

SPIRITUAL GIFTS

“How Do I Fit In?”



“What gift do I have?”

Colin Burnett

Why Every Christian Should Know their Spiritual Gift

1. It helps you _____ God's will for your life
2. It helps you _____ what God has _____ called you to do
3. It _____ you from _____ out of _____
4. It helps you _____ how the Holy Spirit _____
_____ you
5. It fills a _____ inner _____ or _____ in your life
6. It _____ among Christians
7. It _____ you to _____ God's _____ for your
life
8. It adds to your _____

The Gift of the Holy Spirit

One of the things we need to distinguish is the difference between the _____ of the Holy Spirit and the _____ of the Holy Spirit.

Without the Gift there are no gifts.

In the _____ the Holy Spirit came _____ certain people for a Divine purpose, but was not a permanent instalment in their life. i.e. He could be removed.

O.T. Examples

Exodus 28:3; 31:3; 35:31

Numbers 11:17; 25; 29

Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:4

1Samuel 10:6,10; 11:6; 16:13; 19:23

1Chronicles 12:18

2Chronicles 15:1; 20:14; 24:20

In **1Samuel 10:6** – we read in connection with the Spirit coming upon Saul that he would ... “ _____
_____ ” this was confirmed in **vs 9** ... “ _____ ”

The Holy Spirit gave Samson _____ **Judges 16:20**

The Holy Spirit gave Saul the ability to _____ and to _____

The Holy Spirit gave the Artisans _____ in the artistic design of the tabernacle **Exodus 28:3**

The Holy Spirit Filled Bezalel with _____, _____, _____ in all kinds of workmanship **Exodus 31:3**

Acts 1:8 / Isaiah 11:2-4

In **John 14:16-17** we have some of the last words of Jesus to his disciples. He spoke of a _____ which the father would give

In **Luke 11:13** – in regards to the gift- the _____ will _____ the _____
John 7:39 The Holy Spirit had not yet been given

It is not until the day of _____ as we read in Acts 2:1-4 that the Spirit came.

In **Acts 2:38-39** the “gift of the Holy Spirit” was now regarded as received in Salvation.

In **Acts 19** Paul asks some proclaiming to be Christians in Ephesus “did you receive the Holy Spirit when you believed?

Merrill F Unger in his book ***The baptism and Gifts of the Holy Spirit*** says

"the term Gift of the Holy Spirit therefore does not refer to some experience subsequent to salvation, but to salvation itself". Each and every "born Again" person has received the "Gift" of the Holy Spirit, or else they are not truly born again.

The Charismatic movement says:

The baptism of the spirit is an experience subsequent to salvation. Therefore not all Christians have the baptism of the spirit.

But is this true:

1Corinthians 12:7 But the manifestation of the Spirit is given to _____ for the profit of all:

1Corinthians 12:13 For by one Spirit _____ into one body—whether Jews or Greeks, whether slaves or free and have all been made to drink into one Spirit.

Ephesians 4:4-7 *There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, _____ 7 But to _____ of us grace was given according to the measure of Christ's gift.*

Baptism is "not an experience to seek, but a reality to acknowledge" J. MacArthur

1Corinthians 12:13 *...drink into one spirit*

At _____ believers not only become _____ of the Body of Christ (the Church) but are also _____ with the _____ (He is placed in them)

Romans 8:9 ; 1Corinthians 6:19 ; Colossians 2:10 ; 2Peter 1:3-4

There is no need for a second blessing, nor is there such a thing to seek after

John 3:34 For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

After the day of Pentecost, there would be a difference in the position of the Holy Spirit with regards to believers. See **John 14:17** *... He dwells with you and _____.*

This indicates some distinction between the ministry of the Holy Spirit to believers before and after Pentecost. While clearly the Holy Spirit has been with all who have ever believed throughout redemptive history as the source of truth, faith, and life, Jesus is saying something new will be coming in His ministry J. MacArthur

See **John 7:37-39**

On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'

39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

David's Prayer in _____ is not one that present day believers need to pray

"Cast me not away from your presence, and take not your Holy Spirit from me."

