselves apostles are today? Is that what you are asking?

Student Response: Yes. Where did they get that from then?

Prof. Response: They come from the same place as every error in Scripture comes, through cults and other false teaching. It is all error, it's either misinterpreting the Scriptures, or fabricating the truth.

Prof. Response: I guess the answer is I don't know. I don't know every denomination. I do not know the structure of every local church. I don't know whether there are churches that preach the gospel truth and still believe there are apostles today. I think there probably would be. I have no proof. I don't know. When you ask questions like this, you are asking the wrong guy, because I have no authority. Our authority is the Bible. Do you understand? I can give you my opinion but it is meaningless. So don't ask me questions about what do I think. Ask me 'what does the Bible say?' The Bible says prophecy has stopped. What everybody else says or believes I am not accountable for. I'm not trying to criticize you. But I don't want to waste time giving you my opinion- it's meaningless.

Student Question: I am having problem with your explaining the verse in 1 Cor.13:8. The verb is in passive verb, when you say it is an external force. What is that external force?

Prof. Response: The comparison in the text is with the gift of tongues. The gift of tongues "shall cease." This verb is in the middle voice indicating the subject of the verb is being affected by its own action or is

*acting upon itself.*³ *It dies by itself.* In contrast prophecy here “shall fail.” This verb is in the passive voice meaning the subject is being acted upon; i.e., the subject is the receiver of the verbal action which basically means that it is made to stop.

Student Response: What is the external force?

Prof. Response: A verb in the passive voice with God as the stated or implied agent is often referred to as the “divine passive.”⁴ God made it stop. God obviously made revelation to stop because revelation comes from God, so the passive voice would indicate that God made the choice for this to stop. As prophecy is not something man have a choice in. Whereas tongues just faded away. The gift of tongues was a confirmation gift that some people had it. When they died, the gift was no more.

But in terms of prophecy, God determined what every single prophet would give in to the local church. Paul for example, gave us many epistles, yet God stopped giving him epistles. John gave us three epistles and the book of Revelation, God stopped giving him revelation. Their revelation did not cease the minute that they died because it was written (at least what was meant to be preserved).

Student Question: You mentioned that Jean Dixon when prophesying was only a small percentage accurate. What would you say if someone in the church has premonitions or dreams something like that?

Prof. Response: In terms of dreams today I believe that God can direct people in dreams. I think you mentioned to me that you had a dream which led you here. God did not give you revelation. He did not give you His Word to direct the church. He was guiding you and God is not limited in guiding our lives. Most of the people that I know that have said they had a dream in which God was leading them, has led them to a place where they were under the Word of God. That’s the point of why God led them. He led them to a place where they would hear the Word of God.

I have met people, especially in Africa, who have told me they had a dream from God. And every one of these individuals, this dream re-

³ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

⁴ Heiser, M. S., & Setterholm, V. M. (2013; 2013). *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press.

sulted in them going to someone that taught them the Word of God. The end result of the leading was a prompting God gave them. We were talking with Dan in his missions' class, of how missionaries have come across people in remoter areas that said 'we were waiting for a white man to come and tell us about God.'

I do not doubt that God gave someone in that group, maybe the chief, a dream resulting in anticipation that someone would come to them with the Word of God. That's completely different from God showing that individual the story of Jesus Christ in a dream; the story of His death, burial, resurrection to bring them salvation. So, one is guidance or direction in a dream, but the revelation of God's truth is completed. No one dreams or receives by any other means, direct revelation from God apart from the Scriptures, which are complete and shared received through reading or hearing.

Student Question: I want to be very clear. Somebody gives you the money for this days travel? After prayer you sense that you should not travel today because something may happen. What is that?

Prof. Response: That is guidance. In our mission ABWE, we have had missionaries who were scheduled to fly to do a ministry. And they have had a sense of foreboding, a sense of danger to go and they cancelled their flight. The airplane they were supposed to be on crashed and everyone was killed. That is not revelation. That is guidance, the superintending of God in our lives.

So all I can say is what it says is what Revelation tells us, 'prophecy (revelation) has ended'. The gift of prophecy is not for today. Why? It is because we have the written Word now. When the new church began, they needed guidance from God; they needed the spoken Word from God until the Written Word was complete.

In companionship with the gift of prophecy we also have listed the gift of wisdom and the gift of knowledge.

B. The Gift of "Word of Wisdom"

When Paul wrote to Corinthians, he addressed the problem of them following human wisdom.

1. Investigation of Wisdom

In 1 Corinthians 2:6-13 Paul explains the distinction between the wisdom of the world and God's wisdom. In this passage we see Paul explaining to the Corinthians they cannot operate with human wisdom.

He says there is a difference in verse 6 between worldly wisdom and God's wisdom. He qualifies in verse 7 wisdom is a mystery, a gift given by God. He defines what a mystery is by saying it was not known before, but now is known. That's from last of verse 7 through verse 9 and verses 10-12 he tells us this wisdom is from the Spirit of God. And concludes in verse 13 this wisdom that comes from the Spirit of God was given to the apostles to teach in their responsibility.

1 Cor. 2:12- 13: *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

Paul defines 'wisdom,' not necessarily the gift of wisdom but the difference between the wisdom of God and human wisdom. Wisdom can be defined as the discernment and life application of the hidden truths of God's plan and His thoughts and accomplishment of redemption. God along with prophecy which is the truth gives wisdom to apply the truth to make it practical in our life. The word of wisdom is the ability to apply the prophecy so the application is meaningful to individual lives. I used this illustration before:



Imagine that this is your first view of a wheelbarrow. You can see what a wheelbarrow is by looking: a tool that has a bucket, a tire, a support and a handle. You just received *knowledge*. Knowledge is getting the facts. You just looked at this and got facts into your mind. Now your mind starts to comprehend how this apparatus could be helpful. If your job was carrying bags of gravel on your back (like many Africans I have seen), you would think this could be very useful to have. You are taking your new knowledge and beginning to *understand* the function of this tool. But so far that's all you've done, you've understood its value.

When you secure a wheelbarrow and put it to use, you have applied *wisdom* to your situation. You can see there is a process in learning:

First *knowledge* in which you get facts; Second *understanding* in which you relate the facts to your situation; Third *wisdom* in which you put knowledge and understanding into practice. This is also true of Prophecy or God's Revelation. Prophecy brings *knowledge*. It gives us information that we otherwise would not find. Contemplating this information brings *understanding*. According to Scripture, this too is dependent upon God.

1Cor. 2:14: *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned .*

I see this applied by the gift the "Word of Knowledge" which we will examine shortly. But, in the context of what Paul says in Corinthians, it seems the word '*wisdom*' combines these three concepts. There are time in Scripture where all three key terms (knowledge, understanding, wisdom) are used (Examples: Ex. 31:3; Prov. 9:10; Dan. 1:4; Col. 1:9). But it seems in Corinthians Paul is using '*wisdom*' to combine the last two; to understand, to put into practice, in conjunction with '*prophecy*' to present the facts of God's Word. I suggest then that a '*word of wisdom*' can be defined as *discernment and application of the hidden truths of God*, which leads to the accomplishment of salvation's redemption, justification, reconciliation, and sanctification. It is to discern this in life as a gift.

2. Importance of the Gift

By terms themselves, not all believers received direct discernment (wisdom), therefore the ability to teach or state was essential. Prophecy was the only source of "progressing doctrine" until Bible complete. Therefore, during this transition period of the apostles lifetime a 'Word of knowledge' was vital for church maturity
We can see the importance of the gift by going beyond the facts to bring understanding to the individual.

3. Indication of Completion

In the Scriptures we also see the indication of this gift's completion; its ceasing. This is simply because the gift of wisdom is dependent on the gift of knowledge which stems from the gift of prophecy. When prophecy was given there was a word of wisdom given to make it profitable to their lives. Obviously, when prophecy stops, this gift stops. Now we have Scripture and can continue to study and grow. We

now grasp wisdom by studying and applying the Word of God. But the gift of wisdom is no longer there.

CLASS 4

C. Gift of Word of Knowledge

We have begun to look at the speaking gifts which I defined as gifts of revelation directly from God. The gift of prophecy was the Word of God given to individuals. In the early church all prophecy (new revelation) was not written down. What was spoken was to guide the church until what was written became the preserved source; the New Testament. The local churches had individuals who had the gift of prophecy. The gift of prophecy was similar to the prophecy of the OT, it had 2 aspects. It was the Word of God, the truth to live by, and often it was a prediction of a future event. We looked at the word of wisdom in the context of the learning cycle. And in Corinthians Paul makes a comparison between human wisdom and God's wisdom the idea there seemed to include wisdom and what we would call understanding. But in the lists of gifts in Corinthians there is a distinction between the gift of wisdom and the gift of knowledge. So we come to our gift of a word of knowledge.

1. Identification of Knowledge

By definition the word alone means intelligence, understanding, the experience of perceiving and ordering things. When it is used with an object, the object defines the content of the knowledge. For example, the Scripture speaks of the knowledge of God, knowing God. In the OT this meant to have a personal experience with God in salvation. But we see in the NT the idea of growing in the grace and the knowledge of God where knowledge becomes the logical application of understood and ordered information. We saw in 1 Corinthians 2 the appropriate actions of a spiritual person. Paul also indicated in 1 Corinthians the misuse of knowledge:

1 Cor. 8:1-2: *Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.*

Here we see the idea of knowledge can refer to simply the facts: *we all have knowledge*. But it is determined on the actual gift of a 'word

of knowledge' whether this is intuitive knowledge or experiential knowledge. It was only by the gift of a word of knowledge that the true practical aspect of the facts were found. Note the following texts:

Gal 3:7-8: *Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."*

Rom 2:20, 28-29: *[a Jew]... having the form of knowledge and truth in the law... For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter;*

We see in Galatians 3 we know by the Scriptures, and in Romans 8 we see that the law is the embodiment of truth. Therefore, the idea of knowledge can have a practical aspect or a theoretical aspect. We have defined knowledge as the ability to understand correctly and exhibit clearly the spiritual truths of God. The gift of a word of knowledge is mentioned in the list of 1 Corinthians 12:8. In this list there is also a word of wisdom mentioned. I suggest that with these two gifts, word of knowledge and word of wisdom partnering with the gift of prophecy, we have the complete learning cycle mentioned earlier.

2. Expression of Knowledge

Now we do have a little bit of difficulty being consistent using these words. We have these three terms of the speaking gifts, prophecy is the statements of the truth, knowledge is the understanding of truth, wisdom is the application of truth. Yet, when you look at the way Paul sometimes uses the last two terms, it seems he is talking more about knowledge as the facts. And other times, especially when the word of wisdom is used with the word of knowledge, there is a distinction made and it seems to be the reverse.

The problem is not the Scriptures; it is how the translators translated the words. There is the consistency of these terms used to complete the picture of understanding God's Word. When I teach this, I usually talk about prophecy being the source of the knowledge, which is the facts. And then when I speak of the second aspect, I use the word 'understanding'. And then when I use the idea of wisdom, I talk about the application. And I have demonstrated this with the idea of the wheelbarrow. So, although there is some differences between OT and NT

terms, it is clear these three gifts; the gift of prophecy, the gift of knowledge, and the gift of wisdom, complete the picture of getting the facts, putting the facts into perspective and then making application to our lives.

Think for a moment of our teaching within the school here. We have the Scriptures, the facts of the Word of God, but when we seek to bring understanding so we can fit the truth into our lives, we stand on the shoulders of many others who have the experience of seeing this work out in believer's lives. We have the NT of Christ's teaching to show us applications of the OT truth which He quoted. By standing on the shoulders of former church teachers, Jesus being the greatest of all, we get much more understanding of the Scriptures.

Now the new church had none of this experience to stand on. They didn't have the words of Christ in the gospels yet, to see application and understanding of how things fit together. They didn't have the experience with this understanding to give appropriate application. In the OT only a little bit of God's truth was given at a time, and there was opportunity to absorb it; to learn, to grow. But in the NT with all 27 books of the NT were given in one lifetime,. There was an explosion of revelation. Therefore, I believe that to aid the church in proper understanding and proper application, these gifts were added to NT revelation.

It is significant that these are called a word of knowledge and a word of wisdom, because it was always in relation to the new revelation by the gift of prophecy that was given. So these two additional gifts never stood alone. They were always in relationship to God giving direct revelation through prophecy. Can you see the dependency of these on this? Therefore, when prophecy stopped, these partnering gifts also stopped. In 1 Corinthians 13 we are told prophecy is made to stop, tongues fade away, and knowledge is made to stop. It was not necessary to say also wisdom was made to stop because knowledge and wisdom are mutually dependant.

We now have the panorama of the speaking gifts in which God gave His truth, believers understanding His truth, and believers apply His truth. I label all these spiritual gifts as speaking gifts. This was a phenomenal time in history because it was not 1 or 2 prophets for the nation, it was, I believe, prophets for every church, guiding each local church in the manner in which they should live, and the work they

should be doing. It was a time that the god chosen spoken prophetic Word, given in the short space of one lifetime became the written Word of 27 New Testament books. So you see the absolute necessity to the speaking gifts. Yet another gift was also required.

D. Discerning of Spirits

1. Identification of discernment

a. By Definition

There would have been chaos if the only test for true revelation was the OT test of fulfilled predictions. Time could not suffice. So God gave the gift of ‘discerning of spirits.’ When we look at the name of this, we see the word itself ‘diachrisis’ is made of 2 Greek words. The first is the word ‘dea’ means ‘to’ or ‘into’ with the idea of dual: ‘twain’, or one in between. When ‘dea’ is used with ‘krino’, the idea is to separate, to make a distinction between two things.

b. By association

For example, you could be talking about two different opinions, or about choosing between one or the other. A judge could pronounce an opinion to be right or wrong which is the same idea. I list this with speaking gifts because with the idea of judging between. ‘by association’ it was distinguishing between the spirit of truth and the spirit of error regarding revelation. It is the gift called ‘discerning of spirits’.

c. By location

We see the term in the list of 1 Corinthians 12:8-10 only. And in this list it is with prophecy and follows the gift of prophecy in which there is the discerning of spirits. So it seems clear that the idea of discerning of spirits is in the context of giving of prophecy. I suggest in your notes the matter of discerning the spirit of truth and discerning the spirit of error was in conjunction with the revelation gifts of prophecy and knowledge in order to protect the church from error until the Bible was completed. Practically when in a church of worship service a prophet stood and spoke the revelation of God, and the other gifts of knowledge and wisdom were there to add to that knowledge the understanding of how it relates and the application for the people.

God protected the church from false prophets by adding a person with the gift of discerning of spirits to know if this was the truth or not the truth. Remember, in this new covenant there was an explosion of revelation. This would be a great opportunity for Satan to raise up false prophets and try to undermine the work of God. From a human per-

spective it was a dangerous time because they were relying on the word that was not yet written. From God's perspective there was no danger because He protected the church through the gifts that would define where the truth was. So once again the discerning of spirits related to prophecy as it was given in the church.

2. Maturation of discernment

It was asked earlier: Does discernment continue today? The answer is yes, but not the 'gift of discernment.'

Rom 14:1: *Receive one who is weak in the faith, but not to disputes over doubtful things.*

Here Paul says receive one another and do not dispute over doubtful things. He is referring to disputing over differences of opinions. The mature Christian who is strong in the faith should not enter a dispute over things that are divided by different understanding, that's the word 'diachrisis.' So by the time the epistle of Romans is written, Paul is urging the church to use the naturally built understanding of mature believers. They are not to be involved in these disputable things.

Heb. 5:13-14: *For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

In this text Paul talks about the 'milk' of the Word of God whereby some have not advanced from milk to meat. He says solid food is for those who have matured. How have they matured? They have matured *by reason of use* of the Word of God. Their senses have exercised to discern. This text tells us the Word of God working in our life gives us discernment. We have the Word of God now, we study it, we memorize it, we grow in it and the Spirit of God gives us a sense of discernment between the 'Spirit of truth' and the 'spirit of error.'

Mature Christians have been transformed by the renewing of their minds through the meat of the word, to be able to discern between good and evil. Growing in spiritual depth through the discipline of studying the Word of God now provides all the discernment necessary for distinguishing between the Spirit of truth and the Spirit of error. And we actually see this during the early church time when the church had to go through a process of discerning what was the real written Word of God.

When we study Bibliology we see there were groups of texts that were questionable whether they were really the Word of God. And the church was able to distinguish between what they called the apocrapha books that were presented as the Word of God but they discerned, no they were not the Word of God. And what we call the pseudepigrapha, these books were questionable whether they were the Word of God, but the church discerned yes they were the Word of God. In our lives, Heb. 5 is the guarantee that as we are in the Word of God, we will understand the spirit of truth and the spirit of error, not in terms of what is Scripture, but in terms of what others are saying is the direction of the Word of God.

The question was asked how is it that people started to misuse the word 'bishop' or some other things that are mentioned in Scripture. The answer is, churches which became denominations stopped studying the Word of God and started doing what Corinth was doing; using human reason, human wisdom. In doing so, they lost discernment. Therefore, they misinterpreted Scripture improperly by determining truth according to human wisdom and not God's wisdom.

These are the speaking gifts or the revelation gifts. Prophecy to give us the words of truth, a word of wisdom and a word of knowledge to give us understanding of how the truth relates to our life, and then the proper application to make it into our life, to practice it. And discerning of spirits to discern when a prophet spoke in a church to discern if it was truth or error. All of these depend on the gift of prophecy which we are told, stopped. We determine the time of the stopping of prophecy by the fact the Word of God was completed. We saw in the last verses of Rev. prophesy has stopped. There is support for this position by examining what I call the spectacular gifts:

III. Spectacular or Confirming Gifts

A. Introduction

What I mean by the spectacular gifts the list of gifts used to confirm the authority of the apostles. And we emphasized this all through our study. In the OT there were signs of prophecy to show this was the Word of God and the message was true. In the life of Jesus Christ, we saw his miracles, signs and wonders proved his message was true. In Acts we are told Christ's message was affirmed by miracles and wonders and signs. In 1 Cor. 12 we are told the signs of an apostle were wrought among you. In Heb. 2 we are told the signs of the apostles

were confirmed with wonders, signs and gifts of the spirit. And so we come to the spectacular gifts, or confirming gifts. **41:36**

B. Prophecy of the Spectacular

Mk. 16:17-18: *And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; "they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.*

1. The Team Involved

In Mark 16 we see Jesus actually prophesying that there will be spectacular gifts.

