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THE NEW TESTAMENT SPIRITUAL GIFTS
DEFINED AND DESCRIBED

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Thesis Readers

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Chapter 1

INTRODUCTION

For contemporary readers, there will be no question about the current interest in the subject of spiritual gifts. Christians of all denominations and of all theological persuasions are presently writing with proliferation on this topic. Many who have for years been conservative, even fundamentalist, in their theology seem to have only in recent times come to an awareness of gifts as a present reality.

Runia recently wrote:

Thanks to our Reformation heritage, we evangelicals have learned to describe the Spirit's work in salvation in two aspects: justification and sanctification. In justification the Holy Spirit takes the righteousness of Christ and applies it to our lives. In sanctification the Spirit takes the holiness of Christ and applies it to our lives. Through the first, we have forgiveness of sins and the assurance of an eternal inheritance with Christ. Through the second, we gain the power to fight against sin, and our lives reflect the fruit of the Spirit - love, joy, peace, etc.

But is this all we can say about the work of the Holy Spirit? What are we to say about the many references in the New Testament to the gifts of the Spirit? Is it really true, as many evangelicals have been taught, that the Spirit's gifts were meant only for the apostolic age?¹

In reality, however, the doctrine has not been so unknown, but rather certain forceful movements within and without the church in recent times have drawn attention to the matter, and many are now attempting to more precisely understand to properly employ spiritual gifts.

Howard observes:

¹Kleas Runia in Eternity, January, 1972.

Up to the Reformation spiritual gifts remained on the periphery of doctrinal interest and investigation. During and following the Reformation renewed interest in the Scriptures brought renewed concern for all doctrine, including spiritual gifts.

In the twentieth century men continue to focus their attention on Scripture and on the doctrine of spiritual gifts. Some are far too rational. Others are far too radical. The continuing need is for a realistic and relevant treatment of the subject, based on divine revelation.²

Ignorance and excess are today as always the two poles around which Christian believers tend to be grouped even at the present. But both are tragic, for the reality of spiritual gifts is that which gives to the church its functional unity in every age and in every place.

Walvoord has put it this way:

The church from the beginning has been plagued by two opposing extremes in its doctrine of spiritual gifts. From the first, as the Corinthian Epistles bear witness, there was abuse of spiritual gifts. In the course of the history of the church, excesses of the wildest kind are found in relation to this doctrine. On the other hand, there has been an appalling failure to appreciate the importance of spiritual gifts as determining the ministry of the church and as being essential to all its fruitfulness.³

Serious and sound attempts have been made both in the past and in the present to place the gifts into proper and useful perspective. Local churches in many parts are stressing and practicing various methods for identifying the spiritual gifts of their members and are successfully mobilizing the congregation accordingly for maximum lay ministry. One pastor teaches the doctrine of gifts for his church in this manner:

The church is primarily and fundamentally a body designed to express through each individual member the life of an indwelling Lord and is equipped by the Holy Spirit with gifts designed to express that life. It follows that there could hardly be anything

²Grant Howard, 5.

³John Walvoord, 163.

more abortive or pathetic than a church which fails to understand this and substitutes instead the business methods, organizational proceeding and pressure politics of the world to accomplish its work. That is a certain recipe for frustration and ultimate death. But to rediscover the divine program for the operation of a church is exciting and challenging.⁴

In the past century, James Morgan⁵ enumerated four "lessons" which the doctrine of spiritual gifts has to teach Christian communities: (1) our hope is mightily encouraged; (2) our diligence is demanded to the utmost; (3) the gifts of every one are for the good of all, and those of all for the benefit of every one; (4) all should unite their efforts in the one great cause of truth and righteousness. Gifts are taking an increasingly important place in the thinking of leaders outside of the local church as well. Cummings depreciates the lack of this in the past:

The call to service . . . is not where we are to go, but what we are to be, as we are equipped by God. Very few of our churches and training institutions give young people practical teaching and help in developing spiritual gifts. Consequently, many would-be missionaries lack a clear conviction that God has called or equipped them for a certain ministry.

So his advice is that:

perhaps greater attention to these truths by mission leaders, particularly Candidate Secretaries, would stimulate young people and missionaries to greater spiritual exercise in discovering and using this divine equipment.⁶

It is in sympathy with current trends to train and mobilize evangelical Christians in accordance with their spiritual gifts that this paper is written.

⁴Ray Stedman, Body Life, 51.

⁵James Morgan, 408-9.

⁶Norman Cummings, 6.

THE PLAN OF THIS PAPER

The thrust of this paper is two-fold, to examine exegetically the major Scripture passages on gifts and to develop characterizations of each spiritual gift. This will be done in eight chapters. Two will present the exegesis of principal passages, one will advance a functional definition of a spiritual gift, three will characterize the gifts, and the last will be the summary chapter. The scheme for any definition and categorization of the several gifts will, hopefully, be deduced from the study of I Peter 4:7-12; Ephesians 4:7-16; Romans 12:3-8; and I Corinthians 12-14.

Some assumptions underlie this approach to spiritual gifts.

(1) Spiritual gifts are as real and functioning in the church today as in any age, unless there be found Scriptural information indicating otherwise for any or all of the gifts. (2) Scripture alone is adequate and trustworthy for guidelines regarding the nature and exercise of the gifts. (3) A simple definition of each gift alone is insufficient for recognition and mobilization; rather what is needed is a description of each in behavioral terms, including attitudes, overt behavior and personality qualities which accompany each gift. (4) Each gift will have certain qualities in common with the Greek word for that gift as it occurs everywhere throughout the New Testament. (5) Spiritual gifts per se are a New Testament phenomenon for which the New Testament alone will be consulted.

All Greek words, including those contained in direct quotations, have been transliterated into English type. Brief mention is made in

the notes of all authors cited; a fuller biographical description for each work is located in the Bibliography at the end of the paper.

The appendices are four in number. The first is a summary of the New Testament uses of the term charisma, "gift," of the several words used of spiritual gifts. The second is a grammatical diagram of Romans 12:4-8 illustrating the syntactical unity and interrelations of that passage, upon which its interpretation is based. The third is an attempt to describe each spiritual gift strictly in terms of covert, overt and qualitative behavior. The format followed for each gift varies at points in order to conserve space. The last appendix is a summary of New Testament preaching as distinguished from prophecy per se and from evangelization.

SPIRITUAL GIFTS IN I PETER 4:7-11

Peter's first Epistle deals with Christian salvation and its present ramifications. It covers the nature of salvation (chapters 1-2), the implications for Christian relationships (2-3), the applications to suffering and service (3-4), and the principles of Christian discipline (5). It is among other important instructions for the New Testament church life and service that Peter presents his discussion of spiritual gifts.

The Context

Christian salvation, in Peter's view, is not only an eternal decree (1:1-2), a past fact (3) and a future hope (3-4), but it is as well a present process (5) which ought to affect all of one's

Chapter 2

SPIRITUAL GIFTS IN THE NORMAL LOCAL CHURCH

In I Peter 4:7-12, Ephesians 4:7-16 and Romans 12:1-8, the subject of spiritual gifts is presented in such a manner that it appears to have been a familiar and normal reality in the Christian community of the first century. In each instance, the discussion is couched within a wider context of ecclesiastical relationships. And in each, every Christian believer is assumed to be gifted, for that fact is simply stated without argument or proof. This chapter is divided into three sections, each examining spiritual gifts within the contexts of the above three New Testament passages.

SPIRITUAL GIFTS IN I PETER 4:7-11

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The Context

Christian salvation, in Peter's view, is not only an eternal decree (1:1-2), a past fact (3) and a future hope (3-4), but it is as well a present process (8) which ought to affect all of one's

relationships. Many of those who first read Peter's letter were beginning to suffer for their faith, and Peter has certain instructions for them. Harrison remarks that:

It is apparent that the major theme is suffering (i.e., suffering as Christians) and how to bear it triumphantly. No suggestion is found to the effect that suffering is meritorious. Nor is it inevitable (1:6). Rather, it is regulated by the will of God (4:19). At the same time it is not to be viewed as abnormal when it comes (4:12). Nor is it a mark of divine displeasure, for Christ himself suffered and died (3:18; 4:1). To share his sufferings is a privilege and a source of joy (4:13-14).¹

But all Christian suffering is only for a time. "The goal of all these things has come near," declares Peter in 4:7.

The Text

The paragraph of I Peter 4:7-11 has three main thrusts: (1) the fact of an imminent end,² (2) the implication for the believer's behavior,³ and (3) the ultimate purpose for both.⁴ Both the Christian's personal life and his life with other Christians is affected.

The Imminency of the End (7a)

The end in view is more accurately the goal⁵ of the things which Peter has been talking about, namely Christian suffering.⁶ The purpose

¹Harrison, 373. ⁸Davidson, 1140.

²The perfect tense of ēggiken, "has come near" (cf. A & G, 212), implies that the end has, so to speak, come into view and may arrive at any moment. It is the next event in biblical eschatology. Cf. Rylie, Bib. Theol., 286.

³Inferential oun. ⁴Purposive hina.

⁵Telos. Cf. Gremer, 541; Lenski, en loc., 192.

⁶The anarthrous pantōn needs to be understood in its context of Christian suffering, especially in view of its emphatic position in the sentence. Contrast ta panta, "the existing things."

of all these things should be seen in view of the imminent coming of the Lord Jesus Christ with salvation. This is no promise to the end of our troubles but "a challenge to watchfulness and irreproachable behaviour."⁷

The Implication for Believers (7b-11)

In view of the imminent coming of the Lord, then, certain things ought to characterize believers who have this hope. "Peter gives four lines of conduct to be observed."⁸ One is for the personal life, and the other three are in connection with fellow believers.

The personal life (7b). Verse 7 contains the only real command in the whole paragraph.⁹ Christians ought to remain free from emotional imbalance¹⁰ in spite of their sufferings, and to be well balanced and self-controlled.¹¹ This is to enable them to properly continue in full fellowship with God.¹² With this kind of a life of personal piety, one may then give his attention to the community interests described in verses 8, 9 and 10.¹³

The communal life (8-11). Three principal activities ought to characterize the lives of Christians who have a keen anticipation of

⁷Kelly, 117. ⁸Davidson, 1140.

⁹The imperative mood occurs only in verse 7. Verses 8, 9 and 10 contain participles subordinate to these imperatives.

¹⁰On soyaneoo see A & G, 438. ¹¹Ibid., 540 on nepho.

¹²The plural "prayers" often refers to "the whole Christian worship" (Lanski, *op. loc.*, 193).

¹³See note 9. These verses contain circumstantial participles, indicating the behavior consistent with the commands of verse 7.

their Lord's return. These are tolerant love, patient hospitality and ministries of their spiritual gifts. And the greatest of these is love.

Tolerant love (8). The superiority of love is prominent in this passage as underscored by the phrase "above all,"¹⁴ the characteristic Christian emphasis.¹⁵ The activities of hospitality and gift ministries presuppose the cultivation of love on the part of believers, especially for their fellow Christians. Spiritual gifts will not be properly exercised for the good of someone towards whom we harbor any ill-will. Love, then, is the principal manifestation of a life in fellowship with God.

Patient hospitality (9). Hospitality is to be friendly to strangers. Here it is a reciprocal action of Christians towards Christians. The strangers among Christians are those who travel from place to place for the Word of God.

In early Christian times, the virtue of hospitality was highly prized, partly as a concrete expression of the love which looked upon all the brethren as members of one great family; and partly as the necessary means of providing for the ministry of apostles, prophets, evangelists and teachers as they went from place to place on their mission to the churches¹⁶

Grumbling should be avoided, even though some might, seemingly, overstay their welcome.

Spiritual gifts (10-11). A gifts ministry is the responsibility of every believer, for none is ungifted.¹⁷ The exercise of gifts must

¹⁴A.T.R., 622. ¹⁵Bear, 158. ¹⁶Ibid., 159.

¹⁷The aorist verb tense seems to imply that all received gifts at some point in the past, presumably when they received the grace of God. See the discussion on Ephesians 4:7. The singular charisma could mean "a (single) gift," but the anarthrous construction tells us little more than that gifts are by nature charismatic.

be towards other Christians; they are not for one's personal use or for outsiders.¹⁸ Furthermore, it is within the area of his own particular charisma that one's ministry should be exercised.¹⁹ No Christian is left with no necessity of fellowship with others of like faith, and "there is none so poor as to be unable to serve his neighbor with some gift."²⁰

The connection of gifts with grace is two-fold in verse 10. First, the very word charisma implies that it comes from grace, charis.²¹ Second, the person who has received a charisma is a steward of God's manifold charis. That there is great variation in gifts is evident from the word "manifold." That is to say, "the grace of God manifests itself in different ways."²² Now regardless of the nature of a person's particular spiritual gift, he is nonetheless responsible to God to use that gift. "It is required of stewards that one be found trustworthy" (I Corinthians 4:2).

Two discernable kinds of gifts ministries seem to have been present in the Apostle Peter's mind.²³ In the case of his intended

¹⁸The phrase "ministering (the) same towards yourselves" seems to place this restriction on the use of gifts, in this context.

¹⁹The pronoun auto is strongly demonstrative, pointing back to the neuter charisma.

²⁰Lange, *en loc.*, 78.

²¹The -ma termination on charisma indicates some kind of a cause-and-effect relation with charis. See A.T.R., 151, 153. This is the sole occurrence of charisma in Peter's writings. It is probably safe to assume at this point that Peter is building upon Paul's theology, for which he had great respect (cf. II Peter 3:14-16).

²²A & C, 690, on poikilos.

²³The first class conditions imply that there are both those who speak and those who serve. Although these are not grammatically two absolute, exclusive categories, none others are here mentioned, and these do accord with those in Romans 12:6-7.

reading audience, spiritual gifts could be thought of as either (1) those used in speaking and (2) those used in serving. Both kinds are for serving each other (verse 10), but in verse 11 the serving gifts are those which are not principally connected with speaking.²⁴ Each kind of gifts ministry is regulated. If any one speaks, he must be careful to speak only the Word of God.²⁵ If any one serves, his charisma operates only wherein God supplies the necessary strength. Gifts ministries are thus never matters of human wisdom or knowledge nor of human abilities.²⁶

The Implication for God's Glory (12)

Although the return of Jesus Christ shall bring glory to God,²⁷ believers may bring glory to God even now by their life of fellowship with Him and of practical love, including gift ministries. The noblest of all aims, the glory of God, is the regulating principle for the use of our spiritual gifts.

Summary

In view of the imminent return of their Lord with salvation from all present ills, Christian believers are enjoined to maintain a

²⁴The same verb, diakoneo, is used in both verses, in a more restricted sense in verse 11 where it is contrasted to speaking.

²⁵Just as logia were the very "oracular responses of heathen deities" (Vincent, 622-3), so the logia theou must be the historical manifestations of the logos tou theou (cf. Gremer, 397).

²⁶Natural talents seem to be excluded from the class of charismata in this passage.

²⁷Christ is the agent (dia + gen.) for glorifying God. The glory already belongs to Christ, for the verb estin precludes taking its clause as a doxology; it is rather a statement of fact.

stable life of fellowship with God. This life should be conducted towards fellow Christians in three respects, in love, the most important, in hospitality, and in ministering their spiritual gifts towards one another. Gifts are from the grace of God for which all are responsible. These gifts may be viewed as involving either speaking the Word of God or serving by His strength. Through all of these things, God may be glorified.

SPIRITUAL GIFTS IN EPHESIANS 4:1-16

Ephesians chapter four is the point at which this great epistle about the church swings from the doctrinal teachings to the practical applications. But Paul's applications here, as usual, contain much additional teachings. The matter of our spiritual gifts is couched within a concern for practical Christian unity.

The Context

The Epistle to the Ephesians presents the nature and life of the Christian church in two great thrusts. The first is the doctrinal section (chapters 1-3), dealing with benefits of our position in Christ and the ministry of the church in the world; the second is the practical section (chapters 4-6), clarifying the principles of unity in diversity, of separation, and of subjection.²⁸ In chapter four, the fact of the unity which all believers have²⁹ is used to show how Christians should keep working together, even though they have such differing abilities and gifts.

²⁸Cf. Gutheris, II:136-9. ²⁹Cf. Hendricksen, 161.

Some important words and phrases are used in chapter 3 which occur in the text of chapter 4:1-16. At 3:2, the Apostle spoke of "the stewardship of the grace of God which was given to me for you." This sets the theme of "grace given" in connection with personal stewardship and responsibility (cp. I Peter 4:11). In 3:7 this grace given is viewed as a gift (dorea) which constitutes one a "minister," forms of words found again in chapter 4. Thus, it appears, by using his own ministry as an example of gift, the Apostle has prepared his readers to consider themselves in the same terms.

The Text

An exhortation to practical Christian unity in verses 1-6 is followed up immediately with an explanation of how it works in 7-16. The spiritual gifts which all have received provide the many ministries needed in order to meet the needs of all Christians.

The Exhortation to Fractical Unity (4-6)

All Christians are urged³⁰ to live in a manner which is worthy of that to which God has called them. This includes both the appropriate kinds of behavior (verse 2) and a definite goal to keep (3). Christian unity then is tied in with each person coming to an understanding of his calling. His calling is to realize his oneness with other Christians in a practical way. Peaceful, harmonious relationships should bind Christians in such a manner so as to be a living expression of the Spiritual unity which is theirs.³¹ Believers hold so many things in common already that their unity should be obvious (4-6).

³⁰ Parakaleo.

³¹ En + loc.

The Explanation of Practical Unity (7-16)

Just how each individual believer contributes to the practical unity of all is not really the same for everyone. There are always differences of ability and interest as well as of background. Part of the explanation of the diversity among believers is the different way in which all have been gifted by Jesus Christ. Thus the unity of Christians must involve a proper understanding of their God-given diversity.

Gifts of grace (7-10). Grace has been given³² to all Christians without exception.³³ So no believer need feel inferior in this regard. And that grace was not given indiscriminately; Christ knew exactly what He wanted each to have. A very careful standard³⁴ was employed for measuring out the grace. This standard was Christ's gift to each believer.³⁵ That is to say, the spiritual gift (dōrea) which Jesus Christ gave³⁶ to each believer is what determined the grace which he received. Grace and gifts go together.³⁷

³²The tense implies that this is a past fact for all believers, "when each took his place in the body" (Westcott, 60).

³³"Each one" ekastos occurs in all four of the principal passages on spiritual gifts.

³⁴The primary meaning of metron is "that which is used for measuring" (Abbott-Smith, 289).

³⁵The appositional genitive as in Romans 12:3. Cf. Foulkes, 114. These words suggest the Lord's portioning out, in His wisdom, different kinds of gifts to different members. Both the words measure and grace are used with the meaning they have in Romans xii. 3-8"

³⁶The subjective genitive "of Christ" is confirmed by the quotation of Psalms 68:18 as a giving of gifts by the Lord.

³⁷Compare the connection of dōrea and charis in Romans 5:15b. Grace always contains a gift (dōrea); this is parallel to the free gift (charisma) in 15a.

An Old Testament illustration³⁸ is taken from Psalms 68:18.

The giving of gifts is in connection with ascension and descension. Christ too has descended and ascended, i.e., He has spread His influence throughout the entire creation and above it. All this was for the purpose of gaining the control over all things. Jesus Christ, the giver of gifts, remains the sovereign Lord of all gifted men, of all Christian believers.

Gifted men (11-16). In order to maintain the control over Christians with their varying gifts as they work together in unity, Jesus Christ has made another provision as well. Besides the gifts He gave to men, He also⁴⁰ gave gifted men who have specialized tasks in respect to the whole body of believers. These men⁴¹ have certain specialized tasks with the aim⁴² of equipping the saints (each of whom is gifted) with the further purpose⁴³ of the saints being able to minister (with their gifts), all with the goal of building up the body in its full unity.

³⁸"Therefore" dio is an inductive inferential conjunction. The connection between verses 7 and 8 is not necessarily one of literal eschatological fulfillment, but of an illustration of the truths of ascension and giving of gifts. Cf. Salmon, 323.

³⁹The gifts here are domata. But the several nouns based on the root do- appear to be virtually synonymous in the New Testament.

⁴⁰The kai indicates a thought parallel to and in addition to that of verse 7. Furthermore, the autos is emphatic here. Cf. Lenski, on loc., 523.

⁴¹The terms in New Testament Scripture seem to require definite qualifications for membership in each class. They are not simply offices which can be filled by someones of any gifts.

⁴²Pros + acc., here the more immediate aim.

⁴³Eis + acc. of purpose.

These men are the apostles, the prophets, the evangelists, and the pastors and teachers.⁴⁴

Summary

All believers share a spiritual unity which is evidenced by their common faith. They are exhorted to conform their practical relations with one another to that spiritual unity. But with that essential unity, there are definite distinctions between believers; the gifts given to them by Jesus Christ results in great diversity. In order to maintain unity within this diversity, Christ also gave gifted men who train the believers to use their gifts in ministries which benefit everyone.

SPIRITUAL GIFTS IN ROMANS 12:1-8

The great Epistle of Paul to the Romans is not without its instructions regarding spiritual gifts. The apostle's treatise on the righteousness of God is concerned with all of the most important aspects of the spiritual life. The spiritual gifts are discussed among many of the Christians general duties.

The Context

The Epistle to the Romans seems to have four main sections. These are doctrinal teachings on sin and justification (chapters 1-4), the applications to the practical spiritual life (5-9), the historical

⁴⁴The generic definite article occurs with the plural nouns, specifying these as distinct classes of men. The pastors and teachers, however, are governed by the same article, which gives these two a greater affinity, either as the same men or as different men with closely related ministries (cp. Acts 15:1 and 4).

problem of Israel (9-11), and the consequent exhortations (12-16).

The section on practical exhortations concerns the three areas of general duties (chapter 12), civic duties (13), and the problem of Christian liberty (14-15).

Spiritual gifts, then, are considered as part of the believer's ordinary obligations. But they can be properly understood and put to practice only by those who have made Romans 12:1-2 part of their lives. Only the Christian who has fully dedicated himself to God and who is being renewed in his mind can use his spiritual gift properly.

The Text

The explanation of what 12:1-2 means to a Christian's understanding of himself is found in verses 3-8.⁴⁵ Right thinking about God leads to right thinking about ourselves and about other Christians. It is the one who is being "transformed by the renewing of his mind" who is now told to "think so as to have sound judgment."

The Exhortation to Right Thinking (1-2)

It is in view of the great mercies of God as displayed in chapters 1-11⁴⁶ that the Apostle calls upon believers to dedicate their bodies to God and to be renewed in their thinking to do the will of God. This general exhortation in verses 1-2 is further discussed in 3-8 by way of explanation.

⁴⁵The gar here in verse three appears to be explanatory.

⁴⁶The inferential oun apparently comprehends the entirety of the preceding chapters 1-11.

The Explanation of Right Thinking (3-8)

The call for renewal of one's mind involves coming to a sound estimation of one's self. This truth is brought out in verse 3 and is then illustrated in verses 4-8. We are to evaluate ourselves as to how we fit in with other believers in making up the body of Christ.

The principle of humility (3). Paul speaks by virtue of his apostolic authority⁴⁷ which was the particular grace (charis) given to him (Romans 1:5). This grace gave him the official authority⁴⁸ to enunciate divine truths to the church as a whole.

It is not merely a question of the spiritual progress of the individual, for when St. Paul is speaking of that he uses exhortation (ver. 1), both of the discipline and order of the community; this is a subject⁴⁹ which demands the exercise of authority as well as of admonition.

There are two wrong extremes which Christians are to avoid. One is to think too highly of himself. The other is to refrain from forming an high enough estimation. Both of these extremes should be avoided, for every believer is required⁵⁰ to think rightly about himself. One must rather keep his mind set⁵¹ on the purpose of eventually coming⁵² to an "humble and sober assessment"⁵³ of himself.

⁴⁷ A valid rendering of dia + gen. Blass-DeBruaner, 119.

⁴⁸ Godet, 429. ⁴⁹ Sanday & Headlam, 355. msc. A & G, 505.

⁵⁰ Dei + inf. = "binding obligation."

⁵¹ The infinitive is in the present tense. msc. BHS, VIII:350.

⁵² Eis here with the acc. is the common construction for the expression of purpose. Thus one may count it an holy ambition to enter into a venture of discovery with his Lord.

⁵³ Murray, II:117.

Accurate measurements require a reliable and acceptable standard or rule of measure. Each Christian has been assigned⁵⁴ the same one. This is the "measure of faith."⁵⁵ That is to say, faith is the measure, the standard by which to make our self-evaluations.⁵⁶ The measure is not an amount, how much faith one has; it is the rule⁵⁷ by which he understands things. We measure not by sight but by that which we believe from what God has revealed. This involves recognizing what the body of Christ is.

The practice of humility (4-8). The proper place of service to God by the person who is dedicated to God is among fellow believers. Together we are all called the body of Christ. Now just as the human body has diverse functions but remains a functional unity (4), likewise⁵⁸ we the Body (5). Each person must come to recognize how he fits into the body and what his individual functions should be.

The body of man (4). Two observations need to be made from how the human body works. First, the body is a functional unity, that is, the many parts cooperate for the benefit of all. Second, each individual part has a distinctly different function⁵⁹ and there is no function which all have exactly alike. The implications should be clear.

⁵⁴Merizo carries no necessary partitive sense. A & G, 505.

⁵⁵Hos, "as, according as," makes this connection.

⁵⁶The appositional genitive. See Granfield, NTG, VIII:350.

⁵⁷The primary meaning of metron. L & S, 1123.

⁵⁸Correlative houtos. A.T.R., 967.

⁵⁹Praxis, A & G, 704.

The organization of the human body should be an example to the believer to make him perceive the necessity of limiting himself to the function assigned him. Not only, indeed, is there a plurality of members in one body, but these members possess special functions, varied capacities (ver. 4). So in the church which is the organ of Christ's life on the earth (His body), there is not only a multiplicity of members, but also a diversity of functions, every believer having a particular gift whereby he ought to become the auxiliary of all the rest, their member. Hence it follows that every one should remain in his function, on the one hand that he may be able to render to the rest the help which he owes them, on the other that he may not disturb these in the exercise of their gift.⁶⁰

according to the grace (charis) which every Christian receives when he

The body of Christ (5-8). The Christian community is at once a single entity, yet, obviously, many individual personalities,⁶¹ i.e., unity within diversity. The spiritual unity of believers stands as a fact; it needs only to be recognized and made our pattern for life and service. Barnhouse comments:

While it is true that each believer has the Holy Spirit dwelling within him, the primary meaning here is that the Holy Spirit is dwelling in the collective body of believers; that it takes all of us to make up this mystic body; that every member of the body of Christ needs every other member, and that we must recognize and seek to manifest and maintain our oneness.⁶²

Three main truths are brought out in verses 4-8 concerning the body-life of the church.⁶³ The first is the fact of our unity, the

⁶⁰ Godet, 430.

⁶¹ Hoi polloi, "which is very rare in the New Testament, means the well-known many . . . in marked contrast with unity" (Winer, 136-7).

⁶² Barnhouse, 38.

⁶³ The conjunctions de . . . de in verses 5b and 6a tie the three clauses into a parallel construction. The same verb esmen can be understood with all three. The participle echontes is thus paraphrastic as is probably the case with most if not all instances of participles as the sole verbal of a clause in the New Testament (cf. Moulton, III:343), and it is neither an anacoluthon nor an irregularity (Lenski, *in loc.*, 758). Thus it should be punctuated with a stop and not a full stop. Thus verses 4-8 are a single, extended sentence. See the grammatical diagram in the Appendices.

second is how we are members of one another, and the third is how each member of the body has his particular gift.

Different people in the church have been given different gifts, but all are equally necessary to the perfect functioning of the whole church. Therefore one person or group has no right to look down on another part of the church. There should be no cliques in a church.⁶⁴

Each person possesses a different spiritual gift (charisma) according to the grace (charis) which every Christian receives when he believes.⁶⁵ The truly humble, dedicated man understands by faith that all that he is in Christ is by God's grace. His gift therefore becomes his evaluation of himself among fellow Christians.

The list of gifts given in verses 6-8 can be classified rather simply.⁶⁶ There are first mentioned the two kinds of gifts, the prophetic (or speaking) kind and the service (or non-speaking) kind. (Compare here I Peter 4:11). Then five examples of gifts are given in

⁶⁴Hamilton, 203.

⁶⁵The aorist tense of the ptc. "given" implies antecedence, and the meaning of the verb suggests a point in time as does the tense.

⁶⁶Lenksi, en loc., 760, notes, "The four (elite), two with accusatives (impersonal), two with participles (personal), show the first variation and prepare for the following variations." Concerning prophecy and service, note (1) both terms are abstract, (2) both are anarthrous, emphasizing quality sooner than identity, and (3) both are in the accusative case as appositives to charismata, the object of the ptc. "having." The other five terms are (1) active masculine participles, denoting persons by virtue of their activity, (2) articular, emphasizing individual identity, and (3) in the nominative case in apposition to "the many" the subject of the same ptc. Thus those with the specified gifted ministries have charismata whether of a prophetic kind or of a service kind. The participles are further distinguished by two occurring with elite and the following three having greater affinity by means of asyndeton.

The gifts were already said to be different (verse 6). The an phrases each list the gift with which it occurs in a definite sphere. And the anarthrous articles with their demonstrative force refer to the ministries of the particular gifts.

terms of the activities involved.⁶⁷ Two prophetic gifts are teaching and exhorting; three service gifts are giving, leading, and showing mercy.

Certain regulations are given with each gift as befitting it in the body. Prophetic gifts must all be exercised according to an objective standard.⁶⁸ It must be in accordance⁶⁹ with those things which can be surely believed⁷⁰ (which in I Corinthians 14:37-38 includes New Testament Scripture). It is only within "the proportion of the faith" that these gifts are given. If someone speaks he is gifted only within the particular lines of service given.⁷¹

Those with service gifts are further regulated according to the attitudes which each must manifest in his service. The giver must have unmixed motives, the leader much diligence, and the mercy shower obvious cheerfulness. All of these gifts might be charted together something like this:

⁶⁷Some wish to view the list of seven as names of charismata, regarding the grammatical distinctions as "two different (though synonymous) constructions" (Winer, 722-3).

⁶⁸A common use of kata + acc.

⁶⁹This seems to be the idea of analogia whether it be translated proportion or analogy. See A & G, 56; L & S, 108, M & M, 108. For arguments either way, see Murray, II:122-3.

⁷⁰Literally "the faith." The whole construction is articular and definite. The possessive pronoun "his" does not occur. Whether this be taken as the common Christian Faith, perhaps as anaphoric to verse 3, or as the gifted man's own faith (they ought to be identical in content), Paul always assumes objective divine revelation, never some kind of subjective guess work. Prophets could and did, can and do err.

⁷¹The gifts were already said to be different (verse 6). The en phrases each limit the gift with which it occurs to a definite sphere. And the anaphoric articles with their demonstrative force refer to the ministries of the particular gifts.

Two kinds of gifts	PROPHECY According to the proportion of the faith		SERVICE In that (particular) ministry	
The gifted person and his sphere of operation	He who TEACHES	In that teaching ministry	He who GIVES	With singularity
	He who EXHORTS	In that exhortation ministry	He who LEADS	With diligence
			He who SHOWS MERCY	With cheerfulness

Summary

Christians are urged, upon apostolic authority, to gain an accurate evaluation of themselves in relation to God and to other believers. The standard of measurement for all Christians alike is faith, a recognition of one's place within the body of Christ. This involves discerning our essential unity, counting ourselves to be each other's members, and recognizing that each one has been specially gifted in some area of Christian service. Thus each believer is to concentrate within his gifted ministry in fellowship with the other members of the body of Christ.

SUMMARY

These three passages of Scripture in I Peter, in Ephesians and in Romans appear to present the doctrine of spiritual gifts as an expected reality within normal Christian communities. In all three passages "each one," that is every believer, is spiritually gifted and is therefore a functioning member of the local Body. Gifts are seen to be of two sorts, prophetic (speaking) and ministerial (serving). And there are several related concepts, including, grace, gift, stewardship, ministry and vocation.

stewardship, ministry and variation. In Chapter Three, attention is turned to a discussion of gifts in the context of a more abnormal local church, that at Corinth. There the above concepts as well as others will lend to further precision of the doctrine of spiritual gifts.

SPIRITUAL GIFTS IN THE ABNORMAL LOCAL CHURCH

The preceding chapter attempted to analyze something of the place of spiritual gifts in the normal local church. For in the passages therein examined, gifts were viewed as an integral facet of the on-going church life. But in turning now to I Corinthians 12-14, we have before us a somewhat different situation. At Corinth, the nature and purpose of spiritual gifts was largely being ignored, requiring that the Apostle Paul spell out in great detail how gifts can be abused and what are the correctives for the abuse of spiritual gifts. Thus what was a misfortune for the church at Corinth affords to the reader of this Epistle a valuable insight into the whole subject of gifts and the essential life of a local Christian assembly. Findlay relates:

This Epistle discloses the interior life of an apostolic Church; hence its surpassing historical interest. We must not, indeed, apply its data without qualification to contemporary Christian societies, even those of Gentile origin. The Corinthian Church presented material of unusual richness, but intractable to the founder's hand. Its turbulence and party heat are unparalleled in the N.T. records. But while the Church life here portrayed was exceptional in some features, and Paul's policy at Corinth may have differed from that pursued elsewhere, this Epistle is peculiarly full in its teaching on the nature and rights of the Church, and in the light it throws upon the conditions under which the first Gentile-Christian assemblies were moulded. Chaps. xii. and xiii. are the true centre of the Epistle. The very formlessness of this Church, its rudimentary and protoplasmic state, reveals the essence of the Christian society, its substratum and vital tissue, as these can hardly be seen in a more developed and furnished condition. The Apostle Paul is contending for the bare life of the Church of God in Corinth.

¹G. C. Findlay, EWNT, II:739.

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¹G. G. Findlay, EGNT, II:733.

SPIRITUAL GIFTS IN I CORINTHIANS 12-14

This is the lengthiest of the New Testament passages treating the subject of spiritual gifts. The Christians at Corinth needed some special clarification and instruction on the matter. Theirs was a church troubled by gross carnality, including moral problems, dissensions and cliques, toleration of idolatry, and various abuses of spiritual gifts.

The Context

The Epistle seems to have been written in response to a report about the church with certain questions that the congregation had for Paul. Notice 1:12; 7:1, 25; 8:1; 12:1; 15:1. Some of the quarrels in the church may well have developed over differing applications of otherwise good biblical truths, for example whether or not to eat meat which had been sacrificed to idols. Concerning spiritual gifts, none were ignorant of their existence, but there developed unbalanced opinions about which were the more important and about who possessed them. There was no ignorance of the existence of gifts, but many missed the purpose of them and were apparently using them for self-edification.

The establishment of the church at Corinth is recounted in Acts 18:1-11. As was his custom, Paul had first gone in among the Jews at the local synagogue. After some time there, he was compelled to forthrightly announce that Jesus was the Messiah, the Christ. At that he was strongly opposed, that he declared his intention to go to the Gentiles and he went and started a church right next door to the synagogue.