With the coming and indwelling of the Holy Spirit God can now use us for His glory by the gifts that He has given to us through the Holy Spirit.

How long will this last?

The Holy Spirit _____ on the day of _____ and has been _____ on earth in the redeemed ever since **1Corinthians 6:19** .

The _____ of the _____, the Holy spirits work at this time (baptising believers into the church) and it's removal from earth at the _____, will of necessity involve the _____ of the _____ in the distinct sense in which he came to form the body of Christ.

See **2Thessalonians 2:7-8** *For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.*

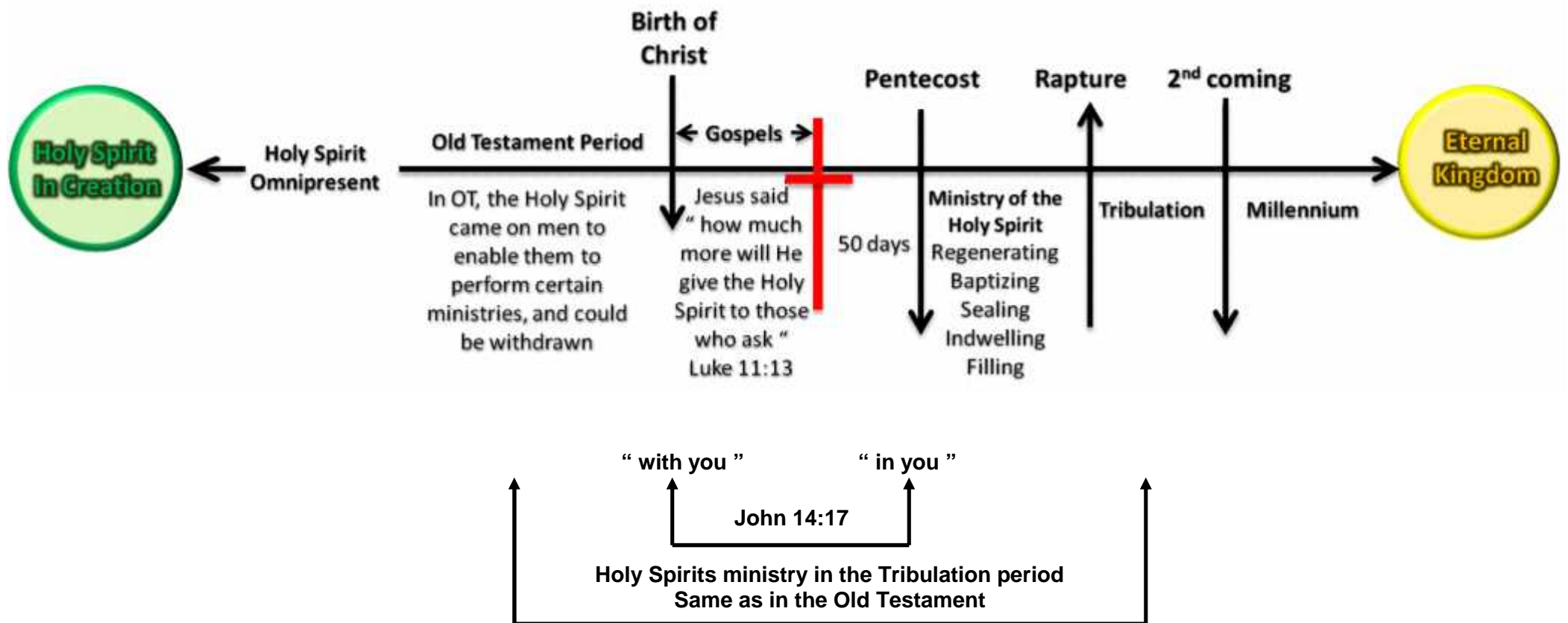
1John 4:2-4 brings before us two spirits. The _____ and the _____
The one proclaims the truth of Jesus Christ come in the flesh. The other denies the truth of the incarnation.

Once the Spirit of God is removed, the Spirit of the antichrist will have full liberty to deceive the world.

