

## 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	MEDIUM	MEANS	DESCRIPTION	RESULTS
Ro 1:11	God	Paul	Jesus Christ	(to share)	spiritual	stability
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		Confessionals each one		prophecy or ministry		
I Co 1:7		another		word/knowledge		
7:17	God	in church		wary or not		
12:4		not all have				
12:9		Paul et al.	many prayers	Zealots	varieties	
12:20	God	Timothy	prop & hands	feelings		
12:30		Timothy	Paul's hands	healings	greater	
12:31		Timothy		deliverance	given	
II Co 1:11	God	each req'd		to speak or to serve	"in those"	
I Th 4:14						
III Th 1:6	God					
IPe 4:10-11						

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, thanksgiving.
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 a prophet, (4) minister to others, 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)		lack none
12.6		Corinthians		prophecy or	different	
I Co 1.7	God	each one		ministry	own	
7.7				word; knowledge		
12.4		another	sams Spirit	marry or not	varieties	common good
12.9		in church		healings		
12.28	God	not all have		healings		
12.30				healings	greater	to desire
12.31						God thanked
IICo 1.11	God	Paul et al.	many prayers	deliverance	given	neglect not
I TI 4.14		Timothy	proph & hands		"in thee"	stir up
IITi 1.6	God	Timothy	Paul's hands			ministering
I Pe 4.10-11		each rec'd		to speak or		
				to serve		

1. God Himself is the sole source of charisma.
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 through (dia) = in the presence of, cp. II Ti 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, whether to be married or celibate, whether specific ministries individually.
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.
9. All believers are charismatic.