Thus the one local church in which we know that glossolalia was practiced, was in an excellent position to demonstrate to Christ-rejecting Jews that the power of God had come to the Gentiles who believed in Jesus as the Messiah. For this reason, then, Paul forbade the church to forbid speaking in tongues (14:39).

The Text

Three main teachings were needed by the folks at Corinth in order to set them straight on spiritual gifts. First, they needed to understand the basis of the unity which they shared as Christians (chapter 12). Second, some clarification of how Christian love, the fruit of the Spirit, ought to affect the way believers act, especially regarding gifts (13). Third, then, a number of practical guidelines needed to be set down on how to use spiritual gifts in love for greatest Christian unity (14).

INTRODUCTION (12:1-3)

The Corinthian believers perhaps were not aware that they had any ignorance about spiritual gifts, but Paul confronts them with just that. On any wise there was no necessity to explain what gifts are; they were very acquainted with certain kinds of gifts which they called pneumatikon.² A spiritual gift was, in their mind, when someone "speaks

² Pneumatikon here is neuter, referring to spiritual gifts, not masculine of gifted men, for (1) the discussion soon turns to spiritual endowments (Grosheide, 259), and (2) the neuter occurrence of the term in 14:1 necessitates an antecedent of this nature (Robertson, RTR, XXXI:50, n. 2).

by the Spirit."³ They were very familiar with this kind of thing even before they became Christians.⁴ It occurred in connection with idol worship. But they must understand now that Holy Spirit-inspired speaking will always be consistent about Jesus Christ, and that, in fact, all profession of Jesus as Lord is a Holy Spirit message. So, by implication, all who confess Christ are those with a pneumatikon (cf. 12:7).

GIFTS AND CHRISTIAN UNITY (12:4-13)

There was disharmony in the local church because of misuse and misunderstanding about spiritual gifts. To correct the situation, three points are brought out, (1) the spiritual unity of the gifts, (2) the analogy of the human body, and (3) God's sovereign placement of Christians into the church with their various gifts. The members of the church needed to recognize how they were all of mutual benefit, every one helping the other.

The Unity of Spiritual Gifts (4-11)

All gifts have something in common and which gives them unity: all are by the Holy Spirit. This unity which exists among the spiritual gifts and therefore among those who possess them is evident from three

³See Robertson in BTR, XXXI:50-55 regarding pneumatikon as a current Corinthian expression for Spirit-inspired speech, especially glossolalia as contrasted to prophecy. The nominal use of the word with the generic article indicates that it had become a technical term in Corinthian parlance.

⁴For an example of glossolalia in contemporary Greek idolatry, see Durant, The Life of Greece, 198, Hay, What Is Wrong, 24-25, 31-32, as well as histories of the Greek and Roman mystery religions.

points of view, that of their interrelations, that of their common purpose, and that of their manner of distribution. Through all of this, it is always the one and the same Spirit, Who neglects no one in the matter of spiritual gifts.

In their interrelations (4-6). Having begun the discussion with the term which was important to the Corinthians (pneumatikon), Paul now changes to the more usual word, charisma. Variety is the emphasis at this point. One can look at spiritual gifts from three angles, as that which we received by God's grace (charisma), as that which we do with our gift (ministry, diakonia), or as that which God causes to happen through our gift (effect, energema). But no matter how one looks at them, there is great variety, but still great unity. Gifts, ministries and effects are as interrelated as are the Persons of the Trinity,⁵ God the Spirit, the Lord (Jesus Christ) and God (the Father) who works all of these things in all believers.⁶ A gift is used in ministry to others, through which God produces His intended effect.

In their common purpose (?). If there is any question about which gifts are authentic displays of the Holy Spirit's presence and power or about which Christians have spiritual gifts, here is the answer: every gift shows the Spirit and every Christian has a spiritual gift. The Corinthians' concern about gifts and the Spirit was evident from their use of the term pneumatikon, which meant "spiritual," that is

⁵Meyer, 279; Lenski, en loc., 496.

⁶Ta panta (neuter) = these specific things; panti (masculine) = all (kinds of) people.

to say, spiritual gift. So Paul now uses the phrase "manifestation of the Spirit"⁷ in order to carry on the idea of the Spirit's part in gifts. The Holy Spirit discloses Himself⁸ through everybody's spiritual gift. And everybody's spiritual gift is beneficial; all gifts contribute some good.⁹

In their distribution (8-11). Although the Spirit is never said to be the giver of the spiritual gifts, He certainly is closely linked with the giving of them.¹⁰ He is involved in three classes of gifts in this listing.¹¹ "Of the three classes . . . , the first is connected with the intellect, the second with faith, and the third with the Tongues."¹² But all are manifestations of the Spirit. And He continues

⁷"Manifestations of the Spirit" seems to be Paul's interpretation of the term pneumatikon as a device to underscore the Spirit's part in all of the charismata.

⁸"The syntax of the gen. . . . cannot be determined w. certainty. Whether the gen. is subj. or obj. the expr. means the same thing as charisma" (A & G, 861). In II Corinthians 4:2 the genitive appears to be objective. In I Corinthians 12:7, both meanings may be in view.

⁹Pros to sumpheron. Accusative of purpose. Sumpheron = substantival, neuter, singular participle. "For (someone's) advantage" (A & G, 788).

¹⁰The Spirit's part is dia, kata, and en, but never apo, hupo or ek. Winer remarks, "The prepositions dia, kata, en in parallel members, refer the Spirit's gifts to the pneuma from whom they are all derived: dia indicates the Spirit as the medium, kata as the disposer . . . , en as the continens" (522).

¹¹The three-fold division is consequential to the alternation of allos and heteros. Although there is little difference in meaning between the two words (Moulton III:197), they do serve to underscore the width of distribution in the gifts.

¹²Robertson and Plummer, 265.

to keep each man's gift operative,¹³ according to His own sovereign will. It is not the man or his "spirituality" which determines when or which gift he should have. No Christian should be dissatisfied with his gift or begin to arbitrarily classify or compare or rank the gifts of others. All gifts are pneumatikon! All serve to underscore the great variety of ways in which the Spirit is manifested. One writer¹⁴ has suggested that the gifts listed here be grouped in this manner:

- Two involving the intellect
 - Expression of wisdom
 - Expression of knowledge
- Five involving faith
 - Faith itself
 - Healing } Deeds¹⁵
 - Miracles }
 - Prophecy } Speech
 - Discerning of spirits }
- Two involving the tongue
 - Tongues
 - Interpretation of tongues

The word of wisdom and the word of knowledge, are more than merely possessing wisdom or knowledge, but are an expression, that is to say, a speaking which contains wisdom or knowledge.¹⁶ Faith, in the sense of spiritual gifts, is a special capacity to believe God for things beyond that faith which is the possession of every believer, for it is seen here as not given to all. The miracles and healings are viewed as

¹³ Notice the present tenses, "works" and "distributing."

¹⁴ Lenski, op cit., 499. See note 11. (The sphere of) the Holy Spirit.

¹⁵ Lenski comments, "The plural of the governing noun as well as the plural of its genitive are significant and indicate that all healings and miracles are in each separate case gifts", op cit., 502.

¹⁶ A & G, 478 on logos.

occasional manifestations which should occur only from time to time.¹⁷ Prophecy is the plain speaking by the Spirit's enablement by which men are edified, exhorted and encouraged (14:3). Discerning spirits is for determining the worthiness of men's teachings and of their hearts. The tongues are classifiable languages,¹⁸ which one can speak though he may not himself understand them. The interpretation of them is to relate their meaning so that other Christians can benefit from them. This whole list of gifts must be understood to be charismas, for several of them are identified as just that at the end of chapter twelve.

The Analogy of the Body (12-27)

This unity of the spiritual gifts can be compared to that of the human body, for it too is one body with many parts.¹⁹ Indeed, Christ and His church are like a body, many in unity. All believers have been baptized in the Holy Spirit²⁰ and so have a common identity in the body of Christ. "The doctrine taught is clear, viz., that by receiving the Spirit we are all made members of the body of Christ, and that it is

¹⁷Cf. note 15.

¹⁸A glossa, tongue, is an intelligible language. Genē are distinct classes. See standard lexicons.

¹⁹The gar of verse 12 makes the transition into an extended explanation by means of simile.

²⁰This is the only mention of Spirit baptism outside of the Gospels and of Acts. Baptizein eis is understood to mean "identification with" a stated object. It is baptism in (the sphere of) the Holy Spirit. On baptism for the purposes of identification see Oepke (Kittel I:538), and for participation see *ibid.*, p. 541. Our one common Spirit gives us our identity as one body. The aorist tense "were baptized" suggests a past event for all, namely, when they believed (cp. Acts 2:38). The argument about whether to translate the preposition en as in, by or with is moot, for the Greek idiom is not that precise. For an exhaustive treatise on the nature of the Spirit baptism and salvation, see Dunn, Baptism In the Holy Spirit.

in virtue of the indwelling Spirit that the church is one."²¹ And all believers have received fully the Holy Spirit into their lives.²²

Having swung from the Spirit's part in gifts to that of the Son, the divine placement of each one into the body (18, 24) suggests a number of principles. Not to possess some particular gift does not diminish a Christian's significance in the body (15-16). If all had the same gift, that would be insufficient (17, 19). No man's gift should be considered as unnecessary (21). Value should be placed upon every gift possessed by members of the church (22-24a). Our mutual care for one another ought to prevent any divisions among us (24b-25). The whole church benefits or suffers when any one gift is used or abused (26).

The Application to the Church (28-31a)

In keeping with this divine principle of unity with diversity²³ the designer of the body has Himself²⁴ arranged the members of the church with their various gifts. This fact ought to put a stop to all competition between Christians regarding their gifts. But we must see that there is a God-given rank²⁵ in the quality of the gifts. Some

²¹Hodge, 256.

²²The causal sense of potizō "to make to drink" would preclude any requisite waiting period, attainment of maturity or special deed on the part of the believer before he receives the Spirit.

²³The parallel conjunction kai.

²⁴The middle voice of etheto "placed" underscores the divine discretion in gift giving, "for his own purposes" (R & P, 278).

²⁵Equality of rank would have been indicated by men . . . de . . . de as in 12:7-10. Cf. Robertson and Plummer, 278.

gifts simply have a greater value for edification²⁶ than do others. It is these greater for which Christians ought to be the more zealous,²⁷ not to obtain (since each has his gift) but to see in active use.

The representative list of charismatic²⁸ gifts in verse 28 illustrates God's sovereignty in the distribution and ranking of gifts, just as the members of the body (cp. verses 18, 24, 27-28). These are (1) apostles, (2) prophets, (3) teachers, (4) miracles, (5) healings, (6) helps, (7) administrations, and (8) tongues. And not one of these is universal, as is obvious from the questions posed in verses 29-30 which all demand answers of "no"; and, further, no one gift should be held to be prominent above or more desirable than all the rest.^{30,31} As to the "greater gifts" (there are more than one), any gift can perhaps qualify as "greater" if its nature is well suited to ministries which edify (note 14:5).

²⁶Meizona "greater" is the correct reading here. Cp. 14:5b.

²⁷Zēloō is "to be impelled by zeal" (L. & S., 344), a frequent sense of the word in the N.T. It is not to seek to gain for oneself, for that would be inconsistent with the context. In fact, zēloute in 12:31 may very well be an indicative, a reprimand for seeking after the more spectacular gifts (so Bittlinger).

²⁸Verse 31 identifies the gifts in verse 28 as charismata, some of which are represented in 12:7-10. Thus that list of "manifestations" should also be understood as charismata.

²⁹The numerations "first, second, etc." are singular adverbial accusatives modifying the verb "placed," rather than the nouns. Epeita . . . esita signify "fourth and fifth" (A. & O., 284). The ranking is thereby assumed through the whole list.

³⁰The negative questions with mē expect negative replies in verses 29-30. See Dana and Mantey, 265.

³¹The plural "gifts" precludes any one gift as the greatest of all (contrast charismatic writers, e.g., du Plessis, 86-91). The low rank of glossolalia here may be its low value for edification.

A SUPERIOR APPROACH (CHAPTER 13)

Christians ought not to be either ignorant nor negligent of the fact of their spiritual gifts (Rom. 12:6; 1 Cor. 12:1; 1 Tim. 4:14; II Tim. 2:6; 1 Pet. 4:10). An understanding of gifts is essential to the unity of the body of Christ. But there is clearly a superior approach to unity and mutual service, namely, Christian charity, or love.^{32,33} In fact, without love, gifts are ineffective (13:1-3), love has all of the necessary virtues (4-7), and love is a better way of thinking and of acting.³⁴ Thus the gifts of the Spirit (as we call them) find their relevance only as an expression of the fruit of the Spirit (Gal. 5:20) which results from the filling of the Spirit (Eph. 5:18).

The Dangers of Lovelessness (1-3)

Spiritual gifts can be used selfishly; love cannot. Love is the fruit of the Spirit which is necessary for the proper use of the gifts. This is true of all kinds of gifts, including tongues,³⁵ prophecy, knowledge, faith and miracles, and even of giving. To insure the proper use of gifts, we must seek to demonstrate love in their exercise (cf. 14:1).

³²Chapter 13 is parallel to chapter 12 by virtue of the conjunction kai in 12:31b.

³³Love is an end in itself, not merely a means or a way unto gifts. See Morris, 180.

³⁴Abbott-Smith, 310

³⁵The tongues of men and of angels are real, comprehensible languages. All instances of angelic speech in Scripture were understood by men. There is no evidence that the biblical gift of tongues was anything less than real languages. See note 15; the discussion in Gromacki, 55-56; Doolishaw, Bib. Sac. 1963, 147-8.

The Character of Love (4-7)

Paul's great hymn of Christian charity was penned in the context, of all things, of spiritual gifts and their use in the church. Love has all of the essential qualities for harmony in the church, which the gifts themselves neither possess nor insure. Among these many attributes is the fact that love is not jealous, suggesting that the very instructions in 12:31; 14:1b, 39 are in themselves inferior to the search for love.³⁶

The Superiority of Love (8-13)

In addition to the ineffectiveness of gifts without love, and to the virtuous character of love, a third reason is advanced for love's superiority. Love lasts longer. "It is not designed and adapted, as are the gifts under consideration, merely to the present state of existence, but to our future and immortal state of being."³⁷ Three linguistic gifts are selected to show their contrast to love: prophecies, knowledge and tongues.³⁸ These are the very first three gifts which had been mentioned in verses 1-2, perhaps because they are the easiest to abuse. Any "gift of gab" might pass for prophecy; knowledge tends to "puff up"; and any child can devise neo-logisms or "baby-talk."

³⁶The phrase "is not jealous" is more literally "does not desire." It is precisely the same verb as that used in these three passages. Paul's commands to desire earnestly are rhetorical.

³⁷Hodge, 271.

³⁸The plural "prophecies" as well as the singular "knowledge" are apparent references to the contents which are communicated by the gifts of prophecy and of the word of knowledge. When the gifts will be gone away, so will their partial messages. Compare verses 8 and 9. Cf. Toussaint, Bib. Sac., 1963, 314.

Each of these three gifts is proven to be temporal, limited to time, whereas love lasts forever. Let us see how this is proven. First, each gift is said to have a termination, an ending, "if there are prophecies, they will be done away; if tongues, they will cease; if knowledge, it will be done away (verse 8). Notice carefully the wording. Prophecies and knowledge will "be done away." That is, something will make them to be done away. But tongues will simply "cease"; they will disappear all by themselves.³⁹ The time for each gift to terminate will be clear below.

Secondly, two of these gifts, those concerning prophecies and knowledge, are said to be partial by nature, incomplete, imperfect⁴⁰ (verse 9). Then Paul lays down a very general principle, "Whenever⁴¹ the perfect comes, the partial will be done away"⁴² (verse 10). By using the same word "will be done away" in verse 10 as in 8, Paul lets us know that only prophecy and knowledge are specifically in view at this point. By way of application of the principle, one can say that "when perfect prophecy or perfect knowledge comes, the partial prophecy

scribes before the return of Jesus Christ (at which the partial

³⁹The verb predicated of both knowledge and prophecies, katar-gēthēsontai, "will be done away, abolished," is both passive in voice, and is transitive; the subjects receive the action of the verb from without themselves. The word for tongues is pausontai, which is middle in form; although it may be taken as equivalent to a passive, the fact remains that the verb is intransitive. Rather than have some outside circumstance to bring tongues to an end, they were rather to simply of themselves "come to an end" (A. & C., 643).

⁴⁰A. & C., 507.

⁴¹Hotan + subjunctive.

⁴²To ek merous and to telion, both being of the neuter gender, should both be understood as abstracts in 13:10. The gain specific identities only by way of application, as in verses 11-12.

or knowledge will be done away. The principle is illustrated from Paul's own life in replacing immature behavior with mature (cp. 14:20).

Thirdly, in verse 12, the principle is applied to one of the three gifts, to knowledge. Our present knowledge of Christ is quite inferior to what it will be when we see Him "face to face."⁴³ The termination for knowledge is, therefore, when we are present with Jesus Christ.⁴⁴ The termination of prophecy will doubtless be the same as for knowledge, in view of the fact that the same phrase "will be done away" is used of both.

But there is another seemingly valid application of the principle stated in verse 10. If any more perfect form of prophecy should come, then any current but inferior forms (e.g., 1 Cor. 14:29-32, q.v.) might be expected to be done away. Now the written Old and New Testament Scriptures are just such a more perfect form of prophecy (Notice I Pet. 1:20; James 1:25; etc.).

For tongues, however, no definite termination is here given.⁴⁵ But one thing does appear certain. Tongues could be expected to cease sometime before the return of Jesus Christ (at which the partial

⁴³The phrase "face to face" seems to be an allusion to certain Old Testament passages bespeaking a man's presence with God. See Deuteronomy 34:10; Numbers 12:8.

⁴⁴The word "comes" seems to suggest the Second Coming of Jesus Christ, which would indeed be the case when partial knowledge would be done away for all Christians.

⁴⁵There seems to be a tendency on the part of some evangelical writers, in their apparent haste to debunk the present-day tongues heresy, to miss this fact, and to assume the same verb for all three gifts in 13:8.

knowledge would be done away for all believers).⁴⁶ In chapter 14:22, tongues will clearly be called a sign. Therefore, the termination for tongues is the same as for all sign gifts: when the New Testament teachings about Christ had been confirmed (cf. Mark 16:20; II Corinthians 12:12; Hebrews 2:3-4). Three things will continue forever, however, "faith, hope and love; but the greatest of these is love" (verse 13).

THE REGULATION OF SPIRITUAL GIFTS (CHAPTER 14)

Having established the facts of divine sovereignty in the giving of gifts, the equality of all believers respecting the Holy Spirit, the necessity of all gifts given to the church, and the supremacy of love, the Apostle Paul turns to practical guidelines on how to use the spiritual gifts in the local church. Several principles are seen to apply, that of edification (14:1-19), that of maturity (20-33), that of submission (34-36), and that of the priority of Scripture (37-38), with a concluding statement in verses 39-40.

The Principle of Edification (1-19)

Now we have explained for us how it is that some gifts are greater than others. In view of the superior place of agape love in Christian life and service, those gifts can be called "the greater" (12:13) which lend to building up the church as a whole. This regulating principle of edification is clarified in 14:1-12 and applied specifically in verses 13-19.

⁴⁶ See note 39. In order to cease "of themselves," tongues had to disappear temporarily sometime before Christ's Second Coming. If the return of Jesus Christ is indeed imminent, then tongues must have ceased early; otherwise their continued presence would preclude the

The principle clarified (1-12). Love must be the Christian's chief aim. That comes as our first concern. Then our perspective on spiritual gifts will be right. When one is pursuing love, then it is perfectly all right for him to "be zealous about spiritual gifts (pneumatikon)" (14:1), for he will have the interest of others in mind. Paul uses the Corinthians' popular word for gifts, pneumatikon in such a way in 14:1 so as to include all spiritual gifts as he takes up the contrast between prophecy and tongues. Of all the spiritual gifts, the church as a whole⁴⁷ should be especially zealous about the ministries of prophesying.⁴⁸ Paul explains why.⁴⁹

Tongues and prophecy have three main points of contrast. Their messages are directed to different parties (2-3), their immediate concerns are different (4), and their value is not the same (5). An important point to grasp is that "one who speaks in a tongue does not speak to men" (2). His message is toward God (see verses 14-17). Any benefit for other Christians is only indirect--and if interpreted (5, 13). Other people in the church⁵⁰ simply do not understand what is being said.

Second Coming, for they apparently must cease first, before knowledge "be done away." For the position that tongues ceased in the New Testament era, see, e.g., Johnson, Bib. Sac. 1963, 311, in. z.

⁴⁷The second person plural verbs in 14:1, as in 23-24, makes these actions the responsibility of the whole church, although not every member is individually to practice prophesying. That is for the so gifted.

⁴⁸The verbal form, propheteuō, is seemingly introduced to hold forth more the action of prophesying than merely the gift of prophecy.

⁴⁹The illative conjunction gar ("for") connects verses 1 and 2.

⁵⁰Chapter 14 assumes a context of the local church. Verse two does not preclude the intelligibility of tongues for all people; those outside the church may indeed understand them if they happen to be of those peoples' own dialects. See Acts 2: 10; 19; I Corinthians 14:21-22.

The Corinthian believers were unwisely using tongues in the same manner as their pagan neighbors, rather than for their real purpose (14:22).

The distinction between tongues and prophecy becomes clear in verse 3, "one who prophesies speaks to men." Tongues are not normally understood by those in the church, whereas prophecy is clearly comprehended. But mere idle talk is excluded, for the specified message content of prophecy is "edification and exhortation and consolation." Tongues are directed toward God (at Corinth!), prophecy toward men.⁵¹

A second great difference between tongues and prophecy in verse 4 is the matter of who becomes edified, built up, or, for whom is the pneumatic speaker mainly concerned. Paul sets the two in contrast. "One who speaks in a tongue edifies himself; but one who prophesies edifies the church." Now the tongues speaker does benefit himself; Paul acknowledges that, but only because he is leading up to the principle of edification as it is applied in verse 12, "Seek to abound for the edification of the church," precluding the selfish use of any gift.

Thus Paul is able to make the value statement in verse 5, "Greater is one who prophesies than one who speaks in tongues." This gives us the key to understanding which are the greater gifts (12:31); they are those which edify the church. Paul shares his wish that all spoke in tongues, but all do not (12:31). Besides, tongues were not even meant for edifying the church. Tongues are valid (at least they were

⁵¹The term "mysteries" used here of something of no value to the church, was highly regarded in pagan Greek religious rites. "In the Greek sense a mystery was a secret ceremony in which sacred symbols were revealed, symbolic rites were performed, and only initiates were worshippers" (Durant, *Life of Greece*, 188). This may explain something of why tongues were so highly regarded by this Greek church so recently out of paganism. Cf. Ray, *op. cit.*, 23-30. Compare the modern "devotional" use of glossolalia (cf. du Flessis, 86-91; Williams, 32).

valid when this Epistle was written), but they have less value. The tongues speaker gains his value to the church only when his message is translated (14:5). Paul will have more to say about that later.

So then, one should be careful that, in addition to any tongues speaking, there should also be forms of communicating⁵² to the church which are clearly understood. "Revelation, knowledge, prophecy and teaching" (6) are instances of clear speech which profit the church. This practical need of clear, intelligible speech⁵³ is illustrated in verses 7-11 from the natural world of music, battle and languages. Without clarity, there is no benefit, only confusion.

The principle of edification is put in the form of a command in verse 12. "Seek to abound for the edification of the church." This should put all gifts into a perspective regulated by love. One may therefore ask himself, "Who is being benefited by my gift? I or the church?" Of course, when the church benefits, the gifts user will profit as well; but the converse is not true. Paul could give this kind of a command to the Corinthians, because they were already aware of spiritual gifts and were, indeed, "zealous of spiritual gifts,"⁵⁴ already. Notice the progression of admonitions this far, not to be ignorant of gifts (12:1), to be concerned for the greater gifts (12:31), to pursue love and to be concerned about gifts, especially to prophesy and to finally make edification of the church the principal aim (14:12).

⁵²The four locatives can be understood as the means by which one may speak or as the form which one's message may take.

⁵³A & G, 326, on εὐσημῶς.

⁵⁴Literally, "zealous of spirits." It was not merely the spiritual gifts per se which were their concern but the sphere and the empowering force in them, i.e., their own human spirits and the Spirit of God.

For others do not need merely to say the "amen" to prayers and blessings, but also to be instructed. The principle applied (13-19). All of this has some direct implications⁵⁵ for the various facets of the worship in the assembly. Apparently there are several exercises which one can do "with the Spirit" which can be expressed through the phenomenon of tongues. These include praying, singing, blessing and giving thanks. Now although these are very personal, subjective expressions of worship, even they can be of benefit to the church, if they are understandable, in that others may identify with them, such as in the adding of an "amen" to the giving of thanks (16). It is not enough to have personally given thanks to God, others must be edified thereby as well (17).

"Let's be frank and honest," says the Apostle to the tongues speaker, "There is always somebody in the group who 'does not know what you are saying' (16).⁵⁶ And he gets nothing out of it." This is why any one with a gift of tongues ought to pray that he might also be enabled to interpret as well as to speak (13). But there seems to be even a more practical approach to corporate worship than tongues, even if translated, and that is to speak intelligently "with the mind" (19).

⁵⁵Note the inferential particle dio.

⁵⁶This seems to be what is meant by the term idiotēs. The translation and lexical possibility "ungifted" or "unversed in spiritual gifts" is inadequate, for none is ungifted (Romans 12:6; I Corinthians 12:7; Ephesians 4:7; I Peter 4:10), and even to be well indoctrinated regarding gifts would not enable one to understand a language which he has never learned. Amongst the many lexical possibilities, Trench's observation on the word may help in ascertaining the Apostle's meaning in this verse: "There lies in it a negation of that particular skill, knowledge, profession, or standing, over against which it is antithetically set, and not of any other except that alone" (303). The idiotēs is he who does not understand particular languages. In verse 24 the term applies to those who are unfamiliar with the content of Christian prophecy.

For others do not need merely to say the "amen" to prayers and blessings, but also to be instructed.⁵⁷

The Principle of Maturity (20-25)

In chapter thirteen, verse eleven, Paul had used himself as an example of the supersedence of maturity over childhood. Now the same principle of maturity is urged upon the Corinthian believers. This is a not-so-subtle suggestion that current attitudes and practices lacked a necessary dimension, namely, mature thinking. Grosheide comments:

The Corinthians behaved like children by placing a one-sided emphasis on glossolalia and by speaking in tongues when there was no interpreter. Children usually look at the outside and boast to each other of things external.⁵⁸

The principle clarified (20-22). "Stop being children in your thinking."⁵⁹ This is coming to the point. The problem at Corinth was not any lack of gifts (cf. 1:7), rather their attitudes were wrong, and they needed to take a mature look at the whole issue of the gifts and what is actually being accomplished at the local church. The divine employment of human languages among the people of God was nothing unheard of. The passage quoted from Isaiah 28:11-12 proves this but illustrates what tongues are really for. When Isaiah had made the prophecy, the invasion of the Assyrians was impending. The presence of foreign languages with the people of Israel was to be a continuing sign of God's

⁵⁷ Katechec is "to teach by word of mouth, instruct, inform" (Abbott-Smith, 241). Compare English catechism.

⁵⁸ Grosheide, 329.

⁵⁹ The present tense of prohibition.

judgment, even until the advent of Messiah,⁶⁰ according to Isaiah 28. From this the Apostle can deduce⁶¹ the real purpose⁶² of tongues; they are for a sign. But that sign value is only to a particular class, the faithless, and in this context, to "this people," namely, faithless Israel. There is no sign value in tongues⁶³ for those who happen to believe, whether Jewish or Gentile.⁶⁴ Tongues made of the church at Corinth an instrument of divine judgment for the local Christ-rejecting synagogue located next door (see Acts 18).⁶⁵ Although prophecy is not called a "sign" as such in verse 22, it does remain the particular possession and function of those who believe, and the special concern of the more mature in their understanding of the nature and purpose of the church. This has specific application in the public meetings.

⁶⁰ See Hodges, Bib. Sac., 1963:229, Robertson and Plummer, 316.

⁶¹ Hoste, "for this reason, therefore, so" (A & G, 908).

⁶² Eis + the accusative of purpose. This includes the whole of the phenomenon of glossolalia, as indicated by the use of the generic article in verse 22.

⁶³ See Sweet, NTS XIII:240-57. Whether tongues were, in effect, a sign to the Jewish believers at the several effusions of the Holy Spirit in the Acts of the Apostle is otherwise moot question.

⁶⁴ The adjective (apistos) under these circumstances would--in contrast to the participial form--express pure description as over against the action of believing involved in the foregoing participle (Hodges, op. cit., 229-230). The generic articles with both indicates the fact that we are dealing with two general classes, the faithless and the believing.

⁶⁵ Bellshaw comments, "When Paul came to Corinth he proclaimed to the Jews that Jesus was the Messiah (Acts 18:5). They considered this to be a blasphemous message, but God authenticated it to them by giving to the believers in Corinth the gift of tongues" (150).

The principle applied (23-25). Two kinds⁶⁶ of people are likely to visit a Christian assembly, unbelievers and those who may believe but are unacquainted⁶⁷ with the Corinthians' common services. In either case, the reaction will be similar. They will react to glossolalia as madness (23). What a contrast to this is the result of prophetic ministries, as men come under conviction and worship God, recognizing His presence among the Christians.⁶⁸

The Principles in Practice (26-33a)

In a Christian meeting, there is likely to be a variety of ministries through which⁶⁹ one may employ his gift, but the principle of edification applies to them all (26). If there is to be any tongues speaking,⁷⁰ certain regulations must be observed: (1) No more than two or three may speak; (2) They must speak in turn, not at the same time; (3) There is to be only one interpretation of a tongue; (4) Tongues can be spoken only if an interpreter is present; (5) If there is none, the tongue must remain silent, one must speak to God with his mind (28).

⁶⁶The nouns are anarthrous and do not comprehend any sharply defined group or class of persons, e.g. the uninitiated.

⁶⁷Lias (157) remarks that "the distinction here is between active unbelief in Christianity and the absence of any information on the subject."

⁶⁸Compare Zechariah 8:23 which predicts that men of different languages will some day declare that God is among the Jews.

⁶⁹Both spiritual gifts and other "natural" abilities are mentioned here. Apparently, natural gifts are valid avenues of ministry for spiritual gifts.

⁷⁰A conditional sentence: tongues are not necessary to every Christian meeting. Contrast note 71. "Let him be silent . . . let him speak" contrasts mentally unfruitful and mentally unfruitful speaking.

and to overstatement. Prophecy is subject to the priority of Scripture (14:37).

Although tongues are not required to be exercised in every Christian meeting of the church, it is expected that there will be prophetic ministries.⁷¹ And these too must be regulated by the same principles. (1) At least⁷² two or three prophets should speak. (2) Prophetic messages are to be discerned⁷³ by others.⁷⁴ (3) Each prophet must respect the others' right to speak.⁷⁵ (4) All the prophets should be permitted to speak. (5) Prophecies must be made one by one--prophets are not to speak simultaneously. Now tongues are not alone in their being subject to misuse, and there is a warning for the prophets in verses 32-33. God never prompts men to speak in a manner contrary to His own nature as a God of peace and harmony. So it is certain that any confusion resulting from competition or disorderliness among the prophets is not by divine impetus. True prophets are in control of their spirit; their spirits do not impulsively move them to burst out while others are speaking, or to speak out of turn.

The Principle of Subjection (33b-36)

The Corinthians are expected to be under the same guidelines for

⁷¹ Present tense imperative; prophecy ought always to be a part in the assembling of the whole church.

⁷² The upper limit placed on tongues appears to be the minimum number for prophecy.

⁷³ Diakrino. Compare diakrasis in 12:10.

⁷⁴ hoi alloi = the other prophets. Not every person in the church is the preacher's judge.

⁷⁵ Each prophet's impetus to speak can be called "revelation." At Corinth and elsewhere, as seen in the book of Acts, some prophets were given to communicating impressions made in their spirits. However, as will be seen in chapter five, these prophets were subject to error and to overstatement. Prophets are subject to the priority of Scripture (14:37).

proper behavior as the rest of the churches of the saints (33b), for they have no edge on the Word of God (36).⁷⁶ The subjection by women of themselves⁷⁷ and their consequent submissive role was a principle in the Old Testament and is equally valid in the New Testament church.⁷⁸ Obviously, spiritual gifts are subject to misuse at any point where divinely revealed role distinctions are not maintained. But, of course, Christian women are never relegated to ignorance and inferiority. Those who wish to learn ought to encourage their husbands to become their spiritual leaders. It is so important that the divine economy of role relationships be maintained, that it is best that women not even ask questions when the whole church is in session.⁷⁹

The Principle of the Priority of Scripture (37-38)

There are always likely⁸⁰ to be those in a gifts conscious church who suppose themselves to be gifted for prophetic ministries or for other charismatic ministries.⁸¹ All are required to recognize Paul's writings as carrying divine authority. No spiritual gift authorizes a person to

⁷⁶ Verse 36 requires that 33b be included in the paragraph following.

⁷⁷ Assuming the middle voice.

⁷⁸ There is perhaps an hint here that much of the confusion in Corinth was the result of divine role infractions on the part of some of the women in the membership.

⁷⁹ Attempts to limit this regulation to "chatter and gossip" do not seem to have contextual support. Rather it is a principle of Scripture that is being enjoined.

⁸⁰ First class condition.

⁸¹ Pneumatikos is the masculine form of the current Corinthian term for the more extraordinary gifts, particularly the tongues speakers. See note 3.

ignore or to by-pass the regulations of Scripture. Paul had begun his discussion of spiritual gifts with the expressed wish that the Corinthians not be ignorant of these matters; now he warns that if any continues in ignorance, he receives no more recognition than what he has given to Paul's guidelines--he is ignored, his ministry is invalidated.

Conclusion (39-40)

The principles of edification, maturity, subjection and the priority of Scripture, if fully appreciated and closely followed, lead naturally⁸² to the two-fold conclusion. (1) Top priority ought to be placed on prophetic ministry. But this does not categorically preclude the practice of glossolalia, rather it should be kept within the guidelines enunciated above (however long tongues speaking was to continue into the church age). (2) Let all things be done properly and in an orderly manner.

SUMMARY

Ignorance of the nature of spiritual gifts can lead to the worst abuse and inordinate emphases. It must be understood that all believers are motivated by the same Spirit in their Christian profession and all possess and manifest spiritual gifts. The function of these gifts is integral to the unity of the local church. God has already sovereignly distributed and placed the gifts into the church. But gifts must be used only through the avenue of Christian love, else they be useless. The proper use and evaluation of gifts is determined by regulating principles.

⁸² Hoste.

Gifts must edify the church; they must be evaluated maturely; divine role distinctions must be maintained; and Scripture receives priority in all. Prophecy is the greatest of spiritual gifts.