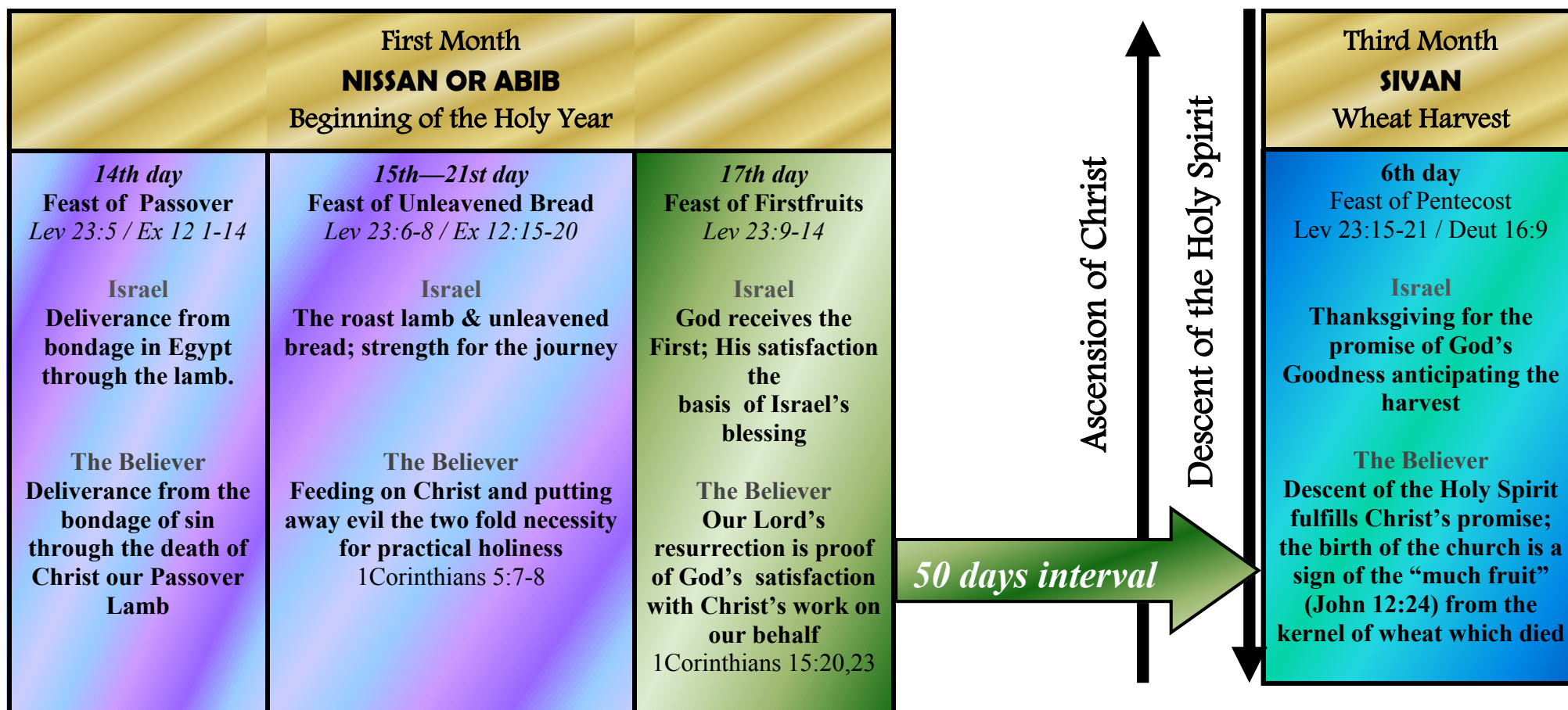
After the removal of the Holy Spirit in the specific sense he is working now, the Church age will end. Those who get saved during the Tribulation and millennium will not be in the Church / Bride of Christ. They will be like the Old Testament believers and the spirit will work as in those times before Pentecost.

The reason we have been left here it to build up and edify the Church and to bring the Gospel of the grace of God to a lost world. God has equipped us to do this, through the Gifts of the spirit or Spiritual Gifts.

