

APPENDIX III

A BEHAVIORAL DESCRIPTION

OF THE GIFT OF PROPHECY

PROBABLE BEHAVIOR

POSSIBLE 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

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

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

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

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"

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

May question the value of factual doctrinal formulations.

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

Suspicion towards psychology & social sciences as hopelessly humanistic

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

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

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

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

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

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

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

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"

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 VULNERABILITIES

## COVERT ATTITUDES

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

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

Sensitivity to the quality of  
that which he supports

Personal fulfillment in giving  
Ro 1:11-12

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

Conscious of future reward  
I Ti 6:19

There may be a tendency to  
pressure others to be givers

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

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

Overlook long range needs when  
giving is immediate

Conceit I Ti 6:17

May measure spiritual maturity  
of others by their material  
success

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

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

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

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

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

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

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

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

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); re-  
 sentment 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 ex-  
 planations 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 VULNERABILITIES

## COVERT 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 &amp; 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 &amp; 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 &amp; gladly suffer loss for a brother There may be a temptation to rank others' gifts vis-a-vis quality &amp; superiority I Co 4:7</p>
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## DESIRABLE QUALITIES

<p>Wisdom must be the mark of the successful discerner 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

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

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

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

The example and teachings of Jesus provide example and encouragement Ac

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

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

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

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

He is a hard worker Ac

He may resist any attempt by others to be of help to him personally Ac 20:34-35

DESIRABLE QUALITIES

Mercy Lk

He is stimulated by human need  
He may not be "progressive"

Diligence Ac

He needs to know that he is needed

Love I Ti

He may question the worthiness of those who seek help

DESIRABLE QUALITIES

Persuasive  
Decisive

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

View of all disease as a consequence of Satan's malevolent rule Ac 10:28

Little distinguishing of spiritual from physical illness I Pe 2:24

Marked desire to see evil rebuked Lk 5:17 9:42 Jo 4:47 5:13

There may be a failure to recognize the sign value of miraculous healing

Physical healings may unfortunately come to occupy attention at the expense of the spiritual

## OVERT ACTIONS

The healer is a man fervent in prayer Ac 28:8 Ja 5:16

He bothers to illustrate divine intervention by such actions as anointing and laying on hands Ac 28:8 Ja 5:16

Problems may be attacked very forthrightly by commanding or by rebuking Lk 5:17 9:42 Jo 4:47 5:13

He may appear to be impiously importunate before God

He may be somewhat dramatic in his mannerisms, may give the impression of sacerdotalism

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.

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 by

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

Respect for languages and accuracy of expression  
Jo 1:38, 43; 9:7; He 7:2;  
Ac 9:36

Awareness of the necessity of his ministry in the church  
I Co 14:5, 26

Explanations may tend to be too lengthy and tedious

May over-emphasize the place of tongues or of symbology in the church; perhaps argumentative

## OVERT ACTIONS

May ask questions before giving explanations Lk 24:17, 26, 27

Tends to start at beginnings with thorough explanations  
Lk 24:17

Explains rather than translates per se Lk 24:17

May unwittingly embarrass the tongues speaker. Must guard against implying inferiority of speaker.

May require a disproportionate amount of time, going into great detail cf. I Co 14:19

Must be careful not to project own sentiments or to capitalize on time to sermonize

## DESIRABLE QUALITIES

Thoroughness Lk 24:17

Humility: remains silent if unsure of interpretation  
I Co 14:28

Sensitive to others' religious experiences I Co 12:10, 30;  
14:26

May elaborate needlessly. May feel another's interpretation to be inadequate I Co 14:27

May feel obligated to interpret even if unsure.

May not discriminate well what is proper spiritual experience, unless Scripturally orientated.

## DESIRABLE QUALITIES

Respectful 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 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 fore-  
goes 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 imposi-  
tion 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 &amp; 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 &amp; 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