TOWARD A DEFINITION OF GIFT

The spiritual gifts are easier to describe than to define. Perhaps that is because they are more a kind of operation or process than they are a thing. Yet it is often useful to us to have some operating definitions, something that states what is involved in each gift in a simple phrase. But before we attempt to deal with each gift individually, let us try to first understand just what is a "spiritual gift." There are several words which are used in the New Testament in this connection; these together lead to give us an understanding of gifts. Let us see what they are.

DEFINITION WORDS

A Bestowed Gift (dōrea)

The first of these words is the term dōrea. This word is always translated as "gift." It is the most general of the words and can refer to anything that is given. But it usually denotes a formal endowment. In the New Testament passages concerning spiritual gifts, a dōrea is always something given by God's grace. Paul said concerning his own ministry in the gospel, "I was made a minister, according to the gift (dōrea) of God's grace which was given to me according to the

¹ 200. dōrea, in Glouce III: 167.

working of His power" (Ephesians 3:7). And then in connection with the gifts given to each Christian, he brings across the same relation: "But

Chapter 4

to each one of us grace was given according to the measure of Christ's gift" (4:7). So we can TOWARD A DEFINITION OF GIFT

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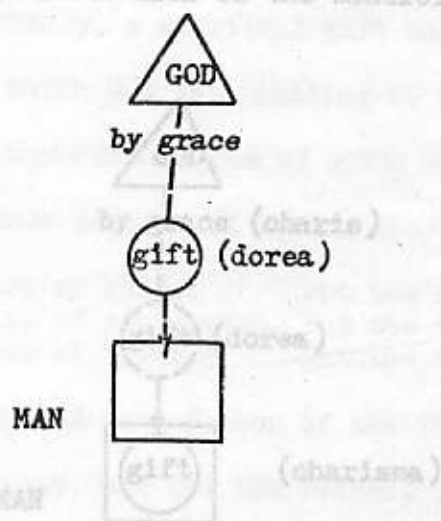
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Thus one could set up a simple formula something like this:

¹Cf. Michael, in Kittell II: 167.

In fact, charisma is simply the word charis with the ending ma

working of His power" (Ephesians 3:7). And then in connection with the gifts given to each Christian, he brings across the same relation: "But to each one of us grace was given according to the measure of Christ's gift" (4:7). So we can say at this point that a gift is a "formal bestowal by God's grace."



A Free Gift (charisma)

Whereas a dorea is something that is given, a charisma is something that is possessed. Once we receive a dorea, it is then our charisma, our spiritual gift. Notice how these words are used together to show how this works in an interesting passage of Scripture, Romans 5:15:

But the free gift (charisma) is not like the transgression; for if by the transgression of the one the many died, much more did the grace of God and the gift (dorea) by the grace of the one Man, Jesus Christ, abound to the many.

Notice the contrasts in each half of this verse:

17a transgression / free gift (charisma)
 17b transgression / grace + gift (dorea) by grace.

Thus one could set up a simple formula something like this:

charisma = grace + dorea by grace.

In fact, charisma is simply the word grace (charis) with the ending -ma

affixed to it. This ending added to a word usually has the meaning of "result."² So in some way, a charisma is "the result of God's grace." Therefore the Bible says that we "have gifts that differ according to the grace given us," (Romans 12:6) and that "each one has received a special gift, . . . as good stewards of the manifold grace of God" (I Peter 4:10).

of as a channel through which God is operating to produce some desired effect. Notice how the three elements of gift, ministry and effect are brought together in this diagram (Romans 12:4-6):

Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, but the same Lord. And there are varieties of effects, but the same God . . .

Each of these three is related to a person of the Trinity, the Holy Spirit, the Lord Jesus Christ, and the Father. What do we know about the Trinity in their activities? One thing is sure: they always

A Ministry (diakonia) perfect harmony. Is it not likely, then, that the

gifts. "There are varieties of gifts," the Scriptures assure, "and there are varieties of ministries" (I Corinthians 12:4-5). Where there is charisma, or gift, there is always ministry to be performed. The two always belong together. "As each one has received a special gift, employ it in serving (ministering to) one another," exhorted Peter (1:4:10). Paul himself was "made a minister, according to the gift of God's grace" (Ephesians 3:7). Likewise all believers, having received grace (4:7), are to be equipped "for the work of service (ministry)" (4:12). A gift, as a ministry, is always used in service rendered

² A. R. Robertson, Grammar, 151, 153. Colet, in Romans, p. 87, remarks, "A charisma, gift is a concrete manifestation of grace (charis)."

to another person.³ *It + the Lord Jesus Christ + Father God*



An Effect (energēma) *energēsis, pneumatikon*

As well as a ministry, a spiritual gift can normally be thought of as a channel through which God is operating to produce some desired effect. Notice how the three dimensions of gift, ministry and effect are brought together in this passage (I Corinthians 12:4-6):

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 And there are varieties of ministries, but the same Lord
 And there are varieties of effects, but the same God

Each of these three is related to a Person of the Trinity, the Holy Spirit, the Lord Jesus Christ, and God the Father. What do we know about the Trinity in their activities? One thing is sure: they always work together and in perfect harmony. Is it not likely, then, that the gifts, ministries and effects should do the same? An effect is an energēma. It is the divine "energy" (energe) with the -ma ending (as in charisma) which indicates a result. Hence a gift somehow is "that by which God's energy produces an effect."⁴ This is God's activity;⁵ He is the One "who works all things in all persons" (12:6).

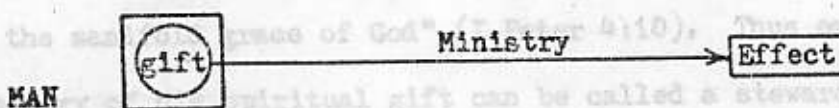
³ Beyer, in Kittel II:81, where Beyer distinguishes *diakoneo* from other Greek terms for service as having "the special quality of indicating very personally the service rendered to another. It is . . . a stronger approximation to the concept of a service of love."

⁴ Bertram, in Kittel II:652, *energēma* means "what is effected."

⁵ Arndt & Gingrich, *Lexicon*, 265.

Arndt & Gingrich, 361.

Holy Spirit + the Lord Jesus Christ + Father God

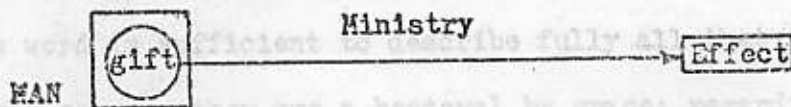


A Manifestation (phanerōsis, pneumatikon)

Introducing the lengthy discourse on spiritual gifts at I Corinthians 12-14, the writer began by discussing what he called the "spirituals." This term seems to have been a popular one at Corinth, for it did not need to be explained. The word is pneumatikon. What a spiritual was in their minds seems to be what is expressed in 12:7 as a "manifestation of the Spirit." This is phanerōsis, a process by which something is disclosed⁶ or made apparent. In this case the Holy Spirit is making Himself apparent or manifest through spiritual gifts. Since verses 4-6 fit between 1 and 7, can we not say something like this: Spiritual (gifts) are a manifestation of the Spirit with the three dimensions of gift, or ministry and of effect.

Spiritual gift = manifestation of Spirit

Holy Spirit + the Lord Jesus Christ + Father God



A Stewardship (oikonomia)

When God gives grace, it is, granted, a free gift. But there is a responsibility connected with it. Christians become stewards of

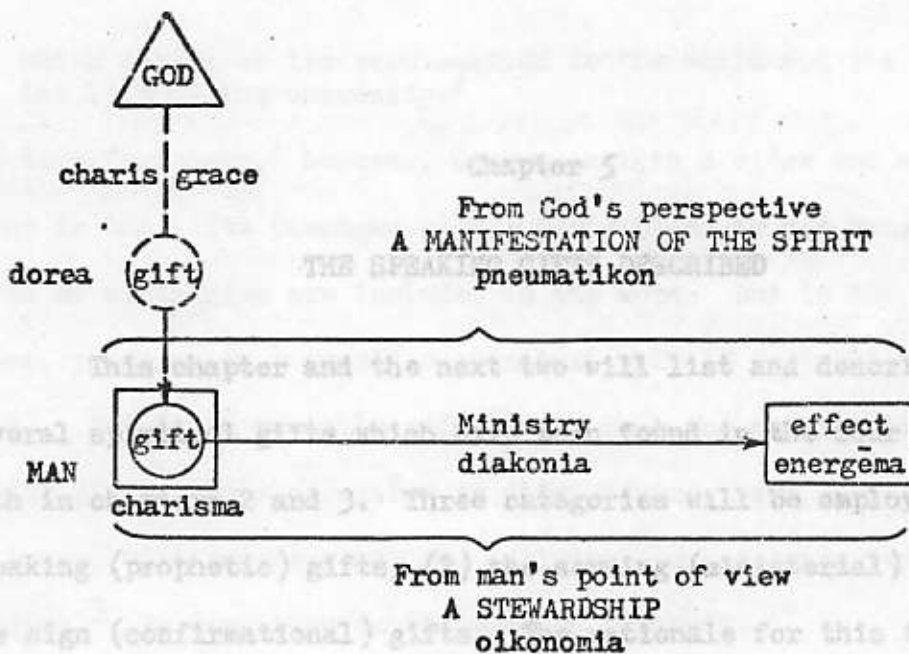
⁶ Arndt & Gingrich, 861.

that grace. "Each has received a special gift . . . as good stewards of the manifold grace of God" (I Peter 4:10). Thus each believer's ministry of his spiritual gift can be called a stewardship, even as the Apostle Paul so viewed his ministry, "If indeed you have heard of the stewardship of God's grace which was given to me for you" (Ephesians 3:2).

The word steward is oikonomos, from oikos, house, and nomos, law. That is, he is someone who rules another man's house or property, and must give an account to that man of how he conducted the stewardship. An illustration of this is the parable of the unrighteous steward in Luke 16:iff. So as stewards of God's grace we shall some day have to give an account of how we used our spiritual gifts. For "it is required of stewards that one be found trustworthy" (I Corinthians 4:2).

SUMMARY

The grace of God is "manifold" (I Peter 4:10), that is, many-sided. One can therefore view our graciously given spiritual gifts from different angles. Spiritual gifts are a complex matter, and no one word is sufficient to describe fully all that is involved. As to their source, they are a bestowal by grace; regarding their recipients, they are a free gift; from the point of view of activity, they involve various ministries, respecting what they do, they have various effects; all are manifestations of God's Spirit; and all bring with them a divine responsibility, a stewardship.



This chapter and the next two will list and describe each of the several gifts which are found in the New Testament. The first gift dealt with in this chapter is the gift of prophecy. Three categories will be employed: (1) the speaking (prophetic) gifts, (2) the ministerial (diakonia) gifts, and (3) the sign (confirmational) gifts. The rationale for this three-fold breakdown will be presented progressively. Both I Peter 4:11 and Romans 12:6-7 speak of prophetic and ministerial gifts. The Romans passage includes two specific speaking gifts, teaching and exhorting. Prophecy as a specific gift occurs in the listing at I Corinthians 12:8-10 as do also two more gifts of a prophetic nature. These are the utterance of wisdom and the utterance of knowledge.

Prophetic ministries¹ receive both prominence and priority among all the spiritual gifts in Scripture. Note, for example, Romans 12:6; I Corinthians 14:1, 24-25, 30; I Peter 4:11. Bartling observes:

One thing is clear: Pride of place in all of the lists is given to those gifts which magnify the Word of God's grace and

¹ prophetevo; prophetos; prophetai; prophetikon; prophetai. The etymology of "prophet" is *pro-*, forth, *-ph-*, to shine, *-et-*, agent, or "an agent of speaking forth." For the sense of the related word "preaching" (*kerueo*), see the appendixes.

which assist in its proclamation to the world and its application to the life of the community.²

The term "prophecy," however, Chapter 5

sense in the gifts passages. In I Corinthians 14 and Romans 12:6 several

gifts or ministries are included in the word. But in the restricted

sense. This chapter and the next two will list and describe each of the several spiritual gifts which have been found in the four passages dealt with in chapters 2 and 3. Three categories will be employed: (1) the speaking (prophetic) gifts, (2) the serving (ministerial) gifts, and (3) the sign (confirmational) gifts. The rationale for this three-fold breakdown will be presented progressively. Both I Peter 4:11 and Romans 12:6-7 speak of prophetic and ministerial gifts. The Romans passage includes two specific speaking gifts, teaching and exhorting. Prophecy as a specific gift occurs in the listing at I Corinthians 12:8-10 as do also two more gifts of a prophetic nature. These are the utterance of wisdom and the utterance of knowledge.

(19:10). Some young girls say prophecy (21:9). But certain men in particular can be termed prophets (21:9). Judas and Silas (15:32) and

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¹Prophetes; prophetes; prophetis; prophitikos; prophetia. The etymology of "prophet" is pro-, forth, -phe-, to shine, -tes, agent, or "an agent for speaking forth." For the sense of the related word "preaching" (kerusso), see the appendices.

which assist in its proclamation to the world and its application to the life of the community.²

The term "prophecy," however, occurs in both a wider and a more restricted sense in the gifts passages. In I Corinthians 14 and Romans 12:6 several gifts or ministries are included in the word. But in the restricted sense, prophecy is a specific spiritual gift (I Corinthians 12:10; 13:2; 14:6). Yet it is probably safe to say that the several kinds of prophetic gifts, those described in this chapter, have certain properties in common with prophecy per se. All involve necessary verbal communications.³ We turn here to the gift of prophecy.

Who Prophesies

In the Gospels, prophecy is exclusively the domain of the Old Testament Scriptures and of them through whom those Scriptures came. In the Acts of the Apostles comes the transition to the new economy where now prophesying is exercised by those who receive the Holy Spirit (19:6). Even young girls may prophesy (21:9). But certain men in particular can be termed prophets, as were Judas and Silas (15:32) and Agabus (21:10). In fact, in the Epistles, it is clearly stated that not all are prophets in a technical sense, "Not all are prophets, are they?" (I Corinthians 12:29). These men, i.e., prophets, have the specific

² Bartling, p. 7.

³ May, Church Order, suggests that prophecy "is provided for the carrying out of the Lord's command to preach the Gospel to every creature and should be sought by all," and that a prophet is "a preacher who gives forth the Word of God in the wisdom and power of the Holy Spirit. The active presence of the Holy Spirit, inspiring and empowering, controlling and guiding changes what would be merely a discourse uttered by man into a 'gift' or 'manifestation' of the Spirit" (187, 221).

purpose of equipping the saint for ministry (Ephesians 4:11-12). It remains, however, the responsibility of the whole church to place special emphasis on the ministry of prophesying (I Corinthians 14:1, 24, 39). So although all believers are encouraged to prophesy, not all are gifted to do so; the gift of prophecy is the particular possession only of some.

The Nature of Prophecy

Prophecy is distinguished from other forms of communication, specifically, revelation, knowledge and teaching (I Corinthians 14:6; Acts 13:1). On its own right, prophecy is a manifestation of the Spirit (I Corinthians 12:7, c. 10; 14:1), it is charismatic (Romans 12:6), and it has special significance to believers (I Corinthians 14:22). But by way of caution, it must be clarified that prophecy, as important as it is, is partial at best and temporary (I Corinthians 13:9), and is subject to error (I Corinthians 14:29; I Thessalonians 5:19-22). Yet prophecy carries with it a certain weight of authority, for it is divinely given (Revelation 11:3), is divinely commissioned (Matthew 23:34; Acts 3:18; Hebrews 1:1), and is divinely sanctioned (Matthew 7:22; James 5:10).

The source of prophecy. Three origins for true prophetic messages are denied in Scripture, oneself (John 11:51) as well as private insight and the human will (II Peter 1:21). Rather prophecy is strictly spiritual in its ultimate source. Four agencies are involved: (1) God the Father (Revelation 22:6), (2) God the Son (I Peter 1:21), (3) God the Holy Spirit (Acts 28:25; I Thessalonians 5:19-20), and (4) the prophet's own spirit (I Corinthians 14:32). The Holy Spirit relates to the gift of prophecy in a seven-fold manner:

1. The Holy Spirit is upon the prophet (Acts 19:6).
2. He is in him (I Peter 1:10).
3. He fills him (Luke 1:67).
4. He moves him (I Peter 1:21).
5. He works in him (I Corinthians 12:11).
6. He distributes to him (I Corinthians 12:11).
7. He indicates to him (I Peter 1:10).

The message of prophecy. Prophecy can take the form of either spoken words (II Peter 3:2) or written words (Matthew 11:13; Acts 2:17; etc.). The subjects dealt with by prophecy tend to be the greater themes of divine truth, particularly, (1) accomplished redemption and salvation (Luke 1:68-70), (2) testimony about Jesus (Revelation 19:10), (3) the Gospel of God (Romans 1:1-2), (4) the righteousness of God (Romans 3:21), and (5) the mystery of Christ (Ephesians 3:3-5). The prophetic message can be by nature a revelation from God (I Corinthians 14:29; Ephesians 3:5; Revelation 1:3), that which discloses the secrets of men's hearts (I Corinthians 14:24-25), or even predictions (e.g., Acts 11:27; 21:10). But the aim of any prophetic message is to speak "to men for edification and exhortation and consolation" (I Corinthians 14:3). Thus prophecy cannot be limited to communications of only an extraordinary or predictive nature. It is speaking forth divine truth, regardless of the immediate source of the message being communicated.

The ministry of prophecy. The gift of prophecy, as all spiritual gifts, finds expression through a variety of ministries. A prophet is, at base, simply one who is gifted to speak (John 11:51; I Corinthians 14:3, 29; Hebrews 1:1; II Peter 1:21). That speaking can be in the form of a vocalization (Acts 13:27) or in written form (Matthew 1:2; Romans 16:26). Generally speaking, he is making things known to men (Romans 16:26), whether by witnessing (Romans 3:21; Titus 1:13), by relating

divine promises (Romans 1:2), by teaching (Romans 12:6-7; Revelation 2:20; cf. Acts 13:1), or by exhorting (Romans 12:6, c. 8). Prophetic ministries can often be expected to be accompanied by certain other considerations, namely revelation, knowledge and doctrine (I Corinthians 14:6). In less usual instances, prophecy has been coincident with great signs (John 6:14; Revelation 11:6), with miracles (Matthew 7:22), and with glossolalia (Acts 19:6). Thus prophecy, in its communicating to men, is not necessarily limited to any rigidly prescribed mode of behavior.

The effect of prophecy. Prophecy's effect upon people, that is, the work it does, can be looked at from the two angles of intended purpose and/or actual result. First, a prophet is one means by which God visits His people (Luke 7:16); and as such has special significance for those who believe, as opposed to signs for the faithless (I Corinthians 14:22), thus fulfilling the requirement for charismatic manifestations in the church (I Corinthians 14:1). Whenever some one prophesies, he "speaks to men for edification and exhortation and consolation" (I Corinthians 14:3), thereby accomplishing the reason that prophets are given to the church, viz., "to equip the saints unto the work of ministry" (Ephesians 4:11-12). It is also by specific prophetic utterances that a minister of Jesus Christ may "fight the good fight," so to speak (I Timothy 1:18; 4:14). The results which accrue in the lives of those receiving prophetic ministry are several, for thereby (1) the brethren profit (I Corinthians 14:6) and (2) all learn (14:31). In particular, (3) people come to believe divine truth (Luke 23:25; Acts 26:27; Romans 15:26; I Timothy 1:18-19), or to exercise faith therein, (4) the ignorant (Revelation 11:13), and they will have cause to rejoice (18:20).

and the faithless are convicted of their sin (I Corinthians 14:23-24), (5) the disciples are strengthened (Acts 15:32), and (6) those who give careful attention to prophecy are singularly blessed (Revelation 1:3). For the Christian minister, prophetic utterances are integral to his keeping a good conscience (I Timothy 1:18-19). Thus the aim of the minister with the gift of prophecy is people-orientated, not merely message conscience.

The termination of prophecy. From the discussion of this and other gifts in relation to Christian charity, as found in I Corinthians 13:8-10, it is clear that prophecy is a temporary gift. The principle for spiritual gifts is that "when the perfect comes, then the partial will be done away." At the Coming of Jesus Christ, all prophetic ministries will apparently be discontinued. But on the basis of the same principle, it is suggested that certain forms of prophecy may be expected to disappear when something more perfect comes to replace it. Prophets are subject to Scripture (I Corinthians 14:37), they must minister according to the analogy of the faith (Romans 12:6), and they must be careful to speak only the words of God (I Peter 4:11). For these reasons, it is likely that prophecy by direct divine impetus through revelations (I Corinthians 14:30), wherever it might occur, should be expected to cease when Scriptural revelation becomes available to the church.

The reward of prophecy. The prophet is not without honor from men, except in his geographical place of origin (Matthew 13:57). At the end times, however, God Himself will have a reward for His prophets, (Revelation 11:18), and they will have cause to rejoice (18:20).

The Regulation of Prophecy

Since prophecy fulfills such an important task of communicating the word of God to men, it is not surprising that Scripture places certain regulating limitations on it, in order to assure minimum corruption by the depraved human mind or by deceiving spirits. These regulations apply to prophecy in its preparation, in its position, in its presentation, and in its reception. First, in its preparation, prophetic ministry must be careful to be in accordance with the analogy of the faith (Romans 12:6), which involves giving heed to New Testament Scripture (I Corinthians 14:37). This requires careful search and inquiry (I Peter 1:10). Secondly, the prophet's position is always in subjection to proper authority (I Corinthians 11:4-5)--he is never autocratic. He must keep control of his own spirit (14:32), for alien spirits may drive one to impulsive, unrestrained behavior. Thus it is cautioned that any prophecy must always be done out of a motive of love, lest it be worth nothing (13:2). Thirdly, as the prophets speak, they must make their presentation only one at a time (I Corinthians 14:31), being careful to do all things properly and in an orderly manner (14:39-40).⁴ Now, it must be recognized that prophets and their messages are subject to error, for not all spirits seeking to gain the control of prophets are from God. Therefore, fourthly, as prophetic messages are received, there is a need for the discernment of spirits (I Corinthians 12:10). Prophets are required to discern as each one of them speaks (14:29). In fact, it is possible that prophetic utterance may fall into disrepute among Christian

⁴The tongues speakers were apparently not the only transgressors of public decorum at Corinth. The prophets themselves may have been jockeying for position. This can even happen today with unregulated meetings, as actually endorsed by some (e.g., Williams, 27-30).

assemblies, if it is not well regulated. So congregations, rather than to despise prophecies, ought to approve them and keep the good parts of them (I Thessalonians 5:19-22). In the Gospels, teaching is done by God

Summary

The gift of prophecy is the God-given grace to declare by spiritual impetus, according to the analogy of the faith, the great themes of divine truth, unto the saints, for edification and exhortation and consolation, convicting sinners and strengthening the disciples.

TEACHING

At least seven⁵ words are used in the New Testament to relate the concept of teaching, all based on the same word, didaskō. Teaching is quite widely used in the Bible, but always with two basic ideas in mind. Rengstorff says of didaskō that:

It denotes "teaching" or "instructing" in the widest sense, whether the point at issue is the imparting of information . . . , the passing on of knowledge . . . , or the acquiring of skills The word calls attention to two aspects, being applied on one side to the insight of the one who is to be instructed and on the other to the knowledge presupposed in the teacher. In relation to the second aspect . . . the example of the teacher forms a bridge to the knowledge and ability of the pupil. Thus didaskain is the word used more especially for the impartation of practical or theoretical knowledge when there is continued activity with a view to gradual, systematic and therefore all the more fundamental assimilation.⁶

The content of teaching is not so important to understanding the spiritual gift as is the process by which it is done and the effect it has.

⁵Didasko; didaskalia; didache; didaskalos; didaktikos; didaktos; thedidaktos; pseudodidaskalos.

⁶Rengstorff, in Kittel, II:135.

Who Teaches

Teaching is properly the domain only of those in positions for leadership and responsibility. In the Gospels, teaching is done by God the Father, by Jesus the Son, and by the Holy Spirit, as well as by John the Baptist and by the Lord's apostles. Other than these, only the Israeli leaders, including Nicodemus, are in teaching positions. The Pharisees were abhorred at the thought that the blind man should propose to be their teacher (John 9:34). The same is true in the Acts of the Apostles, where the only ones teaching are Jesus (1:1), the apostles (4:2; 5:21; etc.), Barnabas and the like (13:1), and individuals such as Paul (18:1; 28:31; etc.) and Apollos (cf. 18:25). Besides these, only the advocates of Christian circumcision attempt to teach (15:1).

The warning of James holds true in the Epistles, "Let not many of you become teachers" (3:1). Although there is the teaching that falls upon the more mature believers generally (e.g., Colossians 3:16; Hebrews 5:12; James 3:1), the task is usually the duty of the church leaders, including elders and bishops (I Timothy 3:2; 5:17; Titus 2:1, 7, 10; cp. I Timothy 2:24). These are men who have been specially gifted and placed into the church by God for the teaching job (Romans 12:7; I Corinthians 12:28-29; 14:26; Ephesians 4:11). Those mentioned in the New Testament by name include Paul and his associates, the apostles, Timothy and Titus. Teaching is strictly forbidden to be exercised by women in the church (I Timothy 2:12). Other than these, there are only the teaching ministries of God, His Son and the Spirit (I Thessalonians 4:8; Ephesians 4:21; I Corinthians 2:13; I John 2:27), and the teachings of the Scriptures (e.g., Romans 15:4; II Timothy 3:16). Of course, the rebellious, the religionists and the deceivers are always going about

with their false teachings (Ephesians 4:14; Colossians 2:22; Romans 2:20-21; I Timothy 4:1; II Timothy 4:3; Titus 1:11). In the Book of Revelation, it is only the evil who attempt to teach (2:14, 20, 24).

The Nature of Teaching

Frankly, although teaching is referred to as a spiritual gift only once (Romans 12:6-7), it has a wider range of methods and activities than any one other of the gifts. It appears to be a more general gift, some of the others being restricted to ministries which are also included within teaching. That which is often defined as the gift of teaching, in reality, may be closer to the gift of the utterance of knowledge.⁷

The source of teaching. Except when the doctrines of men are being condemned (Matthew 16:12; 15:9; 5:9; Mark 7:7; 12:28), teaching in the Gospels bases its message only on divine truth (Matthew 22:16; John 7:16, 17), including the Scriptures (Matthew 19:16; Mark 10:17; Luke 20:28; etc.) and the words of Jesus (Matthew 28:20; John 14:26; cp. Matthew 7:29; Mark 1:21, 22; Luke 4:32). The same is true in the Acts. False teaching points to religious customs (15:1), whereas true teaching is that done by Christ's apostles (2:42) in the name of Jesus (4:18; 5:28) as they spread the Word of the Lord (13:7, c. 12; 15:35) with their base in the Scriptures (18:24-25).

The source of teaching in the Epistles is also limited to divine revelation, the doctrine of God our Saviour (Titus 2:10). Teaching must

⁷ See the helpful definitions offered by Zuck (65) and Walvoord (169).

accord with the glorious gospel (I Timothy 1:10) and the analogy of the faith (Romans 12:6-7). It finds its message in the words of God (Hebrews 5:12), in the Word of God (I Timothy 4:5-6; 5:17; II Timothy 4:2, 3, 5-6; Titus 2:5-7), in the Scriptures (Romans 15:4; II Timothy 3:16), and in the apostolic traditions and epistles (II Thessalonians 2:15; Titus 1:9; cp. II Timothy 3:10). There are false teachings which have their source in men (Galatians 1:12; Ephesians 4:14; Colossians 2:2) and in demons (I Timothy 4:1). The means for distinguishing strange doctrines from the true is simply put in I Timothy 6:3-5, which reads:

If any one advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

Thus teaching is a process whereby the contents of Scripture are effectively transmitted from one person to another.

The message of teaching. The content of teaching appears to be as extensive as the contents of the Scriptures themselves. In the Gospels, teaching seems to follow the very general categories of (1) theology: the relationship of the Father and the Son and of the Son and believers, the identity of the Son; the death, resurrection and ascension of the Messiah; the Kingdom; the new birth and eternal life; signs and future things; and (2) righteous living: repentance and forgiveness; the keeping of laws and commandments; how to pray and testify; the precepts of the Sermon on the Mount; as well as (3) warnings regarding religious customs, greed and the precepts of men. The teaching found in the Acts centers largely around the Person of

Jesus Christ: the Word of the Lord, His Messiahship, His resurrection, His Lordship; and, from the Word of God, anything profitable regarding faith and repentance, and life and salvation.

According to the Epistles, "all Scripture is God-breathed and profitable for doctrine" (II Timothy 3:16) and so teaching's realm is as great as that of the Bible. However, teaching limits its content to the needs of its learners. Immature believers need to be taught the elements of the oracles of God (Hebrews 5:12) and the significance of baptism (6:2). Unbelievers need to be taught to know the Lord (8:11). Churches must be taught the apostolic traditions (II Thessalonians 2:15), all things pertaining to Christ (Colossians 1:28; II John 9; etc.), all wisdom (Colossians 1:28; 3:16), spiritual renewal (Ephesians 4:21), to love one another (I Thessalonians 4:9), and to persevere (Romans 15:4). Sound teaching is also needed for Christians in various social roles (e.g., I Timothy 4:11; 6:2). Teachings can also be categorized whether those of the Lord Jesus (I Timothy 6:3), those of Paul (I Corinthians 4:17; etc.), or of the Law (I Timothy 1:7). Systematic teaching, with great patience, lies at the basis of all successful preaching, reproof, rebuke and exhortation (II Timothy 4:2). But the "anointing" which every believer receives from God is that which teaches him for certain whether he has eternal life and abides in Christ (I John 2:25-27). False teachers and their heresies will continue to plague the church as always (Ephesians 4:14; I Timothy 1:3, 7; Titus 1:11; II Peter 2:1). Again, only immorality, idolatry and "the deep things of Satan" are subjects for didactic concern in the Revelation (2:14, 15, 20, 24).

7:25; Mark 1:22, 27) and with dignity (Titus 2:7), but always careful to speak plainly (Mark 8:31), perhaps employing parabolic illustrations

The ministry of teaching. The ministry of the New Testament teacher can be examined from several angles. It seems to be useful at this juncture to look at his actions, attitudes, mannerisms, circumstances and accompanying duties. Throughout the New Testament, teaching is principally a form of verbal communication (Gospels: Matthew 5:2; 7:28; Mark 4:1-2; 12:38; Luke 4:32; John 6:59; 18:19; etc.; Acts 4:2; 13:25; 17:19; 21:21; Epistles: I Corinthians 2:13; II Thessalonians 2:15; I Timothy 4:6; 5:17; Titus 2:1, 7; Hebrews 8:11). As to the actions involved, the teacher is found:

1. Preaching (Matthew 4:23; 9:35; 11:1; Acts 28:31; I Timothy 2:7; II Timothy 1:11).
2. Evangelizing (Luke 20:21; Acts 5:42; 15:35).
3. Crying out (John 7:28).
4. Reminding (John 14:26).
5. Announcing (Acts 4:2).
6. Admonishing (Colossians 1:28; 3:16).
7. Exhorting (I Timothy 4:13; 6:2).
8. Prescribing (I Timothy 4:11).
9. Commanding (Colossians 2:22).

Thus the spiritual gift of teaching may be found having its expression through any of a variety of forms of ministry. The attitudes of the teacher are of such a nature that his message carries with it a note of divine authority, for he supposedly ministers by the power of the Holy Spirit (cf. Luke 4:14-15), he regards his ministry as unto the Lord (Acts 13:1-2), and he is keenly aware that he is especially the object of divine judgment (James 3:1-2). Yet toward men he remains compassionate (Mark 6:34), impartial (Matthew 2:16; Mark 12:14; Luke 20:21), and very patient (II Timothy 4:2; 3:10). These attitudes are reflected in the mannerisms which he displays, as he speaks authoritatively (Matthew 7:29; Mark 1:22, 27) and with dignity (Titus 2:7), but always careful to speak plainly (Mark 8:31), perhaps employing parabolic illustrations

(Mark 4:42; Luke 6:40; etc.), always stressing accuracy (18:25) and truthfulness (Ephesians 4:21).

Teaching responsibilities may take one into quite differing kinds of circumstances. Teaching can be done openly (John 18:19-20), by the shore of the sea (Mark 2:13), or from a boat (Luke 5:3). On the other hand, it may be in a special meeting place, such as the temple (Matthew 26:55; Mark 14:49; Luke 21:37; etc.) or wherever the church assembles (I Corinthians 14:26). In fact, the teacher may be ambulating (Mark 6:6) and merely passing through a place (Luke 13:22). Caution must be exercised with those who come for the express purpose of bringing some new doctrine (II John 10). Regarding when to teach, there is no requirement; one may teach only on special days (Luke 4:14-15; 13:10) or on a daily basis (Luke 19:47). As well as his teaching duties per se, the teacher, by virtue of his position, may have some accompanying duties as well. Thus those who teach the nations to observe Christ's commandments are also to baptize them (Matthew 28:19-20). But at the local level, the teacher may be the pastor (Ephesians 4:11, Greek), with the responsibilities to preach, to reprove, to rebuke, to correct, to exhort and to train (II Timothy 3:16; 4:2). It is very difficult to lock the gift of teaching into a tight little pigeon-hole or to tie it strictly to a chalkboard and lecturn. But it is safe to say that the teacher concentrates on effectively communicating the doctrines of Scripture through whatever means will work.

A note about the teacher's personal life may be in order here. Teachers must be living examples of the things which they strive to teach (John 13:13-15; Titus 2:7). This requires much attention to oneself (I Timothy 4:16), until he is able, so to speak, to bridle his

whole body (James 3:1-2), even, on occasion, taking time in his ministry to fast (Acts 13:1-2). The undisciplined teacher may be able to articulate the data and facts of Scripture in a clear manner, but he may not, at the same time, succeed in communicating that truth which grips and changes people.

The effect of teaching. What happens to people who come under the hearing of New Testament teaching? Not all wish to learn. But many do. The effects which the gifted teacher can expect in his hearers may be examined as to goals attained, attitudes affected, actions and personal rewards. Some of the Scriptural goals of teaching are, generally speaking, the profit of all (I Corinthians 14:6) and that all may be edified (14:26). Jesus promised that those who are willing will know whether doctrine be true (John 7:16-17), and so may come to a knowledge of the things given us by God (I Corinthians 2:13). Effective teaching eliminates the necessity of reteaching (I John 2:37), and those taught gain a knowledge of what to say in answer (Luke 12:12; John 8:28). Exact, true teaching is an absolute necessity for a relationship with God and His Son (II John 9). Thus the careful teacher pays attention to himself and to his teaching, in order that he might insure an on-going salvation both for himself and for those who hear him (I Timothy 4:16). Various sentiments or attitudes are found in response to teaching. Amazement is often the hearers' first reaction (Matthew 22:16, 22, 24, 32; Mark 1:22, 27; 11:18; Luke 9:43; John 7:14-15; Acts 13:12). Many will agree with the teaching (Luke 20:39) and some will desire to know more. Gladly, others will be accused by their consciences (John 8:9) and so will repent and believe (Acts 20:20-21), coming into a true heart obedience to the things taught (Romans 6:17). But of what

good are attitudes unless they be followed by actions? The teacher will be pleased if the hearers are interested enough to ask questions (John 3:2; 18:19), but he is seeking observance and obedience to his doctrine (Matthew 26:18-19; 28:15, 20; Luke 22:11-12; John 20:16-18), not mere praise for himself (Luke 4:15). It is only through such obedience that disciples come to be called Christians (Acts 11:26). Learners are likely to follow their teacher (II Timothy 3:10), but it is hoped that the Holy Spirit will summon some of them to their own special work (Acts 13:1-2). Yet there are the daily, mundane affairs of life for which believers need teaching (Titus 2:1, 10; etc.), that they may learn to behave in mutual love (I Thessalonians 4:9). Caution to teachers: disciples follow their teacher (Matthew 8:19-23; 23:8; 26:18-19; John 13:13-14).