Work of the Holy spirit Throughout time



← Fulfilled at Christ's First appearing (Heb 9:24-26) →



The Holy Spirit is the promise of the Father to each one of us

Luke 24:44-49

“behold, I send the _____ of My Father upon you.”

See Acts 2:37-39

Promise in the O.T. Isaiah 44:3, Ezekiel 36:27, Joel 2:28

John 14:16-17, 26; 15:26

Anyone who repents and turns to the saviour for salvation “_____” receive the promise of God – the Holy Spirit

Luke 22:49

“endued” with power

To put on oneself

To be clothed with

To sink into clothing – immersed

}	Romans 13:14
	1Corinthians 15:53
	Galatians 3:27
	Colossians 3:9-10

2 Reasons for God giving us the Holy Spirit

1. He enables us and empowers us to “_____” witnesses of Christ Jesus to a lost and dying world
2. He enables us and empowers us to “_____” the ministry of Christ Jesus in our service to other believers

The Gifts defined 1

In the New Testament there are _____ words used in connection with “gifts”

1Corinthians 12:1 - Now concerning spiritual *gifts*, brethren, I do not want you to be Ignorant:

1. Ta Pneumatica

In the original the word gifts is absent and it reads “*now concerning the spirituals*” (*ton puematikon*)

Vine: Always connotes the idea of invisibility and of power

This word is only used in the bible after Pentecost. It is not used in the Old Testament or in the Gospels.

The word relates to: angels as “spiritual hosts”

Things having their _____ and _____ in God

The _____ of God

The songs of the church

People who walk to please God.

Among its many uses is that which describes the gift of the spirit. They are “_____ gifts”

Therefore they are gifts which are _____ of _____, nor _____ man, but of _____.

They are produced in man by the Holy Spirits sovereign distribution **1Corinthians 12:7-11**

Ta pneumatica = the things of the Spirit

Walvrood: the word directs attention to the source - the Holy Spirit and the reality of the gifts.

Therefore these gifts were entirely _____ from what we might call “talents” or natural abilities”

2. Ta Charismata (charis- grace)

1Corinthians 12:4,9,28,30,31

Charisma:

J.H.Thayer the extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit.

Walvrood This word brings out the ground and nature of Spiritual Gifts. They are bestowed in grace, are entirely undeserved, and their power and operation is due to God alone.

In Conclusion:

The gifts are not only spiritual, but also undeserved. They are grace gifts bestowed at conversion.

_____ saved people are the deposit of the gifts of the Spirit, are _____ by the Spirit into Christ, and are recipients of the varied Gifts of the Spirit for service in the Church the Body of Christ.

Remember: without the “gift” there are no “gifts”, but when one has received the gift(salvation) they have also received the gifts as God has seen fit to distribute them, for the benefit of all.

1Corinthians 12:18 *But now God has set the members, each one of them, in the body just as He pleased.*

Spiritual Gifts

Ephesians 4

The Holy Spirit brings _____ to the body of Christ Vs3

In Vs 1-3 Paul brings before us, _____ and _____ and the unity of the Holy Spirit
Vs 4 show us this unity.

7 ones. **One** _____

One _____ 1Corinthians 3:16 / 1Corinthians 6:19

One _____

One _____ 1Corinthians 2:1 / 1Corinthians 8:5-6

One _____ Jude 1:3

One _____ 1Corinthians 12:13

One _____

Unity

1Corinthians 6:17

1Corinthians 12:11-13

Philippians 1:27

Philippians 2:2

In love Colossians 3:14

In this unity there is also _____, the Holy Spirit brings _____, not _____

After bringing before us this unity and oneness we have “_____” (in spite of or on the other hand)

The conjunction “but” indicates a contrast between tow ideas.

In forming the Church, God had eliminated the greatest division that has ever existed in humanity

The division of _____ & _____.

In Christ Jesus these distinctions were abolished:

Ephesians 2:14-16

Galatians 3:26-29

In essentials, Unity; in doubtful questions, Liberty; in all things, Charity

There is enough of the flesh in anyone of us to wreck any local church William MacDonald

Each member of the Church has been given a specific role.

We are not all meant to be the same (that is uniformity) so we _____ all have the same _____ within the Church.