This is a very important passage for understanding the spectacular gifts: their purpose and their extent. In our notes, we examine the team, or people involved. The answer is in verse 14.

Prof. Question: *Who was the Lord speaking to?*

Student Response: *The 11.*

Prof. Response: *Okay, who were the 11?*

Student Response: *The apostles.*

Prof. Response: *Remember Christ breathed on them and anointed them as apostles.*

We see that the apostles had a unique place in the formation of the church.

Eph. 2:19-20: *... members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,*

The apostles are the foundation of the church. And in the lists of the spiritual gifts in Ephesians 4 and 1 Corinthians it is apostles that are first on the lists. Because of Christ working within the apostles themselves, they had a higher level of accountability, more was required of them. In Ephesians 4 Paul was referring to the divine placement of the apostles and prophets. They were given a unique task.

2. The Task Involved

The essence of this task was indicated in Christ's ministry stated in Ephesians 2:

Eph. 2:14-15: *For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished*

in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

The task of the apostles and prophets was to proclaim this ministry of Christ. We usually quote it from Matthew 28: 19, 20 which we call the Great Commission. All of you know it by memory because it is more thorough than other texts. You can see clearly it is the giving of the command to go and preach the gospel to every creature, whereby many are brought into the church. In this context it is the dividing of those who are saved and those who will be condemned. The world was their mission field, preaching was their ministry, belief unto salvation was their motive.

3. The Testimony Involved

Now if we remember there were actually instructions to carry this task out:

Acts 1:8: *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*

They were commanded to go first to Jerusalem, then Judea, and Samaria and then beyond to the world. As the very representatives of Jesus Christ, the apostles were given the command and instructions to carry out themselves, and to pass on to the church to continue in. To verify or affirm this as a genuine task given in Christ's authority, undertaken in Christ's power, Jesus promised signs to follow. Jesus stated very clearly that when the apostles and prophets proclaimed the message there would be spectacular happenings.

Note, there is a restriction on this passage in terms of those who believe, because it is hearing the message that comes from the apostles, the eleven. This text is not saying that every time someone in the church age believes, there will be spectacular signs. The spectacular is all within the context of the initial work of the apostles as they proclaimed the great commission. Christ prophesied there would be unique signs to confirm apostle authority. Understanding this is important because they are the foundation of the church. We see the tests, or what the signs are because they are listed here.

4. The Test Involved

What were these signs? Mark 16 lists them: casting out devils, speaking with new tongues, miraculous protection, miraculous heal-

ings. For example, they were bitten by a poisonous snake as happened to Paul (Acts 28) and did not die; they raised the dead as with Tabitha (Dorcas in Acts 9). You can identify some of these spectacular happenings as spiritual gifts yourselves.

5. The Truth Involved

Now we come to the truth involved regarding the purpose of these signs? The answer is also found in Mark 16.

Mk. 16:20: *And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.*

The purpose was to *confirm the word* through the accompanying signs. You cannot miss this. It clearly says when the apostles went out to commence the work of the great commission, these signs confirmed they were the true apostles of Jesus Christ, their word was true; they were empowered by God to be the foundation of the church. We are told twice, the Jews required signs (Jn. 2:18; 1 Cor. 1:22). The Jews were the first people of the church? The apostles needed to have signs because the first people they were reaching were Jewish people.

2 Cor. 12:12: *Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.*

In order to affirm Paul's apostolic authority to instruct and even discipline the Corinthian church was equal to all the apostles he reminded them of the confirming signs which accompanied him when first preaching there. This supports the conclusion that there were unique 'spectacular signs' for the purpose of confirming apostolic authority, given by Christ the head of the church, to fully represent Him.

Student Question: *I do not understand why you say that the gift of miracles, has stopped. You said that Jesus died for them that they would continue.*

Prof. Response: *The answer to your question is my next and last point of The time involved. The grammar in verse 20 does indicate that these gifts will stop when the apostles' ministry stops. Let me explain as we continue in our notes. But first, answer these questions:*

In vs 20 it says 'they went out and preached everywhere'. Who is 'they'?

Student Response: *The apostles*

Prof. Response: Yes, it has to be the apostles. It's the only antecedent for the 'the 11' in verse 14.

They went out and what did they do?

Student Response: They preached.

Prof. Response: Yes, 'preached' is the only verb in verse 20. This verb is in the aorist tense and shows their ministry is viewed as one package, with no reference of time.

6. The Time Involved

Mk. 16:20: *And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.*

In this verse we have three participles in the present tense related to the verb; working, confirming, and accompanying. The present tense participles in conjunction with the active aorist participle and verb "went forth and preached" indicates simultaneous action. In essence, God worked and confirmed the apostles' ministry of preaching for the time the apostles lives. So in essence God worked and confirmed with accompanying signs for the time that the apostles preached. Grammatically God chose this verb and these participles to show that this verification by signs only took place during the time of the apostles' preaching.

The grammar in verse 20 indicates these signs will stop when the apostle's ministry stops. We are talking about looking at the whole ministry of the apostles' preaching. Not those who followed after and preached, but just the apostles as the text concludes '*the Lord working with them and confirming the word through the accompanying signs.*' This supports the conclusion of the gift of prophecy (revelation) completing when the apostles died and therefore the confirmation 'gifts' ceased as well. John MacArthur, in his books *The Charismatics*, gives evidence of the early church fathers that supported the fact that after the apostles were gone, there were no more miracles and wonders and signs.

This is our introduction to what I call spectacular gifts, based on the list that Jesus gave in Mark regarding these signs.

Student Question: *I want to know to know why in the Hebrews Paul added spiritual gifts among the signs.*

Prof. Response: My opinion would be that when we examine the listed gifts, some such as tongues and healing fit into the category of confirmation signs. Perhaps the reason Hebrews gives this addition is to help us understand some gifts are for confirmation and will not continue through the church age. Remember our earlier class time line in which we noted that throughout history there was only brief periods where God gave revelation and therefore signs to confirm it. These signs were to prevent confusion due to false prophet fake revelation.

Student Question: In verse 17 it says these miracles will accompany those who are going to believe. Were these miracles the evidence of salvation being confirmed by phenomenon

Prof. Response: I do not think we can make that conclusion. In every other passage that we have examined the list of wonders, miracles and signs is for confirmation. I cannot think of any passage in Scripture which talks about salvation being confirmed by signs. The test of genuine salvation is fruit, a changed life. We do have the reality that many fundamental conservative writers and churches do not believe in the cessation of some gifts. I have never read a defense against this passage from these writers. But I have been confronted with a defense that is used. It stated that this passage is not part of the Bible. When you go to the history of the modern Bible translations, you will find the position that about 100 years ago or so, a method called "Higher Criticism" was to devised to determine genuine Scripture texts. This was a procedure of human reasoning to examine all ancient manuscripts. Many seminaries have adopted this methodology for determining authentic Scripture. I contend that the Bible teaches the preservation of the Scriptures and I choose to accept the Lord's leading through the church age rather than the conclusion of those who use this "supposedly scientific method."

C. The Gift of Kinds of Tongues

1. It's History

We look at the 'gift of tongues' but literally we should call it the gift of 'kinds of tongues' (1 Cor. 12:10). We have the information about the gifts of kinds of tongues in three books. In our notes we examined Mark 16 where Christ prophesied this would take place. We have to remind ourselves why signs were necessary to confirm the Word presented by the apostles. In Acts 2, and we have the history of

tongues happening when the apostles preached the gospel. Here we see in ‘other tongues’ were spoken by the Apostles among the Jews and even Jesus himself was confirmed by wonders, miracles, and signs: **Acts 2:4:** *And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.*

Acts 2:22: *Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs*

In Acts 10 we see the Gentiles responding to Peter’s preaching with believe and speaking of tongues occurring again:

Acts 10:45-46: *they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.*

Here we see that the Jewish believers with Peter accepted the Gentile believers of Corinth as genuine because they too spoke “*with tongues.*” This was not a sign of salvation, that is not what the text says, but the signs of apostles authority.

The history of the book of Acts is significant because it indicates the same phenomena occurred when the apostles preached to these other people, as occurred among the Jewish people of the original church. If after the church began at Jerusalem among the Jewish people, the apostles went to the Gentiles and they believed, the Jews would, it is not legitimate because there were no signs. This would also have happened with the Samaritan believers. Therefore it is important that the book of Acts mentioned the signs of tongues present when all three people groups believed. Acts supports Jesus’ prophecy of tongues being fulfilled.

It is interesting that when Philip proclaimed the gospel in Samaria many were saved but tongues were not mentioned:

Acts 8:6: *the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.*

The text goes on to list these miracles (casting out demons and healing people) but receiving the Holy Spirit and speaking in tongues is not mentioned. The Samaritans did receive the Holy Spirit when Peter and John went down (Acts 8:14-15), with no mention of tongues being spoken. Some suggest the reason the absence of ‘speaking in tongues’ among the Samaritans was because they were an admixture of Jewish and Gentile people. Others suggest that the absence of tongues

was due to Philip not being an ‘apostle of Christ’ therefore not having ‘Apostolic Authority’ to be confirmed. These are only speculative assumptions.

I am of the opinion that this absence of ‘other tongues had more to do with the absence of Jews which always looked for signs. The miracles that Philip performed among the Samaritans were enough to propagate their belief. The coming of Peter and bestowal of the Holy Spirit established the apostles as head also of this new church group which is listed among all the body of Christ:

Acts 9:31: *Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.*

2. Its Pattern

1 Corinthians 12-14 we have Paul’s theology regarding the gifts of kinds of tongues. We have to remember that Paul is writing this epistle because of the problems Corinth has. He initiates his letter to them by challenging their reliance on human wisdom rather than on God’s wisdom. They were doing what many churches today are doing. In this section of 1 Corinthians we first look at the pattern involved to determine in the gift of kinds of tongues.

To define the gift the original Greek word for tongues requires examination. The first reference to tongues in 1 Corinthians is found in 12:10 “*to another [is given] different kinds of tongues.*” The Greek word is “*γλῶσσα*” (glossa) which has different meanings. It is the body part which allows for taste and speech (Lu. 16:24; 1 Pet. 3:10). The tongue is used in parallel with or interchangeably for lip and mouth, as the instruments of speech or related concepts, and is spoken of as good or evil (Ps. 120:2; Pr. 6:17; 10:20).⁵ The tongue is used metaphorically, spoken of as being whetted like a sword (Heb. 4:12; Rev. 1:16).⁶

⁵ Banwell, B. O. (1996). Tongue. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (1195). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁶ Banwell, B. O. (1996). Tongue. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J.

The word ‘tongue’ is used to describe the different nations, or tribes, which generally have distinctive languages (Rev. 5:9).⁷ It is also used as the languages of people. Under Alexander the Great’s reign, the Greek language became the prominent language. The OT Scriptures were translated into Greek and the NT was written in Greek. It was the language of scholars because of its precision. When it come to OT translations into Greek the idea of ‘tongue’ was translated by “γλῶσσα” (glossa). Therefore, the many uses of the word ‘tongue’ in Scripture shows it means the language of people most of the time.

I said the gift is defined not just as ‘tongues’ but as ‘kinds’ of tongues. The NT word ‘kinds’ is “γένος” (genos) and it refers to a kind, a category, a class, or genus.⁸ In the creation account of Genesis God used the equivalent Hebrew word when revealing that everything produced after its ‘kind.’ In creation God restricted procreation to the same kind of animals. For example, God may created a male and female canine, and we have a species of animal called canine, but that species has broadened out to more than dogs that are pets. There are wolves in this species, and I believe foxes are part of this same species. This term carries the idea of ‘the family of things.’ Therefore, the gift of ‘kinds of tongues’ clearly speaks of families, or groups of known languages.

This has become very helpful in the area of language in linguistic, to study language. People who study languages, talk about families of languages, for example, the oriental family of languages are different from the Asian family of languages. So we have this common concept of a family of languages.

Wiseman, Ed.) (3rd ed.) (1195). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁷ Banwell, B. O. (1996). Tongue. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (1195). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁸ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

Prof. Question: Here is a question; Could one 'kind' of language be ecstatic utterances, as people claim?

Student Response: (silence)

Prof. Response: The answer is no, because ecstatic utterances do not communicate anything. It would be like saying 'baby talk' is a known language. That is an ecstatic utterance, not communicating any thought. This becomes significant when we look at Paul's letter to the Corinthians.

By definition we are talking about actual human languages. Christ said when the apostles spoke there would be tongues or languages. The first time it is recorded in history is Acts 2:

Acts 2:8-11: *"And how is it that we hear, each in our own language in which we were born? "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, "Cretans and Arabs — we hear them speaking in our own tongues the wonderful works of God."*

We see many different things happening in the beginning of the church. We talked about the significance of the visible tongues of fire and the sound of air to verify the Spirit's entrance. In verse 4 we see they began to speak with other tongues. So obviously there was the speaking of different languages. The idea of language or dialect is clearly used here. It says in verse 6 everyone heard them speak in his own language. Again in verse 8 the surprise, 'how can we all hear them speak in our own language? That is a reference back to vs 4 they were speaking in many languages,. The list of different languages is given, 16 different languages are mentioned.

We are clearly talking about known human languages. The first instance of Christ's prophecy being fulfilled was evident at Pentecost, the birth of the church. The people that were gathered there were Jews from the dispersion who now the language of their home country. The significance was evident because at Pentecost many Jewish people would be in Jerusalem from these different countries. This was a perfect time for the church to begin, and the message to reach Jews first, which are going back into the world. They were amazed when they

heard their own languages spoken by people who were not part of their nation.

Acts 10:44-46: *While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.*

Here we find Peter, travelling the 62 km. from Joppa to Caesarea, and preaching to Cornelius the centurion, and his household. The Spirit of God fell on them as He did at Pentecost.

Prof. Question: *Who was it that were astonished to hear them speak in different languages (verse 45).*

Student Response: *The circumcised, the Jews.*

Prof. Response: *Yes, the Israelites that accompanied Peter on his trip. They saw people receive salvation and the Spirit just as they had, and were satisfied of their genuine salvation.*

Prof. Question: *Who preached?*

Student Response: *Peter.*

Prof. Response: *Yes, Peter, an apostle.*

Again we see the fulfillment of what Christ prophesied in Mark 16. In our introduction to the kinds of tongues we see, by definition, tongues were real Bible languages. We see in these two historical texts tongues were clearly human languages that were confirmed in the Jewish minds. This is confirmed by Peter in Acts 11:

Acts 11:15: *And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.*

In Caesarea everything happened as at the beginning in Jerusalem.

CLASS 5

In our examination of the spiritual gifts we began with the speaking or revelation gifts. In our categories we listed certain spiritual gifts that were dependent on and in association with giving revelation.

Prof. Question: *Who can tell me what the gifts are that we call revelation gifts?*

Student Response: According to our notes...prophecy, knowledge, wisdom, discernment.

Prof. Response: Do you see how all of these are related to the giving of revelation? Do you see the significance of this in the early church when so much revelation was given?

Student Response: Yes we understand.

We established the revelation gifts which ceased when the canon of Scripture was completed. We looked at what I call the spectacular gifts, listed in the prophesy of Mark 16. Now Mark 16 does not call these gifts at that point. But we see when the 6 passages of the NT list spiritual gifts, some of the things Christ prophesied became gifts. In particular we have tongues, healing, and other miracles. The one that Jesus mentioned was a poison snake bites and does not kill. We saw the significance of the spectacular gifts, in Hebrews we are told gifts of the spirit are added to confirm the authority of the apostles. This is in harmony with the prophecy Jesus gave in Mark 16 when the grammar indicated these wonders, miracles, signs would only last as the apostles preached. So after reviewing the purpose and the time frame of the spectacular gifts, we looked at each one individually. Yesterday we got half way through looking at ‘tongues.’

The gift of tongues was clearly known human languages. We have indicated that because it was a confirmation gift, it passed away at the conclusion of the apostles’ ministries. Nevertheless, because the church of Corinth misunderstood spiritual gifts and, because they thought the gift of kinds of tongues was superior, seemingly misused tongues. Paul shared a theology of spiritual gifts in 1 Corinthians 12-14. Here is my outline of these chapters:

OUTLINE

- I. Introduction of Gifts (1 Cor. 12)
 - A. Tests of the Spirit, 1-3, - vs.3 - no one speaking by Spirit says "Jesus is cursed"
 - B. Variety of Gifts 4-11 - vs.10 - prophecy first, tongues last
 - C. Unity of The Body, 12-17 - vs.13 - All baptized into one body.
 - D. Diversity of Believers, 18-30 - vs. 29 - All do not speak with tongues

II. Inadequacy of Gifts Alone (1 Cor. 13)

A. Necessity of Love

Love = operating principle necessary for greatest languages (spectacular)

Love = operating principle necessary for greatest gifts (speaking)

Love = operating principle necessary for greatest works (service)

B. Quality of Love 4-7

C. Eternality of Love 8-12

Love, never fails (fruit of the spirit)

Prophecy, they will be done away

Tongues, they will cease

Knowledge, it will be done away

D. Superiority of Love – 13

III. Inferiority of Tongues (1 Cor. 14)

A. Tongues are Inferior in Profit (1-9)

1. The Comparison (1-5)
2. The Illustrations (6-12)
3. The Conclusion (13-19)

B. Tongues are Inferior in Purpose (vs.20-25)

1. Tongues Examined (20-23)
2. Prophecy Examined (24-25)

C. Tongues are Inferior in Practice - vs.26-40

1. The Exhortation. vs.26
- "let all things be done for edification"
2. The Regulations (27-36)

D. Paul's Conclusion - vs.37 - 40

- Priority of the written Word vs. 37,38
- Paul's epistle, declared to be absolute,
- Priority for worship vs.39, 40

Conclusion

The Gift of Tongues ceased in the apostolic age for the following reasons:

- a) Tongues were a miracle gift, and the age of miracles ended with the apostles. (Mk. 16:20)
- b) The spectacular gift of tongues was a judicial sign to Israel because of unbelief. (1 Cor. 14:21-22)
- c) Tongues was inferior to prophecy which was discontinued. (1 Cor. 13:8; 1 Cor. 14:1-9)

- d) Speaking in tongues was rendered useless at the completion of the N.T. They ‘faded out.’ (Mk. 16:20; 1 Cor. 13:8)
- e) Tongues are mentioned only in the earliest books of the N.T. (Mark, Acts, 1 Corinthians)
- f) Church history records that tongues did cease.⁹

Note the following principles from this passage that relate to tongues:

3. Its Principles

Notice that no one speaking in tongues would deny Jesus (v. 12:3). Today’s use of what is falsely called tongues but is just meaningless garble, is common among cults and Spiritism, which deny Jesus Christ as Lord. In the order of gifts given prophecy is first and tongues is last, indicating that tongues could not be superior to any other gift (vs. 12:4-11). Paul clearly states that not all speak with tongues (vs. 12:29). This certainly rules out the Charismatic’s notion that tongues are “the evidence of the baptism of the Holy Spirit,”¹⁰ since all believers are baptized by the Holy Spirit (vs. 12:13).