However, the initial acceptance of doctrine by some is somewhat imperfect (Mark 9:17, 24; John 7:28, 31) and these, as well as all, need continued teaching for growth, for disciples become like their teacher (Luke 6:40). But as they do so, they must be warned, they will be treated like their teacher (Matthew 8:19-23). Scriptural doctrine is essential for equipping the man of God (II Timothy 3:16-17), for sound doctrine will enable especially bishops, in turn, to exhort others (Titus 1:9)--ministers must be taught. That faculty which the teacher aims to develop in his hearers is faith (I Timothy 2:7) wherein he needs to be established (Colossians 2:7) and constantly nourished (I Timothy 4:6). Thus the hearers may learn the full privileges of their position in Christ (Ephesians 4:21) and to find their completeness in Him (Colossians 1:28). Now, the hope that comes through perseverance and encouragement is obtained from God only through instruction in the Scriptures (Romans 15:4-5). When the teaching process is truly an

expression of a gracious spiritual gift, those who are growing will certainly enjoy listening to teaching (Mark 12:35-37) and will even rise early in the morning to hear more (Luke 21:37-38), even if only to be brought to remembrance of things which they already know (John 14:26), and as others hear of this teaching, they too will hurry to come (John 11:28-29). The gifted teachers must speak, and must doggedly continue to teach, for there are always false teachers who oppose sound doctrine (Romans 16:17). These appeal to the immature, employing doctrines which are inoffensive to hear (II Timothy 4:3), until they are able to lead them about with any wind of doctrine (Ephesians 4:14). They will not even hesitate to upset whole families (Titus 1:11). So that even saints will submit to human religious decrees (Colossians 2:20-22), and some, giving heed to demonic doctrines, will fall away from the faith (I Timothy 4:1-2).

Not everybody responds positively to the gifted teacher. Some will turn and go away sad (Matthew 19:16, 22; Mark 10:17, 22), some will fail to understand (Mark 9:31), and others will rebuke the teacher (Matthew 15:7-9; Mark 7:7; John 8:31-32). Especially the legalists and religionists will oppose the gifted teacher (Matthew 21:23; Luke 20:1, 21) and even cause active dissension in the churches (Acts 15:1). Their methodology includes attempts to entrap the true teacher in his teachings (Matthew 22:16; Mark 10:1-2; John 8:2-3; etc.) and schemes to destroy his ministry (Matthew 11:17-18; 26:55; Luke 19:47; cp. John 7:28-29). Teaching is not only a spiritual gift, but a spiritual battle as well. Immorality and religious compromise are the false teachers' principal devices for misleading saints (Revelation 2:14-15, 20; see II Peter chapter 2).

The reward of teaching. Because of the great responsibility of the teacher for the spiritual lives of so many, it is urged that not many become teachers, for they incur a stricter judgement (James 3:1). But his value is so high and his task so essential in the church, that the apostle Paul wrote, "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching" (I Timothy 5:17). And not only is the pay good, but, teachers, "you will insure salvation both for yourself and for those who hear you" (I Timothy 4:16).

Summary

The gift of teaching is the God-given grace to communicate as a leader, the totality of Scriptural truth, to all classes of the saints, for their continuous nourishment, whereby they become personally and corporately obedient to Jesus Christ.

EXHORTING

The words for exhortation used in the New Testament⁸ have a wide range of uses and translations, but they can be grouped into three basic meanings: (1) encouragement, exhortation, (2) appeal, request, and (3) comfort, consolation.⁹ But there are certain common dimensions to be found in all three. For one thing, in all occurrences there is some

⁸Parakaleō; paraklēsis; paraklētos. The etymologies para-, beside, -kaleō, to call, may well be overplayed in popular works, for as Schmitz notes, "the sense 'to call in' fades into the background in the New Testament (Kittel, V:799).

⁹Arndt and Gingrich, 623.

form of communication, decidedly verbal. In fact, exhorting is one of the prophetic, speaking gifts (I Corinthians 14:3; Romans 12:6-7; Acts 15:32). For another thing, there is always an appeal to the will,¹⁰ whether for a course of action or for the restructuring of one's attitudes towards seemingly adverse circumstances.¹¹

Who Exhorts

All kinds and classes of people are found in Scripture exhorting one another. There is even a divine exhortation: (1) by God, toward believers' hearts (Romans 15:5; II Corinthians 1:3; 2:7; 5:20; 7:6; II Thessalonians 2:16; Hebrews 6:17-18); (2) by Jesus Christ, toward the Father, toward Israel, and toward believers (Matthew 26:53; Luke 2:25; Philipians 2:1; I John 2:1); (3) by the Holy Spirit, toward apostles and toward the church (John 14:16, 26; Acts 9:31), and (4) from the Scriptures, toward believers (Romans 15:4; Hebrews 12:5-6). Apostles, in turn, have exhortive ministries toward whole churches and the hearts of individual believers (Acts 15:31; 20:1, 2; Romans 15:14; I Thessalonians 4:1; I Thessalonians 2:3; Philemon 7, etc.). Other Christian ministers do the same, but deal with various social classes separately (Acts 4:26; I Corinthians 14:3; I Thessalonians 5:1; Titus 1:9; 2:6, 15; etc.).

¹⁰ Notice the infinitives, clauses and imperatives which follow the verb, lower in the text. Murray's comment is helpful, "As teaching is directed to the understanding, so is exhortation to the heart, conscience, and will" (Romans, II:125).

¹¹ Hay distinguishes exhortation from the gift of mercy by the following illustration: "A believer visits another who is sick to minister spiritual encouragement. To do this he requires the Paraclete gift of words of love. Or, the visiting believer may go into the kitchen and prepare a meal, or help care for the children. For such ministry the gift of Showing Mercy, or acts of love is needed" (Church Order, 192).

In fact exhortation is encouraged as the business of churches and believers in general (Acts 28:14; II Corinthians 2:7; 8:4; I Thessalonians 4:18; II:2:17; Hebrews 3:13), not being confined, as is teaching, to the leaders. Outside of the Christian community, however, exhortation is largely confined to the making of requests (Matthew 8:34; 18:29; Mark 1:40; 5:17; Acts 13:42; 19:31). A word of caution is due here regarding the use of exhortation: exhorting is valid only for the moving of others themselves to action, never for the obtaining from another his permission to let the exhorter himself do something. In this case, exhortation is always for wrong motives (Matthew 8:31; Mark 5:10, 12, 17; Luke 8:32; Acts 24:4).

The Nature of Exhorting

Exhortation is a very effective ministry. With only two exceptions, one, the attempted use of exhortation by a prophet (Acts 21:12), every occurrence of exhortation found in the New Testament did successfully move some one to action. Exhortation is a powerful tool. The other exception was in the case of severe bereavement, a mother's loss of her children (Matthew 2:18).

The source of exhortation. The Apostle Paul's sometime traveling companion, Barnabas, provides an enlightening study in the qualities which make one a successful exhorter. His gift of exhorting was early recognized, for his name, Joseph, was changed by the apostles to Barnabas, which translated means Son of Exhortation (Acts 4:36). A number of responses and qualities are predicated of him in Acts 11:23-24 where he had been sent to the new church at Antioch:

Then when he came and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.

The life virtues of the exhorter are so important to the success of his ministry. Even God exhorts out of His great love (II Thessalonians 2:16). And unless one has been approved by God and entrusted, there is a danger that his exhortation may come from error or from impurity or by way of deceit (I Thessalonians 2:2-3). But with the right kind of heart, the exhorter will easily respond to the real needs and earnest requests of people (Matthew 2:18; 8:5; Mark 5:10, 23; 6:56; 7:32; 8:22; Luke 7:4; 8:41). Although some men, by virtue of their respected positions, are required or expected to perform the ministry of exhortation (I Timothy 4:13; Titus 2:15; Philemon 9-10; I Peter 5:1), but even these do so with a sense of close identification with their hearers (Colossians 2:2).

The message of exhortation. With the few exceptions where the actions sought by exhortation are merely implied from the context, the behavior change is clearly stated in relation to the words for exhortation as they are found in the New Testament. Since they are so numerous, let it suffice at this juncture only to enumerate some that pertain to spiritual things: (a) as an infinitive:

1. To remain true to the Lord (Acts 11:23).
2. To continue in the faith (Acts 14:22).
3. To go across (to minister, Acts 18:27).
4. To present bodies as living sacrifices (Romans 12:1).
5. To strive together in prayers (Romans 15:30).
6. To keep an eye on those who cause dissensions (Romans 16:17).
7. To show love unto a repentant sinner (II Corinthians 2:8).
8. Not to receive the grace of God in vain (II Corinthians 6:1).
9. To walk in a manner worthy of our calling (Ephesians 4:1).
10. To think the same thing (Philippians 4:2).
11. To increase still more (I Thessalonians 4:10).
12. To make prayers (I Timothy 2:1, Gk.; cp. Hebrews 13:19).
13. Young men to be sober-minded (Titus 2:6).

14. To abstain from fleshly lusts (I Peter 2:11).
15. To contend earnestly for the faith (Jude 3).

(b) as a command:

1. Be saved from this perverse generation (Acts 2:40).
2. Come over to Macedonia and help us (Acts 16:9).
3. Be imitators of me (I Corinthians 4:16).
4. Be reconciled to God (II Corinthians 5:20).
5. Admonish . . . encourage . . . help . . . be patient (I Thessalonians 5:14).
6. Shepherd the flock of God among you (I Peter 5:1).
7. Stand firm in (the true grace of God, I Peter 5:12).

(c) as a purpose or a result:

1. That you all agree . . . (I Corinthians 1:10).
2. That (a minister) should come to (a people, I Corinthians 16:12).
3. That (the church) be in subjection (I Corinthians 16:15-16).
4. That (a minister) complete a gracious work (II Corinthians 8:6).
5. That brethren should go ahead and arrange a gift (II Corinthians 9:5).
6. That you excel still more (I Thessalonians 4:1).
7. That (certain ones) should work quietly and eat their own bread (II Thessalonians 3:12).

Thus in the realm of spiritual things, the exhorter is one who urges believers on to act in a manner consistent with their faith, in a variety of circumstances and endeavors.

The ministry of exhortation. The New Testament exhorter works with a variety of tools, employs a number of techniques, and bases his message on divine provisions. He usually ministers with a certain intensity. The tools employed may be in the form of a lengthy message (Acts 15:32) or a doctrinally orientated letter¹² (Acts 15:31), although he is not limited to these. He employs the Scriptures (Romans 15:4; II Corinthians 6:1-2; Hebrews 12:5-8; 13:22), particularly the teachings

¹²The New Testament books of John, James and Galatians do not employ the terms for exhortation, they themselves being intensive exhortations.

of Jesus (John 14:16), and stresses the promises and provisions of God for Christian action (Hebrews 6:17ff). Whatever techniques are suited to his purpose may be employed. Verbal communication marks exhortation on every hand (Matthew 8:5, 31; Mark 5:10, 23; Luke 7:4; Acts 2:40; I Corinthians 14:3; I Thessalonians 4:18; Titus 2:15; Hebrews 12:5; etc.). This may be in the form of asking or requesting (Acts 25:2; I Thessalonians 2:11; 4:1; II Corinthians 10:1-2) or even of begging (Acts 16:39). The exhorter may be a preacher (Luke 3:18; II Thessalonians 4:2) or a writer (Hebrews 13:22). Much exhortation finds its effectiveness as logical deductions from sound Christian doctrines (note Romans 12:1; I Corinthians 4:16; II Corinthians 7:13; Ephesians 4:1; cp. Titus 1:9). But the intensity of the exhortative process affects also the very bodily movements of the exhorter. His very gestures and stance are used to communicate (Mark 1:40; 5:3; 18:29; Luke 8:41; Acts 16:9). In this all, it is essential that the exhorter himself be fully forgiving of his hearer's past failures as he urges him on to new action (II Corinthians 2:7). Or he may even choose to send his exhortation through mutually acceptable messengers (Acts 19:31; 20:1; 9:38). God's supernatural provisions are always at the basis of sound exhortation (note Hebrews 6:17-18). The exhorter urges men "by the mercies of God" (Romans 12:1), "By the Lord Jesus Christ" (Romans 15:30; II Thessalonians 3:12), "By the love of the Spirit" (Romans 15:30), "by the name of Jesus Christ" (I Corinthians 1:10), "by the meekness and gentleness of Christ" (II Corinthians 10:1). Thus effective exhortation attaches to itself the provisions and authority of God, which produces in the exhorter a kind of intensity in his expression. He ministers earnestly (Mark 5:10), not moderately (Acts 20:12), as though it were God speaking (II

Corinthians 5:20); and he does this with much determination (Acts 20:2; I Corinthians 16:12; I Thessalonians 5:11; Hebrews 13:19).

Quite often, the gifted exhorter is an elder or in some other responsible position, in which position various other duties may be required of him. Thus we find exhorters exercising this gift in conjunction with a variety of other ministries: preaching (Luke 3:18; II Timothy 4:2), teaching (I Timothy 4:13), testifying (Acts 2:40; I Thessalonians 2:11), edifying and consoling (I Corinthians 14:3; II Thessalonians 2:16-17), encouraging and imploring (I Thessalonians 2:11), and reproving and rebuking (II Timothy 4:2; Titus 2:15), in another word, strengthening the disciples (Acts 14:22; 15:32; I Thessalonians 3:2; II: 2:16-17).

The effect of exhortation. The highly effective nature of exhortation has already been noted. Two negative effects of exhortation cover the scope of its concern: (1) the avoidance of overwhelming grief (II Corinthians 2:7) and (2) the avoidance of an heart hardened by sin (Hebrews 3:13). Positively, likewise two effects are desired by the exhorter: (1) personal hope (Romans 15:4) and (2) the ability, in turn, to exhort others also (II Corinthians 1:4, 6). The means to these ends is also with the pervue of exhortation; two are divine, two are human: the divine are spiritual refreshing (II Corinthians 7:7, c. 13) and divine blessing (Matthew 5:4); the human are personal discipline (Hebrews 12:5-7) and a clear mind in adverse circumstances (I Thessalonians 3:3). Careful response to biblical exhortation is wise on the part of Christians, for the outcome is complete joy (Philippians 2:1-2), overflowing joy (II Corinthians 7:4, 13), and rejoicing (Acts 15:31) for

each individual, and, for the Christian assembly, group like-mindedness (Romans 15:5). Thus the exhorter is not urging men on to greater burdens and harder work, but to fuller appropriation of God's promises and the consequent personal full joy. of their faith (Luke 21:15). Now

Summary

The gift of exhortation is the God-given grace to urge men on to believe and act upon the promises of God, by a decisive act of their will, resulting in their personal hope and joy.

THE UTTERANCE OF WISDOM (Acts 7:10, 22),

This gift and the next, the utterance of knowledge, are listed as prophetic, i.e., speaking gifts, because they are, above all, a "word" (logos).¹³ "The word of wisdom is the word or speech which has wisdom as its content,"¹⁴ says Grosheide. Hence the definition, "The utterance of wisdom, speaking wisely."¹⁵ The word, or utterance, of wisdom is the spiritual gift of the man who is able to articulate divine wisdom. In the New Testament, there are two opposing perspectives, one good and the other evil, both called wisdom. The spiritual gift concerns only one of these, the good.

Who Is Wise

To the extent that all believers have embraced Jesus Christ, they all are wise (I Corinthians 1:30; Ephesians 1:3, 17; Colossians 1:9;

¹³"The expression may take any one of many different forms, so that the exact trans. of l. depends on the context . . ." (A & G, 478).

¹⁴Grosheide, 285.

¹⁵Arndt and Gingrich, 478.

3:16; 4:5). But by reason of growth and maturity, some increase in wisdom (Romans 16:19; I Corinthians 6:5, cf. 2:6; Ephesians 5:15; James 1:5; 3:13). Special wisdom to answer opponents is promised to believers who are suffering persecution because of their faith (Luke 21:15). Now wise people are those who have good understanding of a matter (Matthew 11:25; Luke 10:21; I Corinthians 1:19; James 3:13; cp. Revelation 17:9). Prophets and scribes were ranked with the wise by Jesus (Matthew 23:34). But some are specially gifted in order to speak wisely (I Corinthians 12:8). The Apostle Paul himself was so gifted (II Peter 3:15). Some others identified as possessing wisdom are Moses (Acts 7:10, 22), Solomon (Matthew 12:42; Luke 11:31), Steven (Acts 6:3-5, 10), Paul and his associates (I Corinthians 2:7; 3:10) and Timothy (II Timothy 3:15). Of course, God is wise (Luke 11:49; Romans 11:33; 16:27; Ephesians 3:10); and Jesus Christ is the most wise man (Matthew 11:19; 13:54; Mark 6:2; Luke 2:40, 52; 7:35; I Corinthians 1:30; Colossians 2:3; Revelation 5:12; 7:12). This is all God's wisdom.

There is an opposing wisdom in the world as well (I Corinthians 1:20-21; 3:19). It is the wisdom of the natural man (I Corinthians 2:15) who may profess themselves as wise (Romans 1:22), including the strong, able and noble (I Corinthians 1:25-26). Such men are the writers and debaters of the age (I Corinthians 1:20), who, if purveyors of religious thought, are creators of various myths (II Peter 1:16). The Egyptians were known for their wisdom among the ancients (Acts 7:22). Unfortunately, some believers hold to the wisdom of the world (I Corinthians 1:20-21; 3:10; James 3:14-15), and their discourses must not be mistaken for the gift of the utterance of wisdom.

The Nature of Wisdom

Trench called wisdom "the striving after the best ends as well as the using of the best means . . . mental excellence in its highest and fullest sense."¹⁶ That may be a fine working definition for the moment, but how does one know which of several competing wisdoms is really the divine, if any? James offers a simple but effective means to distinguish true from false wisdom, in terms of identity and of behavior. The wise man is both a Christian and a well behaved man. James asks:

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace (3:13-18).

Thus the gift of the word of wisdom is exercised by the man who is both consistent in his behavior and able to articulate the divine wisdom by which his behavior is regulated.

The source of wisdom. True wisdom has its ultimate source only in the triune God (Acts 7:10; I Corinthians 1:21, 24, 30; 2:7; 3:10; Ephesians 1:4; 3:10; Colossians 1:9; James 1:5; 3:17). Jesus Christ provided wisdom (Matthew 23:34) and continues to give wisdom (Luke 21:15). At the present the Holy Spirit is the mediate source of wisdom and understanding (Acts 6:3, 10; Colossians 1:9). Wisdom's principles are found

¹⁶Trench, 283.

contained in both Old and New Testament Scriptures (II Timothy 3:15-17; II Peter 3:15). Thus the speaker of wisdom must be a spiritual man who gleans his message from the Scriptures.

False wisdom finds its expression only in the present age (I Corinthians 3:18) as the working principles of the world system (1:20). It is markedly humanistic (2:13), being limited in sphere to the earth, gaining expression through the human psyche, and having as its impetus the demons (James 3:15). False wisdom, even among Christians, has a striking resemblance to current secular philosophies.

The message of wisdom. Wisdom, in the biblical sense, is not merely private insight, but can be expressed propositionally (Luke 21:15; Acts 6:10; I Corinthians 2:4-7; 12:8; II Peter 3:14-16). Christology is the central doctrine of Christian wisdom; everything must relate back to who Jesus Christ is and what He does (I Corinthians 1:30; cp. Colossians 1:28; 3:16). Now several cognitive skills are involved in the grasping of wisdom. These include reason (I Corinthians 3:20), discernment (6:5), cleverness (3:19; cp. 3:10), understanding (Matthew 11:25; Luke 10:21; I Corinthians 1:19; Ephesians 5:15-17), epistemology (James 3:13, Gk.), and knowledge (Ephesians 5:15; Colossians 1:9). The knowledge involved in wisdom is the doctrine and principles of salvation (i.e., in the sense of sanctification, II Timothy 3:15; II Peter 3:15-16), particularly as they relate to grasping the will of God (Ephesians 5:15-17; Colossians 1:9) for Christian living (Ephesians 5:15; Colossians 4:5; James 3:13). The utterance of wisdom is highly practical. Robertson's definition seems to be to the point regarding this gift, stating that it is used:

to characterize the Christian worker who has an eminent power of apprehending revealed truth about God and man and their relation

in Christ, and who could bring this to bear upon the practical life of others through the persuasive use of speech.¹⁷

The ministry of wisdom. Articulated wisdom is integral to local church life. The church planter must be wise (I Corinthians 3:10), leadership requires wisdom (cf. Acts 7:10). Wisdom renders more effective the preacher (I Corinthians 1:21; 2:1; cp. Colossians 1:28), the teacher and the counselor (Colossians 1:28). Wise men are able to help maintain proper relationships within the church (I Corinthians 6:5) and toward those without (Colossians 4:5). Wisdom is definitely a requirement for effective Christian writing (II Peter 3:15-16). In fact, wisdom, not merely creed, is the basis of Christian faith, that is, carefully articulated wisdom regarding Jesus Christ (I Corinthians 2:5). Thus the gift of the utterance of wisdom may be expressed in several ministries, but always is the careful articulation of practical Christian truths to either groups or individuals (Colossians 1:28).

The effect of wisdom. The utterance of wisdom has as its aim to provide a basis for the active faith of Christian believers (I Corinthians 2:5). Negatively stated, this is so that God may crush Satan under the feet of believers (Romans 16:19-20); positively, that God may obtain honor (16:27). The particular principles for Christian living which wisdom stresses include these:

1. To know the will of God (Ephesians 5:15-17; Colossians 1:9).
2. To redeem the time (Ephesians 5:15-16; Colossians 4:5).
3. To be continually filled with the Spirit (Ephesians 5:15-18).
4. To be strengthened with all power (Colossians 1:9-11).
5. To speak to one another in spiritual terms (Ephesians 5:15-19).

¹⁷J. D. Robertson, 43.

6. To be subject to one another (Ephesians 5:15-21).
7. To give thanks to God in all things (Ephesians 5:15-20; Colossians 1:9-12).

The end result of wisdom for the Christian is to bear fruit in every good work, to increase in the knowledge of God, and to attain all steadfastness and patience joyously (Colossians 1:9-11).

Summary

The gift of the utterance of wisdom is the God-given grace for men of understanding to articulate the principles of Christian living, whereby believers may come to experience divine victory over evil in their daily lives.

THE UTTERANCE OF KNOWLEDGE

This does not, says Grosheide, "indicate the word spoken with knowledge, but rather the word which has knowledge as its content."¹⁸ The man with this gift is able to articulate knowledge of things divine. Knowledge¹⁹ is no mere intellectual apprehension or systemization of data, but implies a relationship with its object, an interaction. Thus the "knowledge of Jesus Christ" is a kind of "personal acquaintance"²⁰ with the living Lord. Furthermore, as Bultmann expresses, "Christian knowledge carries with it a corresponding manner of life."²¹ He explains:

¹⁸Grosheide, 285.

¹⁹Because of the wealth of occurrences of the terminology, this study has been limited to the nouns *gnōsis* and *epignōsis*.

²⁰Arndt and Gingrich, 163.

²¹Bultmann, in Kittel, I:707.

²²Ibid., pp. 707-8.

²³Greener, 157.

The Christian view of knowledge is thus largely determined by the OT. An obedient and grateful acknowledgment of the deeds and demands of God is linked with knowledge of God and what He has done and demands. It is in keeping that this Christian knowledge is not a fixed possession but develops in the life of the Christian as lasting obedience and reflection. For this reason gnosis is regarded as a gift of grace which marks the life of the Christian by determining its expression²²

The man who speaks Christian knowledge is communicating things to which believers can relate for Christian living. Cremer said that he has:

. . . insight which manifests itself in the thorough understanding of the subjects which come before it, and in the conduct determined thereby; which hits on what is right, in that it allows itself to be guided by the right knowledge of the object with which it has to do.²³

Who Gains Knowledge

While we may assume that all believers have knowledge of basic Christian truths, yet it is clear from Scripture that fuller knowledge is gained through specific means. (1) Through the law comes the knowledge of sin (Romans 3:20), for it is a kind of embodiment of truth (2:20). (2) Enrichment in knowledge begins, however, as the testimony concerning Christ is confirmed in someone (I Corinthians 1:5-6). (3) Repentance is a necessary step toward knowledge (II Timothy 2:25), as is (4) the subsequent forgiveness of sins (Luke 1:77). (5) Salvation itself is a coming to the knowledge of truth (I Timothy 2:4). (6) The believer may continue to increase in knowledge by a continuous renewal process, according to the image of the One who created him (Colossians 3:10). This is accomplished through (7) the contemplation of the Person of Jesus Christ, the glory of God, and the conformation to His life and death (II Corinthians 4:6ff). This requires (8) that every speculation

²²Ibid., pp. 707-8.

²³Cremer, 157.

and lofty thing be destroyed and every thought become captive to the obedience of Christ (10:5). Further knowledge awaits the Christian as he (9) becomes knit together in love with other believers, attaining the full assurance of understanding, resulting in a true knowledge of God's mystery, Christ Himself, in whom are hidden all the treasures of wisdom and knowledge (Colossians 2:2-3). (10) Now Christian knowledge is no private existential affair, but can be articulated and communicated.²⁴ And God has gifted some men to verbalize and communicate those things which pertain to Christian knowledge (I Corinthians 12:8; 14:6).

The Nature of Knowledge

Several metaphors are used in Scripture for knowledge. It is a "key" for entrance into the things of God (Luke 11:52); knowledge is a starting point. It is of great value, worthy of being sought as "riches" (Romans 11:33). But it is a hidden "treasure" only to be found in God's mystery, Christ Himself (Colossians 2:3). Those who attain knowledge come into great "light" (II Corinthians 2:14). Knowledge makes of one a "sweet aroma" unto God (II Corinthians 2:14).

The source of knowledge. Like wisdom, the ultimate source of all true knowledge is God Himself (Romans 11:33; 15:14; I Corinthians 1:5; II:2:14; 4:6; Ephesians 1:17; II Timothy 2:25; II Peter 1:3). Man attains this knowledge in the Son Jesus Christ (Colossians 2:3; I Corinthians 1:4-5), and is able to express it by the Holy Spirit (Luke 1:67, c. 77; I Corinthians 12:8). Truth is attainable from the study of the Scriptures, but knowledge comes only from God.

²⁴For the contemporary importance of this point, see Schaeffer, The God Who Is There, 92-99.

The message of knowledge. The contents of Christian knowledge, and therefore of the utterance of knowledge, are several. These themes may pervade the messages of this spiritual gift: (1) Truth as universally true, able to be propositionalized (I Timothy 2:4; II:2:25; 3:7; Titus 1:1; Hebrews 10:26; cp. Romans 3:20), as embodied in the Scriptures (Romans 3:20). (2) The Lordship and saving work of Jesus Christ (I Corinthians 1:4-6; II:2:14-15; Philippians 2:8; II Peter 1:2; 1:8; 2:20; 3:18; cp. Luke 1:77). (3) The good things which are in believers for Christ's sake (Philemon 6). (4) The unity of God in contrast to heathenism (I Corinthians 8:1-7). (5) The attributes or glory of God (Romans 1:28; I Corinthians 4:6; II:10:5; Ephesians 1:17; Colossians 1:10; II Peter 1:2, 3). Not every believer has this knowledge of God (see I Corinthians 15:34). This is especially true of (6) the righteousness of God for justification (Romans 10:2-3). (7) The will of God (Colossians 1:9) and (8) the mystery of God (2:2-3) are also key themes for the utterance of knowledge. Thus knowledge centers on the nature of God and His work, in such a manner that believers can relate to it with practical consequences (Titus 1:1).

The ministry of knowledge. Wisdom is a natural counter-part to knowledge, and they are ideally found in the same person or working in close conjunction (Romans 11:33; I Corinthians 12:8; Ephesians 1:17; Colossians 1:9; 2:2-3). The utterance of knowledge is of necessity a speaking ministry (I Corinthians 1:6; 12:8; II:8:7), closely allied with prophecy and teaching (I Corinthians 13:2; 14:6) in the communication of mysteries and of revelation (13:2; 14:6; Ephesians 1:17). In the man himself, a number of personal qualities are desirable. He must be

discerning (Philippians 1:9) and understanding (Colossians 1:9), but also known for his love (I Corinthians 13:2; II:6:6; 8:7; Philippians 1:9), faith (II Corinthians 8:7; II Peter 1:5), and upright character (Romans 15:4; II Corinthians 6:6; II Peter 1:5-7). No man will articulate things well unless he himself has a true personal knowledge of those very things.

SUMMARY

The effect of knowledge. Purely doctrinal knowledge, e.g., of the unity of God, has the effect of making a person arrogant (I Corinthians 8:1), with the result that he is not sensitive to the weaknesses of others who lack that knowledge (8:11). But knowledge in the proper sense of relating to truth is not so, but rather it has beneficial effects which accrue to the believer himself, to his fellow Christians, and to God. For himself, negatively, the believer's knowledge is his means of escape from the defilements of the world (II Peter 2:20). But positively, it is his means of gaining entrance into the things of God (Luke 11:52), his means to gain Christ (Philippians 3:8-9); it is for growth and maturity (Ephesians 4:13-14; II Peter 3:18), for the development of Christian character (II Peter 1:5-7), and for the approval of things excellent for blamelessness (Philippians 1:9-10), that the believer may develop a spirit of wisdom and revelation (Ephesians 1:17). At the same time his fellow Christians profit (I Corinthians 14:6), for he develops an ability to teach (Romans 2:20-21) and to admonish (Romans 15:14), thereby commending himself as a servant to men and God (II Corinthians 6:4-6). God certainly must desire that men grow in knowledge, for then they are able to walk in a manner worthy of the Lord (Colossians 1:9-10), and become "a sweet aroma . . . a fragrance of Christ to God" (II Corinthians 2:14-15).

Summary

The gift of the utterance of knowledge is the God-given grace for mature men to articulate the truths regarding the nature of God and the Person of Jesus Christ, whereby Christians grow and may expand their mutual ministries.

SUMMARY

In this chapter we have suggested that one of three possible classifications of the spiritual gifts includes all those which are prophetic in nature, i.e., the speaking gifts. There are those which are concerned primarily with the verbal communication of divine truth. Included were the gifts of prophecy, of teaching, of exhorting, of the utterance of wisdom, and of the utterance of knowledge. In each instance it was discovered that the gift could be expressed through a variety of ministries, many of these in common between gifts. This seems to suggest that the several speaking gifts may not be exclusive, tightly defined entities, but rather more general areas wherein God's grace has gifted men differently for communicating His Word. A description of each of the gifts in behavioral terms has been included in the appendices.

¹ Arrdt and Gingrich, 1957. See on diakonia; diakonos; diakonos.

Chapter 6

THE SERVING GIFTS DESCRIBED

In the gifts passages, the term "ministry" or "service"¹ is used in a general sense, in a wider sense, and in a restricted sense. In I Peter 1:10, it was noted that all gifts are to be ministered toward others. But then in verse 11, the same term is used to distinguish those who serve from those who speak, that is, in a more narrow sense of non-speaking gifts. However, in Romans 12:6-7, the charismata are said to be of two kinds, whether prophecy whether ministry. So a gift can definitely be called "ministry." It is proposed that the gift of ministry, as such, is any service gift which does not specifically qualify as any one other of the several service gifts. Thus in the general sense, all gifts are to be ministered to one another, in the wider sense the non-prophetic gifts are ministerial (serving) gifts, and in the restricted sense, there is the gift of ministry.

In the classification of serving gifts have been included all those which are not specifically so termed so as to qualify them as communicatory gifts or as having a special sign value. These are, in the order here presented, the gifts of ministry, of ruling, of giving, of showing mercy, of faith, of discernment of spirits, of helps and of administrations.

¹Arndt and Gingrich, 183. See on diakonia; dianokeo; diakonos.

(Acts 19:22), Onesiphorus (II Timothy 4:21), and Onesiphorus (Philippians 2:25),
 for charitable endeavors, Barnabas and Saul (Acts 12:25) as well as
 unnamed others (I Timothy 5:17).

MINISTRY

As noted above, all gifts are for ministry. And there is a whole classification called the serving gifts. Within these, the particular gift of ministry is clearly the widest in its scope of services rendered to the Body of Christ. Ministry can be service of any kind.² Now the person who serves, ministers things, to people, as a minister of God (Romans 13:4; II Corinthians 6:4; I Thessalonians 3:2) and of Christ (II Corinthians 11:23; Colossians 1:7; I Thessalonians 4:6).

Who Serves

(Luke 22:27; Romans 15:8). As followers of Jesus (John 12:26). Ministry does not appear to be limited to any particular class or group of people. Those performing service in the New Testament include women (Matthew 8:15; 27:55; Mark 1:13, 31; 15:41; Luke 4:39; 10:40; John 12:2; Romans 16:1), angels (Matthew 4:11; Mark 1:13; Hebrews 1:14), government officials (Romans 14:4), lords (Luke 12:37), domestics (Luke 22:27; John 2:5, 9), and slaves (Luke 17:8). In the church the servants comprise the specially gifted (I Peter 4:10-11; Romans 12:6-7), those appointed to a task (Acts 6:1-2), volunteers according to ability (11:29), office holders (Philippians 1:1; I Timothy 3:10, 8, 12, 13) and even apostles (Acts 1:17, 25; 20:24; etc.). It seems fair to say therefore that the gift of ministry may find expression through any rank or office within the church; the servers are not necessarily the women or the ignorant.

Among those mentioned by name are, for menial tasks, Martha (Luke 10:40; John 12:2), for special assignments, Timothy and Erastus

²Arndt and Gingrich, 183.

(Acts 19:22), Onesiphorus (II Timothy 1:8), and Onesimus (Philemon 13), for charitable endeavors, Barnabas and Saul (Acts 12:25) as well as unnamed others (11:29; II Corinthians 8:14; 9:1, 13), and for spiritual vocations, Archippus (Colossians 4:17), Epaphras (1:7), Tychicus (4:7; Ephesians 6:1), Timothy (I Thessalonians 3:2; I Timothy 4:6), and Stephanus and his household (I Corinthians 16:15).