The part each one of us has is” given _____ to the _____ of Christ’s gift.”

This is a work of Grace: _____


The unique gift each of us has was not given as a _____ or because of some natural ability we have. It is completely _____.

Notice “He gave some to be” in contrast to “to each one of us”

We have all received a gift(s) but we do not all have the same ones.

Apostles
Prophets Foundational Gifts

Evangelists
Pastors Ongoing Gifts
Teachers



Once a foundation is laid, the building structure begins. The outside walls go up 1Peter talks about us a living stones being placed into the Church. This is the work of the **Evangelist** to bring people to Christ. Once saved, people need to be cared for, this is the **Pastor**. People also need to be taught biblical truth, this is the **teacher**

These gifts are for _____ the believer for the “_____ of the ministry” and for
“_____ the Body of Christ”

The purpose of al spiritual gifts is:

“That in all things God may be glorified” 1Peter 4:11

Spiritual Gifts

Romans 12

Paul reiterates here and in **1Corinthians 12** and **Ephesians 4** that there is no room for _____ in Spiritual Gifts

We did not get gifts because we somehow deserved them, but as Paul reminds us again, it is by Grace

Since it is by grace, Pride is out of place

“not to think more highly than he ought to think “ vs 3

Just as the physical body has _____ members, and all do not _____ the same _____, yet all work together for the benefit of the whole.

This is also true of the Church: we are one body yet different members, having different gifts and different responsibilities.

The important thing to remember is the different gifts are meant to work together (see vs5)

There is One body – _____

There is diversity – “ _____ ”

There is interdependence – “ _____ ”



This is not a test, so there are no wrong answers

The Survey consists of 55 statements. Some items reflect concrete actions; other items are descriptive traits; and still others are statements of belief.

To nie jest test, więc nie ma tu złych odpowiedzi.

Odkrywanie Darów Duchowych zawiera 55 stwierdzeń. Niektóre odnoszą się do konkretnych czynności, inne opisują cechy charakteru, a jeszcze inne są deklaracją wiary.

From the list below, select the one response you feel best characterizes yourself and enter the corresponding number in the box beside each item.

Do not spend too much time on any one item. Remember, this is not a test.

Usually your immediate response is best. Please give an answer for each item. Do not skip any items

Do not ask others how they are answering or how they think you should answer. Work at your own pace.

Z listy poniżej wybierz jedną odpowiedź, która najlepiej charakteryzuje ciebie i wpisz odpowiedni numer w okienku obok.

Nie spędzaj zbyt dużo czasu na każdej odpowiedzi. Pamiętaj, to nie jest test. Zazwyczaj twoja pierwsza myśl jest najlepszą odpowiedzią. Proszę dać odpowiedzi do wszystkich pytań nie pomijając żadnego. Nie pytaj nikogo o ich odpowiedzi, albo jaką odpowiedź będzie najlepsza dla mnie. Pracuj spokojnie.

Your response choices:

5- Highly characteristic of me/definitely true for me

4- Most of the time this would describe me/be true for me

3- Frequently characteristic of me/true for me-about 50 percent of the time

2- Occasionally characteristic of me/true for me-about 25 percent of the time.

1- Not at all characteristic of me/definitely untrue for me

Twoje odpowiedzi:

5 - Najlepiej mnie charakteryzuje / całkowita prawda

4 - W większości przypadków dotyczy mnie / prawda o mnie

3 - Czasami mnie dotyczy / prawda w około 50% przypadków

2 - Rzadko mnie dotyczy / prawda w około 25% przypadków

1 - W ogóle mnie nie dotyczy / absolutnie nieprawda

Your responses will be compiled on the "Results" tab

Higher numbers indicate areas where you appear to be stronger while lower numbers indicate areas where you appear to be not as strong.

You responses will also be compiled into a graph on the "Graph" tab

Longer bars indicate areas where you appear to be stronger while shorter bars indicate areas where you appear to be not as strong.

Twoje odpowiedzi będą zestawione w zakładce "Wyniki"

Wyższy numer wskazuje obszar w którym wydajesz się silniejszy, podczas gdy niższy numer określa obszar gdzie nie jesteś zbyt mocny.