The foremost operating principle of the gift of ‘kinds of tongues’ is the focus of 1 Corinthians 13. Paul states that tongues (and all spiritual gifts), are totally inadequate without the believer’s life principle of ἀγάπη (agape). This term, translated in English as charity or love, is used 9 times in this chapter and refers to that that spiritual bond of love between God and man and between man and man, in Christ which is characteristic of Christianity. The verb ἀγαπάω¹¹ is fitly used in NT of Christians love to God and man, the spiritual affection which follows the direction of the will, and which, therefore, can be commended as a duty.

Student Question: Why do you not classify the Interpretation of language because for me it was a gift of speaking or a revelation gift?

⁹ MacArthur, John F. (1978). *The Charismatics*. Grand Rapids, MI: Zondervan Publishing House.

¹⁰ Gromacki, R.G. (1980). *The Modern Tongues Movement*. Phillipsburg, N.J: Presbyterian and Reformed Publishing Co.

¹¹ Louw, J. P., & Nida, E. A. (1996). *Vol. 2: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (1). New York: United Bible Societies.

Prof. Response: The gift of Interpretation goes with the 'gift of kinds of tongues. The gift of kinds of tongues was not a revelation gift, it was a sign gift. It seems that when the gift of tongues was used, it was preaching the gospel, not the revelation of God's Word where God is speaking His new truth through this gift. There is no real way to conclude that except that we are told that tongues are for a sign. So God Himself gives us the category, not me.

In going through the theology of tongues in Corinthians we come to some conclusions. Out of the Outline Conclusion list we see in point b) that the spectacular gift of kinds of tongues was a judicial gift to the Jews because of their unbelief.

1 Cor. 14: 21-22: *In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord. Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.*

The church at Corinth had misused tongues and saw it as the superior gift. They had reduced the ministry of worship to experiential phenomenon. Someone speaking in another tongue and someone interpreting this tongue was something they could visually see as unique because this individual should not be able to speak this language so they wanted this in their worship service rather than prophecy which was the Word of God and the knowledge and the wisdom to explain the applications. They were using human wisdom rather than God's wisdom to discern what was best for that church. Paul in 1 Corinthians 12 to 14 is arguing why tongues are not to be used as they were in Corinth.

Paul's 'Theology of Tongues' to the Corinthians was necessary because the apostles were still alive and the gift kinds of tongues was still active. One of the things Paul said was that tongues, according to the OT, was a sign for Israel because of their unbelief. We see this in the time of Christ as well:

John 4:48: *Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe."*

God's people are called to believe the Word of God by faith. But Israel said we will believe if give us proof by some miracle or sign.

That's not faith. So right from the beginning, Israel had the problem of believing God.

3. Its Inferiority

We also see in Paul's writing that tongues were inferior in spiritual profit:

1 Cor. 14:2: *For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.*

Tongues were also inferior in spiritual purpose:

1 Cor. 14:22a-23: *Therefore tongues are for a sign, not to those who believe but to unbelievers... Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?*

Tongues were inferior to prophecy (revelation):

1 Cor. 14:5-6: *I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification. But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?*

Tongues were inferior in practice:

1 Cor. 14:4: *He who speaks in a tongue edifies himself, but he who prophesies edifies the church.*

So in 1 Corinthians 14 we see the reasons why they were misusing tongues. Tongues were inferior in many ways, they were not a confirmation of salvation nor an expression of maturing sanctification, Rather tongues could potentially create confusion and false teaching unless God's clear restrictions were followed:

1 Cor. 14:27-28: *If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.*

In the Outline conclusion of point a) I said they were a miracle gift or sign gift. We concluded from the grammatical construction of Mark 16:20 that the age of miracles ended with the apostles. Therefore, we can conclude that when the NT was completed and the apostles' work was done, tongues were rendered useless because there was no more

need for signs. Further, we see that tongues are only mentioned in the earliest books of the NT, and the church from information by the church fathers records, tongues did cease. These are the evidences that tongues have ceased. I encourage you to go back through these chapters of Corinthians to find how Paul tries to correct their use of the spiritual gift of kinds of tongues.

We can see today that the churches which believe the gift of tongues are for today, are also misusing it, even as Corinth did. There is more information in 1 Corinthians 12-14 than I shared, nevertheless my conclusions support the following fact: tongues were a sign gift to affirm apostolic authority; tongues ceased; when tongues were active, specific rules for proper use were given; tongues were inferior to prophecy (the Word of God that edifies everyone). Paul's conclusion is 'seek in your worship prophecy (God's revelation), this is the best thing for a church. That is still true today.

The continued misuse of 'tongues' today has gone to the extreme that some say you are not saved unless you have not spoken in tongues. This is just another example of something in Scripture that has been misinterpreted, misrepresented, and misused. It has become a grave error in many churches. Here is something very important: Every error in teaching will result in an error of practice.

Student Question: Yesterday you say that this language were non-human languages that can be heard

Prof. Response: No, I believe I said they are human languages.

TRANSLATOR You misunderstood the student, he is saying known languages, the verb 'to know'/'known' languages.

Prof. Response: Oh, my apologies', repeat your question.

Student Question: You say that in 1 Corinthians 14 Paul is talking about speaking in the spirit. Can you say that even what Paul is talking is human languages?

Prof. Response: There is no evidence that the tongues were anything but known language. 1 Corinthians 13 Paul says, 'even if I speak with the language of angels, it is meaningless.' In demonstrating the inferiority of all the gifts to love, Paul says even if I could speak the language of angels, but do not have love, it is meaningless.

Many people use this text to say tongues became ecstatic utterances of angels, but that's not what Paul is doing. He's actually saying we

...speak human languages with the gift of tongues, but even if I could speak the language of angels, if we do not have love, it is just noise.’ In that context, when Paul refers to ‘speaking in the spirit’, he talks about the Spirit of God guiding him to give this ‘new’ revelation or truth for all to understand. We are told to “walk in the Spirit”; “live in the Spirit”; “be renewed in the Spirit”; “pray in the Spirit.” When we serve, preach, work or play, we are to be in the Spirit. That’s not speaking in tongues.

Student Question: *Can you explain what Paul meant in 1 Corinthians 14:2 where it says one speaking in tongues and ‘no one understands him?’*

Prof. Response:

In the practice of tongues in Corinth, where they were magnifying tongues, they were waiting for someone to make expression in a tongue in their worship service. So if I stood up, as a member of the church and started speaking a language that people here did not understand, it was meaningless. My personal understanding of the church of Corinth, is that they really were not speaking in the gift of tongues, I believe were doing exactly what is happening today; speaking gibberish. But Paul addresses this from the point of view of their desire for this gift. He demonstrates that in their practice there are people who do not understand this gibberish even as some would not understand a known language and therefore a translator is required.

This is different than what happened in Acts 2 because the people there heard the apostles speak in their own language. To me Acts 2 was the miracle gift. Every time the apostles introduced the gospel to a new people, there were tongues because the people that were gathered there spoke different languages. So the gift of kinds of tongues was the enablement for the apostles to speak their languages, or the people to hear in their own language. It doesn’t make sense to me that the ‘gift of kinds of tongues’ supposedly spoken ‘in the Spirit’ in the church at Corinth, were not understood by anyone. To correct these counterfeit tongues Paul puts restrictions on what the practice of tongues to reduce the emphasis on the tongues and promote attention to prophecy, God’s “new revelation.”

That’s my opinion because Paul does not say ‘what you are doing is not tongues,’ possible because he’s not there. What he does say is that when someone is speaking in another language, there must be an

interpreter so everyone can understand. There are other arguments that the gift of 'kinds of tongues' involved human languages. First: the use of 'kinds' in order to identify the gift. If it were truly angel language or a special Holy Spirit utterance, there would be no 'kinds.' Second, the fact that the gift was accompanied by the gift of interpretation supports the context of multiple human languages.

Those who would say I am wrong would argue because of the gift of interpretation. My answer is: If God is not using human languages that needed translating, why wouldn't He just let all understand in their minds what was being spoken? So there's much about the actual use of tongues that we do not know. But we do know that Corinth was misusing them. And when Paul spoke of the gifts, he said the most important one in a church is prophecy and therefore all the other revelation gifts to give people direction from God. And then he addresses the absolute essential necessity for love.

Some argue from 1 Corinthians 14:2 that tongues were the means of speaking to God in 'mysteries.' This is contrary to the whole argument by Paul in the context. He makes clear the necessity for all the church to understand in verses 15 – 19. Whether the gift was a miracle of hearing for the people or speaking for the apostles, it was for the benefit of understanding by all:

The context of this verse is the assembled congregation in Corinth (1 Cor. 11:2–14:40, esp. 14:4–5) in which utterance in a tongue was given without the benefit of interpretation (cf. vv. 13, 19). Apparently no native speaker of the tongue was present in the assembly (cf. vv. 10–11), and no one was given supernatural enablement to interpret it. The utterances therefore were mysteries, truths requiring a supernatural disclosure which God had not provided the Corinthians in this particular instance. As a result, the expression of tongues became an exercise in futility for the assembly as a whole, with only the speaker deriving some benefit¹²

¹² Lowery, D. K. (1985). 1 Corinthians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (1 Co 14:2). Wheaton, IL: Victor Books.

Student Question: I am confused about interpretation. How can you say that interpretation ceased, because Dr. Simon is now interpreting you?

Prof. Response: There is a difference between a gift which is a spiritual enablement and just the natural ability to do this. For example: We have said earlier that God still performs miracles. Is this true?

Student Response: Yes.

Prof. Question: I myself was healed of cancer. For me the healing came through a medical doctor with and surgery. But I was healed and I give God the glory. There was a lady with cancer in a church I pastor who had a delay in getting medical treatment for cancer. Everyone was praying during the delay. When she finally was called for treatment no cancer was found. That is God performing a miracle by His grace. But that was not the gift of miracles because no man laid hands on her or used the gift of healing.

*In 1 Corinthians 12:10 we see the gift of “discerning of spirits.” As the Spirit of God gave revelation by the gift of prophecy, He also protected the people from false prophets by the gift of discerning of spirits. The NT Greek word *διάκρισις* (*diakrisis*), translated discerning in English means just that: the ability to evaluate and decide discernment, differentiation.¹³ As the gift of prophecy (revelation) ceased, so the gift of discernment is gone. As you can see in your manual chart of the spiritual gifts, all the revelation gifts and spectacular gifts were temporary. They were made to cease or just faded away when the Christ’s apostles passed away.*

Nevertheless, Hebrews 5:14 says every believer should mature in the Word of God (proceed from milk to meat) so they “have their senses exercised to discern both good and evil.” Each of you knows more than one language, other than studying the Bible languages, I know only one language. Dr. Simon must translate for me. His translation, or what you call interpretation, is not the gift of interpretation; he is translating from one language to another by his own ability developed through study and practice.

¹³ Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament Library (110). Grand Rapids, MI: Baker Books.

For our purposes in studying the gift of tongues we know it was a known language, we demonstrated it occurred in the lifetime of the apostles as a sign gift for confirming their authority, and we demonstrated that it has ceased. You can discover more about the spiritual gift kinds of tongues; when it was active, how it was used and misused, why it ceased, from other books.

Student Question: *Were the tongue languages known languages or supernatural languages seeing that interpreters were required.*

Prof. Response: *The languages were known, 16 of them are listed in Acts 2. What was supernatural was the ability to speak another language, (or perhaps hear another language) that was not understood before. That is the miracle. It would be like me being able immediately to speak French. But, I cannot. I do not have the gift, I believe Scripture teaches that it has discontinued.*

Student Question: *I referred to John MacArthur for a historical perspective. From the church fathers, we hear the miracles have ceased. I use J. MacArthur for historical information. Yet another book about The Acts of the Apostles says the tongue languages still exist. What do you think?*

Prof. Response: *I do not need John MacArthur or any other book because I have Mark 16:20; “And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.” The Word of God is the final authority and the grammar of that text says these things stopped when the ministry of the apostles stopped. It doesn’t matter if there are 1000 men with PhD’s saying otherwise; God’s word is the final authority.*

God continues to do miracles according to His will, but He has stated that some are not for today. God heals today, but the gift of healing was a sign gift and is not for today, it was for the time of the apostles. The purpose of a sign gift was the ability of an individual to do something contrary to ‘nature’ in order to confirm the authority of the apostles during the life of the apostles. This was necessary until the canon of Scripture was completed.

Student Question: *Is there a difference between speaking and preaching?*

Prof. Response: *In Acts 2:4 the text tells us that while the followers of Christ gathered for the feast of Pentecost “they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave*

them utterance.” Verse 5 goes on to say, there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.”

It was the neighbouring Jewish people from every nation that heard the followers of Jesus speak in their own languages.

Because a unique opportunity presented itself Peter” raised his voice and said to them.” So is there a difference in this text between the people hearing the followers of Jesus “speaking in our own tongues the wonderful works of God” (verse 11) and the preaching of Peter (verse 14ff).

Student Question: Is that the same word used when Peter was speaking? When he started preaching, was he using tongues or was he using a known language?

Prof. Response: It only says Peter raised his voice and said. Obviously Peter was speaking a known language. The text does not indicate what language Paul spoke in. There is no evidence that Peter’s address involved speaking in tongues.

To whom was Peter addressing?

Student Response: To the Jews

Prof. Response: The text says in verse 5, “And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.” These Jews were from every nation. That meant these Jews were men who spoke the languages of many nations. The first miracle was that these Jews heard the followers of Jesus speak about “the wonderful works of God” in their own language. This, along with the former sound of wind and visible “tongues of fire” provided confirmation of the inauguration of the NT church. The second miracle was Peter’s sermon resulted in 3000 being saved and added to the church that very day.

In a Bible Theology class such as this, you will hear things you have never heard before, things you may disagree with, that is acceptable and understandable. But in this situation, be careful you do not use the Scriptures ‘dogmatically understood’ to support your position. When we teach, we try to teach with accurate hermeneutics as we understand the text. It is legitimate to ask us questions as you have done, but we will not answer beyond what exactly the text says. The word is ‘speak’, it does not address whether it is a known language unless it

specifically says so. The language does give us clear understanding; that's why I can say with authority from Mark 16, these things cease.

If you disagree, then use your own language skills and study and determine this yourself. I appreciate the questions but sometimes you ask things not related to the text. I am glad you have many questions and you are seeking the truth. If you are not satisfied, find the truth yourself. My goal is not to convince you that I am right, that you will realize there is a proper way to interpret Scripture and you will use this to find your own understanding.

D. The gift of miracles

1. Its Definition

Now let us look at the gift of miracles. The NT word σημεῖον (se-meion) means: *miraculous sign, miracle; sign, that by which something is known or distinguished, indication, mark, signal; portent, warning sign.*¹⁴ It is translated into English as sign(s) 50 times, miracle(s) 23 times, wonder(s) 3 times and token 1 time. But the spiritual 'gift of miracles' is only found once in the NT:

1 Cor. 12:10: *to another the working of miracles*

In verse 28, 29 of the same chapter reference is again made to made to God's gifts to the church where "it was the members, the people so gifted, to whom he referred."¹⁵ The term δύναμις (dunamis) is here used to indicate a person demonstrating "*power, strength; act of power, miracle (miracle worker; supernatural power(s))*"¹⁶ as the possessor of the gift of 'workings of miracles.' In English we get the word dynamite from this, the idea of power that affects things. It defines inherent power, the power belonging to someone or something, and in Scriptures it refers to the power residing in God. The first refer-

¹⁴ Newman, B. M., Jr. (1993). *A Concise Greek-English dictionary of the New Testament.* (162). Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

¹⁵ Lowery, D. K. (1985). 1 Corinthians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (1 Co 12:27a). Wheaton, IL: Victor Books.

¹⁶ Newman, B. M., Jr. (1993). *A Concise Greek-English dictionary of the New Testament.* (49). Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

ence of this gift is the activity, the later references are the person who does the activity.

Therefore the gift of ‘workings of miracles’ is an expression or demonstration of divine power in such a way that the natural laws are clearly broken. We see in Scripture such things as the waters standing up when Israel passed through the Red Sea; Jesus and Peter walking on top of water: Shadrach, Meshach and Abednego standing in the fiery furnace: Jesus taking a boy’s little lunch and feeding 5000 people.

Our definition of the spiritual gift of ‘workings of miracles’ is: The God-given ability to apply or call or invoke an expression of supernatural (divine) powers. That last part is very important, the gift terms are both given in the plural, suggesting each situation is the expression of the gift as opposed to the possessor of the gift using it at will. In other words, no one had the power to go around and perform miracles as they desired. The gift of miracles was not to have God’s power to perform miracles such as raising the dead, turning water into wine, filling a net with fish at will.