Ministry ought to be the aspiration of all believers and is the goal of those who equip the saints (Ephesians 4:12; Hebrews 6:10).

Jesus was the example par excellence of the servant (Matthew 20:28; Mark 10:45; Luke 22:27b; Romans 15:8). As followers of Jesus (John 12:26), service determines who is first (Mark 9:35), who is greatest (Matthew 20:26; 23:11; Mark 10:43), and who is chief (Luke 22:26).

Whole churches can be distinguished for their ministry of service (II Corinthians 8:14; 9:1, 13; Revelation 2:19). The Old Testament prophets ministered to the church before God had ever revealed that there would be such an expression of the Kingdom (I Peter 1:12).

There may be no rest for the wicked, but that necessitates that there be no lapse of vigilance on the part of the saints for there are even false ministers. They may be Jew haters (Matthew 25:44) or Judaizers (II Corinthians 11:23). Only one Person is ultimately exempt from false ministry, Jesus Christ (Galatians 2:17).

The Nature of Ministry

The gift of service concerns itself both with whom it is to serve and with what task it is to perform. The minister must, as well, look to the manner in which he performs his service, with an eye on the goal which is to be reached.

The realm of ministry. Ministers serve only those whom they regard as worthy of their efforts or those to whom they are, for any reason, obligated, as servants to their lords (Matthew 22:13; Luke 17:8; 22:27; John 2:5, 9). For the followers of Jesus this is primarily directed to one's working fellows (Matthew 20:26; 23:11; Mark 10:43; 9:35). Thus some were given to ministering to Jesus and his company during His time on earth--although He did not come for the express purpose of being served--(Matthew 4:11; 25:44; 27:55; Mark 1:13, 31; 8:15; 15:41; Luke 4:39; 12:37; cp. John 12:26). One's ministry may be considered to be towards certain fellow Christians (e.g., Acts 11:29; 15:25; 19:22; Romans 16:1; II Corinthians 8:19; II Timothy 1:18; Philemon 13; Hebrews 6:10; etc.) or he may regard himself as a servant of the whole body of Christ, the saints in general, or a whole church (Acts 6:1; 6:4; Romans 13:4; I Corinthians 16:15; II Corinthians 3:3; 8:4; 9:1; 11:8; Ephesians 4:12; Colossians 1:7, 25; 4:7; I Thessalonians 3:2; Hebrews 1:14; 6:10; I Peter 1:12; 4:10-11). It is possible to direct one's ministry to particular ethnic groups, such as Jews (Romans 15:8) and Gentiles (Acts 21:19; Romans 11:13). One observation may be in order at this juncture: the minister views his services as benefiting usually a group of people rather than singling out certain needy ones whom he may serve. He may be more particular about his job.

The service of ministry. As has already been presented above, ministry ranges all the way from menial chores, to the daily administering of practical services (e.g., Acts 6:1-4), to organizing long range charitable endeavors (relate Acts 11:29; 12:25; Romans 15:31; II Corinthians 8:4, 19; 9:1, 13). Ministers concentrate on accomplishing in order to do their job (II Corinthians 11:8).

prescribed services through to their goals. They may have preferences, however, for particular ministries, for there is a variety of gifts, and, correspondingly, a variety of ministries (I Corinthians 12:4-5). And as different as may be the regular services to be performed in a local church, there may be an equal number of specially appointed ministers whom we call deacons (Philippians 1:1; I Timothy 3:8, 10, 12, 13).

A number of ministries are mentioned in the New Testament. This is due, of course, to the fact that every Christian has a ministry through which he expresses his spiritual gift. This is true of apostles (Acts 1:17, 25; 6:4), including Paul (Acts 20:24; 21:19; I Corinthians 3:5; II Corinthians 3:3, 6; 4:1; 5:18; 6:3, 4; 8:19; 11:8; Ephesians 3:7; Colossians 1:23, 25; I Timothy 1:12). Some believers, like Onesiphorus, minister in many things (II Timothy 1:16-18). Ministers are hard workers, sometimes even putting their work before their own spiritual and material needs.

The manner of ministry. The minister's work is above all the practical labor of providing for others' needs, whether physical (e.g., Matthew 20:28; Luke 17:8; Romans 16:1-2) or mental (e.g., Acts 20:24; I Corinthians 3:5-6; Ephesians 6:21; Colossians 4:7-8; I Thessalonians 3:2; I Timothy 4:6). The reaching of the goal is important of ministers (Matthew 22:13; John 2:5; Acts 12:25; cp. 6:4; 20:24). To fulfill his duties, the minister may become distracted from more important spiritual needs (Luke 10:40; Acts 6:2-4), becoming very concerned about avoiding any failure or blame (II Corinthians 6:3; 8:19-20). So concerned are some to fulfill their task, that they may let others suffer in neglect in order to do their job (II Corinthians 11:8).

9:12-13) The good minister is one who first gives himself to the Lord (II Corinthians 8:4-5). He thereby gains a sense of divine sufficiency for his work (3:5-6). He is then ready to go to work (9:1-2) and sets himself to the task with determination (Acts 11:29; I Corinthians 16:15; Colossians 4:17), desiring to glorify his ministry before God and man (Romans 11:13; II Corinthians 8:19-22). With these attitudes, certain virtues especially befit the minister (see II Corinthians 6:4ff). He must be, above all else, patient and faithful (II Corinthians 4:1; 6:4; 9:13; Ephesians 6:21; Colossians 1:8; 4:7; I Timothy 1:12; I Peter 4:10-11; Revelation 2:19) with humility (see above). At the same time, he must take care to keep himself nourished on the words of faith (I Timothy 4:6) maintaining a grave attitude (3:8) and a pure conscience (3:12). Before a man be allowed to minister in the office of Deacon, he must first be proved and found blameless (3:10).

add to The effect of ministry. The work of ministry definitely builds up the body of Christ (Ephesians 4:12) and therefore qualifies as one of the greater gifts. Goodness and righteousness prevail (Romans 13:4; II Corinthians 3:9), hearts are comforted (Ephesians 6:21; Colossians 4:7), and the saints are strengthened as to their faith (I Thessalonians 3:2), while others learn (Colossians 1:7). The unspiritual may be moved to jealousy and salvation (Romans 11:13-14), arriving at faith as the Lord gives opportunity to each (I Corinthians 3:5), for God is at work in others at the same time that the minister is working (Acts 21:19). Other believers take special note of faithful ministers (Matthew 20:26; 23:11; Mark 9:35; Romans 15:31; I Timothy 3:13; 2:1:18; cp. II Corinthians 3:3), and render thanks to God (Romans 15:8; II Corinthians

9:12-13; I Peter 4:10-12). Jesus Christ has declared a special affinity for those who minister (John 12:26; Revelation 2:19) and God honors them (John 12:26; Hebrews 6:10). The gift of ministry brings results to others, to oneself, and to God.

Summary

The gift of ministry is the God-given grace to perform various services through to their end. This is the widest gift in its application to the tasks which must be accomplished in the church. A behavioral description has been included in the appendices.

RULING

A ruler is, basically, "one who stands before, a front-rank-man."³ In the New Testament, the rulers are seen as (1) the officials and administrators in the church, and as (2) those who care for and give aid to people.⁴ "This is to be explained," says Reicke, "by the fact that caring was the obligation of leading members of the infant church."⁵ In fact it is required of the elders that they demonstrate an ability to lead. But that does not mean that everyone with the gift of ruling is necessarily an elder.

Who Rules

Ruling can be the function of any member of the local church.

³Liddell and Scott, 698, on prostates.

⁴A. & G., 713-4 on proistemi. All occurrences in the New Testament are intransitive. The participle indicates activity, not merely position.

⁵Reicke in Kittel VI:701.

Actually all are to have a concern in rule, especially as it pertains to the accomplishment of good deeds in order to meet pressing needs (Titus 3:8, 14). Phoebe was this kind of a person, so much so that she has been called in Romans 16:1 a servant of the church which was at Cenchrea. Within the church, however, certain ones can usually be identified as the rulers. These are those who diligently labor and who give instruction (I Thessalonians 5:12). As such, they may very well be given official positions as preaching and teaching elders (I Timothy 3:4-5; 5:17) or as deacons (3:12).

A ruler manifests certain character traits which fit him for his task. First of all, he is one who regards himself to be a servant of the church (e.g., Romans 16:1), regarding such a relation to others as carrying with it a kind of dignity (I Timothy 3:4). As such he maintains a keen sensitivity to the needs of the church (Romans 16:2) with attention on how to do the best for them (Titus 3:8), ever willing to learn some new angle on ministry (3:14). This requires a lot of attention and work, continual work, in a word, diligence (Romans 12:8; I Timothy 3:12; 5:17; I Thessalonians 5:12).

So valuable is the ministry of rulers to the church that they are allowed recognition for their work by the church. The ones who exercise rulership in meeting people's practical needs are worthy of commendation as they travel, and to have their needs met by the church (Romans 16:1-2). The diligent rulers who work at instruction are to be highly esteemed within the church (I Thessalonians 5:12-13). And the ruling elders who work hard at preaching and teaching are worthy of a double honorarium or compensation⁶ (I Timothy 5:17). In the case of

⁶So A. & C., 825

the rulers, the saying is certainly true, "the laborer is worthy of his hire."

The Nature of Ruling

The Lord Jesus Christ is the ultimate Provider and Ruler of His church. Thus those who do the work of ruling and providing for needs stand in a special relation to the Lord (Romans 16:1-2; I Thessalonians 5:12). Ruling is therefore an honorable but a responsible work. For this reason, the Lord Jesus has specially gifted some in the church for this ministry (Romans 12:6-8). But ruling is also a task which can be learned (Titus 3:14). Whether one is a gifted or only a trained ruler, he must first demonstrate his ability to rule his own household before he is permitted to rule within the church in an official capacity (I Timothy 3:4-5, 12).

The responsibilities of rulers hardly extend beyond the local church (Romans 16:1-2; I Thessalonians 5:12; I Timothy 3:4-5). Their function is to serve and care for the church (Romans 16:1-2; I Timothy 3:5). This may be in regard to practical needs (Romans 16:2; Titus 3:8, 14) or in regard to laboring at instruction in the Word and teaching (I Thessalonians 5:12; I Timothy 5:17). Hence the two-fold emphasis within ruling on ministering to the mind and ministering to the body. Rulers are not simply administrators; that is another gift.

Rulers have the effect of doing that which is "good and profitable for men" (Titus 3:8). Their aim is to meet the pressing needs of the church and to guarantee productivity (3:14; cp. Romans 16:1-2). Leaders are not primarily policy makers or merely givers to people's needs. They often will not take a leadership position until they are chosen or asked to do so, but once they do, then they get right into the

work, set their aim on accomplishing their goal, and put all their efforts into the task. As leaders or officers they may appear to use people or to relegate details, or they may by-pass the slower ones in order to see a task through to its completion. Thus it is necessary for the rest of the church "to esteem them very highly in love because of their work" (I Thessalonians 5:12-13).

Summary

The gift of ruling is the God-given grace to lead the church in meeting pressing needs. The behavioral traits of the leader are described in the appendices.

GIVING

Some one has said somewhere that when God wants you to move, He gives the green light and the greenbacks. Much sound Christian work is accomplished because God moves people to give financially. This is often by those whom God has gifted especially in order that they may give. But not all giving involves money; and not all gifted givers are wealthy.

The givers⁷ in the New Testament represent a broad social spectrum. The relatively poor give (Luke 3:11), as well as the ordinary worker (Ephesians 4:28), besides the well-to-do (I Timothy 6:17-19). Neither is the gift of giving distributed with respect to vocational calling, for givers include general citizens (Luke 3:20), repentant thieves (Ephesians 4:28), and missionaries (Romans 1:11). The recipients

⁷This study is restricted to metadidomi (to share with another that which is already in one's position).

of giving comprise those who have need in general (Luke 3:11; Ephesians 4:28) but the saints in particular (Romans 1:11; Ephesians 4:28; I Thessalonians 2:8).

Certain qualifications exist for givers. For one thing, they must have something to give; thus they are often those who "are rich in this present world" (I Timothy 6:17). The giver usually has somewhat of a longing to share what he has (Romans 1:11), but he must be able to do so with unmixed motives, in other words, liberally (12:8). He is always ready and prepared to give (I Timothy 6:18), but he investigates to determine worthy causes (Luke 3:11) and desires to have personal involvement through his giving (I Thessalonians 2:8). Thus the giver desires to share in effective works and worthy people and to know that his involvement lends directly to the Lord's work.

The aim of giving is four-fold. Giving establishes other believers in their ministries (Romans 1:11) that the giver himself may contribute to the accomplishment of good (I Timothy 6:18). By this means he himself finds great encouragement (Romans 1:12) and earns for himself a future reward (I Timothy 6:19). The giver views an investment in the Lord's ministers as an investment in the Lord's work, which pays interest and guarantees a capital return. He would rather give to people than to organizations (cf. Rom. 1:11; I Thess. 2:8).

The giver shares with others only that which is something already in his own possession as a divine trust. This is why it is possible to say that the gospel and spiritual gifts are things which can be shared or imparted (Romans 1:11; I Thessalonians 2:8). The giver, however, may largely be concerned with the sharing of material things, whether in the nature of basic personal needs such as food and clothing

(Luke 3:11) or in the form of substantial monetary wealth (I Timothy 6:17-19). The gift of giving may well finance much of the Kingdom of God as it advances through the present age.

Three dangers lie as snares to the feet of the wealthy giver. He must be on guard not to become conceited in his wealth and the power which it has to make or break ministries, or to develop a false hope on the uncertainty of riches (I Timothy 6:17). And when he does share, it must be whole heartedly, with liberality and unhesitancy (Romans 12:8), remembering that "God loves a cheerful giver."

In summary, the gift of giving is the God-given grace to share possessions with other Christians for the work of the Lord. The giver's behavioral traits are outlined in the appendices.

SHOWING MERCY

God desires mercy over sacrifice (Matthew 9:13). Mercy was a provision of the law (Matthew 23:23) and is the essence of true religion (Luke 11:41). God Himself continually is merciful (Luke 1:58; Romans 9:14ff; Philippians 2:27; I Timothy 1:2; II John 3; Jude 2). But there will be no mercy in hell (Luke 16:24ff). To be merciful is to go out of one's way to care for his neighbor who is in need (Luke 10:36-37); it is, above all, to be helpful where others have trouble (Matthew 15:22-27; Luke 1:54; Hebrews 4:16). Now mercy is expected from all citizens of the Kingdom of God (Matthew 5:7; 6:1-4) and is a mark of the wise believer (James 3:13, c. 17). But for some Christians, mercy is a special gift which determines their principal ministry in the Body of Christ.

The Parties to Mercy

Mercy extends only to people; it is not looking so much for something to do or for a task to accomplish, but for someone to help, some misery to heal. Thus this gift has relevance only to a community, to two or more people. There is he who shows mercy and he who receives mercy.

He who shows mercy. Even the ungodly show a token mercifulness to one another (Matthew 6:1-2; Acts 3:2), which can be a stimulus within them to know the Source of all mercy (Acts 10:1). Jesus Christ is the supreme example of mercifulness, (1) on earth, as Lord (Matthew 15:22; Luke 1:58), as Son of David (Matthew 9:27; 15:22), and as Master (Luke 17:13); as well as (2) in heaven, as our Lord and faithful High Priest (I Corinthians 7:25; I Timothy 1:2; II:1:16; Hebrews 2:17; II John 3). Mercy thereby makes of one a disciple of Jesus, whether he be an important apostle, as Paul (Acts 24:17), or an humble woman, like Dorcas (Acts 9:36).

But mercifulness presupposes certain character traits in the one who is particularly marked by that quality. Negatively speaking, there are three traits which must be absent, lest attempts to show mercy be spurned, for these three things will cause contempt on the part of those in need: inconsistency or injustice (Romans 9:14; James 2:13), a sense of obligation or constraint (Romans 9:15, 18), or any attitude of condemnation or censoriousness (Matthew 12:7). Positively, however, mercy must be a true expression of great love⁸ (Ephesians 2:4; II John 3)

⁸On the connection of mercy with love, see Trench's remarks (170).

and compassion (Matthew 20:31-32) in the fear of God (Acts 10:2; Jude 23), accompanied by cheerfulness (Romans 12:8), sympathy (Hebrews 2:17; 4:15-16), fairness (Matthew 23:23), patience (Romans 9:23; I Timothy 1:13), and truthfulness (II John 3). To see mercy through to its goal, a man must be characterized by great faithfulness (Luke 1:50, 72; Hebrews 2:17) and willingness to make and maintain peace (I Timothy 1:2; Hebrews 2:17; James 3:17-18; II John 3; Jude 2). This requires grace (I Timothy 1:2; Hebrews 4:16; II John 3). The gift of showing mercy is ineffective apart from a full display of the fruit of the Spirit.

He who receives mercy. Mercy responds to a number of stimuli. It will reach out to the demanding (Matthew 9:27; 15:22ff; Luke 17:13) as well as the display of humility (Matthew 17:14; 18:26). Usually only a knowledge of a need is required to move mercy (II Timothy 1:16ff), even if the miserable one is ignorant of his own need (I Timothy 1:13). Mercy knows no restrictions on eligibility for help. It reaches out to (1) those who are close, i.e., the righteous (Luke 1:50, 58, 72; Romans 9:23; Galatians 6:16; Philippians 2:27) and to (2) those who are afar, the undeserving, e.g., disobedient, blasphemers, persecutors, aggressors (Romans 11:30-32; Ephesians 2:4; I Timothy 1:13; I Peter 2:10). Where there is misery, mercy shows up there.

The Nature of Mercy

Mercy does not sit and feel sorry--that is pity--mercy has something to show, it acts, it ministers. It may have to make itself known, it may not know ahead of time what it will do, but the effects which it produces are worth the effort.

The method of mercy. Exactly what to do is nowhere prescribed for showing mercy. So the merciful man needs to follow examples of mercy as he has experienced them (Matthew 18:33) and to take care to provide the same for others, that they too may show mercy (I Timothy 1:13). One thing that it tries to do is to receive and respond to requests that come its way (Mark 10:51). If they are not forthcoming, mercy may call for requests (Matthew 20:32). Now mercy insists that it be understood that its services are by free grant (II Timothy 1:18), but mercy also is careful to supply only what is truly needed, being interested in lasting results rather than temporary relief (Acts 3:1-6).

The deeds of mercy. Divine mercy reaches into both the physical miseries of men (Matthew 9:27; 17:14ff; Luke 18:13ff; Philipians 2:27) and the spiritual (Matthew 15:22ff; Luke 1:77ff; Romans 9:23; 11:25-32; Ephesians 2:4; Titus 3:5-7; Hebrews 2:17; I Peter 1:3ff; 2:10), enabling men for ministry (I Corinthians 7:25; II:4:1). The New Testament provides no list of deeds which constitute mercy, and gives very few examples (see Matthew 6:1; Luke 10:36, 37; 12:33; Acts 9:36) of the merciful deeds of believers. Perhaps that is why some are specially gifted, mercy will come as an outflow of their spiritual life. Howard comments, "As in many of the gifts, the details, such as what specific needs are to be met by what specific acts of mercy, are left to the discretion and the imagination of the Spirit-controlled believer."⁹

⁹Howard, 185.

The effect of mercy. The miserable man who receives of true mercy experiences complete healing (see above) so that he is able in turn to perform ministries to others (I Corinthians 7:25; II:4:1). Mercy gives one a vital hope for the future (I Peter 1:3-4) and a present enjoyment of life (Jude 21). The response to mercy is to glorify God (Romans 15:9) through the giving of thanks (Luke 17:15f) and testifying to God's goodness (Mark 5:19). This in turn may stimulate others to praise God (Luke 18:43). Mercy often sees as the immediate outcome of its ministry that men desire to follow Jesus (Matthew 20:29-34). Thus mercy looks not only to helping men in their misery, but to what those men will be able in turn to do for Jesus Christ.

The reward of mercy. The merciful have upon them as a divine judgment, the evaluation of "blessed" (Matthew 5:7) and are assured of receiving mercy from God (5:7; 6:4). Their deeds arise as a memorial before God (Acts 10:4) and they shall have reward in heaven (Luke 12:33). The merciful are the Christian Christians.

Summary

The gift of showing mercy is the God-given grace to meet the needs of men in their misery. This is a much broader gift in its scope than is the gift of helps (which see). A behavioral description of this gift is outlined in the appendices.

FAITH

"If you have faith as a mustard seed," said Jesus to his disciples privately, "you shall say to this mountain, 'Move from here to

there,' and it shall move; and nothing shall be impossible to you"

(Matthew 17:20). On another occasion He expanded the same thought:

Have faith in God. For verily, I say to you, if you have faith and do not doubt, you shall not only do what was done to the fig tree, but whoever shall say to this mountain, "Be removed, and be cast into the sea," and does not doubt in his heart but believes that what he says will come to pass, he shall have whatever he says. Therefore I say to you, all things whatever you shall ask in prayer, believing that you are receiving, they shall be yours.¹⁰

At I Corinthians 12:9, faith is listed among the spiritual gifts along with others of a miraculous nature. Then at 13:2, it again appears with the familiar ring of the Gospels, "If I have all faith, so as to move mountains, but do not have love, I am nothing." Thus the spiritual gift of faith seems to be that determined faith in prayer of which Jesus spoke. Arndt and Gingrich's note seems to be to the point:

In addition to the pistis that every Christian possesses . . . Paul speaks of a special gift of faith that is the possession of a select few 1 Cor 12:9. In this category he understands p. as an unquestioning belief in God's power to aid men with miracles, the faith that 'moves mountains' 13:2¹¹

All men are invited to believe, God having provided a worthy object for faith in the resurrection of Jesus from the dead (Acts 17:31). All Christians in fact do have faith, faith for salvation (Ephesians 2:8-9; etc.), and faith for serving God (Romans 12:3), both as gifts from God. But certain specially gifted believers have from God an extraordinary faith (I Corinthians 12:9; 13:2). They are those who provide great vision to the Body of Christ for service by their believing

¹⁰The combined accounts of Matthew 21:20 and Mark 11:22 are from Cheney, 151-2. The accompanying note reads, "This hyperbole was similar to one in common Jewish use concerning the seemingly impossible."

¹¹Arndt and Gingrich, 669.

that God intends to accomplish the seemingly impossible, to move mountains, as it were. (Mark 11:23; etc.). One's position should remain firm (I

Corinthians 13:7). God Himself is the object of all extraordinary faith. In fact, the whole Trinity is integral with the great believer, for miraculous faith is of the Father (Mark 11:22), through the Son (Acts 3:16), and in the Spirit (I Corinthians 12:9). Several things tend to characterize the man gifted with faith. (1) Once he has visualized that which he believes God intends to do, he has no doubt within himself that God will bring it to pass (Matthew 21:21; Mark 11:22f; cp. Romans 14:22; James 1:6). (2) He has a strong affinity for the literal meaning of God's promises; his faith comes through hearing what kind of things God will do (Galatians 3:5). (3) His faith is operative and effective only as he allows the Holy Spirit free course in his life (I Corinthians 12:9; 13:2; Galatians 3:5). (4) His convictions about God's intentions provide real assurance of their future reality; so he is quite futuristic in his orientation (Hebrews 11:1-2). And therefore (5) he lays down plans and a course of action with their goal as the realization of the vision of faith (e.g., Hebrews 11:3-39). The man of faith is a doer as well as a believer. And if he is any kind of a leader, he will provide the vision and goal for the ministries of Christian men with many other gifts and talents.

Because of his necessary contacts within the church of Christ, the man of faith needs also to be a man of integrity and character, lest he lead many into error through his strong determination. Faith must, in a holy fear, guard against conceit (Romans 11:20). Because of faith's strong rest in God, it must be balanced by love for the saints and the other fruit of the Spirit (I Corinthians 13:13; Ephesians 6:23; Colossians

1:4; I Thessalonians 1:3; 3:5-10; I Timothy 1:14; 2:15; 6:11; II:1:13; 2:22; Titus 2:10; 3:15; etc.). One's position should remain firm (I Corinthians 16:13 and many references) and fill his speech (Romans 10:8; II Corinthians 4:13), being enhanced by great courage with perseverance (II Corinthians 5:17; II Thessalonians 1:4; Revelation 3:10; 14:12). As an example to other believers, it is imperative that a man gifted of faith employ personal discipline in the area of personal conduct (Colossians 2:5; I Timothy 4:12; II:3:10). Likewise he must be sound in doctrine, lest his accomplishments through faith give a false authentication to wrong theology (II Corinthians 8:7; I Timothy 4:6; II:3:10; 4:10; James 1:3; I Peter 5:9). And, lest the man of faith should bring ridicule and condemnation upon the works of God by his moral failures, he must be beyond reproach morally (Galatians 5:22; II Thessalonians 1:11; 2:13; I Timothy 2:15; II:2:22; II Peter 1:5), maintaining a clear conscience (I Timothy 1:19; 3:9; Hebrews 10:22).

Finally, in order that his great faith may provide direction to the Body of Christ in its common ministries, he must be a man of action, working toward what he believes God is going to bring to pass (I Thessalonians 1:3; II:1:11; I Timothy 6:12; II:4:12; Hebrews 11:24-32; James 2:22; Revelation 14:12). The gift of faith is not the special feature of itinerate miracle workers or the divine authentication of new or variant doctrines. The gift is given in order that the church may have direction in new and greater ventures for God in new avenues of ministry. The man of faith accomplishes little of and by himself.

In summary, it appears that the gift of faith is the God-given grace to believe God for great accomplishments. This gift is distinct from miracle working and from healing (I Corinthians 12:9). The

probable behavioral traits of a man of faith have been outlined in the appendices.

DISCERNMENT OF SPIRITS

To discern is to judge between two alternatives, to separate one from another.¹² The spiritual gift in view has the function of separating or judging between spirits.¹³ Hay understands the gift on this wise:

In view of the fact that the members of the body of Christ face the continual opposition of a host of evil spirit-beings and that these beings may pose as messengers of light and may counterfeit the gifts of the Holy Spirit, it is necessary that there should be a gift of discernment to enable the believer to distinguish between true and false.¹⁴

Thus as prophets speak forth their revelations in the local church, they must be discerned by the others (I Corinthians 14:29).¹⁵

Discernment is the opposite of faith (Cf. Romans 4:20; James 1:6; cp. Matthew 21:21; Mark 11:23). The discerning man is one who is doubtful regarding a matter and cannot bring himself to credulity. He has difficulty with his own critical spirit toward those who doctrinally vary from himself though believers (Romans 14:1; Acts 11:2), but at the

¹²Diakrino is "to separate one from another"; diakrasis is "separation" (L. & S., 189). The etymology is dia, two, and kri, to separate.

¹³A. & G., 184. The objective genitive.

¹⁴Hay, Church Order, 189. Hay also suggests that these passages relate to the gift: I Corinthians 12:10; 2:14-15; Acts 5:3; I John 4:1-2; Revelation 2:2; and Mark 8:32, 33.

¹⁵All of the references used in this study employ the very Greek terms for discernment, suggesting the common elements of meaning which accompany the word in all its occurrences.

same time tends to be introspective and self-condemnatory (I Corinthians 11:31). In fact, he must exercise careful caution in his judgments, for to misjudge another is to condemn himself (I Corinthians 11:29). Three things may render his judgments erroneous, a personal sin problem (Matthew 16:3), religious biases (Acts 11:2), and a temporal value system (James 2:4).

The effective use of the gift of discernment requires certain characteristics on the part of the gift bearer. Through a divine disciplining process in his own life (I Corinthians 11:31-32), he has his senses trained to discern good from evil (Hebrews 5:14). For the gift of discernment may well distinguish spirits, but it is only by wisdom, as gained from the Scriptures, that he can know which is the good spirit and which is the bad (I Corinthians 6:5). He in himself does not have the authority to pass sentence, and he must be careful only to follow the patterns and principles of Scripture (as did the archangel in Jude 9).

Discernment penetrates through three levels of the human personality: (1) outward appearances (Matthew 16:3; contrast James 2:4), (2) reasoning processes (Romans 14:1), and into (3) the spirit (I Corinthians 12:10; cp. 14:29). He must not stop at the first two levels, that is condemned in the Bible. His concern is the spiritual state of others, whether they are motivated in their spirits by that which is ultimately good or by that which is by nature evil. This is especially important in regard to prophetic ministries (I Corinthians 14:29). When a prophet speaks, the discernor is impressed neither by the prophet's dress, mannerisms or eloquence, nor by the reasonableness of the prophet's argument or position; he simply does not easily accept

what is being said, he is troubled in his spirit. Only as he is able personally to weigh the message or some part of it by Scripture, or learn elsewhere some factual information about the personal life of the prophet, will he understand why he was troubled. He may grow in this skill (Hebrews 5:14).

A caution is in order at this juncture. The gift of discernment of spirits does not appear to have within its province the recognition or determination of other men's spiritual gifts. It is exactly this kind of practice that is condemned in I Corinthians 4:7, where there was an evil attempt to evaluate those things which were given to the believers from God. The gift distinguishes spirits, not gifts.

In summary, it appears that the gift of discernment of spirits is the God-given grace to distinguish good from evil in the realm of the spirit. In the appendices may be found an attempt to place the behavioral accompaniments of this gift into outline form.

HELPS

One of the "greater gifts" certainly must be helps, for by it the Body of Christ is benefited, if not actually edified. Helps has unfortunately been called by some laymen as "the garbage gift," the gift to which all the undesirable tasks are relegated. The word helps occurs only at I Corinthians 12:28 in all of the New Testament. But a cognate form does occur in three other verses:¹⁶

¹⁶ antilambano; antilambasis (compare usage of sunantilambano, Luke 10:40; Romans 8:26, which word was not known to the author when this study was written). The literal meaning is to "take someone's part" (A. & G., 74); compare Thayer's "mutual acceptance" (50). A. & G., loc. cit. suggest that the plural at I Corinthians 12:28 refers to "helpful deeds."

He has given help to Israel His servant,
 In remembrance of His mercy,
 As He spoke to our fathers,
 To Abraham and his offspring forever. (Luke 1:54)

In everything I showed you that by working hard in this manner
 you must help the weak and remember the words of the Lord Jesus
 that He Himself said, "It is more blessed to give than to receive."
 (Acts 20:35)

And let those who have believers as their masters not be disrespect-
 ful to them because they are brethren, but let them serve them all
 the more, because those who partake of the benefit are believers
 and beloved. (I Timothy 6:2)

And God has appointed in the church, first apostles, second prophets,
 third teachers, then miracles, then gifts of healings, helps,
 administrations, various kinds of tongues. (I Corinthians 12:28)

Our understanding of the New Testament usage of the term help will be
 drawn from these four verses. A few observations may be made:

(1) The helper may be at any rank of authority within the local
 church. Elders help, even God helps; but also those in lowest subjection
 can perform helps.

(2) Help can be extended to a group (cf. Israel), to a class
 (cf. the weak), to individuals (cf. masters), or to the church; but the
 helper is always ministering to people--the task per se is not his first
 concern, but who is to be helped.

(3) The helper is willing to work hard, out of merciful concern,
 in order to be of help to people who cannot help themselves. He may
 balk, however, at doing tasks for people who are able to help themselves;
 he does not like to feel used, only needed.

(4) Help tends to flow along the lines of existing relationships.
 Helpful elders minister to the weak of their flock, even as God gives
 help to the seed of Abraham. The gift is "in the church."

(5) Help endeavors to meet the specific, practical needs of

people; it is not merely doing a job for somebody, but helping them directly.

(6) There is with the gift of helps a sense of obligation to minister to those in need, which comes out of an awareness of his belongingness in the church and Christian brotherhood. Elders know that the flock has been put in their charge. Even God helps Israel according as he had spoken to Abraham.

(7) As in the case of the gift of mercy (Matthew 5:7), the helper is aware of a special "blessing" from the Lord Jesus. He feels the fact that God approves of his ministry; and this contents him.

Thus, in summary, it appears that the gift of helps is the God-given grace to meet the practical needs of Christians who cannot help themselves. The above material, stated in behavioral terms, has been put into the appendices.

ADMINISTRATIONS

The word administration¹⁷ occurs only at I Corinthians 12:23 in the New Testament. It was not at all an unknown term in the first century, for it was employed to describe both gods and political leaders, those who steer and direct the courses of people.¹⁸ A related word occurs twice in the New Testament where it is translated "pilot" and "shipmaster"; the literal meaning is that of "helmsman," one who

¹⁷ Kubernesis; kubarnetes. At I Corinthians 12:28, A. & G. state that "the pl. indicates proofs of ability to hold a leading position in the church . . ." (457).

¹⁸ See Fyer in Kittel, III:1035-6. The word occurs in the LXX at Proverbs 1:1; 11:14; 24:6.

directs the course of a ship. So our New Testament understanding of administrations comes from these three passages:

But the centurion was more persuaded by the pilot and the captain of the ship, than by what was being said by Paul. (Acts 27:11)

For every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, and were crying out as they saw the smoke of her burning, saying, 'what city is like the great city?'. (Revelation 18:17b-18)

And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues (I Corinthians 12:28).

Several observations can be drawn from the function of the administrator from these verses:

(1) The administrator is an integral member of a larger body of people; just as there are many officers aboard ship, so there are many gifted members of a local church in which this gift functions.

(2) He is distinct from the head authority figure, but also from other workers; as the helmsman is not the captain nor one of the sailors, so this gift is not necessarily the chief shepherd in a local church, but is nonetheless in a governmental position.

(3) He does confer with chief authority figures; like as the pilot conferred with the centurion and the captain, so this gift may be in a position to exchange ideas with the elders of a local church.

(4) He enters into the decision-making process for the charting of a course of action; similarly as the pilot discussed with the captain and the centurion, and the decision was made to sail, so this gift is important to the important decision-making or policy setting within the Christian assembly.

(5) He is persuasive in character; and just as the centurian was persuaded despite Paul's warnings, so this gift may be accompanied by a danger, namely, determination in spite of wiser though unofficial counsel.

(6) He is keenly sensitive to efficiency, decriing the loss of possible gain; like the shipmaster who cried over the loss of the great city, so this gift may render one intensely interested in obtaining the maximum potential from the stewardship in his local assembly.

(7) He may be stipended; a shipmaster makes his living from the sea, and a church administrator may very well earn a salary for his work in a local church.

In summary, then, it appears that the gift of administrations is the God-given grace to set policy or to effect important decisions on behalf of a Christian assembly. A brief outline of the above observations appears in the appendices.

SUMMARY

Service, or ministry, is a common theme in the New Testament, and the word "ministry" has multiple uses. All spiritual gifts imply a ministry to perform. But some spiritual gifts, those distinguished from the prophetic (speaking) gifts, may be classified as the ministerial (serving) gifts. Among these are included ministry (the most flexible of the serving gifts), ruling, giving, showing mercy, faith, discernment of spirits, helps, and administrations. All of these gifts have certain elements in common with other gifts, and some are wider in their scope than others. This seems to suggest that the serving gifts are not exclusive, tightly categorized ministries, but are rather overlapping emphasis, according to the grace which God has dealt to each one.

A behavioral description of each of these gifts has been outlined in the appendices. There does not seem to be any evidence in Scripture that any of these serving gifts has been withdrawn from the present divine economy or that any should be expected to cease.

The four spiritual gifts remaining to be discussed could possibly have been included in the previous two chapters. These four are themselves two speaking gifts, kinds of tongues and interpretation of tongues, and two serving gifts, gifts of healings and effects of miracles. But one distinctive common to these four alone seems to distinguish them sharply enough for separate consideration. They are sign gifts.

Miracles are designated as signs in II Corinthians 12:12 (compare Acts 2:22; 8:13; Hebrews 2:4), healing at Acts 4:16, 22 (compare Mark 16:17-18); and tongues by Mark 16:17 and by I Corinthians 14:22. Interpretation of tongues, by virtue of its close relation to tongues, is grouped here as well. Now a sign is basically any indicator which points beyond itself to the greater figure beyond it. Thus that greater figure provides the authentication or validation of the event which is designated a sign.¹

Two passages of Scripture which relate spiritual gifts and signs seem to indicate that the purpose of signs, and presumably therefore of sign gifts, was fulfilled within the apostolic period of church history. In each of these passages, the sign gifts functioned to confirm the apostolic message, in each the Lord's apostles who bear the message.

¹ See Bengel's, in Kittel, VIII:240, on Acts 2:22; 4:22, and 258-9 on I Corinthians 14:22; II:12:13.

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Chapter 7

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so confirmed, and in each the preaching and confirmation of the Word is a past fact. These passages are Mark 16:17-19 and Hebrews 2:2-4.

Thus it is concluded that gifts with special sign value have relevance only to the first century of the Christian era. (John 5:13; Acts 3:1-4:31), devil oppression and demon possession (Matthew 13:28; Luke 9:42; 13:32; Acts 10:28), a fevered ear (Luke 22:51), and dysentery with fever.

GIFTS OF HEALINGS

Healing is a sign gift, so called by inference from Mark 16:17-18 and by designation in Acts 4:22; cp. 4:16, 30. Healings is listed as one of the spiritual gifts at I Corinthians 12:9, 28, 30. Healings by supernatural power were known in the ancient world,² but occur with an unknown speed and thoroughness through the Lord and His followers in the New Testament.

All healing in the New Testament is by divine power. Jesus healed (Matthew 8:5-13; Luke 13:32; etc.), and God continues to heal even after Christ's ascension (Acts 4:30; 10:38; James 5:15-16). Otherwise only the apostles are known to have performed healing.³ The existence of physicians is acknowledged (Mark 9:12; Luke 4:23; Colossians 4:4); they are not at all decried, rather it is wherein the medical skills of the day failed that divine healing is any real contrast (Mark 5:26; Luke 8:43?). Gifts of healings may well have been one of the uniquely attesting signs of an apostle (II Corinthians 12:12).

Healing occurs among men in general and on behalf of believers, though in a prescribed manner. Various and divers diseases may be healed

²For a thorough historical review, see Cepke in Kittel, III:195-203.

³This study is limited to healing as it occurs in the words iaomai, iasis, iama, iatros.

(Matthew 9:12; Mark 2:17; Luke 4:23; 5:31; 6:18; 9:1; Acts 4:14, c. 22). Some of those illnesses mentioned in particular include hemorrhage (Matthew 5:29; Luke 8:43), leprosy (Luke 17:15), paralysis (Matthew 8:6; Luke 5:17; Acts 9:34), dropsy (Luke 14:1-4), lameness (John 5:13; Acts 3:1-4:31), devil oppression and demon possession (Matthew 15:28; Luke 9:42; 13:32; Acts 10:28), a severed ear (Luke 22:51), and dysentery with fever (Acts 28:8). Wherever men suffer the consequences of the Fall, there God applies His healing touch.

All Christian believers partake of divine healing, for it may be spiritual as well as physical. (1) Spiritual healing is universal for believers, it is their initial salvation, for "Christ Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed" (I Peter 2:24). But there is also an occasional healing that is available to Christians, as often as they may need it, so that "the limb which is lame may not be put out of joint, but rather be healed" (Hebrews 12:13). (2) Physical healing among believers is not universal, and there are no universal promises for physical healing which may be claimed by Christians. Hay observes:

That God still manifests His power in restoring the sick is unquestionable. But when He does, it is for a special purpose. In the later years of the Apostles' ministry, it is quite evident that not all the sick who sought the Lord in faith were healed. God refused to remove Paul's 'thorn in the flesh', and made known His reason to His servant. Paul accepted the reason as satisfactory. Paul advised Timothy to take a remedy for his stomach's sake (I Tim. 5:23). He left Trophimus at Miletus sick (2 Tim. 4:20).⁴

The directions for seeking divine healing among believers are laid down in James 5:14-16.

⁴ Hay, Church Order, 194.

True healing through specially gifted individuals in the New Testament is occasional (I Corinthians 12:9, 28, 30)⁵ and it is instantaneous (Matthew 8:13; Mark 5:29; Acts 3:6-7, c. 4:22, 30; 9:34; etc.). Healing requires faith, whether of the sick one (Mark 5:29; etc.), of others (Matthew 8:5-13; etc.), or of the church (James 5:14-16). Gifted healing may simply touch the sick (Luke 22:51) or perhaps merely speak an authoritative word in the name of Jesus (Luke 5:17; 9:42; 22:51; John 4:47; 5:13; Acts 4:30; 9:34). Or there may be prayer and the laying on of hands (Acts 28:8). Non-gifted men may see divine healing when there is confession of any sins, anointment with oil, and believing prayer (James 5:14-16). God cannot, however, be obligated to heal. Gifts of healings may not be expected to be operative at the present time as any kind of authentication of the Word or of its messengers, for there is no more need of signs to authenticate that Word. But God does continue to be very merciful. Many believers today have known the healing touch of the Great Physician.

In summary, it appears that the gifts of healings are God-given grace to perform occasional physical healings as a sign of the truth of the Word of God. This gift seems to be somewhat more restricted in its scope than is the gift of miracles. Some possible behavioral traits of a gifted healer are outlined in the appendices.

EFFECTS OF MIRACLES

"Miracles" is, literally, "powers" (dinameis), which are "the

⁵The probable reason for the plural forms.

outward expressions of power"⁶ (dunamis). As God exercises His great ability⁷ to perform in a supernatural manner, the results are the "effects of miracles"; when wrought by means of the spiritual gift of a believer, the power of God may be denominated "the gift of effects of miracles" (I Corinthians 12:4-6, 10).

Not many in the New Testament are identified as miracle workers per se. Jesus performed many miracles (Matthew 11:20, 21, 23; 13:54, 58, 14:2; Mark 6:2; 14:2), and later also His apostles (cf. II Corinthians 12:12) who had heard the Word from Him (Hebrews 2:3-4), including the Apostle Paul (Acts 19:11). Besides these only Philip the evangelist is mentioned by name (Acts 8:13), a man who had been commissioned by apostles (6:3-6) and who may well have been a disciple of the Lord Jesus. Evil men, workers of lawlessness also perform miracles, and in the name of the Lord at that (Matthew 7:22). But in the church, it is clear that not all can or are expected to work miracles (I Corinthians 12:29).

Ultimately, only God Himself works miracles, whether by Jesus (Acts 2:22) or by apostles (19:11) or by any witness to the Word of God (Hebrews 2:3-4). Even workers of false miracles do their wonders in the name of the Lord (Matthew 7:22). This is why miracles have such great sign value (II Corinthians 12:12), can be called powers of the age to come (Hebrews 6:5), and are designated specifically as "effects" (I Corinthians 12:10; cp. 12:6, 11). Miracles mean that God is at work.

⁶Arndt and Gingrich, 207.

⁷Grundmann explains, "Words deriving from the stem duna- all have the basic meaning of 'being able,' of 'capacity' in virtue of an ability; in contrast to ischu-, which stresses the factuality of the ability, the stress falls on being able. Thus far no convincing etymology has been discovered" (Kittel, II:284).

The signs and wonders performed by evil men through evil powers may be called miracles by men (Matthew 7:22) but not by the Word of God.

Miracles are normally accompanied by or characterized as "signs and wonders" (Acts 2:22; 8:13; II Corinthians 12:12; Hebrews 2:4), and occur only in relation to the proclamation of the Word of God (Matthew 13:54; Acts 8:12-13; II Corinthians 12:12; Hebrews 2:3-4). Closely related to the working of miracles is the Holy Spirit in the present economy. He Who works miracles in the church is also He Who provides the Spirit (Galatians 3:5). Distributions or gifts of the Holy Spirit have definite connection with miracles (Hebrews 2:4). In fact effects of miracles is itself one of the spiritual gifts, that is, a manifestation of the Spirit (I Corinthians 12:7, 10). Now, miracles cannot normally be expected to occur where there is little faith (Matthew 13:58). They have their greatest significance in the context of the church (I Corinthians 12:28). And in the church they occur only through the hearing of the Word of God with a believing response to that Word (Galatians 3:5). Miracles are relatively unconvincing to those who do not already believe; miracles are a confirmation of the Word of God for those who have already accepted it. and by the Apostle Paul (I Corinthians 14:22). The miracles of Jesus appear to have had a two-fold purpose: (1) to confirm His teachings for His disciples, who in fact did rejoice because of them (Luke 19:37), and (2) to secure the judgment of those who rejected Him and His teachings, that is, of those who did not repent (Matthew 7:21, 23; 11:20; Mark 11:21). In either case, God was giving attestation to Israel concerning His Son Jesus (Acts 2:22). In a similar manner, those who initially received the Word through those who heard Jesus had their salvation confirmed unto them through miracles

(Hebrews 2:3-4). That is a past fact (cp. 16:20). Today we know that the Word stands confirmed, and we have no more need of attesting miracles to confirm the Word of God, than we have need of Christ to rise again from the dead to authenticate who He is. This is not to say that God has left off operating miracles. But wherein the gift of effects of miracles existed for the purpose of a sign, it is no longer existent in the church today.

In summary, it appears that the gift of effects of miracles is the God-given grace to authenticate the Word of God in a supernatural manner. The gift of miracles should be kept distinct from the power of God which operates miraculously during all ages. Possible behavioral traits of the gifted miracle worker are listed in the appendices.

KINDS OF TONGUES

A number of helpful works are available today, which attempt to evaluate the current tongues or charismatic movements.⁸ This short article will simply be a brief re-examination of the Biblical data. Kinds of tongues qualifies as a sign gift, for tongues are specifically so called both by Jesus (Mark 16:17) and by the Apostle Paul (I Corinthians 14:22).⁹

With one exception (Acts 2:3), "tongue" refers either to that oral member of the human body (Luke 16:24; Revelation 16:10) or, by way

⁸ See, for example, Schaeffer, Super-Spirituality, Unger, Burdick, Johnson (Symposium), Radmacher, Gromacki.

⁹ Rengstorf, in Kittel, VIII:259, says that tongues are called a sign because "it shows that they are unbelievers and separated from God," i.e., the faithless.

of metonymy, to human speech. Even as the physical organ of the body, the tongue is frequently viewed as the instrument of speech (Mark 7:33, 35; Luke 1:64; Romans 3:13; 14:11; I Corinthians 14:9; Philipians 2:11; I Peter 3:10; James 1:26; 3:5-8). The speech produced with the tongue is implied in most passages to be quite comprehensible, and in some it is clearly so said: Mark 7:35, the man with tongue loosened "began speaking plainly"; Acts 2:11, men recognize what others are speaking in their tongue;¹⁰ Acts 10:46, the tongues were understood as exalting God; Romans 3:13, tongues are instruments of deceit; I Corinthians 13:1 tongues are the languages of men;¹¹ I Corinthians 14:9, this is speech that is clear; I Corinthians 14:19, even the kinds of tongues as a gift consist of "words."¹²

The gift of tongues itself is said to be kinds of tongues. That is, these tongues are classifiable, subject to identification.¹³ Thus when the apostles spoke in other tongues on the Day of Pentecost, these were simply different, foreign languages other than their own.¹⁴ There is no known evidence that the tongues spoken in the Book of Acts and in I Corinthians 12-14, as predicted in Mark 16, are any thing

¹⁰In Acts 2:11, as in 2:6, the phrase "in . . ." connects with "speaking," since the verb akouein, to hear, occurs only with the accusative and genitive of object. In 2:8 the phrase "in . . ." connects with "we each one (being)."

¹¹The only known languages spoken by angels were comprehensible to men.

¹²Logos, an intelligent unit for expression of thought.

¹³Genos is a race, stock, family (L. & S., Intermediate) and a class or kind, such as a species of animal or plant (A. & G., 155).

¹⁴A. & G., 315 on heteros.

other than real, intelligible, human languages. Now that is not to say that every one understands the languages of the gift of kinds of tongues, any more than a Senegalese peasant understands Tibetan. There are several passages where tongues are incomprehensible, but in each it is for an obvious reason: I Corinthians 14:2, "no one hears" is not to say that "no one can hear," but to emphasize the nature of tongues as another language which the tongues speaker himself cannot understand; 14:5, the tongue can be interpreted, as can any language; 14:6, tongues simply is contrasted with other ministries which are communicatory in nature, it and they employ language; 14:13, again, the tongue can be interpreted, even by the speaker himself; 14:14, the mind is unfruitful, but can be made fruitful through interpretation; 14:23, here it is a question of those who simply do not understand the languages which are being spoken, there being, hypothetically, a number of tongues spoken. None of the gifts passages state that tongues is any kind of unintelligible gibberish. To the contrary, a tongue is often the identifying mark of an ethnic or language group in the New Testament (Acts 2:11; Revelation 5:9; 7:9; 11:9; 13:7; 14:6; 17:15). And tongues are always able to be interpreted by those who understand them (I Corinthians 12:10, 30; 14:5, 13, 26, 27, 28; cp. John 1:38, 42; 9:7; Acts 9:36; Hebrews 7:2).

The tongue has a special place in Scripture in connection with praise which is to be uttered to God (Luke 1:64; Acts 2:11; 10:46; Romans 14:11; Philippians 2:11). But it also can easily become a tool for curses and for evil (Romans 3:13; James 1:26; 3:5-8; I Peter 3:10; I John 3:18). It is in keeping with the function of the tongue as a vehicle of praise to God that the kinds of tongues as a gift appears in the New Testament. For the content of tongues speaking is always that

of praise (Acts 2:11; 10:46), or prayer (I Corinthians 14:14, 15), of song (14:15), of blessing (14:16), or of thanks (14:16) to God. The gift of tongues is always man addressing God, never of God communicating to man (Acts 10:46; I Corinthians 14:2, 28). Revelations are spoken by the prophets (cf. I Corinthians 14:29-30), not through tongues.

The gifted tongues speaker does not himself understand the language through which he speaks to God, for it is strictly in the realm of his spirit, excluding his mind (I Corinthians 14:2, 12, 14-16), as the Spirit gives him utterance (I Corinthians 12:10; cp. Acts 2:4). Furthermore, most other people in his church will not understand his tongues either, as they will be foreign to most. Therefore it is necessary that the tongue be interpreted, since everything in the church is to be done unto edification (I Corinthians 14:5, 26). The tongues speaker himself may make the interpretation, if, through prayer, God should give him the ability to express his same praise and prayer, etc., "with the mind also" (I Corinthians 14:13-15). Or it may be done by another who happens to understand the particular language (14:26, 27). In fact, God has specially gifted some to make interpretations of the languages which they understand--the gifted interpreters do not understand all languages--(14:28). True gifted tongues speaking is not to be forbidden (14:39), but should there be no interpreter available in the church, the tongues speakers must remain silent (14:28).

Like all spiritual gifts, kinds of tongues are subject to misuse. Whereas they are given for the common good (I Corinthians 12:7), they can have the opposite effect. It depends on whether the gift is used rightly or used wrongly:

Used Rightly

Others understand the tongues
(Acts 2:6, 8, 11)

Evidence of the giving of the
Holy Spirit (Acts 2:4, 6, 8,
11; 10:45-46; 19:6).

The tongues speaker edifies
others (I Corinthians 14:4, 12).

The spirit prays, etc. (I
Corinthians 14:14-17).

All things are done for edifi-
cation (I Corinthians 14:26).

As a sign gift, however, the gift of kinds of tongues apparently ceased in history along with all necessity of signs. This seems to be in keeping with the prediction that tongues would cease by themselves (I Corinthians 13:8), some time before the return of the Lord Jesus Christ, at which time the remaining gifts will be abolished.

In summary, it appears that the gift of kinds of tongues is the God-given grace to speak to God in unlearned, human languages. This gift is given with the complementary gift of the interpretation of tongues. A behavioral description has been included in the appendices.

INTERPRETATION OF TONGUES

The gift of interpretation of tongues functions in close relation to the gift of kinds of tongues (I Corinthians 12:10, 30; 14:26, 27-28).

In this connection, to interpret is not simply to give a word-for-word rendition from the tongue into the commonly known tongue of a local

Used Wrongly

No one understands, including, of course, the speaker (I Corinthians 14:2).

Tongues have no sign value to believers, only to unbelievers (I Corinthians 14:22).

What profit is brought to the church? (I Corinthians 14:6).

The mind is unfruitful (I Corinthians 14:14) and the other man is not edified (14:17).

Outsiders and unbelievers will say that you are mad (I Corinthians 14:23).

church.¹⁵ Rather it is to explain, to give a clear sense to something otherwise not understood. Thus Jesus "interpreted" the Scriptures to the disciples when He "explained to them the things concerning Himself" (Luke 24:27).

Not all are interpreters (I Corinthians 12:30). But since tongues speaking is not edifying to the church unless interpreted (14:5-6), it is required that some one interpret all tongues (14:27-28). But if no interpreter be present, then the tongues speaker must remain silent (14:28). However, it is permissible for the tongues speaker to provide his own interpretation, if he is able to do so (14:5, 13). But he is not to do so, if there is another able to do so, for interpretation in a public meeting is limited to one individual (14:27).

Now since the content of biblical glossolalia is communications to God "in the Spirit" (praises, prayers, songs, blessings, and thanks, cf. Acts 2:11; 10:46; I Corinthians 14:14-17), rather than from God to man (that is prophecy, cf. I Corinthians 14:29-30), interpretations are re-expressions of the spiritual movements of tongues speakers into intelligible terms. Behm, relating the term "interpreter" to its historical context, explains that it

does not correspond to the translator . . . who in the course of synagogue worship put the Scripture readings into Aramaic and also communicated out loud to the congregation the softly spoken sermons, but rather to the interpreter of divine oracles in Plato and Philo. . . . Yet while the reference in Plato and Philo was to the exposition of distinct oracles or revelations, here it is a matter of interpreting in the interest of general edification (I Corinthians

¹⁵Two verbs based on the same root occur, hermeneuo and diermeneuo. The first pertains to word-for-word translations by usage; the latter is used exclusively in the New Testament of explaining and giving the sense.

14:5, 25ff.) ecstasies who are speaking to God (v. 2, 28).¹⁶ The interpreter, therefore, is interpreting the tongues speaker's message to God, not God's message to the congregation; and only for the benefit of the church, for God needs no interpreter (I Corinthians 14:2, 28). To whatever extent the gift of tongues is a supernatural ability to express oneself in true human languages, it is likely that the interpreter is one who has a personal, intelligent understanding of the language of the tongues speaker. Then his gift is one of ability to articulate and explain in one language what he hears in another. The temple visitors on the Day of Pentecost each understood his own language (Acts 2:4, 6, 8, 11), as the Apostles were speaking in those languages (2:11, Gk.), but they offered no translations or explanations. To know two languages does not make one an effective interpreter. God gives a gift for that. This may also be why that on occasion no one is able to translate--the tongue may be foreign to all present (I Corinthians 14:28), including the gifted interpreters.

In summary, it appears that the gift of interpretation of tongues is the God-given grace to re-express, in plain speech, a tongues speaker's communications to God. A possible description of the interpreter's behavior is suggested in the appendices.

SUMMARY

The very Lord Jesus Christ whose ministry on earth was characterized by attesting miracles and wonders and signs (Acts 2:22), indicated before His departure for heaven that those who then believed

¹⁶Behm in Kittel, II:665.

would be accompanied by certain signs (Mark 16:17-18). These were His apostles (16:14, c. 20; II Corinthians 12:12) who did indeed preach the Word, as God confirmed their message by the signs and gifts which He granted for that purpose (Mark 16:20; Hebrews 2:2-4). The particular spiritual gifts which are specifically designated as "signs" are gifts of healings, effects of miracles, and tongues, and with tongues the complementary interpretation of tongues. Although God's ability to heal and perform miracles is active always, there is not any need of these gifts as signs wherever the Word of God exists. A proposed description of each of these sign gifts has been included in the appendices.

These gifted men are not themselves spiritual gifts as such, but they are given to the church. For that reason, and because each one also possesses his own spiritual gift, they are designated "the gifted men."

Four separate titles are listed for the gifted men in Ephesians 4:11, the apostles, the prophets, the evangelists and the pastor-teachers. Another title, not listed with these who equip saints, is that of Deacon (Philippians 1:1; I Timothy 3:8-12), one who serves the saints. This chapter will discuss only the first four, elaborating on the apostles and the evangelists, since the others received coverage under the gifts of prophecy, of teaching and of ministry.

THE APOSTLES

Whenever the term "apostle" is used in the New Testament, it

Chapter 8

THE GIFTED MEN

Every spiritual gift implies a ministry. Gifts are graciously given, and are the permanent possession of the recipients. But ministries must be developed, through which gifts may be expressed. Therefore, even as the Lord Jesus Christ gave grace to each believer, according to His gift (Ephesians 4:7), He also gave men to the church to equip those believers "for the work of service (ministry)" (Ephesians 4:11-12). These gifted men are not themselves spiritual gifts as such, but they are given to the church. For that reason, and because each one also possesses his own spiritual gift, they are denominated "the gifted men."

Four separate titles are listed for the gifted men in Ephesians 4:11, the apostles, the prophets, the evangelists and the pastors-teachers. Another title, not listed with those who equip saints, is that of Deacon (Philippians 1:1; I Timothy 3:8-12), one who serves the saints. This chapter will discuss only the first four, elaborating on the apostle and the evangelist, since the others received coverage under the gifts of prophecy, of teaching and of ministry.

THE APOSTLES

John, in Kittel, 1:421. John also generalized that when apostle is used in the New Testament the emphasis is on the sending as such. "Whenever the term 'apostle' is used in the New Testament, 'it is linked with the act of sending, whether the one who sends or the one who is sent claims prior interest' (404). 134

This study is confined to the nouns apostolos, euangelistas, and apostolos.

always denotes a man who is sent, and sent with full authority."¹ An apostle receives a commission from a sending agency, goes elsewhere to fulfill his obligations, but carries with him whatever authority and privileges be outlined within the commission. The apostle may be entrusted with powers as great as, but no greater than, the one who sends him (John 13:16). Now there are more than one sending agencies in the New Testament, and therefore there are apostles of varying authority.²

Jesus Christ was the Father's apostle to mankind (Hebrews 3:1). While He was on earth, the twelve were His apostles (Matthew 10:2, 5; Mark 3:14; Luke 6:13; 9:2; etc.), and after His ascension the eleven uniquely held the title (Acts 1:26; 2:37). With the conversion and commission of Paul, he too was made an apostle (Romans 1:1; 11:13; I Corinthians 1:1; II:1:1; Galatians 1:1; 2:8; I Thessalonians 2:6; I Timothy 1:1; II:1:1). With Paul, Peter is especially prominent as an apostle of Christ (Galatians 2:8; I Peter 1:1; II:1:1). The appellation "apostle" early came to be affixed to a number of the elders in the church at Jerusalem (Acts 15:2; 16:4, Gk.), who included Peter and others (Galatians 1:18-19), James, Jesus' brother (1:19), and possibly Jesus' other brothers as well (I Corinthians 9:5). In an even more restricted sense, any one sent by a church for a special task was that

¹Behm, in Kittel, I:421. Behm also generalized "that when apostellein is used in the New Testament the emphasis is on the sending as such, whereas when apostellein is used it rests on the commission linked with it, no matter whether the one who sends or the one who is sent claims prior interest" (404).

²This study is confined to the nouns apostolos, euapostolos, and apostole.

church's apostles (can we say "missionary"?). Some of these were Paul and Barnabas (Acts 12:2-3, c. 14:14), Epaphroditus (Philippians 2:25), and certain messengers (II Corinthians 8:23). And in a sense, all believers have an apostolic commission (Romans 1:5).

So it seems quite possible to classify the apostles of the New Testament according to their sending agency and in accordance with their area of service. This gives us two distinct classes of apostles. (1) The Apostles of the Lord Jesus Christ, who received their commission from Him and who carried with them His authority (I Corinthians 1:1; II:1:1; 11:19; Ephesians 1:1; Colossians 1:1; I Thessalonians 2:6; I Peter 1:1; II:1:1; Jude 17; cp. Matthew 10:1-8; I Corinthians 9:2; Galatians 2:8-9). Of these there were only twelve (Revelation 21:14; cp. Ephesians 2:20; 3:5), including Peter and Paul (Galatians 2:8; etc.). These twelve are denominated in Scripture the "chiefest" apostles (II Corinthians 11:5, 13). (2) The Apostles of the Churches (Acts 13:2-3, c. 14:14; II Corinthians 8:23; Philippians 2:25), including special messengers, ministers and missionaries. In this sense, churches today continue to send out missionaries or apostles, as the Holy Spirit sets them apart for special work. Now, an apostle may remain in a single locality (e.g., Acts 8:1; 15:2) or he may be mobile, perhaps being sent to a variety of locations (14:14) or to particular peoples, whether a nation (Matthew 10:5-6; Luke 11:44; Galatians 2:8a), to an ethnic grouping (Romans 1:5; 11:13; I Timothy 2:7; Galatians 2:8b), or to an individual (Philippians 2:25). A church's missionary has no more authority over his target people than does the church which sends him.

Not all are apostles (II Corinthians 11:13) and there are false apostles (II Corinthians 11:13; Revelation 2:2). There are several

steps in the making of an apostle: (1) a calling (Romans 1:1; I Corinthians 1:1; cp. Acts 13:2-3); (2) choice and recognition (Luke 6:13; Acts 1:2, 24-25); (3) appointment (I Corinthians 12:28; I Timothy 2:7; II:1:11; cp. Mark 3:14); (4) commandment (Acts 1:2; I Timothy 1:1); (5) a conferring of authority (Matthew 10:1-2; cp. Mark 3:14; I Thessalonians 2:6); and (6) separation (Romans 1:1; Ephesians 3:5; II Peter 3:2; cp. Acts 13:2). This is the pattern for all apostles.

However, one further requirement was necessary to qualify one as an apostle of Jesus Christ, namely, to have seen the risen Lord (Acts 1:2-3; I Corinthians 9:1; 15:7). There are no apostles of Christ alive on earth today, but there are thousands of missionaries of the churches.

As the church of Jesus Christ continues to grow throughout the world today, it is principally as one church sends its apostles to start another. Even in the transition period at the beginning of the Christian economy, it was only with the presence of Christ's apostles that the Holy Spirit was conferred by the Lord Jesus on each new ethnic group (Acts 8:14-18; 10:44-45; 11:1-18). The apostle's early ministry in a new area is largely prophetic, as he speaks (Romans 11:13; II Peter 3:2; Jude 17), witnesses (Acts 4:33; 5:29-30; 14:3-4), preaches (Matthew 10:1-8; Luke 9:1-2; cp. I Timothy 2:7; II:1:11), and teaches (Mark 6:30; Acts 2:42; etc.). As new churches are planted and begin to grow, the apostle has additional responsibilities in administration of churches (Acts 4:35-37; 5:2; I Thessalonians 2:6), in the approval and appointment of personnel (Acts 4:36; 6:3-6; 9:27-28; Romans 16:7), and in the molding of Christian standards of conduct (Acts 15:6, 22-23, c. 16:4). At the completion of his mission, the apostle must report back to his

persecution (Acts 5:18, 40; 21:1); but among those who were being saved

commissioning and sending agency (cf. Mark 6:30; Luke 9:10; cp. Acts 13:2-3, c. 14:14, c. 14:26-27).

The personal character of a missionary is also a consideration. He is never greater than his sending agency (John 13:16), and usually feels himself quite undeserving of his role (I Corinthians 15:9), having a marked servant mentality (Acts 1:25; Romans 1:1; 11:13; II Peter 1:11). He must be a man of commendable character (II Corinthians 11:11) and extremely patient (12:12). Apostles may tend to be somewhat critical, for they are not known for their credulity (Luke 17:5; 24:10), but they certainly rejoice over evil that is conquered (Revelation 18:20). Apostles are free to marry and enjoy a family life (I Corinthians 9:1, 5). They are normal men.

Those who truly qualified as apostle of the Lord Jesus Christ were known by definite criteria by which they could be tried (Revelation 2:2) and so distinguished from false apostles (II Corinthians 11:13). Their commission had to be divine, by the will of God (II Corinthians 1:1; Colossians 1:1; II Timothy 1:1), through Jesus Christ (Romans 1:5; Galatians 1:1; Ephesians 1:1; cp. I Corinthians 9:2), according to the commandment of God and of Christ (I Timothy 1:1) and of eternal life (II:1:1). They must have seen the risen Lord (Acts 1:2-3, 22; I Corinthians 9:1; 15:7) and have had immediate communication with Christ (Luke 29:14; Acts 1:21-22; cp. Mark 3:4). Apostles of Christ were prophets of divine revelation regarding the nature of the church (Ephesians 2:20; 3:5, Gk.) and were able to perform appropriate signs (Matthew 10:1-8; Acts 2:43; 5:12-13; II Corinthians 12:12). To the world they were a ridiculous spectacle (I Corinthians 4:9), suffering persecution (Acts 5:18, 40; 8:1); but among those who were being saved

they had successful ministries (I Corinthians 9:1-2), carried on in great power (Acts 4:33). These men laid the foundation upon which the church has been under construction during all the centuries following.

The effect of apostolic ministry is progressive. (1) He brings men to the obedience of the Christian faith (Romans 1:5). (2) Believers are to be brought into an holy respect for the character of God (Acts 2:37, 43). (3) Churches are founded (Ephesians 2:20; cp; Acts 14:23), (4) strengthened (Acts 16:4-5; cp. 14:22), and (5) equipped for ministry (Ephesians 4:11-12). All of this must continue until a church attains unto a workable unity (Acts 5:12; Ephesians 4:11ff). The twelve apostles of the Lord gain for their reward to have their names inscribed into the foundations of the eternal city (Revelation 21:14). Will not missionaries of today have theirs penciled somewhere upon the stones?

In summary, the apostle is given to the church by Jesus Christ to be commissioned for the extension of the church into the world, for the establishment of new churches, and for the supervision of young churches. He is distinguished from the evangelist.³ A summary of some likely behavioral traits of apostles is given in the appendices.

THE PROPHETS

"Thus saith the Lord," spoke the mouth-piece of the living God, the prophet. For "He spoke long ago to the fathers in the prophets in many portions and in many ways" (Heb. 1:1). In the former economy, the prophets were God's principal means of communication with His chosen

³Friedrich, in Kittel II:737, notes that all apostles may have been evangelists, but not all evangelists were apostles.

nation and its leaders. And even with the inauguration of the new, prophets continued to speak on the Lord's behalf.

Following the O.T. prophets with John and Jesus, prophets appeared in the early church. Their ministries were largely concerned with teaching and exhortation (Acts 11:26-27; 13:1; 15:32). Although one of these, Agabus by name, is known, on at least two occasions, to have made predictions (Acts 11:28; 21:10-11). Thus prediction seems to have been a minor part of the New Testament function of prophet, for these are the only recorded instances and the prophet, Agabus, is remembered by name.

The early Christian prophets doubtless studied and proclaimed the Scriptures of the Hebrew prophets, but some obviously were accustomed to receiving divine revelations, even as they met in the assemblies (I Cor. 14:29-32). But these were plagued by excesses and by faulty utterances (29, 32). Only the apostolic prophets ("the apostles and prophets" is a unit in the Greek syntax) conveyed divinely authoritative messages (Eph. 2:20; 3:5). All subsequent prophetic ministries must accord with the writings of these (Rom. 12:6; 1 Cor. 14:37; etc.).

THE EVANGELISTS

An evangelist is a preacher of the gospel,⁴ one who proclaims the glad tidings.⁵ He is one of those gifted men given to the church for its equipment for ministry and for edification. Chafer understood the

⁴Arndt & Gingrich, 318. ⁵Friedrich, loc. cit.

⁶Chafer, 6. See note 3. ⁷Chafer, 7.

evangelist to be:

. . . without question, the messenger to the unevangelized, preparing the way for the pastor and teacher in his more constant ministry in the church. The evangelist, therefore, finds his fullest divine mission as a pioneer missionary to the hitherto unevangelized.⁶

And he further distinguishes "between being an evangelist by calling, and doing the work of an evangelist as occasion may arise in the pastoral office"⁷ (cf. II Timothy 4:5). Only one man in the New Testament, Philip (Acts 21:8), is called an evangelist as such.

The Parties to Evangelism

Jesus (Matthew 4:23-24; 11:5; Mark 1:14-15; Luke 4:18), John the Baptist (Luke 3:18), the twelve (9:6), and on one occasion angels (1:19; 2:10) are seen evangelizing in the Gospels. In the new age of the early church, evangelism was done by the apostles (Acts 5:42; II Corinthians 10:16), including Peter and John (Acts 8:25) as well as Paul and Barnabas (13:23, 24; & Epistles), and even Timothy (I Thessalonians 3:2, 6; II Timothy 4:5). We have already mentioned Philip (Acts 21:8). All believers may evangelize (8:4) and some are given to equip them for that ministry (Ephesians 4:11-12). All through the present age there is a problem of false evangelists with perverted gospels (Galatians 1:8), and in the end times, evangelism will be largely the responsibility of angels (Revelation 10:7; 14:6).

Those to whom the gospel was headed, per the Evangelies, covers a wide scope: to individuals (Luke 1:19), shepherds (2:10), the poor (Matthew 11:5; Luke 4:18; 7:22), and the whole people (Luke 3:18; 21:1);

⁶Chafer, 6. See note 3. ⁷Chafer, 7.

to frequenters of both the temple (20:1) and the synagogues (Matthew 4:23); and to the cities (Luke 4:43; 8:1; 9:6), the region of Galilee (Mark 1:14), all nations (13:10), the world (Matthew 24:14), and all creation (Mark 16:15). The gospel later did go to individuals (e.g., Acts 8:35), to groups of people, both receptive groups (5:42) and unreceptive (17:18); to classes of peoples (15:7; Romans 15:16; Galatians 1:16; Ephesians 3:8); to cities (Acts 8:40; 13:32; 14:7, 15; 15:35; I Corinthians 4:15; 15:1; II:2:12; 11:7; Colossians 1:23); and to whole regions (Acts 8:25, 40; 14:7; 16:10; II Corinthians 10:16; Galatians 1:11; 2:2). Thus those who, it can be said, have been evangelized include Old Testament believers (Hebrews 4:6) and New (4:2), both the living and the departed (Romans 1:15; I Peter 4:6). There still remain, however, the unevangelized (Romans 15:20) and those who have been hardened against the gospel (II Corinthians 4:4). The whole earth will be evangelized before Christ will return to establish His kingdom (Revelation 14:6). Categorically, none is excepted from hearing the good news.