The plural suggests that at each individual situation the gift was expressed at that moment by a man who was led by the Spirit as Peter restoring Tabitha (acts 9:40), and Paul when raising the lad from the dead (Acts 20:10). God moved individuals at that moment to perform a miracle. It was unique that for the apostles to again demonstrate their authority. So affirming were these miracles individuals sought to just touch them or have their shadow pass over them, to be healed. But, there is nowhere in Scripture where anyone travelling around, is performing random miracles.

2. Its Distinctions

We see the distinctions of ‘human administered’ miracles in history. In OT times there were 4 periods when miracles were evident: In the time of Moses, Elijah, Elisha, and Daniel. In NT times there were the time of Christ and the time of apostles. Therefore we are talking about a very small period of time within the history of our earth. Each of these times was a time when God was giving His revelation through people, whereby the written Word of God was ultimately established. It is important to understand that miracles are not the norm in history. Miracles have never been the normal experience in history. Human administered miracles have only occurred during times of God giving revelation.

In summary, the uniqueness of their purpose was always to introduce a new era of revelation. We see in the time of Moses we received the Pentateuch, in the time of Elijah and Elisha we received the Major Prophets, in the time of Daniel we received the prophets after the captivity. We already concluded that these things authenticated the messengers of revelation. For example; in 1 Kings 17 when Elijah raised the widow's son she said *'now I know you are the man of God, and that the word of the Lord that is in your mouth is truth.'* It wasn't enough for her to say you are a man of God because of the miracle, rather she said I know you are a man of God and the word you speak is truth.

We see the same thing in life of Jesus in John 10:25, *'the works I do in my father's name bear witness of me,'* Acts 14 with the apostles *"speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands."* (verse 3). I suggest *the word of His grace* here is reference to the message of the gospel.

The human administered miracles of the Bible called the attention of witnessing to hear, believe, and heed God's revelation. In Ex. 7 we see miracles prompting Israel to believe the words given by God to Moses. In 1 Kings 18 Elijah destroyed the 400 Baal prophets to call Israel back to God and to follow His word. In John we have the purpose of the miracles of Jesus:

John 20:31: *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

Paul said the same to the church at Rome:

Rom. 15:18-19: *For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God*

Throughout Israel's history miracles were used as a sign to call Israel to hear the message.

3. Its Discontinuation

And again we have in point C the discontinuation of the gift of miracles for today. Our first evidence in Scriptures is that this was associated with the other spectacular gifts in Mark 16. There we see there

will be signs and such things to verify the apostles. In 2 Cor. 12:11, 12, Corinth is told signs of the apostle were among them. We already discussed these, so the miracles and the gift of miracles was always associated with the authentication of those people who delivered the Word of God.

Since Pentecost, those people were the apostles and prophets. And when there are no more apostles and prophets, there are no more gifts to verify them. This is something else we see by the progression of the book of Acts. The time period of the book of Acts covers the beginning of the church through to the fourth missionary journey of Paul. So that as you go through the book of Acts, you see many miracles, but at the end of the book, rare. We see this clearly in the comparison between the epistle of James and the epistle of 1 Timothy. James spoke of the healing that is possible through prayer and perhaps, the gift. Of course, that was around 46 AD when that epistle was written.

But when Paul was writing to Timothy in 1 Timothy 20 years later and Timothy was having some health issues, he told Timothy to take a little wine for your stomach; he did not mention healing. That is an example to show the time difference and the emphasis of healing diminishing. And then the historical evidence I give you here supports this. Remember this is only supportive information, it is not biblical authority.

I already mentioned the church fathers declared this. And I also gave you several other authorities in church history, Alvin Maclean and Samuel Green, in their expertise in church history they both have confirmed this. You see the definition of the miracles indicates a divine ability at a given situation to perform a miracle. Again, according to Mark 16:20 this gift stopped when the apostle's life ended and their ministry ended. And we see this same idea throughout all of the spectacular gifts.

Student Response: Who can receive these spectacular gifts?

Prof. Response: We can only tell you what the Scriptures say. Some of the apostles were given this opportunity and healed. In Acts 9:17 Ananias healed Saul of the blindness from seeing the great light of Christ, in Acts 21:9 Philip the Evangelist had four daughters that prophesied, so we know there were more that had the gift of healing and prophecy than the apostles. It may have been possible that others had these spir-

itual gifts, but I we don't see it in the Scripture. It was a gift of affirmation of their authority.

This does not change anything regarding the confirmation as it was during the life of the apostles. We saw that Philip was introduced as a deacon under the leadership of the apostles. Phillip's appointment was the introduction to church government. We have the apostles as the foundation, as we go through Acts we see mention of 'apostles', then 'apostles and elders', and finally only 'elders'.

The term deacon has the root word we get the word 'servant' or 'deacon' from and we see by the end of the book of Acts, there are not only elders, but deacons. So we can conclude that part of the ministry and the authority of the apostles was to establish a second level of leadership besides 'elders', called 'deacons'. And it would seem logical because this was the authority of the apostles, that this individual would have miracles and signs to confirm the apostolic leading in this respect.

Prof. Question: So my own personal question and further study will be: Is Philip the only non-apostle who had a confirmation gifts?' Was he unique as the first holding the office deacon?

Student Response: There is also Philip and Stephen in Acts 6:8.

Prof. Question: Yes, thank you for the reminder. Who received the blessings from the gift choices of God. One person was Dorcas, because people needed her and prayed for her. The history of the miracles in Scripture is interesting. For Philip it was definitely wonders and miracles and also for Stephen.

E. Spectacular Gift of Healings

Let's go on to the gift of healings, plural. Remember that the plurals always suggest individual moments of this expression rather than travelling around everywhere. So it was called 'works of miracles' plural and it is 'gifts of healings' plural, so let us look at the characteristics of Bible healing in general before we look at the 'gift.'

1. Characteristics of Bible Healing

Healings by the Lord and his apostles were instantaneous. In Mark 1, the leper was cleansed. In Mark 2, the palsied man was instantly healed. Mark 12, the blind and the dumb were instantly healed. Acts 3, the lame were instantly healed.

How about the man the Lord make spit and put in his eye—was it instant or progressive? And I think the text indicates Jesus had a purpose for this slow healing, but it was complete at that moment, even though it didn't happen in one second, it happened in two stages. So in essence it was still instant in that it happened at that moment, he was healed at that moment. The healings were always complete. For Jesus in Matt. 14 'as many as touched, were healed.' Also for the apostles in Acts 5 it says 'they were all being healed.' It seems evident that it was permanent. This is more the examination of the grammatical construction... Matt. 14, Matt 12-withered hand, Acts 9-Ananias healed... and so the emphasis on grammatical construction not only the wholeness, but the completion as an indication of permanence.

And then we see that in each situation it was 'constitutional diseases'. For example, it was leprosy, it was a man who was paralysed, a man who visibly had a withered hand, a man who was blind, a man who was dumb, it was what we call- true, real, diagnosed diseases. With the apostles, it was the same. If these individuals went to a medical doctor today, there would be medical evidence of the actual problem they had. There was a man in America who tried to challenge the miracles that were being done in terms of healings. He said he would pay a large sum of money if there was proof that anyone was healed of a constitutional disease. He claimed no one ever came with the proof.

Many today who speak of the gift of healing say what is happening is all psychological. Someone cannot walk, but there is no medical evidence as to why they cannot walk. When examined by a doctor they are told this is in your head, there is nothing wrong with your legs. This is called a psychosomatic disease, it is in their head. It could be demonic, but the medical profession will not accept that. They just cannot see any evidence why someone is not able to walk. There are those that say that the healings that are done today are only psychosomatic, it is the mind that is convinced, I can walk, not any healing of God. That's for your information, I have not investigated this, I don't know, but in the Scriptures they were clearly defined diseases that any medical doctor would confirm.

CLASS 6

I was asked a question this morning that helps us understand context to indicate meaning. The question was ‘What does it mean that the spirit departed from Saul?’ The context is in 1 Samuel 16:

1 Sam. 16:13-14: *Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah. But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.*

Prof. Response: *First of all, we see it is the Spirit of God, it says so in the verse. The answer to understanding this is from verse 13.*

You know the story, Saul had disobeyed the Lord and God disqualified him from being the king. God directed Samuel to anoint David as the king. Question #1- Was Saul born again, or a believer? We are told God gave him a new heart. He was a believer. Was Saul anointed to be king? Yes. The oil of anointing was the symbol of the spirit giving him the power to be the king.

Before verse 13 was David a believer? Yes. He was a believer. So we discussed that being a believer necessitates being indwelt by the spirit. We also said that in the positions of prophet, priest, king, God gave power to help these people in their tasks. David was a believer and had the indwelling spirit, now had the anointing and the power to be the king. So in verse 13, the emphasis of the spirit coming upon David was not for salvation, but as anointing as king for power. Because now David is anointed king, in vs 14 the Spirit that anointed Saul with the power, now removed that power.

Saul could not lose the Spirit at his salvation, but the spirit departed from Saul in the sense of the power of anointing to be king, even as it came upon David to be the king.

We see by context, David, a believer, was anointed by the special power coming upon him through the spirit, and therefore, in the same context, the departing of the Spirit from Saul was the removal of that power of the Holy Spirit for him to be king. It goes on to say the Lord sent an evil spirit to trouble Saul. Notice it does not say the spirit came upon him, or indwelt him, or possessed him, it was a spirit that distressed

or troubled him. It affirms the truth we studied that demons cannot be in, or possess God's people.

The man at Gennesaret was possessed by 7 spirits, but Saul was troubled by a spirit. This is about who was anointed by the Spirit of God with power to be the king. This passage explains why when David sinned he prayed that God would not take the spirit away. David was not fearful he would lose his salvation, he was fearful that in his sin, God would do the same thing as he did to Saul, remove the power to be the king. So context is very important for understanding how you interpret things that seem difficult.

Student Question: When did David become a believer?

Prof. Response: We don't really know. But I suggest it was when he was very young if you read the Psalms.

Student Response: Also from his testimony when he killed Goliath. Judges 16:20 also indicates this.

Student Question: In the OT and NT does the Holy Spirit indwell permanently or is there a difference?

Prof. Response: What I am explaining now is the Holy Spirit must indwell permanently in every age in order to give new life. To be born again is salvation since Adam fell; this necessitates the permanent union of man's spirit with God's Spirit. This is why I believe no one can lose their salvation

We are looking at the gifts of healings. We looked at the healing in the Scriptures itself in terms of its characteristics, we saw it was complete, instantaneous, permanent, and of constitutional diseases. Now we want to look at the conditions of Bible healings.

2. Conditions of Bible Healings

The question is asked, is there a formula, a necessary procedure for people to be healed by God? there is a common teaching that God will heal if you have enough faith. But when you look at the healings in Scripture, there is really no consistency to see if there is faith or not faith.

We see in John 9:25 and 5 and Acts 3 there was healing without any faith whatsoever. These passages we see people healed who did not have faith, they did not even know Jesus. In Acts 3 the apostles, the lame man that was there when Paul (I think it is Peter) came along. He said 'silver and gold have I none but in the name of Jesus...' so

there was clearly no faith involved in that man, it was an expression of the gifts of healing. We see also that sometimes healings with the people who loved the sick, but not the one what was sick had faith. When the 4 men lowered the paralytic through the roof, the Bible says they were the ones with the faith. We also see that with Jairus' daughter and the centurion's servant, others had the faith that brought the healing.

Student Question: In Mark 2:5 how can you say it was the faith of the four people that healed the man .

Prof. Response: I can say this because the text says so.

There were situations in which it was the sufferer who did have the faith. Mark 5, the woman with the issue of blood, Jesus said your faith made you whole. The blind man in Luke 18; 'your faith made you well', and in Acts 14, Paul seeing he had faith, made him well.

Lastly we see sometimes it was necessary for the one who was doing the healing to have faith. Remember when Christ was on the mountain with James, Peter and John, and the disciples were down waiting, a demon possessed boy was brought to them. Earlier the disciples had gone out two by two doing miracles, but they could not cast out the demons in this young boy. When Jesus returned from the mountain he said to them, 'oh you of little faith'. So the indication is that they did not have sufficient faith to exorcise this evil spirit, and the Lord qualified it by saying, 'this can only happen with prayer and fasting'. Again in Acts 3 with Peter and the apostles, it was faith by the apostles that healed people. So I suggest to you, the term used in the church, 'faith healing' The gifts of healings in the NT had nothing to do with faith.

There is another matter that comes to our attention regarding healings which has to do with the misinterpretation of Isaiah 53:5,6. In your French Bible it is verses 4 and 5.

Is. 53:5-6: *But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.*

There are two misinterpretations of this passage that are held by the church healers—one is that God's people should never have diseases

because we are healed physically by Christ... the other is that this verse teaches that the church should be involved in the social aspect of bringing healings and health to the nations. So some say, 'all believers are delivered from physical problems'. Others say 'the church should be involved in social welfare'.

The first one is easy to dispute because we see in the NT that Paul was sick and couldn't heal himself/ timothy had issues and was advised to take a little wine for his stomach. That is something we can dismiss. The text itself is not referring to physical healing, but spiritual healing. He was bruised for our iniquities, he was wounded for our transgressions. The healing in the context has to do with the transgressions, it is a spiritual healing. In terms of the church's priority, it should be social welfare, it is not the situation in terms of Jesus himself.

For example in Mark 1, Jesus is in the city and in the evening He is healing many people. But the next verse tells us He left the crowds that were still in need of healing to have some solitude in the morning. It was never His intention to heal everyone. We are told in Luke 5 He would often slip away into the wilderness, leaving the sick and the suffering behind. There are other examples—when He went to the pool of Bethesda, He healed one person and left. The purpose was not to remove social suffering; it was to confirm the authority of His message that He was the Messiah.

The church must keep the priority of the gospel before us. Is it legitimate for the seminary to have a clinic for health? Of course it is. We are to have empathy and help the suffering, but that is never the priority. God's resources that He gives to the church are not to bring healing to all the people in the world. The priority of our resources is to propagate the gospel so that souls can be saved because God never intends that all diseases are removed from the world. We will see when He reigns there will be very little sickness and very little death when He reigns, but that's because it is a different world, a world of righteousness. Our world today is one of unrighteousness and it deserves disease and as well as the consequences of sin.

Student Question: From Isaiah 53:5-6. can a believer ask for healing when they are sick?

Prof. Response: I do not think this text deals with physical sickness at all. Nevertheless, the answer to your question is: Yes we can ask God to heal us. Paul, when he was sick, prayed. We don't use Is 53 to teach people to pray for healing, we use other texts.
34:48

We talked before about the significance of the name 'gifts', 'healings'. Indicating it is individual situations in which God directed and enabled healing. It was not a matter of God giving healing powers to an individual who could go around healing everyone. We see the example of Paul in Acts 14, he healed the lame man. In Acts 20 he restored Eutichus from the dead after falling out the window. 2 Corinthians 12, we find he could not heal himself. He had an ailment that threatened his ministry from his perspective and he prayed for healing, he did not try to heal himself. God chose to leave him sick so His grace would be sufficient.

We saw the apostles raise the dead, but why did they not raise Stephen who was stoned and killed? and the same with James in Acts 12, he was left dead. When Paul writes to the church at Ephesus he mentioned Apophroditus who is sick, he asked them to pray and seek God's mercy for him. So clearly those who expressed the gifts of healings, did not have it in their power to choose who they would heal or not. In the parts of the world where churches have healing services and calling people to come and to give money so they can be healed that's totally unbiblical.

3. The Promises of God for healing.

I remind us the 'gifts of healings' is plural, indicating it involves individual situations of God's clear leading. The question was asked about God's people praying for healing. We see Paul did this. Is it legitimate for God's people to ask God to heal? To answer this question I took a section from John MacArthurs' book on the Charismatics, about the promises of God. He shows from Scripture it is truly the nature of God to hear the prayers of His people and answer according to His will. He reminds us of Exodus 15 where God says, 'I the Lord am your healer.' Literally he is saying 'the Lord who heals'.

#1 God will heal because of His person.

Does God change? No! He is THE HEALER. By virtue of His person, Christians have a right to ask God for his assistance.

#2 God heals because of his promise.

In Jer. 33:3 He promises to heal the city and the people. Now this is in the context of the New Covenant and the Millennial Kingdom, but it shows He does promise to heal. We discovered that the church is the first people of the New Covenant. We have the special promise of the church that where two or three are gathered together, He will answer in His will. Indeed God promises to answer prayer, but it is always in accordance to His will. Paul understood this because when he was given an infirmity, he did not argue with God: 'You promise, You promised'. God never says to His people, 'I will heal all of your diseases in every situation'. That only is legitimate in the millennial kingdom, when His people are also perfect.

#3 God will heal because of His pattern.

Jesus did not heal every disease, but He did heal. Yes, the healing was a confirmation of His message, but He could have done other miracles to confirm this and not heal anyone. We know He walked on the water and enabled Peter to walk on the water; we know He fed 5000 people with a little lunch; we know He turned water into wine. All these things confirmed His message was true. But He also chose to heal because He is touched with the feelings of our infirmities, both sin and physical. His pattern is to extend mercy and heal. So as God's leaders in churches, we should encourage people who are sick to look to God, depend on God and appeal to God. All we do by faith to accept God's decision for us. When we pray for healing we believe in our heart that He can truly do this, but we surrender to His will in faith that says, "nevertheless, Your will be done."

We see healing is not the priority; it is always secondary to preaching the gospel. In Luke He preached the gospel and healed. In Mark 1 when crowds gathered to be healed He said to the disciples, "let us go elsewhere that I might preach." We see this same emphasis in the apostles in Acts 5:20. So healing was and is a matter of God's character but during the time of the apostles' life, there was gifts of healings to confirm their authority, that authority was the Word of God they gave. Like all the other spectacular gifts, this particular gift ceased after the death of the apostles.

Student Question: *When a false prophet heals, how can we explain that?*

Prof. Response: *We saw that the false prophets in Egypt were able to duplicate the first wonders that Moses did. In essence, it was a test for the Israelites to acknowledge Moses as God's spokesman despite the false prophets power. Likewise, in the NT church, we should separate from false prophets. We are told to separate from false teachers: 1 Pet. 2:1: says "Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking." It becomes a matter of church discipline if a 'false prophet' (someone teaching falsehood) is within your church. The same procedure is required for a thief or an adulterer. The only thing we can do is teach the Word of God, obey the Word's procedure, and pray that God opens their eyes.*

Student Question: *What do you think about James 5 and the prayer for healing?*

Prof. Response: *James is a very early epistle, written between 45 and 50 A.D. So in the context, James and Corinthians are similar in which the gifts of the Spirit are very active in the church. It is early enough that the apostles are still alive and continuing a unique ministry. In James the phrase "the prayer of faith" is a technical term which, I believe, relates back to the gift of healings evident as individual situations in the church. The 'prayer of faith' being the Lord's guidance to enact the gift. In the James text there is also the suggestion that the sickness mentioned is a result of the discipline of God for sin in the ill saint's life. For me, this justifies using the term 'prayer of faith' rather than the gift of healings. Where sin is the cause of sickness there is the matter of faith to confess and trust God for forgiveness, deliverance and restored fellowship. The laying on of hands is the symbol of God's representative authority, although this is not mentioned in James, but anointing with oil is. There is not 'transfer of power by hands or oil in Scripture. Healing was always by God's presence and power, symbolized by these visible actions, which parallels anointing in the OT.*

Student Question: *Is there a difference between OT anointing and NT laying of hands and applying oil.*

Prof. Response: *No, in each case the visible action is symbolic. It is interesting that even in the church some people ask "Should people go to medical doctors?" If God is willing to heal, why go to a doctor?*

Again I remind you of the Biblical pattern in Scripture. The Lord gave us the parable of the Good Samaritan. He poured oil on the wounds, that was the medicine of the day. In Timothy's ailment Paul said take a little wine, which is known for to be good stomach problems when used conservatively. This morning I had an upset stomach myself and I took doctor prescribed medicine brought with me. In Hezekiah's sickness it appears he used a lump of fig leaves to promote healing (2 Ki. 20:7). God intends that we pray for His help according to His Will and also use the resources He has given us.

I know in the context of Africa, the issues of healings are very complex. We have in America some churches that have healing services, but few compared to Africa. So pray for wisdom and sensitivity as you seek to help people understand God's truth. Don't go with arrogance, 'I know you are wrong'; help people understand what true faith really is, not to see people or ministries magnified. The priority, preach the Word.

F. The Service Gifts

We come now in our notes to the final section on spiritual gifts, called 'service gifts.' So far all the spiritual gifts that we studied were temporary. They all concluded with the life of the apostles. We come now to the service gifts which are the participation gifts for believers now. In the original 6 texts which deal with these, of course, they are mixed. But in our study we determined the significance of the revelation gifts and the significance of the spectacular gifts and why they are temporary. We do have gifts that are for today.

Prof. Question: *What is the definition of a spiritual gift?*

Student Response: *A God-given ability for every believer for Christian service.*

So now we are talking about the same idea in which at new birth, God gives spiritual gifts to the church. You can go back in earlier studies that we see at Pentecost an amazing newness – new revelation, new union, new sanctification, new assurance; we also have this aspect of unique spiritual gifts for the body of Jesus Christ.

1. Helps

In 1 Cor. 12: 28 we have this term, 'helps'. This is a term that is in the list given here. Now what we do is, we study the word itself to un-

derstand the meaning of the word, and the idea is to ‘take hold of, support, render assistance’. That’s the only information we are given about this. By the word itself we would make the definition the ability to serve faithfully behind the scenes in a practical way, to assist the Lord’s work by serving or assisting in any capacity. I suggest that there are examples of this in Scripture, although it not stated they have the gift of helps.

2 Tim. 1:16: *The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain;*

Again there is no word that says ‘had the gift of helps’, but you can see of course that this individual who came behind and helped was given honour. Because Paul mentioned that he refreshed him and did so even though Paul was a prisoner. So we don’t have any idea how he refreshed him, he may have helped with food, with clothing, or may have encouraged him while in prison. We see thought that he is behind the scenes, he is not prominent, he is there to help.

1 Cor. 16:15: *I urge you, brethren — you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints*

The word ‘helps’ is not used here, but it is an example of an individual who supports the work and is getting involved and encouraged Paul. He is the first fruits of Achaia, he was one of the first believers in Achaia. He devoted himself to the ministry. He obviously some kind of assistance and carried on a ministry.

For me the best example is Dorcas in Acts 9. You know the story, Dorcas is doing good works, charitable deeds, making tunics and garments for the people of God. She got sick and died and they ask for her deliverance from death. God granted the prayers. So you see that this idea of helps is not defined to any specific activity, but in every church there are people willing to do things to help the work of God. Every believer should be willing to help, but it is so important that god has given this special spiritual ability to some. As a pastor, there were some people whose ministry of help far exceeded any others.

There was a man in the church who would walk through the church to see if there was something to be done, always there to help, never a teacher, never a preacher, he sought to witness to people but I don’t recall if he was ever used to lead someone to the Lord, but he was very

important to the work. He was like oil in a machine to keep everything going.

Prof. Question: Do you have people like this in your church? What kinds of things do they do?

Student Response: Cleaning, make meals for those in need, transport people to hospitals, bring food.

A body of Christ that functions well will be like a small society of its own with support and strength for everyone. I believe the love of Christ will compel us to love one another, unique in a local church compared to the community. There are those specifically gifted to be involved in helping, helping, helping.

Student Question: *You have asked us how to make people have this kind of gift.*

Prof. Response: *We have already determine that Spiritual Gifts are given at the time of new birth by the will of God. We can't ask people to have the gift. We can teach people of the value of being a helper in God's eyes. The chart in your notes that we will complete, will help us understand our spiritual gifts. I would take this lesson on spiritual gifts and teach it periodically in a SS class. People would come to understand which gift they have. Every believer has a responsibility even though they don't have the gift. I would tell them that God sees people that are helpers as so important that he has given this as a spiritual gift. So God shows how important being a helper is. Because it is a spiritual gift, it is just as important as teaching.*

That encouraged those who were not teacher. Occasionally we would recognize and honour some who work behind the scenes. For example, in a worship service I would say; "Do you know that in this church there are a team of women who prepare meals for very member that is sick?" Then I would ask these ladies to stand. Usually the congregation would break out in applause for their service. I would thank these ladies then remind all that these ladies do not do this for recognition but for the love of God. This pointed out the importance of the gift of helps as a labour of love. I would then ask two or three to stand and pray for these ladies. Every expression of service to God is a great thing, and the responsibility, gift or not, of every Christian.

1:31:38

Student Question: People think they have to pray to have a spiritual gift, they did not know the gift is from God. As a pastor I am now happy to know this.

Prof. Response: Help your people know the good things that are going on in your church. They learn the bad things quick enough! In our church we would put a rose flower in vase on the communion table at the front to show every time someone was saved. At our communion every third week we would take time to ask not just for salvation testimonies but testimonies of what God was doing in their lives NOW.

CLASS 7

We concluded our last class by beginning to look at our service gifts. These gifts are what I consider to be the gifts for participation in the body of Christ today. The first of these gifts we looked at was the ‘gift of helps’. This is a gift that does not specify the activity but is used generally to help the body of Christ. Usually it is exercised in ways that are not in the public, but are behind the scenes and are critical for the function of the church. I compare the ‘gift of helps’ to the oil in a machine that keeps it running.

2. Teaching

The next gift in your notes is the ‘gift of teaching’. We will see when we look at the support gifts, sometimes it is mentioned as the ability to teach and sometimes as the teacher himself. This gift is found in 3 of the lists-- Romans 12:7, Eph. 4:11 and 1 Cor. 12: 28-30. The word ‘didastoco’ itself has the idea of passing on knowledge. This has 2 aspects—it begins with the insight of the instructor so the instructor has the ability to understand the Word of God himself, and secondly it has the idea of imparting that knowledge to others so that they will understand. Once again we see that in the body of Christ, all believers are called to some measure of teaching. Parents are to teach their children, the older women are to teach the younger women, pastors are to teach the body, and to some extent every believer is to teach the world, the context that he has, the gospel. But again we see that this is such an important function of the body, a part of the Great Commission that God gave a special ability to perform this to some.

There is no general information about the people who get the serviced gifts, but because they are functioning in the body, it would seem

that these gifts are in every church. When we look at the gifts like teaching, we cannot conclude who gets these gifts. Do you think that every pastor will have this gift? No, not necessarily, but as we look at the service gifts functioning in the local church, it would seem that at least one person would have these gifts in the church. However, there is no real evidence of this in the Scriptures by statement. I defined this gift, according to the word itself, as the ability to understand clearly, explain simply and apply effectively the truth of the Word of God.

You can see that with all teaching there is some practical involvement. I think it would involve a love or passion for the Word of God. When I was a pastor, we had a team of pastors or elders in our church I was considered the leading of teaching pastor and one of our men was the pastor of visitation. We had an interesting conversation one time—I asked him that if he had a day to choose what he wanted to do, what would he do? He said he would either go out to visit people or have people come to his house to visit. I said it is very interesting because God called you to be the visitation pastor. For me, if I had a day I could choose, I would stay in my office and study the Bible. I used to tell the church that I had the greatest job in the world—I got paid to study the Bible, which is what I love to do.

Of course, as stated, along with a passion for the Bible, a comprehension of it again because of the work of God in life and the ability that is the gift. I am guarded when I talk about this, because the Bible is given in human language and comprehension comes by just knowing the language. However, I think the comprehension that comes with the gift, is more in understanding the application of the Word of God to our lives. This enhances the ability to explain the Word of God by making the application simple and clear and logical for people to understand.

I can say by personal experience that one of the great blessings from teaching is to see lives changed. That is the true measure of whether a church is doing a good job of teaching the whole council of God. You can have a good plan and you can teach all the Bible, but the measurement is not by what you teach, but the effect that it has.

In our church we had a little tool that helped us understand whether the people were being transformed by the Word of God. it was basically a self-analysis tool to use in their ministry to see how they had moved toward maturity in Christ. We know that the great commission

includes evangelism and bring people into membership and teaching the whole council of God. Someone asked me before if the gift of teaching could assist people who are doing secular teaching. And my answer was 'it seems the gift is focused on the Word of God and how to explain it. So I do not know whether the spiritual gift would help a person in the public teaching situation, but I would say the talent of teaching may help someone in the church. In my church, many public school teachers began teaching the Bible in our Sunday school. And some of them had the spiritual gift of teaching by viewing their impact on people's lives.

My last point is that there needs to be teaching in the church, regardless of whether there is only one person who has the gift, or many that have the gift. The teaching is so important it must be done in the church. I believe God will lead people who have this gift to this area of ministry, but church leadership should not wait to see who has this gift, to ensure the teaching is being done, it is too important.

So you can see on my comments regarding the teaching in the church, the pastor may not have the gift, but he should be apt to teach, or fitted or suited to teach. And we can see that the church recognized in Acts the prophets and the teachers. We see also in the Scriptures of the NT there is a restriction on women in the church, that they are not to speak with authority over men. Therefore, they are called upon to teach children and young women. We see in Heb. 5 the call for all God's people to be teachers as a person of responsibility. In Col. 3:16 the spiritual result of teaching in the church where the Word of God will dwell richly. And then in James 3:1 we are warned there should not be many who become teachers in the official capacity of teaching.

The reason for that is not to restrict the numbers, but to recognise there is a greater responsibility and therefore, a greater accountability. I had a Bible teacher who said, 'if you can do anything else other than be a pastor or teacher, do it'. He was saying, don't choose it for the honour or for the position, choose it for the call.

I shared in the seminar there is a good way to measure your teaching. Spirit empowered teaching will create in the students a desire for the Word of God. When they listen to spirit led teaching their desire should be, now I understand, I want to study more! Unfortunately some pastors do just the opposite. Their teaching is not with power, not even accurately demonstrating good hermeneutics, their ideas come out of

their heads, not out of study, and people say I could never see what this man sees in this text. So there is no use for me to even try to study. For that person God has a judgement waiting.

Prof. Question: Are there questions regarding the gift of teaching?

Student Question: According to 1 Timothy 3 I thought the pastor must have the gift of teaching, but it seems you are saying someone can be a pastor without the gift of teaching. How do you explain that?

Prof. Response The Bible does not say a pastor has the gift of teaching. 1 Timothy speaks about the aptitude to teach, not the gift. I grew up in a church where my pastor probably did not have the gift of teaching. But he carried on with the responsibility. He developed the ability to communicate the Word of God. He had the self-discipline to do so even though it was much work for him. God blessed his ministry. I know of few pastors who were blessed with more members going on to Bible College than he.

Student Question: Is it appropriate for me, as a pastor, to get assistance from elders and members in preaching and teaching?

Prof. Response: Absolutely! When I resigned from pastoral ministry to go to the mission field I knew that my church would have sufficient pulpit supply without inviting other pastors to fill in. One man that helped greatly after I left was 80 plus years old. He was a godly man with the gift of teaching and took over the prayer meeting until the church secured a new pastor several years later. Although never a pastor, he had taught when I went on vacation or attending Seminary and the people loved his teaching.

It is so important for pastors to recognize ability in their church and encourage it to be used, even if it is better than what they themselves can do. My philosophy in pastoral ministry and now teaching ministry is to not only do the best I can do, but to train others to replace me. I think I have shared this before but it is worth repeating. While taking summer classes at seminary there were 17 teaching/preaching occasions that, By God's grace, were filled in by church members with no one filling in more than one time. God had put it on my heart, throughout the 25 years of my pastoral ministry, to teach and encourage men to replace me. I encourage you to do the same.

3. Exhorting

We have the third service gift called ‘exhorting’. This is found in **Rom. 12:8**: *he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

Very clearly, he who exhorts in exhortation, let him continue. This word ‘exhorting’ is a compound word, 2 words, ‘para’ and ‘koleo’. It is the same word that is used of the Spirit of God as Jesus promised another comforter. It is used in Paul’s epistles translated ‘encourage’, ‘comfort’, ‘consolation’, or ‘exhort’. The basic idea of the word is ‘summon’, or ‘address’ individuals. In Paul’s epistles, this word is used more often to appeal to the lost and admonish the saved to become what God wants them to become. So you can see that the idea has come alongside to encourage someone to be what God wants them to be, to follow the path God wants them to follow. So, I define this gift as the ability to draw another individual to oneself, and effectively urge that person to pursue a certain course of conduct or effectively comfort and encourage another in times of stress or trial. In other words, I call this gift, the gift of spiritual counsel.

It is sad to see that in America many Bible college students study a course on counselling. They have looked at the idea of counselling as the Christian profession of being a psychiatrist, the Bible colleges they attend to learn Christian counselling have embraced secular methods to counsel. So when they graduate, they have been given the principles of psychology with a little bit of Bible. I believe that is an error in the church. God saw the biblical counselling was so important, He made it a gift. But the gift obviously involves biblical counselling, that is founded on the Word of God.

We see examples, Barnabas, Acts 4:32, called the son of exhortation or encouragement because he sold his land and came alongside and gave the example of giving it to the church. It wasn’t that he gave much money and they called him ‘son of encouragement’, but in doing this he presented a good example of what is best for a person to follow God’s will. We saw in Acts 9 it was Barnabas who came to Paul’s side. In Acts 15 it was Barnabas who stayed with John Mark when he was rejected by Paul. Later Paul commented that John Mark had become profitable for the ministry. I believe what happened was that

Barnabas came alongside him and was his counsellor to encourage him to pursue and he eventually became profitable in the ministry.

A pastor will always have responsibility for counselling others. We preach the Word of God to the congregation corporately, but we will always be asked for information, for guidance, for direction, for help by God's people. We will have to draw alongside individuals to help them see how to fulfill the will of God in their lives. God's people are called to encourage or exhort one another. The OT definition of a friend is like the stone sharpening the ax. That's a picture of this gift. But there will be those who have a special God-given ability to do this. You will identify these people because others go to them for advice. The man that I told you about who was old and took the prayer mtg. was the man I went to for advice. In his wisdom he gave direction from the Word of God. Be careful of your philosophy of counselling in your church.

I sought as a pastor to find both women and men who had this gift of exhorting, or people were drawn to them for counsel. Counselling for a pastor, especially to women in the church, is a dangerous thing. I made a point of counselling women only in the office with the secretary right next door, or in my home where my wife was present. Many see a pastor as a man of power. I know pastors who take advantage of that power and become immorally involved with women. So be guarded, no one is above temptation.

We have next the gift of giving in the same context:

Rom 12:8: *he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

Give is the translation of the NT Greek word μεταδίδωμι (meta-didomi). It is a compound word meaning 'one who imparts out of his substance.' So he gives of his own wealth and possessions for the work of God. God has given this spiritual ability to some individuals. We know the Bible gives principles for our giving to the Lord's work, some of these principles are in 2 Cor. 8. These are not just for those with the gift; this text is written to the church at Corinth. I gave you a short outline of this text that shows these principles. In 2 Cor. 8 all God's people are to give liberally, freely give as the Spirit of God prompts you without considering the cost. The Bible tells us that God gave liberally in Christ, we are to give to His work in the same way.

We are to give voluntarily, not by constraint or pressure. Does the offering taken on Sunday in your churches reflect that principle?

We are to give committedly. This is the problem in America. People will give spontaneously, but not committedly. I can present a project and people will give liberally, but if you ask to commit to support a missionary for \$50 or \$100 per month, they will not commit. That's because they don't understand the principle of faith in giving. We are to give sincerely, determinedly, proportionately according to our income. There are other texts, Rom 12 to give single mindedly; 2 Cor 9:7, to give cheerfully; 1 Cor 16, to give regularly, in Phil 4 and 2 Cor 8 to give sacrificially.