The Nature of Evangelism

Evangelism is a ministry to be performed (Romans 15:19), with a definite message to be delivered, with a view to certain expected results from that ministry. There is a certain amount of variety at each point, but only within Scripturally determined limits. The gospel has enemies and its ministry is like unto a great struggle.

The ministry of evangelism. The gospel messenger often must change his geographical location in pursuit of opportunities to deliver that message (II Corinthians 2:12; 10:14; Ephesians 2:17; I Thessalonians

3:6), but he may tarry in a responsive area (Acts 15:35; cp. Revelation 14:6). The determined evangelist is motivated by inner compulsion (I Corinthians 9:16) and so desires to share the gospel freely (I Corinthians 1:18; 9:17; II:11:7; I Thessalonians 2:8), but may quite properly be stipended by others to keep him free for his ministry (I Corinthians 9:14-16). For true effectiveness, the gospel must be made known in a clear fashion avoiding all distortion (Galatians 1:7; 2:2; I Corinthians 15:1). A variety of approaches and activities are proper for evangelizing, including speaking (Acts 8:25, 35; 11:20; I Thessalonians 2:2, 4; cf. Ephesians 6:14), witnessing (Acts 8:25; 20:24); announcing (I Corinthians 9:14), preaching⁸ (Matthew 4:23; 9:35; 24:14; 26:13; Mark 1:14; 13:10; 16:15; Luke 8:1; Galatians 2:2; Colossians 1:23; I Thessalonians 2:9), teaching (Matthew 4:23; 9:35; Luke 9:6; 20:1; Acts 15:35), and exhorting (Luke 3:18). Ministries of healing occasionally may accompany evangelism (Matthew 9:35; Luke 9:6).

The gospel has enemies (Romans 11:28) and there are distorted gospels by which evil men trouble Christian converts (Galatians 1:7), some thereby failing to enter the faith-rest life (Hebrews 4:2). The true gospel must be defended and confirmed (Philippians 1:7, 16), believers striving together for the faith (1:27; 4:3). This requires that one set his mind to sobriety and endurance of hardship (II Timothy 1:8). Some persecution may scatter those who carry the gospel with them (Acts 8:4), and one can learn through experiences how to share the gospel in the midst of opposition (I Thessalonians 2:2), but this must be done by the power of God (II Timothy 1:8). There will even be a form

⁸On kerussein, see the appendices.

of evangelism carried on during the period at the end of the present age (Matthew 24:14). Evangelism is a spiritual struggle.

The message of evangelism. The birth of John the Baptist was itself good news to his parents (Luke 1:19). But better news is that concerning Jesus Christ and God (Mark 1:1, 14). Jesus' birth was to be a gospel of great joy for all peoples (Luke 1:19). The content of the Gospel, in the Synoptics, is the announcement of the Kingdom of God or of Heaven (Matthew 4:23; 9:35; 24:14; Luke 4:43; 8:1; 16:16). During the expansions of the Book of Acts, the gospel preached centered on the Person of the Lord Jesus Christ (Acts 5:42; 8:12; 8:35; 10:36; 11:20; 15:35; 17:18), stressing His resurrection and peace through Him. It was a definite message (8:4) regarding the on-going expression of the Kingdom of God (8:12), recalling the promises to the fathers (13:32), emphasizing the grace of God (20:24), which brings men to turn from idols to the living God (14:15).

In the Epistles too the center of the gospel is the living God (Galatians 1:7; I Thessalonians 2:2, 9) and His Son, the risen Lord Jesus Christ (Romans 1:9; II Corinthians 4:4; Galatians 1:16; Philippians 1:27; I Thessalonians 3:2; II:1:8; II Timothy 2:8; I Peter 1:25). It is the good news of our salvation (Ephesians 1:13), of a life of faith-rest at the present (Hebrews 4:2-3), and of life and immortality (II Timothy 1:10). By the unfathomable riches of God in Christ (Ephesians 3:8) are the good things (Romans 10:15), including peace (Ephesians 2:17; 6:15), truth (Colossians 1:5), hope (1:23), and faith with love (Galatians 1:23; Philippians 1:27; I Thessalonians 3:6). As a severe warning, the gospel insists that all men will someday be judged by this same Jesus (Acts 17:31), the contents of which are by nature truth (Galatians 2:5,

Christ. Thus the summation of all the gospel and of God's workings through the ages is that men should fear Him (Revelation 10:7; 14:6); this is the eternal gospel.

The effect of evangelism. These ten things result from true evangelism: (1) Repentance and faith (Mark 1:15; 16:15; Acts 15:7; I Corinthians 15:1; Ephesians 1:13). (2) Accomplished salvation (Mark 16:15; Romans 1:16; I Corinthians 15:1). (3) Obedient confession (II Corinthians 9:13) with (4) water baptism (Mark 16:15). (5) Christians receive and begin to live in accordance with truth (Galatians 2:5, 14), and (6) gain great hope (Colossians 1:5, 23). (7) This enables one to gladly lose one's life and temporal possessions for eternal (Mark 8:35; 10:29). (8) This new life is one of partaking of Christ's glory (II Thessalonians 2:14). (9) Saints grow in their capacity to minister and the church grows (Ephesians 4:11 ff). And (10) the dead who responded to the gospel continue to live according to the power of God (I Peter 4:6). Gentiles partake of the same promises made to the fathers (Ephesians 3:6). Some, however, reject the gospel in disbelief (Romans 10:16) and must suffer retribution (II Thessalonians 1:8; I Peter 4:17). But even Christians fall under divine discipline, if they fail to live the life of faith-rest (Hebrews 2:3-4).

The Nature of the Gospel

To preach the gospel was Christ's mission on earth at His first advent (Luke 4:43). That message was for all Israel (Luke 2:10) and must be preached to all the nations before the second advent (Luke 2:10).

The gospel is a "word," a message which can be communicated (Acts 15:7), the contents of which are by nature truth (Galatians 2:5,

24; Ephesians 1:13; Colossians 1:5), and as such are enlightening, except to those who have rejected it (II Corinthians 4:3-4). Its origin is not of man nor are its principles in keeping with man's reason (Galatians 1:11;-2), rather it is by nature totally glorious (1 Timothy 1:11). The human dimension comes in the great work required of its ministers (II Timothy 4:5), who may be men whose whole ministry is taken up with its proclamation (Acts 21:8; Ephesians 4:11). But any preacher of the gospel may be said to be sent by Christ (I Corinthians 1:17). Yet this is its weakest point, for it comes to be characterized by those who preach it (I Thessalonians 1:5; II:2:14). A gospel ministry is a spiritual service (Romans 1:9) received from Christ Jesus (Acts 20:24) by those who have been approved (I Thessalonians 2:4), only by grace (Ephesians 3:8). Its message is the sound teachings (I Timothy 1:10-11) of a revealed mystery (Ephesians 6:19), which is to be preached through the Holy Spirit sent forth from heaven (I Peter 1:12) in new regions (Philippians 4:15) where it comes in power and in the Spirit and conviction (I Thessalonians 1:5) and strengthens and encourages faith (3:2).

The gospel is the power of God for salvation to every one who believes, for in it the righteousness of God is revealed by faith (Romans 1:16-17). Through it God calls His elect ones (II Thessalonians 2:14) thereby revealing who they are (I:1:4-5). There are also a protevangile (Galatians 3:8), an eternal evangile (Revelation 14:6), and a false gospel (Galatians 1:6; II Corinthians 11:4).

The gospel message in its simplest form consists of two main points, according to I Corinthians 15:1-5. (1) Christ died for our sins according to the Scriptures, and was buried; (2) He was raised on the third day according to the Scriptures, and appeared ... (Philippians 4:3).

The Evangelist Himself

A man with any gift, occupying any office may well be able to do the work of an evangelist, but he is not necessarily an evangelist. The evangelist is an identifiable breed, who generally can be characterized both personally and professionally.

The evangelist personally. An evangelist may be itinerate, or he may be an home-owner and a family man (Acts 21:8). The most striking thing about him is that, perhaps despite physical inadequacies (Galatians 4:13), he has a keen inner compulsion to evangelize (I Corinthians 9:15) which causes him to prepare and to be always ready to share the gospel (Romans 1:15; Ephesians 6:15). He yearns to see the gospel progress further (Philippians 2:22), and it is his aspiration to preach it where Christ is not named (Romans 15:20). He readily finds a singularity of mind with other evangelists (Philippians 1:27). He perhaps thinks of himself as a "soul winner" or a "personal worker," but the New Testament calls him an evangelist.

The evangelist professionally. The evangelist may well account himself as set apart and appointed by God for the gospel (Romans 1:1; Philippians 1:16), and therefore consider evangelism as his "ministry" (Colossians 1:23). Willing to invest his life in people (I Thessalonians 2:8), he likens his relation between man and God unto that of a priest (Romans 15:16). To him his ministry is a divine trust (I Timothy 1:11) and he is keenly desirous of being found approved by God (I Thessalonians 2:4). His whole life revolves around evangelism (I Corinthians 9:14), and, being aware of evangelism as a spiritual struggle (Philippians 4:3),

he consciously operates upon the principle of the grace of God (1:7). Remuneration or salary for the work of gospel preaching is no disgrace to an evangelist (I Corinthians 9:14), but he is very sensitive about the matter (11:7) and willing to forego the right (9:18) and to suffer hardship than to let it be any kind of hindrance to the gospel (9:12). He can usually work well with other evangelists (I Thessalonians 3:2), but has a problem with viewing himself as a kind of father to his converts (I Corinthians 4:15). Yet evangelists have a way of growing in popularity among the churches (II Corinthians 8:18).

Summary

The evangelist is given to the church by Jesus Christ for the progress of the gospel among the unevangelized, and to equip the saints for the work of evangelism. Every Christian is a witness, but not every Christian is an evangelist. A tentative behavioral description of the evangelist has been included in the appendices.

THE PASTOR-TEACHERS

Pastors are teachers (Ephesians 4:11, Gk.). Teaching is the primary function of the pastor of a local church. The title and function of Pastor belong only to those to whom it has been entrusted by the Holy Spirit; and these are the elders who have the responsibility of overseeing the local church, of which Jesus Christ is the Chief-Pastor (Acts 20:17; c. 28; I Peter 2:25; 5:4). The Pastor's duties extend to the whole congregation (Acts 20:28), and on the principle of "one flock and one shepherd" (John 10:16) it would not seem that there would be any more than one principal pastor of any

one assembly. To qualify as a pastor, a man must be known as compassionate (Matthew 9:36; Mark 6:34), good at his job (John 10:11, 14), and a teacher (Ephesians 4:11). He must love the Lord (John 21:16), volunteer eagerly (I Peter 5:2-3), and be able to exercise authority (Revelation 2:27). Those qualities which make a good shepherd make a good pastor.

The aim of the pastorate is four-fold, to avoid confusion, fear and distress in the church (Matthew 9:36; Luke 12:32), to prevent scattering or disassociation of the membership (Matthew 26:31; Mark 14:27), or, positively, to foster the unity of the body (John 10:16), and to insure the growth and ministries of the church (Ephesians 4:11ff; Revelation 7:17). This includes a number of duties: (1) to provide guidance and leadership (Matthew 2:6; John 10:16; Revelation 7:17); (2) to separate out the undesirables (Matthew 25:30); (3) to provide the unifying figure-head (Matthew 26:31; John 10:16); (4) to teach (Mark 6:34; Ephesians 4:11); (5) to guard from harmful or disruptive influences (Luke 2:8; Acts 20:28); (6) to know each individual's needs (John 10:4); (7) to provide for the training of the saints for ministry (Ephesians 4:11-12); (8) to be an exemplary character (I Peter 5:2-3); (9) to devote his labors to the church (John 10:11); and therefore (10) to gain his livelihood from pastoring (I Corinthians 9:7). The pastor is an important and busy man, the chief elder in the local church who has been graced by Christ to have one.

In summary, the pastor is given to the church by Christ for the oversight, unity, protection and growth of the saints in their work of ministry. He is mainly a teacher. The behavioral accompaniments of the man who pastors are described in the appendices.

SUMMARY

Even as Jesus Christ has spiritually gifted every believer for a unique ministry, He has, in addition, given certain men to the church to equip the saints for the work of ministry for the qualitative and quantitative growth of the church. These men are the apostle, who founds new churches, the prophet, who speaks forth the Word of God, the evangelist, who insures the progress of the gospel into new regions, and the pastor-teacher, who trains, guides and guards local groups of believers, "until we all attain to the unity of the faith, and of the knowledge of the Son of God."

The plan, therefore, was to examine closely the major portions of Scripture which concern spiritual gifts, and from these to probe out into each of the gifts.

The function of spiritual gifts in the normal local church was examined in three passages of the New Testament. In I Peter 4:7-12, spiritual gifts are presented as one of three dimensions which characterize the life of the prayerful Christian as he awaits the return of Jesus Christ. At Ephesians 4:7-16, the gifts were integral with several factors which unify the Body of Christ, under the care of certain gifted men who were also given to the church. Romans 12:1-8 stressed the spiritual gifts as the differentiating factor within the Body, whereby the dedicated Christian can come to a sober estimation of himself in the renewing of his mind. In all of these places, it was underscored that every believer has a spiritual gift and a responsibility to minister that gift in the church.

Chapter 9

SUMMARY

This paper was written out of an appreciation for the promising place which spiritual gifts has and will hold in the future in the ministries of churches and related institutions. For there is much current interest in the subject and exciting work being done by groups which are conscious of and carefully employing personnel according to their God-given gifts. The plan, therefore, was to examine closely the major portions of Scripture which concern spiritual gifts, and from these to probe out into each of the gifts.

The function of spiritual gifts in the normal local church was examined in three passages of the New Testament. In I Peter 4:7-12, spiritual gifts are presented as one of three dimensions which characterize the life of the prayerful Christian as he awaits the return of Jesus Christ. At Ephesians 4:7-16, the gifts were integral with several factors which unify the Body of Christ, under the care of certain gifted men who were also given to the church. Romans 12:1-8 stressed the spiritual gifts as the differentiating factor within the Body, whereby the dedicated Christian can come to a sober estimation of himself in the renewing of his mind. In all of these places, it was underscored that every believer has a spiritual gift and a responsibility to minister that gift in the church.

The abnormal local church afforded much insight into spiritual gifts from I Corinthians 12-14. In contrast to the erroneous notions current at Corinth, every Christian had a gift, a ministry, and an effect worked by God, and every man's gift was a manifestation of the Spirit. These gifts are integral to the functional unity of the Body of Christ, but they must be exercised in love. This requires that certain regulations be placed on the spiritual gifts as they were manifested at Corinth. Four principles were advanced for that purpose, that of edification, that of maturity, that of submission and that of the priority of Scripture. Every spiritual gift must be exercised in a manner which edifies the church, with a mature evaluation of the effect which the gifts have on others, the women in submission to their husbands, and everyone obedient to the Scriptures. Everything had to be done decently and in order.

Towards a definition of what a spiritual gift is, six key concepts were precipitated from the passages studied. Together these gave the picture of a bestowal (dorea) by the grace of God, which became the believer's gift (charisma). This constitutes a stewardship (oikonomia) of God's grace, wherein every believer is to employ his gift in a ministry (diakonia) toward others, through which God works an effect (energema). All of this is a manifestation (phanerosis; pneumatikon) of the Spirit.

The spiritual gifts appear in the several lists in two general classifications, the prophetic gifts and the ministerial gifts, i.e., speaking and serving. The speaking gifts were found to be five in number: (1) prophecy, the propounding of the major themes of Scripture, (2) teaching, practical instruction in the various facets of Christian

life, (3) exhorting, the urging of men on to right thinking and behavior, (4) the utterance of wisdom, articulation of the principles pertaining to the Spirit-filled life, and (5) the utterance of knowledge, articulation of implications from the nature of God.

Although all spiritual gifts imply a ministry, some gifts are more narrowly termed the serving gifts. These numbered eight: (1) ministry, any task orientated endeavor, (2) ruling, the careful leadership for productive church ministries, (3) giving, material investment in the ministries of gifted men, (4) showing mercy, reaching out to help men in their misery, (5) faith, great vision and confidence in God for unusual accomplishments, (6) discernment of spirits, Scripturally guided sensitivity to right and wrong, (7) helps, practical provision of the needs of individual persons, and (8) administrations, the making of decisions and setting of policy in conjunction with church leadership.

Four of the gifts are specially denominated in Scripture as having value as signs: (1) gifts of healings, physical or spiritual cures supernaturally ministered, (2) effects of miracles, unusual displays of the supernatural powers of God, (3) kinds of tongues, speaking to God in unlearned human languages, and (4) interpretation of tongues, the ability of one who understands another language to explain clearly the meaning of something expressed in that language.

Finally, three of the men given to the church, which were not discussed in the preceding material on the gifts were left to be mentioned. These were (1) the apostles, men sent to do a job, (2) the evangelists, men who promote the gospel, and (3) the pastors, the principal leaders of a local church. These three, with the prophets

and teachers, were given to equip the saints for the work of ministering their spiritual gifts in the unity or the Body of Christ.

An experimental description of each of the gifts and gifted men in behavioral terms was appended to the paper.

REFERENCE	GIVER	RECIPIENT	METHOD	MEANS	DESCRIPTION	RESULTS
Ro 1:11	God	Paul	Jesus Christ	(to share)	spiritual	stable
5:15-16	God	the way	Christ Jesus	grace + gift	irrevocable	stability
6:23	God	Layrd	per grace	eternal life	different	stability
11:29	God	we having	same Spirit	(a calling)	own	stability
12:6		Contributors each one		prophecy or ministry		
I Co 1:7		another		word/knowledge		
7:17	God	in church		many or not		
12:4		not all have		zealots	varieties	
12:9		Paul et al.		feelings		
12:28	God	Paul et al.		healings	greater	
12:30		Paul et al.		deliverance		
12:31		Paul et al.		many prayers		
II Co 1:11	God	Paul et al.		prop & hands	given	
I Th 4:14		Paul et al.		Paul's hands	"in those"	
II Th 1:6	God	Paul et al.				
IPe 4:10-11		each req'd				

1. God Himself is the sole source of charisms.
2. Charisma is the possession of the recipient, whether mankind, a nation, or an individual.
3. Relationally, charisma is in (en) Christ, in (en) the Spirit, according to (kata) grace, and (dis) - in the presence of, cp. II Th 2:2 prophecy and the imposition of hands.
4. By nature charisma is the gift contained in God's grace, whether eternal life in general, which be carried or celibate, whether specific ministries individually.
5. Charisma for ministry may be prophetic, for service or miraculous.
6. The results of charisms are (a) for the individual, justification & ministry, (b) for others, establishment in faith & the common good, and (c) for God, the giving.
7. Charisma, though varying and different, is spiritual and irrevocable.
8. The charismatic man is to (1) be zealous of the greater gift, (2) be diligent not his gift, (3) be cp. (4) minister II, and (5) to share it, for the common good.
9. All believers are charismatic.

APPENDIX I - NEW TESTAMENT: CHARISMA
 Etymology: charis, grace (root = char, rejoice) + -ma, result

REFERENCE	GIVER	RECIPIENT	MEDIUM	NATURE	DESCRIPTION	RESULT
Ro 1.11	God	Paul	Jesus Christ	(to share)	spiritual	establish faith
5.15-16	God	the many	Christ Jesus	grace + gift	irrevocable	justification
6.23	God	Israel		eternal life		(election)
11.29	God	we having	per grace	(& calling)		
12.6		Corinthians		prophecy or	different	
I Co 1.7	God	each one		ministry	own	lack none
7.7		another	sams Spirit	word; knowledge	varieties	common good
12.4		in church		marry or not		
12.9		not all have		healings	greater	to desire
12.28	God			healings	given	God thanked
12.30				healings	"in thee"	neglect not
12.31						stir up
IICo 1.11	God	Paul et al.	many prayers	deliverance		ministering
I TI 4.14		Timothy	proph & hands	to speak or		
IITi 1.6	God	Timothy	Paul's hands	to serve		
I Pe 4.10-11		each rec'd				

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5. Charisma for ministry may be prophetic, for service or miraculous.
6. The results of charisma are (a) for the individual, justification & ministry, (b) for others, establishment in faith & the common good, and (c) for God, thanksgiving.
7. Charisma, though varying and different, is spiritual and irrevocable.
8. The charismatic man is to (1) be zealous of the greater gifts, (2) neglect not his gift, (3) stir it up, (4) minister it, and (5) to share it, for the common good.
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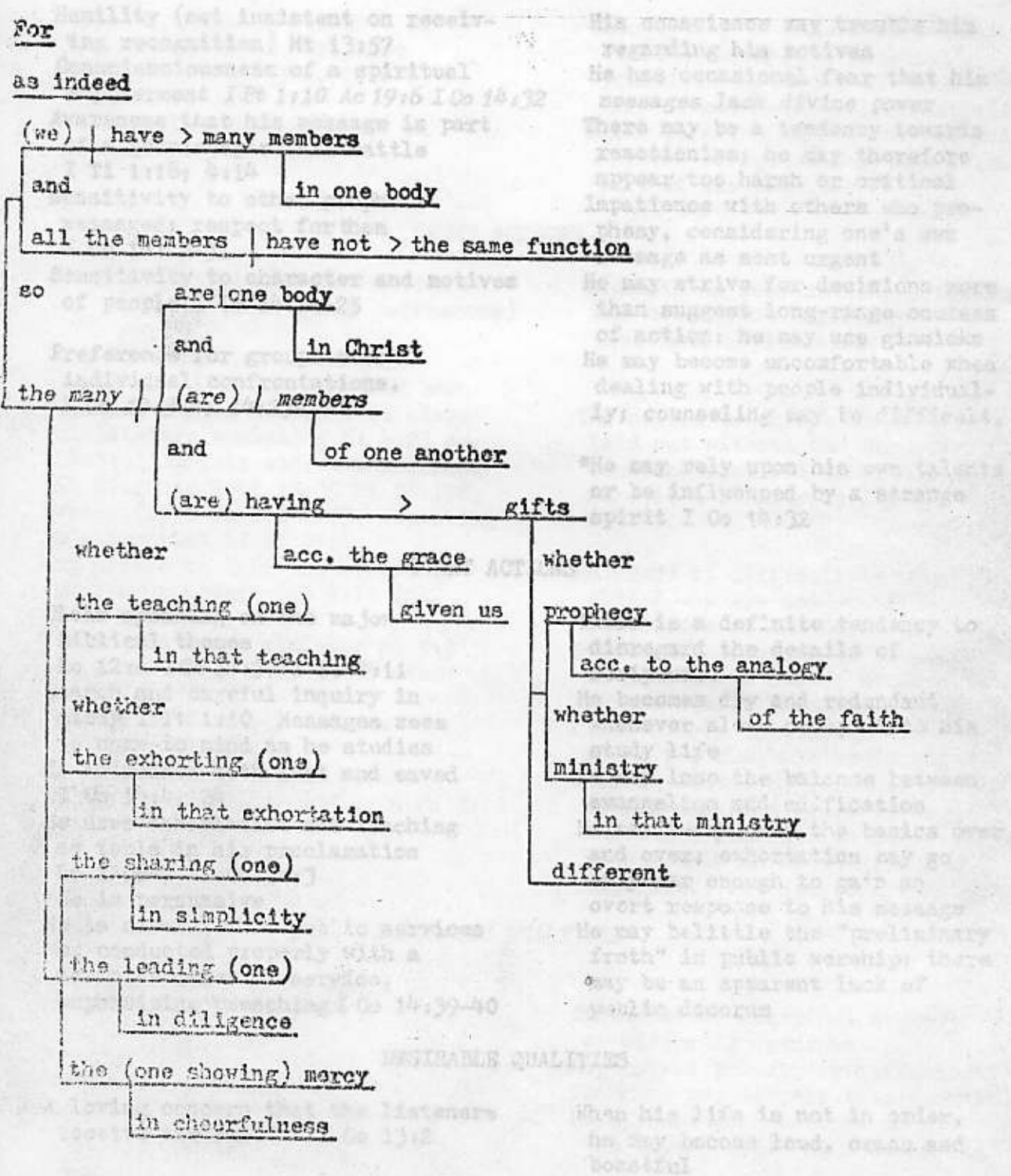
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7.7			same Spirit	worry or not	varieties	
12.4		another		healings		common good
12.9		in church		healings		
12.28	God	not all have		healings		
12.30					greater	to desire
12.31						God thanked
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I Th 4.14		Timothy	proph & hands		"in thee"	stir up
I Th 1.6	God	Timothy	Paul's hands			ministering
I Pe 4.10-11		each rec'd		to speak or to serve		

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9. All believers are charismatic.

GRAMMATICAL DIAGRAM OF ROMANS 12:4-8



APPENDIX III

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF PROPHECY

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Humility (not insistent on receiving recognition) Mt 13:57
 Conscientiousness of a spiritual empowerment I Pt 1:10 Ac 19:6 I Co 14:32
 Awareness that his message is part of a cosmic spiritual battle I Ti 1:18; 4:14
 Sensitivity to other prophets' messages; respect for them I Co 14:29-31
 Sensitivity to character and motives of people I Co 14:24-25

Preference for groups over individual confrontations. I Co 14:3-4; 14:23-24

His conscience may trouble him regarding his motives
 He has occasional fear that his messages lack divine power
 There may be a tendency towards reactionism; he may therefore appear too harsh or critical
 Impatience with others who prophesy, considering one's own message as most urgent
 He may strive for decisions more than suggest long-range courses of action; he may use gimmicks
 He may become uncomfortable when dealing with people individually; counseling may be difficult.
 *He may rely upon his own talents or be influenced by a strange spirit I Co 14:32

OVERT ACTIONS

Clear speaking on the major Biblical themes
 Ro 12:6 I Co 14:37 I Pt 4:11
 Search and careful inquiry in study I Pt 1:10 Messages seem to come to mind as he studies
 He addresses both lost and saved I Co 14:4, 24
 He uses exhortation and teaching as tools in his proclamation
 Ro 12:6-7 I Co 14:3
 He is persuasive
 He is careful that public services be conducted properly with a definite order of service, emphasizing preaching I Co 14:39-40

There is a definite tendency to disregard the details of Scripture.
 He becomes dry and redundant whenever sloth creeps into his study life
 He may lose the balance between evangelism and edification
 He may teach only the basics over and over; exhortation may go only far enough to gain an overt response to his message
 He may belittle the "preliminary froth" in public worship; there may be an apparent lack of public decorum

DESIRABLE QUALITIES

A loving concern that the listeners receive the benefit I Co 13:2

When his life is not in order, he may become loud, cross and boastful

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF TEACHING

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Definite, assured reliance on the authority of Scripture
Mk 11:17 Ac 15:35 Ro 12:6-7
15:4 II Ti 3:16 etc
A sense of divine judgment on himself Ja 3:1

Unaccepting of others as persons without seemingly "biblical" positions on important issues
Wary of extrabiblical illustrations
Quick to articulate doctrines and actions before making them a real part of his own life

OVERT ACTIONS

Clear statement and delineation of biblical truth (most references)

Emphasis on word meanings, accuracy and consistent logic may miss practical application.

Careful articulation Mt 5:2
Ac 21:21 II Th 2:15 He 8:11 etc
Teaching may be integral to other ministries; preaching Mt 4:23 Ac 28:31 II Ti 1:11 etc; evangelizing Lk 20:21 Ac 5:42 15:35 Mt 28:19f; exhorting I Ti 6:2 4:13; reproof & correcting II Ti 3:16

The needed truth may be clearly laid out without the necessary encouragement and exhortation to make it a reality in lives

May desire to fill the office of pastor or elder Eph 4:11 (Gk)
I Ti 3:1-2

He finds it difficult to respect elders who are not careful expositors of the Word

Public and group ministry Mt 5:2
Ac 20:20 28:31 I Co 14:26 etc

Difficulty relating to the problems of individual cases; uncomfortable in the counseling role.

Protracted teaching courses
Ac 11:26 18:11

Finds single encounters insufficient for adequate explanation
Lessons become dry, redundant and irrelevant when study laxes
Too heavy reliance on commentaries rather than on meditation and experience for spiritual insights

Gives attention to his teaching ministry Ro 12:6-7 I Ti 4:16 Ja 3:1f

DESIRABLE QUALITIES

Accuracy Mk 8:31 Ac 18:25
Patience II Ti 4:2 3:10

Irritated by doctrinal neglect or differing opinions
May become polemic or quarrelsome
Teaching may be only theoretical
He may not know what to do with the things which he understands

Dignity
Personal example Ti 2:7
Wisdom Col 1:28

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF EXHORTATION

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Rejoicing at God's grace and promises Ac 11:23 He 6:17-20
A sense of urgency He 3:13 10:25

A keen sense of divine authority
II Co 5:20 Ro 12:1 15:30 I Co 1:10
II Th 3:12 II Co 6:1-2 He 6:18 Ti 2:15
Identification with others in their predicaments I Pe 5:1 etc
Visualizing goals and steps of action for others to follow (most references)
Views troubles as opportunities to gain divine perspective

Discouragement when incorrect steps are suggested by and to others
Appearance of pushiness or insensitivity
Appearance of over-confidence in suggesting courses of action

Over-abundant use of personal examples; use of self as a pattern.
Grief at sermons or appeals for action without clear guidelines

OVERT ACTIONS

His ministry is prophetic in nature
Ac 15:32 Ro 12:6-7 I Co 14:3
Requires attention as a specific ministry I Ti 4:13 Ro 12:6-7
Scripture must be the standard
Exhortation may be integral to a variety of ministries: preaching Lk 3:18 II Tim 4:2, witnessing Ac 2:40 I Th 2:11, teaching I Ti 4:13, reproofing & rebuking II Ti 4:2 Ti 2:15
An appeal to the will is the characteristic of exhortation, a moving of men to action, via asking, urging, requesting, commanding, etc (all references) Mk 1:40

Greater comfort with individuals may lead to neglect of public discourse
Steps of action may not be supported by Scripture. Teaching ministry may be neglected for exhortation
Application may tend to precede interpretation. Scripture may be used only to support or illustrate his practical insights and suggestions. Scripture out of its context.
Avoidance of those who do not seem ready to take specific steps of action.

DESIRABLE QUALITIES

Love II Th 2:16

Purity of heart I Th 2:3-4
doctrine, morality, motives
Purpose, goodness, spirituality, & faith Ac 11:23

One may be more interested in proving the practicability of his suggestions than in the individual
May lead rebellions and factions if theology, personal life or values are improper

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF THE UTTERANCE OF WISDOM

PROBABLE BEHAVIORCOVERT ATTITUDESPOSSIBLE VULNERABILITIES

Acute attention towards own conduct, especially in view of those outside the faith Co 4:5 1:9 ff
Desire to make the most of each opportunity to demonstrate a divine life style Eph 5:15-17 Ja 3:13

Some affinity for logical analysis and reason (see IV. D. 1.-6.)

Appreciation for Christology & the uniqueness of biblical perspectives I Co 1:30 cp Co 1:25 3:16

He is careful to consider what is the Lord's will E 5:15ff Co 1:9ff

Impatience with other Christians who may display a crusader's spirit
Creeds as a test of fellowship may disappoint him. He tends to judge others, however, by their supposed Christian "maturity"

May question the value of factual doctrinal formulations.

Suspicion towards psychology & social sciences as hopelessly humanistic

He sometimes appears to be a spiritual snob in his hesitations

OVERT ACTIONS

This man is articulate on subjects pertaining to conduct (IV. C.)

He can perform a variety of ministries: group--leading Ac 7:10 & arbitrating I Co 6:5, or individual --counseling & teaching Co 1:28
He may be a writer II Pe 3:15f

There may be a manifestly greater ease in working with the more mature believers I Co 2:6

He uses the more practical portions of Scripture II Ti 3:15-16

He may attempt to criticise areas of scholarship in which he is not conversant

His preference to work with people may seem to evade labor. Party members may despise his conciliatory tendencies

Thus there may be an impatience with immaturity or resistance to admonition

He may depreciate critical or prophetic studies

DESIRABLE QUALITIES

Spiritual Eph 5:15-18 Co 1:9
Pure, peaceable, gentle reasonable, merciful, unwavering, sincere Ja 3:17
Good & Innocent Ro 16:19

If attention to the spiritual life laxes, there may be an embracing of earthly, soulish, demonic perspectives on life & behavior

A BEHAVIORAL DESCRIPTION

OF THE GIFT OF THE UTTERANCE OF KNOWLEDGE

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Commitment to divine truth as
truth Ro 2:20 T1 1:1 He 10:26

Preoccupation with the nature of
God, with His eternal plans, with
the cosmic conflict, and with His
will for this age of V.

Doctrinal fluency is perfected as
an attempt to show oneself as a
servant of God II Co 6:4 c 6

The stated aim may be to bring
every thought into captivity to
Christ. There may be an interest
in apologetics II Co 10:5

Knowledge may be viewed as the
basis for all mature Christian
behavior (Lk 11:52)

Marked arrogance I Co 8:1
Impatience with the weak in
faith 8:11

Love relationships may fail to
be the goal of his instruction,
holding doctrine to be pre-
eminent Ep 3:19

There may be spite of emotion-
alism & suspicion of appeals
for commitment. Failure to see
own inadequacy I Co 13:8

Argumentation may supplant
tolerance; impatience with
divergent theological systems

Greater ease in finding affinity
with another of like doctrine,
than a man of like sentiments
or of like behavior

OVERT ACTIONS

He prefers prophetic ministries
I Co 1:6 14:6 cp 13:2; especially
teaching Ro 2:20f I Co 14:6
II Co 8:7 I Co 12:8 "Word..."

Demonstration of definite dis-
cernment & understanding of
divine truth Ph 1:9 Cl 1:9

His ministry begins to flourish
as he grows in wisdom, discovering
the life relatedness of doctrine
Cl 1:9 2:2-3

He may speak authoritatively on
practical issues with which he
has little experience

He often finds practical appli-
cations difficult for clear
truth; he may long for more
wisdom. Lacks illustrations.