As a pastor I never pressured people to give. I trusted God to move hearts as they were taught what the Bible says about giving. So every year someplace in the ministry I taught the principles to the church. After repeating 3 or 4 times, it didn't happen quickly, but the repeated teaching and asking people to give testimonies how God blessed them, moved the hearts of the people. So when I left the church the weekly was much greater than when I began in that church. (more people to give, too) God moved the hearts. I define this gift as the ability to give of ones' substance, consistently, liberally, sacrificially to the work of the Lord with cheerfulness with no motivation for gain

You will notice the gift of hospitality is not in the list of service gifts. It is not listed in any of the 6 lists. But I believe this gift could be giving of one's home, so it includes the gift of hospitality. We see in the Scriptures the examples of giving, Barnabas, Lydia, Gaius, Phoebe. I am not saying these people had the gift of giving, we don't know but we see they were very generous in their giving. I think I mentioned the man who is a close friend who is a very generous giver. He lives modestly, not buying the 'toys' of the wealthy. Instead, he supports missionaries all around the world. I believe he has the gift of giving.

In America, there is a record of giving kept by the church treasurer. It is part of the responsibilities of charitable organization that receives government benefits such as not paying taxes. I asked for a breakdown of the giving to know what % of the people gave what % of the amount. If 90% of the church's giving came from 2 people, it was dangerous. Giving is very important and therefore, God gave the spiritual ability for some.

Student Question: As a pastor I struggled with whether to know who is giving what, whether members are seeking leadership or advising spending, the principle of proper giving would suggest their spiritual qualifications. What do you say about that.

Prof. Response: There is a principle in Scripture; do not go to war without counting the cost. The church is in warfare, spiritual warfare. Leaders in a church should plan their attacks, plan the ministries God leads you to. Although there is faith involved, you still need to plan where to put your resources for ministry. You need to budget by members having a choice in how to spend the money. You cannot do this wisely without keeping track of your annual income. When beginning ministry at both churches where I pastored, one of the first things I did was sit with the leadership and teach the need to establish a church budget to present to the members for questions, input, and approval. Each time we completed the process, giving the members a choice in church spending, there was an immediate increase in giving. When people are given the choice to participate in planning and budgeting, they take ownership of it and respond with enthusiasm, even in giving. If my memory is correct I believe the first church where we did this, the annual giving increased over 25%. My son did the same thing in his church and found the same blessings.

1:03:40

Student Response: Is it normal for people who are giving to the church to take responsibility to care for others instead of giving to the church.

Prof. Response: I think it is normal for any person who is close to another to take a measure of personal care when God has put the burden upon them as an expression of love. They are responsible to do as God leads. This is part of what the Scriptures teach as individual soul liberty. I know there are pastors in America that preach storehouse tithing in which everything given to God must come through the church.

1:06:07 that's the gift of giving. I do not agree with this and find no Biblical evidence for such teaching.

The next 2 gifts in the list are unique as an expression of leadership. If you read books regarding spiritual gifts, these two are usually grouped and called administration. Of course we know there has to be good administration in any organization. God gave 2 specific names to what others call administration. I believe these individual names are

specific in the area of administration that they gift. I need to make corrections here.

5. Leading

Rom. 12:8: *he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

It says here ‘he who leads, let him lead’. This is a unique term used to convey 3 ideas... it has the idea to preside, or lead, direct, or go before. It has the idea of going before to protect, care for, help, or further advance. It also has the nuance to arrange, handle, or execute. In 1 Tim 3 fathers are to rule their families, or superintend their families. And also in Timothy we are told if a man who does not rule, cannot take care of the church.

1 Thess. 5:12: *And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you,*

All of these texts have the idea of leading. In other words, to take care to lead means to take the lead called of you. This is spiritual leading, caring for members. My definition is the ability to direct both individuals and groups in establishing and maintaining spiritual goals. The emphasis is on the personal involvement and establishing personal goals for others to reach.

Another way to describe this is the gift of vision. One who leads is the one who charts the course. He points in the direction that the body or individual should go. So that’s one aspect of administration. In the church I pastored, God gave me an ability to see the potential of the church and establish goals or directions we should move to in terms of ministry. So every year we would have a meeting of all the members and I would share the direction I believed the church should go in the year. I would point to the goal.

6. Ruling (Governments)

The next gift is what I call ‘ruling’ or ‘governments’.

1 Cor. 12:28: *And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.*

“Administrations” is the translation of ‘κυβέρνησις’ (kubernesis). The word is used in Acts 27:11 and Rev. 18:17 where, in the context of a voyage that got into difficulty at sea, the centurion was persuaded by the helmsman.. And in Rev. 18: 17 it is translated in English ‘ship-

master,' in French 'pilot.' When applied to the idea of administration, it is to rule, it is the art of steering a group toward something. I told you that when I was a pastor I had an ability by God to see where our church should go. That's the gift of ruling. But one of our other elders was able to see what I said and then plan how to get there. He could take the church and plan steps to lead the church from where we were to that goal. It was amazing; I could see the goal but had no idea how to get there. He never argued about the goal because he could not project the potential of the goal, but once in the elders' meeting, he said, 'I know how to get there.' It was a great blessing because the two of us were used to give direction to the church.

I will summarize. I believe in the Bible Nehemiah is a good example of this ability. He was able to go back and supervise the building of the wall. The whole book shows his leadership to organize so the people could complete the task. In the NT we see that Titus is called upon to set in order what remains in terms of the church ministry. So can you see how both of these gifts are aspects of administration? It disappoints me that in many books these are put together as 'administration.'

I believe these are individual gifts that work well together to give a complete picture on how to administer a church. The church is not really an organization, it is a living organism. Even in the early church we saw the necessity to organization when the widows were neglected in the food distribution. As the church continued over 2000 there are different methods of organizing the structure. We even saw that some churches use terms differently than what we would do. For example we establish the fact that term pastor/bishop/elder is the same job.

Other denominations separate these into different functions. Organization is important and God gave the gifts of ruling and leading as a part of the body of Christ. Sometimes we reduce leadership down to keeping the peace. But because God gave these 2 gifts and they both deal with direction or goals. This should teach us that leadership should direct the body of Christ. In this context we need to remember that the church is not a democracy. Leadership is called to give direction.

The body confirms this direction. But don't wait for the church people to give direction to the church. That will end in chaos. In our church we would give one single point of direction at a time, not two

or three. We never asked the church to choose between ‘this’ or ‘this’. That’s only going to divide the church. The leaders pray and seek God’s guidance for a single direction. The body by the Spirit of God’s leading confirms that direction so that all can move in faith.

Prof. Question: Are there questions on these 2 gifts?

Student Response: Within the church is there any organization of people who come together for a common purpose and move toward that independently?

Prof. Response: An organism is an entity apart from the church, such as AWANA, that is designed by God to move in a direction. A local church is an organization but more importantly is an organism. It is a living entity which shares the life of Christ corporately as Jesus states regarding the church: For where two or three are gathered together in my name, there am I in the midst of them (Mk. 18:20).

The local church corporately has a special sense of God and direction from God. So the Spirit of God gives corporate as well as individual leadership, both being living entities.

Who is the head of the church?

Student Response: Christ.

Prof. Response: Yes, of both the body and the individual. The local church is guided by the Spirit, through the leadership which is dependent upon the Word of God, and moves as a living entity even as the individual believer. Be careful not to look at the church as an organization by following the world’s principles of organization. Or example, the local church is not a democracy where the majority leads. Christ leads through qualified, God appointed leaders, who are established in different ways depending upon ‘denominational preference.’ Their leadership directions are confirmed by God, again in different ways depending upon ‘denominational preference.’

Student Question: When the church has a meeting to choose the leadership is it different from an organism? I do not see in the Bible where the people choose the leadership.

Prof. Response: It is true, they don’t choose. They confirm God’s direction. In Acts 6 the apostles lead the church to recognize the need for organization. They gave the church instructions of the qualifica-

tions for who can perform this. They gave direction to the qualifications. The church submitted names. The apostles approved the names. The church approved, the apostles' approval. God gave the direction through the leadership. It was a theocracy where God led through the Word, through God's established qualifications for leadership, through mutual affirmation, to His purpose and direction. That is a picture of how the church should work. Nowhere in Scripture does a church present multiple names and then choose who is most popular to appoint as leadership.

The process of choosing leaders could become entirely secular, depending on the process a local church uses in selecting leadership. Modern democracy has taught us that the majority is not always correct! As I have said before, countries usually get the leadership they deserve!

CLASS 8

Prof. Question: According to our notes we have 4 categories of spiritual gifts. Who can name one?

Student Question: Spectacular gift.

Prof. Response: Would you describe their purpose?

Student Response: To confirm the authority of the apostles as they minister the Word of God.

Prof. Response: Do you remember the passage?

Student Response: Mark 16

Prof. Question: Another category?

Student Response: Revelation gifts.

Prof. Response: describe this.

Student Response: It was for the giving of the Word of God to complete the canon.

Prof. Question: Along with this there were gifts of understanding, and application and for discerning. How long according to the notes did the revelation gifts and spectacular gifts last?

Student Response: Until the completion of the canon of the Bible.

Prof. Response: In Mark 16 we defined that period of time another way.

Student Response: At the completion of the ministry of the apostles.

Prof. Question: Yes, we saw from the text grammar how these gifts were confined to that period. There are 2 more categories of spiritual gifts, what are they?

Student Response: The service gifts for the building of the edification of the church body and they are permanent.

Prof. Question: There is one more category that we have not yet identified, that is on the chart.

Student Response: Gift of support-

Prof. Question: What is this?

Student Question: It is the people given to the church.

Prof. Question: What is our definition of spiritual gifts?

Student Response: Spiritual ability given by God to the body of the church.

Prof. Question: When do believers receive the gifts?

Student Response: At regeneration.

Prof. Question: Excellent, you have answered well. We looked at the administration gifts yesterday.

Were there any questions and how they function together?

Student Response: (No Questions).

The one that I call ‘leading’ was the ability to envision the goals either of an individual life or a corporate body. It is to come alongside and point to that goal as a legitimate objective to achieve. The other is ‘ruling’ is the idea of being able to see the steps to take a group of people to achieve those goals.

7. Mercy Showing

We still have a couple more of our service gifts. The next gift is ‘Mercy Showing.’

Rom. 12:8: ... he who leads, with diligence; he who shows mercy, with cheerfulness.

The word ‘mercy’ (ἐλεέω = eleeo) means ‘to help the afflicted, to bring help to the wretched,’ it is the emotion aroused by contact with a person of affliction or in need and possibly undeserving. Although this is not necessarily a Bible perspective, ‘mercy’ is the opposite of ‘envy’. Envy is a negative emotion at the good fortunes of another; mercy is a good emotion at the misfortune of another. We simply say ‘mercy’ is an expression of compassion at someone else’s bad fortune.

Paul, regularly in the epistles, wrote this parting: ‘may the grace and peace of God be yours.’ We know grace was God’s attitude toward the law-breaker, unmerited favour. We are saved by grace. Mercy is God’s action to those in distress because of the bondage of sin. Peace is God’s awaking us to Christ’s riches as a result of salvation. So in the middle of this formula we see ‘mercy’ as a significant part of our salvation.

God was moved when viewing the distress of people in the bondage of sin. Where grace emphasizes his actions were undeserved, mercy emphasizes his actions expressed his action to deliver. So as with grace, mercy is an act of God. We can take this truth regarding the mercy of God to understand the gift of mercy-showing. I define it as the God-given ability to give compassion toward the distressed, misfortunate, most pitiable people by giving undeserved aid. It is an action as we feel the distress and the troubles of people. Even though their distress is sometimes self-inflicted.

We see in Scripture that mercy-showing is the means of our salvation and responsibility of every believer.

Titus 3:5: *not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,*

James 3:17: *But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.*

In contrast to envy and self-seeking, here spiritual wisdom is pure and peaceful and is full of mercy. And so we see that because we were saved through an act of God’s mercy, we are called to carry that same act to others. We see then that this is significant enough in the body of Christ that God gives a spiritual ability to some to ensure it is very evident. We see in Scripture the evidence of mercy, although we don’t know if it was a spiritual gift or following obedience to God.

Gaius is commended for exercising hospitality to those he did not know. We see Phillip going to Samaria and the apostles going out to show mercy with miracles, and wonders, and signs. In church history we see individual such as George Mueller who started orphanages. There are those in church history who stand out strong because of their mercy. I don’t know if Mother Theresa, of the Roman Catholic faith, was a believer or not, but if you read some of her writings, it is hard to

believe she is not a believer. She was known for her mercy. When I mention her, I do not exalt the Roman Catholic doctrine. Even in the Roman Catholic faith there are those who believe.

Prof. Question: So tell me, where do you see mercy showing being a ministry in a local church?

Student Response: -Visitation. -Evangelism.

Prof. Response: I want to expand the idea of evangelism. An individual who is willing to go to places that is uncomfortable would evidence mercy as well as sharing the gospel. Church history has seen a remarkable expression in God's people when they went to societies where there were diseases such as leprosy that could threaten their own life. We see why God gave this gift because so few people would be willing to do this. Then as you mentioned, visitation in the church is very important. In some situations, it is very difficult situation. There could be the possibility of disease/sickness or the possibility of criticism toward us, for example going to a prison. Or going to an institution for those with mental illnesses. That again shows mercy. And yet there are very difficult situations like that around us.

Our pastor took the teens to a mission in 'the city' that looked after alcoholics. We would have an evening service for these men. I appreciated our pastor's leading us to this situation to minister to people who were in the bondage of alcohol. I remember going in having to step over vomit on the pavement. I remember the men passing out and falling on the floor. And you know what happens when people are drunk... I appreciate that our pastor took us into that situation to show us mercy.

In big cities there are prostitutes, derelicts, it is equally the call of God's people to go to them as well as the rich. Encourage your congregation to show mercy. And identify those who have this gift and give them direction to be blessed by God.

I mentioned the time when Jesus healed the leper by touching him. To understand the society of that time is to understand that was a great example of mercy showing. No one in Christ's day would touch a leper. They were cast from their homes and yet Jesus reached out and touched him. The crowd must have held its breath when He did this. This is our call. I praise God there are those who have an extra spiritual ability to help the unfortunate and uncomfortable in our society.

7. Faith

The last service gift is the gift of faith.

1 Cor. 12:8,9: *for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit,*

Heb. 11:1: *Now faith is the substance of things hoped for, the evidence of things not seen.*

Here we are told in Scripture what faith is.

Prof. Question: In your own words define from that verse what faith is.

Student Response: Faith is to believe and receive before seeing.

Prof. Response: That's good. In your notes I gave examples of definitions that others give.

George Mueller's definition: This was a man who truly exercised faith in God to supply the 400 orphans with food even though he had no money. In George Mueller's writings he said if he had much money during all this time, his students would not have done any better. So there are those who have a unique God-given ability.

My definition: The God-given ability to see something that needs to be done, recognize that God would have it done, and trust God to accomplish it even though it seems impossible. A possible example of this could be a prayer of faith that is mentioned in James 5 that gives insight into God's will and trust Him to accomplish it.

We see in church history examples of great faith, whether again it is the gift of faith or not we cannot say. Hudson Taylor against the advice of many went to China and established a great mission there by faith; George Mueller and his orphanages; Adoniram Judson went to Burma and established a strong work there with 50000 believers there. There are many other examples. We know there is a lot of information given in Scripture regarding faith. We have faith initially by hearing the Word of God and believing the message.

We grow in faith as we trust God's word and rely on Him and see Him answer our prayers. If you have ever been in a difficult situation and had no other way but to pray, that strengthens faith. I had this privilege when I was 18 years old. I was with a group canoeing in the wil-

derness of Canada. This canoe trip was 8 weeks long. We canoed about 2000 km. to the Arctic Ocean. ½ there one of our canoes was destroyed. We were in the middle of nowhere, 100 of miles away from any other people. The only resource was prayer to find deliverance. God sent a crew from the National Geographic magazine when we needed it right to our door-step. They gave us everything we needed to repair the canoe and continue our trip.

Things like being stranded with no way of escape other than prayer and God delivering us became regular occurrences. I know from these experiences that God gave me the faith to leave my job and go to Bible college. There have been 2 or 3 times as a pastor that we had to step out in faith. When I look back on my life, these are the most exciting times of my life: When faith in depending on God is our only avenue for help or resource. So if God leads into a situation like this be thankful because it will build your faith. I know many students are in that situation. If you are in His will and are obedient to Him, He will always supply. I thank God for the gift of faith when our church had to things that seemed impossible.

That concludes our service gifts, gifts for today, they are for the purpose of participation so every believer will have a gift and know they are needed in the body. I encourage you to teach your people that God has given them some spiritual gift so they can serve in the local church. In America it is a sad testimony that the bigger the church, the larger the % of people who do not serve. It is hard to imagine a church of 10000 has only the same number of people serving as a church of 100. They need to be taught spiritual gifts. And the responsibility to serve.

Student Question: I want to know if someone has a gift without knowing they have the gift.

Prof. Response: As I said earlier, that was my situation until I went to Bible College and learned about Spiritual gifts. Nevertheless, I believe God will lead you to exercise your gift whether you know its name or not.

In the last church I pastored I encouraged people if they sensed that God was giving them some direction for ministry to come talk to the elders. We had 'official' ministries that fell under the organizational

structure of the administration, but we also had many other things going on by individuals.

One lady wanted to help the poor people in the community learn how to prepare food inexpensively. We arranged that she could use the kitchen of the church one day a week at a time that did not interfere with other activities. She had a wonderful ministry; she would cook the food, showing it was very little expense. Some of those ladies began coming to church. Another couple came and said they 'throw away children's clothing when they are finished with them'.

That's America. If you don't use it, throw it away. They asked if they could store these clothes to give to the poor. They gathered clothing and sorted it and got it ready for others in the community to come and choose what they needed for their children. We had others who used their vehicles to transport those who needed a ride to medical appointments. Others prepared meals for the sick. God was blessing and bringing people to salvation.

Student Question: If someone manifests 'faith' can we conclude they have the gift of 'faith'?

Prof. Response: That does not seem to be the case. But there has to be a beginning.

You have to be careful how some people wish to serve. We are told in Timothy regarding elders not to lay hold on someone quickly. Immaturity can lead people like Ananias and Saphira to wanting honour for themselves. So what may appear like a step of faith may only be a step of pride. That is why our elders would talk to potential leaders and teachers, pray for God's wisdom, and make clear the expectations before progressing.

Student Question: How can you determine the gift of faith instead of someone's self determination ?

Prof. Response: As I indicated, the leadership can only wait upon God's direction. We found that when someone came to us desiring to be involved or start a ministry, there were other thinking the same thing. That seemed to indicate to us that the Lord was moving in the church to accomplish just that.

H. Support Gifts (Discontinued)

Now remember these are the people that are included in these 6 lists. For example in one of the lists it speaks of ‘the teaching’, not the person, but the act of teaching. But in another list it speaks of the ‘teacher’, both as given by God to the church. I admit that most of the books written on spiritual gifts do not make this distinction. But I think we have to honour the exact text of Scripture and when God makes a distinction, we should too.

Eph. 2:19-22: *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.*

I want you to see that Paul is comparing the local church to a building. He is not talking about the cement walls or the roof on a church building. He’s talking about the body of believers that constitutes a local church. He says ‘you are saints and members of the household of God’. and then he talks about that in terms of a building that he calls in verse 21 a holy temple in which the spirit of God dwells verse 22. In this passage he clearly teaches us what the foundation of that building is. Jesus Christ is the cornerstone.

In the day when buildings were built the cornerstone was very important. From the cornerstone of the building was the direction for the church. And so Jesus is the cornerstone. Everything lines up with the cornerstone. The rest of the foundation has to be in line with the cornerstone for stability. So Jesus is the cornerstone and the rest is the foundation and they are apostles and prophets.

Prof. Question: *What thing did the apostles and prophets give us?*

Student Response: *-The Word of God.*

Prof. Question: *What was Jesus Christ called in John 1?*

Student Response: *The Word*

Heb. 1:1-2: God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

Now God's revelation is in the Son. So you can see from these verses there is much theology in what the foundation is. It is the revelation of God in which the church stands. Beginning with Christ who is the living word, continued with the apostles and prophets that give continued revelation that was focused and centred on Christ. That revelation was completed at the completion of this book. So while it is true to say the foundation of the church is people, Jesus Christ, and the prophets, it was only the people that gave us revelation directly from God. This very text is also an example and demonstration of the fact that there cannot be additional prophets and additional apostles today because we only have a foundation on the word that's given.

1. Apostles

We see then in this list, the first mentioned is 'apostles'. We looked at this before, but we will review it again. An apostle is one who is sent by another. The word 'apostle' means 'sent one', sent with a commission by someone else. The emphasis of the word is 'authority'. An apostle is one sent by another representing his authority. For example in 2 Cor. 8:23 there were apostles of churches that represented them. There were also apostles of apostles. Individual sent to represent apostles. And of course there were apostles of Jesus Christ.

We see in Scripture the idea of apostles of Christ is a technical term used for the 12 disciples who became 'apostles'. We see this in John: John 20:21: *So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."*

Here Jesus says to those disciples 'as the Father sent Me, so send I you'. You have this idea of the passing on of authority.

Acts 9:27: But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

In this passage Barnabas supports Paul's claim for apostleship by telling the story that Jesus called Paul and sent him personally.

1 Cor. 15:7: After that He was seen by James, then by all the apostles.

They witnessed the living risen Saviour. When you look at all the Scriptures there were qualifications that defined who an apostle could be. The first was to be given authority from Christ:

Matt. 28:18-19: *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations,*

Jesus said: *'all authority is given unto me.'* Then He gives to the apostles the great commission, *'go therefore and make disciples'*. So the apostles were given Christ's authority to go and deliver and execute the great commission.

Prof. Question: *Does that authority pass on to the church?*

Student Response: *No.*

Prof. Response: *Tell us why.*

Student Response: *(Divided opinions....)*

Prof. Response: *You can answer correctly and say 'no'. but you can also say 'yes' and be correct.*

Matt. 16:19: *"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed {Or will have been bound ... will have been loosed } in heaven."*

When Christ said to the apostles, your ministry will loosen, free, bind, condemn, He was speaking of the corporate aspect where the Word of God becomes the final judge. By their ministry of the Word of God, it was by that authority that would judge all people. When we preach the Word of God, the gospel, it is not our personal authority, it is the corporate authority found in the Word of God. The Word is written and recorded, we do not need to affirm it now. As we preach the Word of God we can declare the authority of the Word. We can preach with authority, 'if you confess.... You will be saved' and 'if you reject, you will be separated in hell'.

Christ's authority is in the church today, not represented by individual people but by His Word. It is represented by the corporate body which is the pillar of truth. So in essence we represent the authority of Christ as we declare the Word of God. There are no more apostles. Those that were apostles were personally selected by Christ and invested with this authority.

That was one qualification. The second, they were eye-witnesses of the resurrected Christ. They met the resurrected Christ. Paul made it clear it was Christ who spoke to him and Christ who taught him for a

number of years. They were personally called and sent by Christ, and they were given authentication of their authority by wonders, signs and miracles, gifts of the Holy Spirit. They were witnesses in terms of what they did, witnesses of the resurrection and the gospel of Christ. We saw this in Peter's first sermon, the day the church was born. He gave clear testimony of the death and resurrection of Christ.

They were also responsible for laying the doctrinal foundation of the church. We see in Acts that when the church was very young, they continued daily in the apostles' doctrine. Then they were also functioned in laying the structural foundation of the church. They were given the keys of the kingdom as Peter was told, which meant they went to the Jews, the Samaritans, Gentiles and to all people. As I said regarding the spectacular gifts, when the ministry of the apostles and prophets ceased the foundation was complete—there are no more apostles or prophets, hence, no more spectacular gifts.

Student Question: What do you mean by 'apostles of apostles'?

Prof. Response: The word 'apostle' means to be sent by someone having their authority. It is one sent with the authority of another. Every time you see someone appointing another to speak or act on their behalf, technically they are an apostle. I am trying to explain how the term was understood in the day of the text. For example we might use the term 'ambassador' or 'delegate' today. You have ambassadors of other countries in Cameroon that countries authority where ever he goes. The office of the Canadian Ambassador is officially Canada although in Cameroon. To remove a Canadian from that premises, even for crimes, requires an extradition agreement with Canada. Therefore, the 'apostles of apostles' were men sent by the apostles with the apostles authority to direct, hold accountable, rebuke, and perhaps ordain in the churches. Obviously these apostles of apostles ceased when the apostles died.

Student Question: In Romans 16:17 the text says Andronicus and Junia, are among the apostle. So were there other apostles?

Prof. Response: The text does not say they were apostles but they were among the apostles but they were of note among the apostles. That's a way of saying they are recognized among the apostles as unique believers and disciples of Christ. The apostles recognize their labours, it does not mean they became apostles. The text answers the question;

Paul did not say they were apostles before me but in Christ before me. Sound hermeneutics will answer the small areas of vagueness and misunderstanding.

Student Question: In Eph. 2:19 who are called 'saints' in the verse, apostles or Christians.

Prof. Response: The text is speaking of all born-again believers. The text is clear, he speaks of the Household of God. Several Epistles have been translated incorrectly in addressing those called "to be" saints. In the original Greek texts the verb 'to be' is not there. The word 'saint' does not mean perfect people as the Roman Catholic church uses it. They have requirements and procedures to determine who is a saint. In Scripture the term is another broad term meaning the born again, the true believer, the Child of God. You and I are saints. This is God's view of us as complete in the fullness and righteousness of Christ.

2. The Prophets

Along with the gift of prophecy, individuals were chosen to be the foundation of the church along with the apostles. We have no names, we don't know who they are, but they gave direct revelation from God and that is the definition, 'one who received and spoke truth directly from God'. In various texts we see their ministry.

1 Tim 4:18: *This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,*

The idea of the revelation gifts were theirs. God established through Paul the gift for Timothy by prophecy. It was revealed to Paul what Timothy's gift was, it came from God, but by the laying on of hands it was confirmed.

1 Cor. 13:2: *And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.*

Paul says that with the gift of prophecy there was understanding of gifts. Again this is something, the prophecy is a direct revelation from God, the ability to understand and to know. Acts 11 we see the prophets of the church foretold events such as Paul being bound for Rome.

1 Cor. 14: 3,4: *But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.*

Paul is addressing the issue that Corinth had and he expresses the superiority of love but shows that prophecy has purpose. That purpose was to edify the saints and exhort and comfort. As I said before when we talked about Pentecost, with the new entity called the church the gift of prophecy was indispensable because each church needed clear revelation from God until the word was recorded for the church. The explosion of revelation came through the apostles and prophets. 27 books were written during this time.

Also there were many prophets represented in local churches. Each local church had the privilege of direction from God to guide them until the Scriptures were completed. Are there prophets today? No. not in the context of what the Bible defines as a prophet. If you read other books regarding the spiritual gifts they would include prophecy as preaching the gospel. Because they include this as a definition of a prophet they would say there are prophets today in the idea of preaching the Word of God. In my studies I prefer to look at the OT prophets and the NT prophets concluding it was always in the giving of revelation.

Prof. Question: *Did the prophets preach?*

Student Response: *Yes*

Prof. Response: *Of course they did, but I do not see that as part of the specific gift. That is a matter of interpretation. You will meet people who say there are prophets today because they are preaching Scriptures. Do not attempt to burn them at the stake.*

Tomorrow we will continue our look at the remaining 3 functioning or support gifts. Depending how much time we have, we will perhaps begin to do the exercise of understanding our spiritual gifts. I encourage you to keep the section in your notes with the chart and the exercise to use to make copies for your church. I will give you a separate copy for you to fill out in class.

CLASS 9

In our study of the gifts that are for today we see the importance of various aspects of the local church ministry. The fact that God gives special abilities for these gifts such as helps and exhortation and teaching shows us that these things are critical to the local church. So as much as we believe that God continues to give these gifts, the fact of the areas that they cover should teach us we need to focus on these things in our local churches as well. We saw in the spiritual list that sometimes the activity of the spiritual gift is spoken and sometimes the person is spoken.

We began to look at the support gifts which are the people in the six lists. Yesterday we examined the gifts, apostleship and prophets, which are the foundation of the church. Many times we repeated the text in Mark that helps us understand the conclusion of the apostolic age. We have in the Scripture the testimony the apostles and prophets were the foundation for the church.

I. Support Gifts (Continuing)

Now we want to look at the continuing support gifts, the people gifts that are in the church today. Again, I want to demonstrate the uniqueness of God's order even in the giving of the gifts. The Lord gave the apostles the great commission that is passed on to the church. He gave them personal authority to establish the churches and give the Word of God. Now for the church that carries on the great commission, the authority is the Word of God.

In Matt. 28 we have the great commission. We see in the great commission, three aspects of the task: going out we first of all make disciples, this is the work of evangelism, sharing the gospel with the world and God bringing people into faith. I call this the aspect of insemination; it is the seed of the word planted in the heart that brings forth life. All we do is sow the seed. The second aspect of the great commission is baptizing them in the name of the Father, Son and Holy Spirit. We talked about the picture of baptism as union with Christ in his death, burial and resurrection. We also shared that in that day, baptism was an identity with a group that was representing whatever the beliefs were. So when the church embraced baptism as the Spirit of God led and Christ directed, it was the integration of a new believer into the family of God. This represents the second aspect of the great

commission in which new believers are brought into a local church to be cared for and nurtured in the Word of God. and as I repeat, we have not done the work of the great commission until we do the third aspect, teaching the Word of God. we are to teach all things that God gave us in revelation. I call this instruction.

Now when we see the functioning support gifts for today, we see how each relates to an aspect of the great commission.

Eph. 4: 11: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,*

Christ gave some apostles and prophets. We looked at these support gifts as the foundation of the church, they do not continue. He gave us evangelists, pastors, and teachers. The actual order fits perfectly with the great commission. We looked first of all at evangelists, this word is used 3 times in Acts 21:8, Phillip is the evangelist. In Eph. 4:11 Christ gave some evangelists to the church. When Paul wrote to Timothy, he said to do the work of an evangelist. Eph. 4:11 identifies the gift of evangelist to the church.

1. Evangelism

Are all believers responsible for evangelism? Yes, regardless of whether we have the added spiritual ability. The great commission is passed on to all believers, not just church leaders. It seems that Phillip is called the evangelist that he probably had the gift of evangelist. We can read his story in Acts 8. Here we see what was involved in his life when it came to doing the work of an evangelist. I think we know the story well enough we don't have to read all the verses.

Acts 8:4,5: *Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ to them.*

Saul is seeking to destroy the church. Stephen was killed because of the faith. 'those who were scattered everywhere preached the word', they continued to do the work of evangelism. Then it focused on Phillip who is called the evangelist to show us how one of these individual had a passion for souls that he continued in Samaria. He is following the plan Christ gave them, to go to Jerusalem, then Judea, then Samaria. We shared that Samaritans were unacceptable to Jewish people. They consisted of those who had heritage in Gentile and Jewish parents. Everyone rejected them, the Jews rejected them because they

were half-breeds with Gentiles and the Gentiles rejected them because they were half-breeds with the Jews.

We see the strong bigotry in the time of Christ. Even the apostles were surprised when Jesus spoke to the woman from Samaria. Phillip, with a passion for souls, goes to this place. When God gives the gift of evangelist to an individual it includes a passion for souls. He preached Christ to them and in verse 35 Phillip preached Christ from the Scriptures.

Prof. Question: What Scriptures did they have?

Student Response: The OT.

Prof. Response: Yes, he preached Christ from the OT. Jesus was justified when he said to Nicodemus, you are a teacher and you do not know you need to be born again?

Here we see that Phillip had a clear understanding of the gospel. In verse 6, 12 Phillip was able to communicate the gospel well. The people listened to what he had to say and he included information regarding the kingdom and the name of Christ. So the gift of evangelism would be a passion for souls, clear understanding of the gospel and the ability to declare it with clarity. In verse 12 both men and women were baptized. God used Phillip and the gift he had to reach people and souls were saved. The joy of leading people to decision was part of his experience.

I remember when I came first to the church there were individuals who had a real passion for sharing Christ. The church had not had a pastor for 2 years but the church continued because the people had a passion. When I identified these people I ensured they were being used. I was fearful they would say, the pastor has arrived, now we don't have to do the work. They showed they wanted to be involved in evangelism. A man and a woman there led more to the Lord than I did. The lady still continues to share Christ wherever she goes.

The first aspect of the great commission is evangelism. It is so important that God gave people with the gift of evangelism to churches. Seek these people out and train them. Just because someone has the gift means they instantly know the gospel and how to present it. They have to study the word and be taught the principles of evangelism. You

will see there are individuals whose impact on seeing decisions made is very evident. Remember, it is not them, but God working in them.

Here is my definition of the gift of evangelism: The ability to present the gospel message with exceptional clarity and express burden with the definite convicting work of God present.

Prof. Question: Are there any questions regarding evangelists

Student Question: I do not see how the apostles passed the commission to the church.

Prof. Response: The purpose of the NT writings is for instructing the church to continue to spread the truth and build the body. If the foundation of the church is the Apostles and Prophets, what would be the continuation on the foundation without the continued commission? Christ made the promise I will build my church (Matt. 16) and His plan to accomplish this in the great commission by which He would be with them until the end of the age.(Matt. 28).How is that possible without continuing the commission?

The early church obviously understood this because the first believers they continued the work of the commission after the apostles were gone, and they taught others to do the same.

Paul told Timothy “*the things you heard, the same commit to faithful men who shall teach others also*” (2 Tim 2:2). In that epistle the apostle clearly passed the commission on. One thing I want to mention regarding the gift of evangelist: in recent history we have seen individuals gifted in evangelism move into their own ministry. An example is Billy Graham. No one can deny that God gave him a special ability to share the gospel. We praise God for those saved. However, I believe there is a danger in launching your ministry outside the local church.

God intended the local church to be his functioning people in the world today. Within the local church there is the God-appointed authority and accountability and within the church there is the body that looks after new believers so they are not orphans. We see that not many people entered into a Bible-believing church after his evangelism campaigns. We need to be careful regarding these gifts, they need to be functioning in a local church.

In recent years, the Billy Graham organization uses churches to do the follow-up after campaigns. I do not endorse every method Billy

uses. I struggle that he includes liberal church leaders in his meetings. We see that he does the work of an evangelist and we see now he uses local Bible believing church to counsel in the crusades.

2. Pastor

The second gift that is in the list is the gift of pastor. This gift relates to the aspect of the great commission in which people are baptised and brought into the local church. We see that the word ‘pastor’ literally means ‘shepherd’. It is used 17 times in the NT. In many parables it pictures Christ and his ministry.

Eph. 4:11-12: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,*

God gave ‘pastors’ (ποιμήν == poimen) as a gift to the church. The word refers to the presiding officer, manager, director, of any assembly, of the overseers of the Christian assemblies.

Acts 20:28-29: Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

In this passage Paul indicates that these shepherds (pastors) are also the ‘elders’ (ἐπίσκοπος = episkopos) the superintendent, elder, pastor, or overseer of a Christian church.. Paul is not playing games with the text, it’s clear that people who care for the flock are shepherds. The same people give overseers/bishops. This text shows us that the elder and the bishop and the pastor is the same person. When we have established this we step back and see all that God says about the gift of pastor. We see in Ephesians 4 that it is a gift of Christ to the church. And in 1 Timothy 3 we see the qualifications for pastor.

1 Tim. 3:2-7: *A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, {NU-Text omits not greedy for money.} but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony*

among those who are outside, lest he fall into reproach and the snare of the devil.