He may strain hard at relating
to daily life, may over-simplify
complex human problems. Suffers
from feelings of irrelevancy

DESIRABLE QUALITIES

Goodness ... able to admonish
Ro 15:14

Purity, patience, kindness etc
II Co 6:6

Love I Co 13:2 II Co 6:6 8:7 Ep 3:19
Ph 1:9 Grace II Pe 3:18

Faith II Co 8:7 II Pe 1:5

Moral virtue II Pe 1:5

Often a failure at counseling; at
a loss for advice for individuals
It is easy to remain detached
from people, to be unfeeling,
uncharitable II Co 8:7

Can become loud, crass, dogmatic
if not spiritual

He may have little purpose in
life & ministry

His moral lapse can discredit
much biblical doctrine or the
teaching thereof

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF MINISTRY

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Determination within self
acc. to own means Ac 11:29
Considers whether God and
men will honor II Co 8:19
Seeks spiritual results through
practical deeds II Co 9:12
Self-motivation to a task, even
without leadership I Co 16:15
Wants to cause no problem to
others' conscience II Co 6:3-4
cp 8:19f
Awareness of divine sufficiency
II Co 3:5-6 I Pe 4:11
He glorifies his own ministry
Ro 11:13

Sometimes more interested in meet-
ing material needs than spiritual
Needs to sense appreciation and
does not like to feel "used"
and long-range objectives
He may appear to show up others by
his activities. He may not wait for
official action before starting
He finds fulfillment only from doing
a high quality job: dissatisfaction
with self or w. others' low standard
Unusual stamina may lead to exhaustion
Cannot say "no"; sometimes over-
involvement leads to neglect of
his own priorities
Own immediate goals preside over
long-range plans

OVERT ACTIONS

All gifts and activities may
be operative within a ministry
I Pe 4:10 etc
He specializes in practical
matters Ib. Ro 12:7-8
Meeting the needs of others
Ro 16:1-2 II Ti 1:17-18
Rule his own household well

Interest and involvement in a
variety of activities may lead
to a neglect of priorities
There may be a neglect of prayer
& of the Word Ac 6:2
Frustration with any "red tape"
which seems to impede
Improper priorities indicate poorly
spent energies in the church

DESIRABLE QUALITIES

Humility Mk 9:35 Lk 22:26f
Perseverance II Co 4:1 6:4
Obedience II Co 9:13
Fidelity Eph 6:21 Co 1:7 4:7
I Ti 1:12
Divine strength I Pe 4:11
Spiritually fruitful II Co 6:4ff
I Ti 3:8-12 Re 2:19

May appear to try to out-do
others
May falter if not appreciated
Task orientation may be insub-
ordinate
Frustrated by the "machinery"
May become tired if misdirected
Activity may become a substitute
for true spiritual life

A BEHAVIORAL DESCRIPTION

OF THE GIFT OF RULING

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Compulsion to meet pressing needs
and to assure productivity
Ti 3:14

He may be inflexible because of
decisions based on a wider view
and long-range objectives

Desire that believers be known for
their noble deeds Ti 3:8

He may give people new jobs rather
than help them to change attitudes

View of self as a servant of the
church Ro 16:1-2

Lack of sensitivity to the personal
needs of other believers

OVERT ACTIONS

Laborious perseverance in teaching
and in the ministry of the Word
I Ti 5:17 I Th 5:12

Person-to-person contact with
others may be only for helping
people to become more organized

Leadership of the church (like unto
that of an home) I Ti 3:5

He often waits for an invitation
to lead, to protect that right
once had

Admonishing those over whom they
have charge I Th 5:12

He appears to get out of work by
delegating details to others

Meeting the practical needs of the
church Ro 16:2

The individual spiritual needs
of the saints may be overlooked
for the sake of efficiency

DESIRABLE QUALITIES

Sense of nobility Ti 3:8

Underdeveloped Christian value
system

Willingness to learn Ib

Feel self as an example to others

Diligence Ro 12:8 I Ti 5:17 3:12
I Th 5:12

Sloth in regard to details and
minutia

Dignity I Ti 3:4

Tendency to be tyrannical

Love springing from the spiritual
life and total involvement with
people I Th 2:8

Impersonal dispensance of
funds or allotments

**A BEHAVIORAL DESCRIPTION
OF THE GIFT OF GIVING**

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIESCOVERT ATTITUDES

There is a definite desire
to give Ro 1:11
He readily appreciates the
material needs of others

There may be a tendency to
pressure others to be givers

Concern that the results of an
endeavor be firm and positive
Ro 1:11

Others may think him to be
selfish or eccentric for not
giving to their wants

Sensitivity to the quality of
that which he supports

With a theological hobby-horse
he may give only to auxiliary
organizations

Personal fulfillment in giving
Ro 1:11-12

Overlook long range needs when
giving is immediate

Always ready to give; can make
quick decisions regarding
others' needs I Ti 6:18

Conceit I Ti 6:17

A variety of charitable deeds
Ro 6:11-12 7:125 An 9:36

May measure spiritual maturity
of others by their material
success

Conscious of future reward
I Ti 6:19

A false sense of security in
material wealth vv 17, 19

OVERT ACTIONS

Ability to gain wealth and to
make wise investments I Ti 6:17

Tendency to be proud, to dis-
dain the less successful

Works hard in order to have
enough to share Eph 4:28

He may give at the expense of
his family's welfare

He seeks opportunities to give
Lk 3:10-11 He wants his giving
to be in God's will; he wants
to meet real and basic needs

He dislikes emotional appeals
or a token thanks; he may
appear capricious in his
decisions

DESIRABLE QUALITIES

Generosity Ro 12:8 I Ti 6:18

He may sense mixed motives on
his own part, being very con-
cerned about returns of in-
vestments

Love springing from the spiritual
life and total involvement with
people I Th 2:8

Impersonal dispensement of
funds or allotments

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF MERCY

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Cheerfulness Ro 12:8
Non-condemnatory Mt 12:7
Consciousness of the example of Jesus Mt 18:33
Fear of God Ac 10:2 Ju 23
Great love Eph 2:4 II Jo 3
Compassion, sensitivity to the distresses of others Mt. 21:31f

He may convey a sense of obligation
Bitterness & distrust from being hurt
Lacks firmness with those who may take advantage of him--indecision
Attracts those with inward struggles, for he conveys an air of understanding
Pride of own sympathy (empathy); resentment for the 'insensitive' brethren
More emotional than logical in motives
Great dread of failing divine standards
May mistake sensitivity to joys and sorrow of others for Christian charity
Desire to remove offenders rather than to teach correct responses to offenders

OVERT ACTIONS

A variety of charitable deeds Mt. 6:1ff Lk 7:25 Ac 9:36
Quick to respond to others' requests for help Mk 10:51 Ja 3:17
May actively seek requests for help Mt 20:32
Tries to supply only the true needs of others Ac 13:1-6

He may attempt any form of ministry through which he attempts to bring healing (exhorting; giving; teaching; etc)
Slow to see both sides of story in identifying w. another's difficulty
Lack of knowledge or of practical steps for those whom he wishes to help
Tends to lose objectivity except when he sees another being hurt by him; stresses the mental and spiritual over the material
Lacks firmness unless it can bring healing. Becomes too intimate with some people

Grants his help freely II Ti 1:18

DESIRABLE QUALITIES

Fair and equitable Ro 9:14
Ja 2:13 Mt 23:23
Sympathy He 2:17 4:15-16 feeling with others in their distress
Peaceable, conciliatory Ja 3:17
I Ti 1:2 Ju 2 II Jo 3
Patience Ro 9:23 I Ti 1:13
Faithful Lk 1:50, 72 He 2:17
Gracious I Ti 1:2 II Jo 3 He 4:16
Propitiatory He 2:17

Hesitant to give suggestions which may produce more hurt
Accepting of others' surface explanations of their distress
Often avoids taking any action unless healing & harmony will certainly result
Lets others walk on him rather than risk offending someone who may need help
Takes personal loss rather than fail someone
Hurt when taken for granted
May allow himself to suffer want or hurt for the healing of another

A BEHAVIORAL DESCRIPTION

OF THE GIFT OF FAITH

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Strong reliance upon God for all resources Mk 11:22 etc	May appear presumptive, perhaps boastful
Strong conviction Ro 4:20 14:22 He 10:22 11:1-2	Impatience with critical spirits Spite for gift of discernment?
Little doubt Matt 21:21 Mk 11:22 James 1:6	May lack careful discernment, being concerned with over-all issues
Great foresight (ie) looking to future distant goals He 11:1-39	Visionary; dissatisfaction with present forms & status quo
Desire to see "mountainous", seemingly impossible tasks accomplished Mt 17:20 21:21 Mk 11:22 Lk 17:6 I Co 13:2	May appear to avoid routine duties Dissatisfaction with small positions or jobs. Concern for people expressed through what the goal of his faith can do for them.

OVERT ACTIONS

Vocalization of conviction & goals Ro 10:8 II Co 4:13	May ride a hobby-horse. Wearisome.
He moves, he does, he acts in accordance with his faith I Th 1:3 II:1:11 I Ti 6:12 2:4:12 He 11:24-32 Ja 2:22 Re 14:12	May appear irreligious or malcontent He needs others with administrative, ministerial & giving gifts in order to get things done and in a right fashion, but he may be slow to see how all fit
Thus he may provide the vision for other people who cooperate with him, and follow his dream.	
Continues despite opposition and seemingly hopeless circumstances He 11:35-38	Must allow those of different persuasion to go their own way, not despising their lack of "conviction." Ro 14:1

DESIRABLE QUALITIES

Fear of falling task Ro 11:20	Needs to know true priorities
Persevering II Th 1:4 Re 3:10	Must not neglect needs of family.
Love of saints I Co 13:2,13 Ep 1:15 6:23 Cl 1:4 I Ti 1:5 etc etc	May appear to use people to realize dream, taking them for granted
Good conduct I Ti 4:12 II:3:10	Is an example to many others
Firm position I Co 16:13 Cl 1:23	Must not despise wise counsel,
Courageous II Co 5:17	Sensitive to counter-currents
Sound doctrine II Co 8:7 II Ti 3:10 etc	Can make a bad thing succeed, Still bad
Moral virtue Ga 5:22 II Th 2:13 II Pe 1:5 I Ti 2:15 etc etc	Cannot visualize God's will unless pure as He is
Clear conscience I Ti 1:9 3:9 etc	Personality imperfections reflected in whole institutions.

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF DISCERNMENT OF SPIRITS

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIESCOVERT ATTITUDES

<p>Profound sense of right and wrong He 5:14</p> <p>Impulse to "see through" others' actions and speech in order to ascertain their true spiritual condition I Co 12:8</p> <p>He is impressed by the physical features of others as communicating inner states cp Mt 16:3</p> <p>Appreciation for the body of Christ and each man's place as a member I Co 11:29</p> <p>Quick to analyze the reasonings & rationalizations of others Ro 14:1</p> <p>Sensitivity to whether a prophet's message is from a pure spirit or is incongruent with the life I Co 14:29</p> <p>Laxitude in regard to his own spiritual welfare I Co 11:31</p>	<p>This may lead to censoriousness Ro 14:1</p> <p>Doubt about own motives and tendency to be so "critical" of others May try over-much to be accepting of those who are impure in spirit He takes very little "on faith" and may have trouble with living the faith-rest life cp Ro 4:20</p> <p>May appear intrusive in approaching others regarding their gifts and ministries I Co 4:7</p> <p>May quickly tag others as rebellious if his own theology is too narrow Ac 11:2</p> <p>He may fail to appreciate or obey prophetic messages if he is suspicious of the prophet himself</p> <p>He may often ask others about what they think of him, perhaps presuming them to be as discerning as is he</p>
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OVERT ACTIONS

<p>Render opinions to the church regarding doctrines & speakers I Co 14:29</p> <p>Assist others in identifying root spiritual problems I Co 12:10</p> <p>Act as arbitrator for disagreeing Christians I Co 6:5</p> <p>May lend guidance in identification of believers' spiritual gifts I Co 4:7 (gk)</p>	<p>He must remain Scripturally oriented. He must not despise men's appearances cp Ja 2:4</p> <p>Over zealousness may lead to inordinate extremes cp I Co 14:12</p> <p>He may render a decision rather than try to lead each party to forgive & gladly suffer loss for a brother There may be a temptation to rank others' gifts vis-a-vis quality & superiority I Co 4:7</p>
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DESIRABLE QUALITIES

<p>Wisdom must be the mark of the successful discernor I Co 6:5</p> <p>A faith must be cultivated Ro 4:40</p>	<p>Without Scriptural guidelines, his sensitivity may stimulate evil reasonings Ja 2:4</p> <p>Prayer life may suffer Ja 1:6</p>
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A BEHAVIORAL DESCRIPTION
OF A BEHAVIORAL DESCRIPTION

OF THE GIFT OF HELPS

PROBABLE BEHAVIOR

POSSIBLE VULNERABILITIES

COVERT ATTITUDES

Obligation is felt, because of promise Lk, principle Ac, or position I Co I Ti

Relationships which already exist are seen as proper channels for love and ministry Lk I Ti

The example and teachings of Jesus provide example and encouragement Ac

The helper may begrudge his duty if he feels used by those who could do it themselves I Ti

The helper is not particularly concerned about finishing a task per se

There may be a greater emphasis on the life than the lip in Christian witness

OVERT ACTIONS

He works at meeting the immediate needs of people

If a church officer, his labors center around meeting needs of people Ac

He is a hard worker Ac

He may avoid or despise business which is not for somebody. He does not seek to administer, but to serve under somebody.

He may be weak in the pulpit and slack in administration; or he may center on Christian mercy in sermons & programs.

He may resist any attempt by others to be of help to him personally Ac 20:34-35

DESIRABLE QUALITIES

Mercy Lk

Diligence Ac

Love I Ti

He is stimulated by human need

He may not be "progressive"

He needs to know that he is needed

He may question the worthiness of those who seek help

DESIRABLE QUALITIES

Can counter authority or wisdom

Must be careful about opinionation

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF ADMINISTRATIONS

kubernetes = helmsman (-tes = agent); kubernesis = steerage (-sis = activity)

Acts 27:11 "But the centurion was more persuaded by the pilot and the captain of the ship, than by what was being said by Paul."

Rev. "And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance." (18:17)

I Cor. 12:28 "And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues."

	ACTS 27:11	REV. 18:17	I COR 12:28
WHO DOES	A mariner	A mariner	Gifted person
TO WHOM	A ship	A ship	The church
POSITION	2nd command	1st command	Low command
MANNER	Conferring	Making living	
CIRCUMST.	Decision to sail	Profits threatened	
COMPANY	Captain	Sailor & passengers	Gifted people
CHARACTER	Persuasive	Decries loss (18)	
RESULT	Decisive action		

OBSERVATIONS

1. The administrator is an integral part of a larger body.
2. He is involved in conferring with authority figures.
3. He may be stipended.
4. He is conscious of profit and loss, i.e., efficiency.
5. He is distinct from the head authority figure, but also from the worker and from the passenger.
6. He enters into decision-making; he charts a course of action.
7. He is persuasive in character

PROBABLE BEHAVIOR

Decision oriented
Action directed
Efficiency sensitive

COVERT ATTITUDES

May set policy for others
May act without sufficient inform.
May settle to make a bad thing work well

OVERT ACTIONS

Works through authority
Confers
Expresses feelings

Pride of friends, influence
May appear to be a big talker
Intuition can supplant wisdom

DESIRABLE QUALITIES

Persuasive
Decisive

Can counter authority or wisdom
Must be careful about opinionation

A BEHAVIORAL DESCRIPTION

OF THE GIFTS OF HEALINGS

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Especially concerned to validate the message of the Kingdom of God Lk 9:1-2, 11

There may be a failure to recognize the sign value of miraculous healing

View of all disease as a consequence of Satan's malevolent rule Ac 10:28

If an antinomian personality, not subject to Scripture, may mistake source of power

Little distinguishing of spiritual from physical illness I Pe 2:24

Physical healings may unfortunately come to occupy attention at the expense of the spiritual

Marked desire to see evil rebuked Lk 5:17 9:42 Jo 4:47 5:13

spirits; must not separate power from the place of the word.

OVERT ACTIONS

The healer is a man fervent in prayer Ac 28:8 Ja 5:16

He may appear to be impiously importunant before God

He bothers to illustrate divine intervention by such actions as anointing and laying on hands Ac 28:8 Ja 5:16

He may be somewhat dramatic in his mannerisms, may give the impression of sacerdotalism

Problems may be attacked very forthrightly by commanding or by rebuking Lk 5:17 9:42 Jo 4:47 5:13

It may not always be clear whence comes his authority

DESIRABLE QUALITIES

Faith is the mark of the healer, faith to believe that God will perform His promises and whatever authority has been granted will be honored Lk 9:1f Ja 5:14-16 I Co 12:9*

His own imagination must not be allowed to replace the true discernment of what God intends to do. The sick must never be blamed for any lack of true healing.

or clear purpose for gifts or for miracles

Any legalistic tendencies may erroneously link God's blessings with religious behavior

Eternal life must be kept as a higher aim than physical health

A BEHAVIORAL DESCRIPTION

OF THE GIFT OF EFFECTS OF MIRACLES

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

High evaluation of active
faith in God Ga 3:5 Mt 7:21,
23; 11:20; 13:58

Awareness of divine sufficiency
Ac 2:22; 19:11; He 2:4

Personal desire to rather express
himself through the mind, than

Spiritual sensitivity; regard
for the 3rd Person of Trinity
Ga 3:5 I Co 12:7, 10 He 2:4

Must guard against mistaking
faith for presumption; must
not put God in a box

If an antinomian personality,
not subject to Scripture,
may mistake source of power,
performing in the Lord's name
false wonders. Mt 7:22

Must be careful to distinguish
spirits; must not separate
power from the place of the
Word.

Speaks to God in unlearned
languages Ac 10:46 I Co

OVERT ACTIONS

The miracle worker is also a
preacher of the Word of God
Mt 13:54 Ac 2:22 8: 12-13
He 2:3-4 6:5

Operates primarily in the church
and with the responsive
to the Word Ac 2:12-13 I Co
12:28 Ga 3:5

May employ physical gestures
or symbolic devices. Mark
6:2 Acts 19:11ff

Must not depreciate ordinary
teaching ministries; cannot
expect miracles to bring men
to repentance & faith

Must avoid making an outreach
ministry of miracle working
Disrespect for non-spectacular
gifts

Caution is needed against
fomenting superstition or
fetishism. May be very
demonstrative in manner.

Intent devotion to the Lord
Ac 2:11; 10:46; I Co 14:2,
Wisdom Mt. 13:54

DESIRABLE QUALITIES

Submission to local church rules
Faith Ga 3:5

Evangelistic Ac 8:12-13 etc

Indiscrimination as to place
or clear purpose for gifts
or for miracles

Any legalistic tendencies may
erroneously link God's blessings
with religious behavior

Eternal life must be kept as an
higher aim than physical health

A BEHAVIORAL DESCRIPTION
OF THE GIFT OF KINDS OF TONGUES

PROBABLE BEHAVIOR

POSSIBLE VULNERABILITIES

COVERT ATTITUDES

<p>Zealous to exercise a spiritual gift I Co 14:12</p> <p>Concern for the edification of the church I Co 14:5, 13</p> <p>Respect for propriety and order I Co 14:33, 40</p> <p>Personal desire to rather express himself through the mind, thereby interpreting for others. I Co 14:5, 12, 17, 26</p>	<p>Must guard against valuing a charisma over a true ministry</p> <p>The immature will not consider the needs of others.</p> <p>Misemphasis or abuse of his gift may result in wild excess</p> <p>The carnal may insist on personal right to perform I Co 14:20</p>
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OVERT ACTIONS

<p>Speaks to God in unlearned languages Ac 10:46 I Co 14:2, 28</p> <p>Ministers as an orderly, integral part of church life I Co 14:26-28</p> <p>Seeks an interpreter, if unable himself to speak with his mind I Co 14:14-16, 27-28</p>	<p>Appears to outsiders to be mad; accused of fanaticism</p> <p>Tendency, when stimulated by other speakers, to speak out of turn or at the same time</p> <p>In his devotion to the Lord, he may momentarily neglect to ascertain whether any present understands his tongue</p>
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DESIRABLE QUALITIES

<p>Love I Co 13:2</p> <p>Intent devotion to the Lord Ac 2:11; 10:46; I Co 14:2, 14-16, 28</p> <p>Submission to local church rule I Co 14:39-40</p>	<p>When his spiritual life suffers, he becomes loud and crass; perhaps babbles</p> <p>An unbalanced evaluation of tongues or of own spirituality may develop I Co 14:5</p> <p>If impure in motives, may operate in a clandestine manner, drawing others away from the teaching of church leaders</p>
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A BEHAVIORAL DESCRIPTION
OF THE GIFT OF INTERPRETATION OF TONGUES

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Appreciation for intelligent religious life; respect for understanding Lk 24:17, 27
cp I Co 14:19

Explanations may tend to be too lengthy and tedious

Respect for languages and accuracy of expression
Jo 1:38, 43; 9:7; He 7:2;
Ac 9:36

May over-emphasize the place of tongues or of symbology in the church; perhaps argumentative

Awareness of the necessity of his ministry in the church
I Co 14:5, 26

OVERT ACTIONS

May ask questions before giving explanations Lk 24:17, 26, 27

May unwittingly embarrass the tongues speaker. Must guard against implying inferiority of speaker.

Tends to start at beginnings with thorough explanations
Lk 24:17

May require a disproportionate amount of time, going into great detail cf. I Co 14:19

Explains rather than translates per se Lk 24:17

Must be careful not to project own sentiments or to capitalize on time to sermonize

DESIRABLE QUALITIES

Thoroughness Lk 24:17

May elaborate needlessly. May feel another's interpretation to be inadequate I Co 14:27

Humility: remains silent if unsure of interpretation
I Co 14:28

May feel obligated to interpret even if unsure.

Sensitive to others' religious experiences I Co 12:10, 30;
14:26

May not discriminate well what is proper spiritual experience, unless Scripturally orientated.

DESIRABLE QUALITIES

Secretary character II Co 11:11

Character flaws become accentuated within a small company of apostles
Minor irritations may become plagues

Great patience II Co 12:12

A BEHAVIORAL DESCRIPTION

OF THE SERVICE OF APOSTLE

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

Sense of undesert of his calling I Co 15:9
He may be incredulous, hard to convince Lk 17:5 24:10

He regards himself as a true servant of Christ Ro 1:1 11:13 II Pe 1:1 Ac 1:25

He regards himself as free to enjoy normal life, but gladly foregoes it for service I Co 9:1-5
Persecution may be regarded as an authentication of the justice of his call Ac 5:18,40 8:1 I Co 4:9
Authority over churches is an ever-present awareness I Th 2:6

Inadequacy feelings recur, but may lead to greater faith
Once convinced, however, he is dogged & unwavering, even hard-to-change

It is difficult for him to work in a position subordinate to non-apostles; he persists despite criticism from others

He may develop a false pride of self-sacrifice; yet decries imposition of legalistic standards

He may tend to boast of and dwell upon the difficult circumstances of the work

There may be an unconscious search for prestige or honor from men or from churches

OVERT ACTIONS

He performs mainly prophetic ministries, including: witnessing, preaching, teaching, speaking (many refs, cf IV.) He is an apostle-prophet Ep 2:20 3:5
He administers churches Ac 4:35-37 5:2 I Th 2:6

He approves & appoints people Ac 4:36 6:3-9 9:27f Ro 16:7

He decrees conduct Ac 15:6, 22f c 16:4

Report must be made to his sending agency Mk 6:30 Lk 9:10 Ac 14:14, 26-27

He may find quick condemnation among humanists. Often slow to see the value of charitable efforts. Often a bent for linguistic studies

Local folks are often viewed as incapable of self-determination
He may attempt to hold control beyond times of necessity.

Unless culturally perceptive, he may misread fitness of people.
He may be slow to release new congregations to divine guidance in personnel selection.

He may impose legalistic standards
Culturally foreign pattern may be imposed upon local converts

There may be a tendency to report a rosy picture; he may draw the target around the hole

DESIRABLE QUALITIES

Exemplary character II Co 11:11

Great patience II Co 12:12

Character flaws become accentuated within a small company of apostles
Minor irritations may become plagues

A BEHAVIORAL DESCRIPTION
OF THE SERVICE OF EVANGELIST

PROBABLE BEHAVIORPOSSIBLE VULNERABILITIES

COVERT ATTITUDES

<p>A deep sense of divine mission Ro 1:1 10:15 15:16 Phil 1:16 Co 1:23 I Ti 1:11 Inner compulsion I Co 9:15 Phil 2:22 Preference to reach the unevangelized Ro 15:20 Views all of life as focused on evangelism I Co 9:23 Sees in adversity an opportunity to evangelize Phil 1:12 Finds easy fellowship with similarly gifted men Phil 1:27 I Th 3:2 Aware of operating only by God's grace Phil 1:7 Parental concern for converts I Co 4:15 cp I Th 2:7, 11</p>	<p>Appears dogged, legalistic and even fanatical to others Slow to appreciate edificational ministries Decries apparent complacency of others Appears glad at troubles in the lives of others; masochistic Frowns upon ministers who are not largely evangelistic May tend to use gimmickry to obtain visible results May be slow to recognize the spiritual independence of other Christians</p>
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OVERT ACTIONS

<p>He goes to where the unevangelized are Eph 2:17 I Th 3:6 II Co 2:12 10:14 Witnessing Ac 20:24 cp 8:25 and making known I Co 15:1ff Discipling of converts Ac 14:21 and forming of assemblies vv 22-23 The gospel is always offered freely without expectation of remuneration I Co 1:18 9:14-18 II Co 11:7 Evangelization can be done through various forms of ministry, mainly (1) preaching Mt 4:23 9:35 24:14 26:13 Mk 1:14 13:10 16:15 Lk 8:1 Ga 2:2 Co 1:23 I Th 2:9, and (2) teaching Mt 4:23 9:33 Lk 20:1 Ac 15:35; with exhortation Lk 3:18</p>	<p>Appearance of neglect for the local church except as a recruitment station There may be unintentional neglect to relate the essentials of the gospel Converts may not be adequately conserved or brought into fellowships The evangelist may incur condemnations in the area of finances if demanding; yet his family may suffer need If an ecclesiastical office holder, he may be accused of "preaching the Gospel" in every sermon. He may aim every message at winning that "one lost soul out there"</p>
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DESIRABLE QUALITIES

<p>Love and total involvement I Th 2:8 Hospitality Ac 21:8 He is prepared Ro 1:15 Eph 6:15 He endures hardships of the gospel I Co 9:12 Phil 4:3 II Ti 4:5 Learning via circumstances to trust God I Th 2:2 II Ti 1:8 Clean heart, doctrine & motives I Th 2:3-4</p>	<p>Witnessing may become detached verbiage He may discount the value of home-life He may have a "line" or gimmick He may expect the same from his family who may not be equally austere Some may interpret reaction to their own quirks as satanic opposition May turn to insult & condemnation of opponents Evangelism may become an opportunity for gaining proselytes to heresies or for financial gain.</p>
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A BEHAVIORAL DESCRIPTION
OF THE SERVICE OF PASTOR

PROBABLE BEHAVIOR

POSSIBLE VULNERABILITIES

COVERT ATTITUDES

The pastor must perform his task voluntarily I Pe 5:2
He is eager to do the job for its own merit I Pe 5:2 cp I Ti 3:1
His eternal reward is compensation enough I Pe 5:3

He may feel a sense of compulsion if pressured I Pe 5:2
Financial gain can be a false attraction I Pe 5:2
He must guard against seeking the praise of men

OVERT ACTIONS

He must superintend the whole church I Pe 2:25 5:2f cp I Ti 3:1-2
He guides the flock Mt 2:6 Jn 10:16 Re 2:27 7:17 cp I Ti 3:5
He is their example I Pe 5:3
He guards the flock Mt 25:30 Lk 2:8 Ac 20:28
He feeds the flock; he is a teacher Mt 6:34 Eph 4:11 Gk cp I Ti 3:2
He ministers to each individual's need within the church Jo 10:14 Eph 4:11-12 Re 7:17
His is a full-time duty with remuneration from the church Jo 10:11 I Co 9:7

Poor management of his own household disqualifies him I Ti 3:4-5
He must avoid dictatorial or decreetive procedures I Pe 5:3 Yet he must remain at their head
He must not be lax in teacher selection or in membership requirements
If unable to study and/or teach, the church becomes restless; he studies
Without awareness of individuals in the membership, he cannot speak to congregation meaningfully either
A man cannot pastor adequately while involved in outside business or employment--his life is devoted

DESIRABLE QUALITIES

He must be a qualitatively "good" man Jo 10:11, 14
He is compassionate, sensing the church's need of leadership Mt 9:36 Mk 6:34
He loves the Lord Jo 21:16

To lack the required character qualities will be the loss of the church
If not compassionate, he will seek a new church when people's sin natures begin to express themselves
To fail to hold to Christ's view of the church will cause bitterness & complaining about parishoners

APPENDIX V

NEW TESTAMENT PREACHING (Kérussac)

WHO	TO WHOM	WHAT	HOW	WHY	WHERE
John the Baptist	all comers	"Repent ... kingdom is at hand"	saying		Mt. 3.1
Jesus	cities & synagogues	the evangelie of the kingdom	teaching		Mt. 4.7 Mt. 4.23
1b.	1b.	1b.	going; healing		Mt. 9.35
The twelve	Israel only	"Kingd. of heaven is at hand"	going forth		Mt. 10.7
1b.	---	things heard	From house-tops		Mt. 10.27
Jesus	cities	evang. of kingd.	departing; teaching	repented for a witness to all the nations	Mt. 11.1 Mt. 12.44 Mt. 24.14
*Jonah	Nineveh				Mt. 26.13
---	Inhabited earth in the whole world				Mt. 1.4
John the Baptist	1b.	this evangelie	remembering noman		Mt. 1.7
1b.	all comers	bap. of repentance	saying		Mt. 1.14
Jesus	Galilee	"One mightier than I" evangelie	coming		Mt. 1.19
1b.	towns	---	coming out		Mt. 1.38
1b.	synagogues	---	casting out demons		Mt. 1.39
Cleansed leper	---	---	going out; spreading the word		Mt. 1.45
The twelve	Decapolis	what Jesus did	(being sent)	all marvelled	Mt. 3.14
Former demoniac	---	that men repent	going off		Mt. 5.20
The twelve	---	---	going out; healing, etc.		Mt. 6.12
Multitudes	---	---	first		Mt. 7.36
---	all the nations	the evangelie	remembering noman		Mt. 13.10
(the eleven)	In the whole world	the evangelie	going into whole world		Mt. 14.9
1b.	all creation	the evangelie	going out		Mt. 16.15
(John Baptist)	everywhere	---	coming	forgiveness of sins	Mt. 16.28
Jesus	all comers	baptism of repentance	proclaiming, etc.	anointed	Lk. 3.3
1b.	the poor	the evangile			Lk. 4.13
1b.	the downtrodden	the Lord			Lk. 4.19
1b.	synagogues	---			Lk. 4.45
1b.	cities & villages	Kingdom of God	going; proclaiming		Lk. 8.1
Former demoniac	whole city	what Jesus did	departing		Lk. 8.39
The twelve	---	Kingdom of God	healing	being sent	Lk. 9.2
1b.	---	---		repented	Lk. 11.32

WHO	TO WHOM	WHAT	HOW	WHY	WHERE
WHO Phillip (evangelist) Paul John (Baptist) he (eleven) (Jews) Paul	TO WHOM Samaria synagogues all Judea the people in every city ---	WHAT Christ Christ - Son of God baptism Jesus as Judge Moses Jesus	HOW going down testifying reading	WHY all amazed	WHERE Ac.8.5 Ac.9.20 Ac.10.37 Ac.10.42 Ac.15.21 Ac.19.17 Ac.20.25 Ac.28.31 Ro.2.21 Ro.10.8 Ro.10.14f 1Co.1.23 1Co.9.27 1Co.15.11f I Co.1.21
(stealing) Jews we (preachers) (sent ones) We (Paul et al) I (Paul) I or apostles	Ephesians ib. ib. (others) --- --- --- others (Corinthians)	the Kingdom Kingdom of God not to steal Word of faith (Name of the Lord) Christ crucified --- Christ raised	going about c. all openness; teaching re. J.C. teaching; saying (Evangelizing) (buffeting body) ---	believed to save those who believe faith	1Co.2.4 1Co.15.14 11Co.1.19 11Co.4.5
*(Paul) *(Paul et al) ib.	---	(Christ raised) The Son of God, Christ Jesus Christ Jesus as Lord & we as servants	c. Spirit & power (affirmatively) ---	faith	11Co.11.4 Ca.2.2 Ca.5.11 Ph.1.15
He (Paul et al)	---	Christ Jesus as another Jesus the evangel (not) circumcison Christ	(falsely) --- from envy & strife from good-will	cause distress to Paul hope	Co.1.23
any; not we I (Paul) ib. Some	(Galatians) among the Gentiles ---	evangile (hope of) ---	working night & day as Apostle & teacher ib.	appointed ib.	1Th.2.9 1Th.3.16 1Th.2.7 1Th.1.11
(Paul et al)	In all creation under heaven (Thessalonians) among the nations (Gentiles) ---	evangile of God (God) (faith & truth) (Saviour Christ Jesus...life etc) the word	reproving, rebuking & exhorting	---	1Th.4.2
*(Paul) *ib. (Jesus Christ)	(at Rome) ---	(His word)	going forth	Gentiles hear entrusted	1Th.4.17 Th.1.3 1Pe.3.19 1Th.2.5
*(Paul) *ib. *(Jesus Christ)	---	spirits in prison ---	g. a loud voice ---	---	He.5.2

SOME OBSERVATIONS ON NEW TESTAMENT PREACHING (kērussō)

1. With the exception of those who do so irregularly or improperly, preaching is the task only of certain prominent figures and of the specially appointed. E.g., Moses, John, Jesus, the twelve (eleven), Jonah, Philip, Paul, apostles, Noah, Timothy.
2. The preacher is appointed by the one whose message he carries. The Lord anointed Jesus; Jesus appointed the twelve; God appointed Paul, Paul charged Timothy.
3. Preaching is done not to individuals except incidentally, but to groups, to cities, to towns, regions, synagogues, the poor and downtrodden, the nations, the world, the inhabited earth, all creation, Israel, the Gentiles.
4. The preacher may be concerned to address especially only a particular group. The twelve were first sent only to Israel. Paul was sent to the Gentiles. Or the preaching may not be restricted at all.
5. The message of the preacher concerns only the basic, principal doctrines of Christ, crucified and raised, of salvation, of the forgiveness of sins, repentance, the Kingdom, in a word, of the Gospel.
6. The preacher is frequently presented as one who must geographically displace himself to make his proclamation. He is seen departing, going about, going forth, coming, being sent, etc.
7. The particular ministry by which one may preach varies from testifying to reading, to teaching, to evangelizing, crying out in a loud voice, proclaiming, and to reproving, rebuking and exhorting.
8. Yet preaching is always quite forthright, i.e., it is done "with all openness, with the Spirit and power, in a loud voice, and even from housetops."
9. The purpose of preaching is basically two-fold: (1) for a witness to all the nations (Matthew 24:18; II Timothy 4:17) and (2) to save those who believe (I Corinthians 1:21).
10. As a result of preaching, men marvel, some repent, all are amazed, all hear the Gospel, those who believe are saved.

AN HYPOTHESIS:

- to prophesy (propheteuō) = speaking ministries within the church
- to preach (kerussō) = proclamation of a basic Gospel message
- to evangelize (euaggelizomai) = to address that message to people

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