In this context there are many qualifications, but the essence of the qualifications indicates this is a mature believer. I suggest to you that when Paul says, ‘when a man desire the office’, it is a mature man who is walking with the Lord. Therefore, even as Paul was called to be an apostle, individuals are called by the Spirit leading them to be pastors. I believe the expression of desire is to recognize God’s call in a life and His impetus to go in that direction. I shared there is from Bible college students in America an absence of a call to ministry. In the Baptist group I belong to, at ordination, they always have to give evidence of the call of God in their life.

Protect the church from wrong leadership. These qualifications given in 1 Tim 3:1-5 are covered these in the Pastoral Theology class. In this class understand the elder, bishop, pastor are the same person. This is clear in Acts 20:17 & 28. I suggest to you that the title ‘elder’ is really the name of the office. That’s consistent with the Jewish faith and with society. The leaders of the synagogue were elders/ what are the leaders of your tribes called? Chiefs. In Ghana among the Ewe people he is called ‘elder’, they meet under the elder tree.

The word ‘bishop’ describes the task they do. They oversee the church. That involves many things, teaching the Word, holding individual accountable for their life, establishing a good organizational church. All of that is oversight. The name ‘pastor’ is the title of the gift. But as a gift, it seems to indicate the ability of an individual to take care of the body. Even as a shepherd protects and feeds and cares for the sheep. I see in today’s church situation that the term ‘pastor’ is a term of endearment. When I came to Africa as a teacher, everyone called me ‘pastor’ but technically I am no longer a pastor. But I understand that the word is used to express appreciation and endearment. Your efforts to be thankful by giving me fruit and other treats is proof of that!

Student Response: Are bishops and elders the same word?

Prof. Response: No, they are 2 different words giving different aspects to the same position. There are 3 different words describing different aspects of the pastoral responsibility. You can look up these word in your library concordance to see the distinction.

Now the qualifications are given in 1 Timothy but we see the responsibilities are given in 1 Peter 5 and Acts 4. When we compare the passages, we see preach the word. Paper on the pastoral epistles—looked at every verb in the epistles. The conclusion was the great majority had to do with some aspect of teaching the Word. Sound doctrine was clearly emphasized in 1 Tim and 2 Tim. So to me that is the #1 responsibility of a pastor—preach or teach the Word whether they have the gift or not. They must be overseer, Acts 20. In Timothy we see they are to reprove individual who are not walking with God. The last responsibility is to equip the workers.

Eph. 4:11-12: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,*

Jesus gave to the church have a specific purpose. Vs 12—for the equipping of the saints to do the work of the ministry. I regret that in the notes I did not develop this, but I will when I review the notes. This should be the text used to conclude our study of spiritual gifts. The entire emphasis on this conclusion of the gifts that Christ gave is that the church is equipped to do God's work. The emphasis is on unity, edification, and spiritual growth. That is a critical passage for our understanding of the spiritual gifts. Of course, the pastor is one of those that were given.

Prof. Question: *Any questions about the gift of pastor.*

Student Question: *If the pastor is a gift to the church is it necessary to have this gift to be a pastor.*

Prof. Response: *You have misunderstood the gift of pastor. The gift is the man for the church. We emphasize that these are support gifts, people gifts to the church. God gave specific people with these gifts to local churches. They become the leaders. Whether there is one or three or more, there will be the impetus to carry on the great commission.*

Student Question: *I do not understand the difference between gifts of service and gifts of support, can you explain?*

Prof. Response: *The Bible word for the gifts of service focusses on the activity of the gift, not the person. The support gifts identify the people. That is just the way they are listed in the lists. The gift list does not say 'helper', it says helps. It does not say 'pastoring', it says 'pastor'. In*

practice, obviously, the person with the gift of helps, is a helper. Obviously, the man called to be a pastor, does pastoring, but God Himself made an emphasis distinguishing between support gifts as the people and the way He listed the other gifts.

If we look at the first support gifts, we see apostles, prophets and miraclers, those doing miracles to confirm the first two. Now that these first two are no longer there, miraclers are no longer needed. Now we have evangelists, pastors and teachers. The three support gifts are gone; three support gifts remain.

Student Question: Some denominations in Cameroon use the term 'pastor-elder', can you comment on this.

Prof. Response: This is accurate although it is two different words. We could address every pastor as 'pastor-bishop-elder', but that's a long title. In the Baptist churches in Canada, the term is usually 'pastor'. I had to teach my people that 'elder' is the same thing and we were going to add elders to the leadership of the church. They had a hard time understanding that 'elder' is 'pastor'. Yet in the NT the word elder is mostly used. In Canada many denominations, such as Brethren and Presbyterian, use elder. It really amounts to what the church is used to. It might be difficult if you called them 'boss.' But that would give the wrong idea! It would also be wrong to call them pope even though some pastors act like that.

Student Response: In Cameroon many churches separate the two, pastor and elder. They call the pastor the leader and elders those who support the pastor.

Prof. Response: The church that I last pastored actually separated the pastor and elders this way in their constitution until they were taught this was inaccurate. I believe many African churches do this because of the influence of American teachers. The thinking in America is the 'pastor' is the man paid to do the job. Yet Scripture says the elder should be given extra wages if he is the teacher. I taught that in the NT there is no distinction if the elder is paid or not paid; a good church will honour their elders. When the elders get together, there is a leading elder. Among our church elders there was no problem that I was the leading elder, but when we addressed the church we demonstrated that we were all equal.

7. Teacher

The final gift is the gift of teacher, one of the gifts that is in more than one list. In one occasion it is 'one who teaches', so it is listed as a service gift, but in another text it is 'teacher', so it is also a support gift. That is not a problem. It is possible for God to give the gift of teaching to those who do not become leaders in the church. Because it is also a person given to a church, people who have this call would be leaders in the church. That does not mean we add teacher as part of the designated officials of the church, which are only two, pastors and deacons.

What we learn about teaching- it comes from the word 'did' the idea of teacher, master or doctor. The word is found 58 times in the NT. Most of the times, 40 times, it was talking about Jesus Himself. In a thesaurus it means a teacher, or one who teaches the things of God and the duties of man. We clearly see there is an emphasis in the NT. Early in the history of the church, at the beginning of the church, the church continued steadfastly in the doctrine. So right from the beginning, the emphasis of the local church was teaching. That's understandable because it is the wish of God for people to know His Word. That's why it was also the major function of the synagogues. We see the priority established in Rom 12 early in the church history as a spiritual gift. And teaching is one of the gifts mentioned in the 6 lists. I shared in the pastoral epistles, this is the emphasis of the verbs used.

This relates to the third aspect of the great commission- teaching. It is a major emphasis of the local church. We see also in this priority that there were in Eph. 4 pastors and teachers to perfect the saints, to equip the saints. Timothy was told in Tim 3:2 that a bishop should be apt to teach, have some aptitude to teach. Because that text is there, it is possible for a pastor to have the gift of teaching, even though he should be able to do the job. We all know pastors perhaps who are excellent at teaching and others who are efficient. My pastor for 35 years was a sufficient teacher. Under his ministry he identified others who he believed had the gift and encouraged them to be involved. In the church I grew up in there were professional teachers who also taught in the church, and those like me who had a gift and were teaching as well.

2 Tim. 2:2: *And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.*

Here is a pattern to continue the work of teaching in the church. Paul said ‘what you heard from me, commit to faithful men who can also teach others.’ This is modeled after the schools of the prophets in the OT. We see the evidence of these in Bethel, Jericho and Jerusalem. 11 times there is reference to the sons of the prophets, company of the prophets, a reference to the school of prophets established in the nation Israel. We have today in that same essence Bible seminaries and institutes to complete the same task. The sad truth is that Israel failed.

2 Chron. 15:3: *For a long time Israel has been without the true God, without a teaching priest, and without law;*

Israel was without a teaching priest. I shared with you that 2 years ago, the church I grew up in closed the doors. It caused me to think why the churches in America are failing. I concluded that this is the problem, in this text you see 4 generations of the church, you see Paul who taught Timothy, Timothy who taught faithful men, faithful men who teach others to teach. I concluded is that we have done discipleship, we taught new believers, but we have not taught them to teach others. I

It's the history of the church as you study church history. After the third or fourth generation, the emphasis of evangelism and teaching is gone. The church dies. Because we failed to teach our disciples to teach others. So in your own churches, don't miss that very vital aspect. For those who are pastors, and your church has sent you here, I Praise God. you are anxious to go back and teach your people, you must teach your people to teach others. The spiritual support gifts including teaching will continue that in the church.

Prof. Question: Are there questions regarding spiritual gifts.

Student Question: When I see all the spiritual gifts provided by God for the church, yet see churches failing, there is a problem in that local church, there is something missing.

Prof. Response: Yes, that could be possible. But I remind you of the churches in Revelation. Only two of the seven were not rebuked by God. The churches were rebuked by the head of the church, Jesus Christ. He said He would judge them in different ways, depending on the errors of each church. I believe that in the Scriptures we see a principle: In the OT God gave Israel the leaders Israel deserved. I'm inclined to think the church is the same way. It is probable for God to

say, “This church has wandered from me, I will let it die.” Therefore God would not bestow the gifts necessary to sustain it. He may give them a pastor who is very bad. I have no text to prove this, but the OT principle supports this. You can visit the sites of the seven churches of Revelation today. I think they are surrounded by strong Muslim movements. Another example is Spurgeon’s church of 10000 people. The church exists today of a building with few believers.

Do you know the word ‘revival’? If you study church history you see that as churches decline, there is potential for revival. Revival is not seeing masses of people coming to Christ, that is the result of revival. Church history tells us revival begins in the hearts of God’s people. In every great revival, it began with a prayer meeting, where God’s people were moved to get their lives right and then plead with others to get their lives right. We need revival, for God’s people to get right.

Where did the church begin at Pentecost? At a prayer room. Churches in America neglect their prayer times. If prayer is so unimportant... emerging church neglects prayer for methodology—do these 5 things to have a bigger church. Americans who come with a passion to teach; never abandon the Bible as the foundation. I am especially blessed to see the role of prayer in church in Cameroon. Long prayers are not more effective than shorter prayers.

This completes our course notes. Your follow-up assignments have been given in the manual. Tomorrow we want to work through the Spiritual Gifts Worksheet in your notes. This is something I designed for my church. We will work through this tomorrow as an indicator of what your spiritual gift might possibly be. I do not speak of any certainty; it is a subjective personal analysis. It depends on your Christian experience as God has been working in your life. You will analyse who God has moved in your own life, especially as you function in a local church.

APPENDIX A

AID TO DISCOVERING AND DEVELOPING YOUR SPIRITUAL GIFTS

--ALL GOD'S CHILDREN DO HAVE GIFTS--

Here is a chart that may help you to discover your particular spiritual gifts. Please rate yourself with the following scale by writing the appropriate number in the corresponding number square.

This statement has been experienced in my life:

much = 3
Some = 2
little = 1
not at all = 0

After you have completed the test by rating yourself for each of the 50 statements, add the scores in each horizontal row as shown on the answer page.

Add row A - Questions 1, 10, 20, 30, 39

Record the answer in the Total column. Your total score for each row indicates your level of interest and ability in the area of one particular gift.

When you are given the names of the gifts that correspond to each row you may check for your highest scores. This will show you which areas are most evident in your life at the present time, indicating what your gift might be.

STATEMENT	ANSWER
1. Having a very deep concern for the salvation of other men, women and young people.	
2. Delighting in serving faithfully behind the scenes in practical ways.	
3. Enabling people to learn great Bible truths in detail.	

4. Encouraging verbally those who are wavering or stumbling in their Christian life.	
5. Managing money well in order to give liberally to the Lord.	
6. A key church leader, delegating responsibility to others.	
7. Giving aid of any sort to the undeserving.	
8. Constantly and joyfully trusting God in practical areas of Christian outreach	

9. Willingly accepting the responsibility of caring directing weak Christians.	
10. Leading others to a decision to accept Christ as personal Saviour.	
11. Sacrificially giving myself for infant or straying Christians.	
12. Assisting key leaders to free them for their essential work.	
13. Explaining the Bible clearly and helpfully to others.	
14. Being used of God to stir up and challenge the complacent and apathetic.	
15. Cheerfully giving that the Lords work may be extended and advanced.	
16. Organizing well, church activities so they run smoothly and profitable.	
17. Visiting sick and elderly in hospitals or homes to both their blessing and yours as well.	
18. Seeing a pressing need or great opportunity and moving forward trusting God to meet the need.	
19. Thinking clearly in stressful situations and expressing calmly the Bible principles for action.	
20. Understanding and communicating clearly the message of the Gospel.	
21. Delighting in seeing new Christians grow and develop in their faith.	
22. Ushering or cleaning up after a church activity.	
23. Studying the Bible personally with joy and profit.	

24. Able to counsel effectively the perplexed, distressed or addicted.	
25. Giving things or money liberally to the Lord.	
26. Leading a church meeting which runs efficiently and smoothly	
27. Talking cheerfully to shut-ins and the lonely.	
28. Trusting in the presence and power of God for the impossible.	
29. Securing the confidence and support of others through clear, goal-oriented steps.	
30. Sharing joyfully what Christ has done for you.	

31. Able to be a teacher's aid in a Sunday School class or assist the superintendent in practical ways.	
32. Communicating Bible truths to others enabling changes in knowledge, attitudes, values and conduct.	
33. Comforting Christians in their suffering or affliction.	
34. Able to earn much money for giving to the Lord's work.	
35. Able to organize ideas, people, things and time for more effective ministry.	
36. Giving of yourself to the poor, handicapped, or underprivileged.	
37. Trusting in the reliability of God to do as He promised in spite of circumstances.	
38. Able to determine what goals and directions a committee should work toward.	
39. Continually going where unbelievers are, in order to win them to Christ.	
40. Willing to assist in practical areas of work such as secretarial work, transportation, tape ministry, maintenance.	
41. Making difficult Bible truths understandable to others.	
42. Helpfully counseling troubled or anxious Christians.	

43. Giving of your time and self, freely, with delight and joy.	
44. Working joyfully with people ignored by the majority.	
45. Delighting in impossible situations and trusting without doubt or disturbance.	
46. Desiring earnestly to preach and teach the Word.	
47. Being looked to or sought by believers for advice and leadership.	

ANSWER SHEET

Answer Values						Total
ROW A	1=.....	10=.....	20=.....	30=.....	39=.....	_____
ROW B	2=.....	12=.....	22=.....	31=.....	40=.....	_____
ROW C	3=.....	13=.....	23=.....	32=.....	41=.....	_____
ROW D	4=.....	14=.....	24=.....	33=.....	42=.....	_____
ROW E	5=.....	15=.....	25=.....	34=.....	43=.....	_____
ROW F	9=.....	11=.....	16=.....	26=.....	44=.....	_____
ROW G	7=.....	17=.....	27=.....	36=.....	45=.....	_____
ROW H	8=.....	18=.....	28=.....	37=.....	46=.....	_____
ROW I	6=.....	19=.....	29=.....	35=.....	38=.....	_____
ROW J	10=.....	23=.....	47=.....	21=.....	46=.....	_____

ANSWER SHEET GIFT DESIGNATIONS:

ROW A -	EVANGELIST
ROW B -	HELPS
ROW C -	TEACHING
ROW D -	EXHORTING
ROW E -	GIVING
ROW F -	LEADING
ROW G -	MERCY
ROW H -	FAITH
ROW I -	RULING
ROW J -	PASTOR

Work Sheet In-Class Instructions

I took the existing spiritual gifts for today and write some experience for those gifts. The statements are written so there is not 'yes' or 'no'. You are asked to indicate a larger span of your experience. At the end of each statement you will evaluate your life and select a number that reflects your experience.

For example: Statement #1—think about your life, how is this statement true for you? If you have a deep concern, burden for those who are not saved and it's everywhere you go, if that is the case you would write '3'. '3' means this is very much my situation. It's always part of my life. But if you have no inclination that way, your focus on teaching or on school and you rarely think about sharing Christ when you are out with people, then you would write '0'. In between of course, there other numbers. more explanations to the system..... '1' indicates 'little', '2' indicates 'some'.

Some people are very positive about themselves and they always put '2' or '3', others are critical about themselves and they put '1' and '0'. It doesn't matter what your state of reference is, positive or negative. Be honest with yourself, it is not a test. The end result will indicate where your gifts may be. Don't try to read a statement to try to skew to a certain gift... ex. I want to be a pastor. Just be honest. The

more times you do this, the more accurate it becomes. There are 47 statements; if you have time, on a separate piece of paper write 1-47 with a space beside it. Be sure it is a separate piece of paper. Go through these... beside each number, you put your answer ensuring the number corresponds to the list. Go through all 47 of these questions and when you are finished, fold the paper and compare tomorrow's answers with what you did today. Do not total them, do only the answers and file it away.

Student Question: Do we evaluate on past experience or present?

Prof. Response: Answers should reflect past and present. You must determine this on your own. Are special circumstances involved? For example because you are a student are you separated from your church and not able to do things there? Or because you are a student has God given you a special call now? The best thing is to not analyse too much. Take the first answer that comes to mind. Good advice for short answers in examinations. Too much analysis confuses you. This is not an exam; it is a self-analysis. It is only an indication.



Earl has 25 years of pastoral experience in Ontario, Canada. He received a Ph.D. degree in Biblical Studies from Pensacola Christian College. During his 25 years of pastoral ministry Earl was involved as a chaplain at the

Muskoka Centre, was administrator and instructor for the London Baptist Bible College Satellite Campus, and became the founding president of A Word in Season Ministries, a devotional newspaper column and radio ministry. In 2003 Earl joined ABWE Canada as a missionary professor of theology where his responsibilities include writing college and seminary curriculum, and teaching these courses in developing countries throughout the world.

Along with serving the Lord and enjoying his family, Earl's favourite pastime is canoeing and fishing the lakes of beautiful Muskoka, Ontario, Canada, where he and his wife Kathi reside.