Twoje odpowiedzi będą również zestawione w zakładce "Wykres"

Dłuższy słupek wskazuje obszar w którym wydajesz się silniejszy podczas gdy niższy słupek określa obszar gdzie nie jesteś zbyt mocny.

- ☐ 1. **I have the ability to organize ideas, resources, time, and people effectively.**
Potrafię efektywnie organizować pomysły, zasoby, czas oraz ludzi.
- ☐ 2. **I am willing to study and prepare for the task of teaching.**
Chciałbym uczyć się i przygotowywać do zadania nauczania.
- ☐ 3. **I have a God-given ability to help others grow in their faith.**
Posiadam zdolność od Boga do pomocy innym wzrastać w ich wierze.
- ☐ 4. **I possess a special ability to communicate the truth of salvation.**
Posiadam szczególną zdolność to przedstawiania prawdy o zbawieniu.
- ☐ 5. **I have the ability to make critical decisions when necessary.**
Umiem podejmować bardzo ważne decyzje w nagłych przypadkach gdy jest taka potrzeba.
- ☐ 6. **I am sensitive to the hurts of people.**
Jestem wrażliwy na krzywdy ludzi.
- ☐ 7. **I experience joy in meeting needs through sharing possessions.**
Z radością (chętnie) dzielę się tym co posiadam z osobami w potrzebie.
- ☐ 8. **I have a special ability to trust God in difficult situations.**
Posiadam szczególną umiejętność do ufania Bogu w trudnych sytuacjach.
- ☐ 9. **I take action to meet physical and practical needs rather than merely talking about or planning to help.**
Podejmuję działanie aby sprostać fizycznym i praktycznym potrzebom zamiast wyłącznie planować lub rozmawiać o pomocy.
- ☐ 10. **I enjoy entertaining guests in my home.**
Lubię zajmować się gośćmi w moim domu.
- ☐ 11. **I can adapt my guidance to fit the maturity of those working with me.**
Potrafię dopasować swój sposób kierowania, do poziomu umiejętności ludzi pracujących ze mną.
- ☐ 12. **I can delegate and assign meaningful work.**
Potrafię zorganizować i przekazać innej osobie ważną pracę.
- ☐ 13. **I have an ability and desire to teach.**
Posiadam zdolność oraz chęć aby nauczać.
- ☐ 14. **I have a natural tendency to encourage others.**
Posiadam naturalną skłonność do wspierania innych.
- ☐ 15. **I am willing to take the initiative in helping other Christians grow in their faith.**
Chciałbym podjąć inicjatywę pomocy innym Chrześcijanom wzrastać w wierze.
- ☐ 16. **I have an acute awareness of the emotions of other people, such as loneliness, pain, fear, and anger.**
Mam przenikliwą świadomość stanu emocji innych ludzi, takich jak, samotność, ból, strach i gniew.
- ☐ 17. **I am a cheerful giver.**
Ochoczo daję pieniądze.
- ☐ 18. **I am a person of vision (a clear mental portrait of a preferable future given by God). I am able to communicate vision in such a way that others commit to making the vision a reality.**
Jestem osobą z pewną wizją (mam w głowie obraz w tego co będzie, od Boga). Potrafię przekazać to w taki sposób, że inne osoby zaczną zmieniać tą wizję, pomysł, w rzeczywistość.
- ☐ 19. **I am willing to yield to God's will rather than question and waver.**
Wolę poddać się Bożej woli niż kwestionować i wahać się.
- ☐ 20. **It makes me happy to do things for people in need.**
Sprawia mi radość pomaganie ludziom w potrzebie.
- ☐ 21. **I am successful in getting a group to do its work joyfully.**
Jestem efektywny w zbieraniu, motywowaniu grupy aby prace wykonała z radością i ochoczo.
- ☐ 22. **I am able to make strangers feel at ease.**
Potrafię sprawić żeby obcy ludzie poczuli się komfortowo, swojo.

- ☐ 23. **I have the ability to plan learning approaches.**
Umieję zaplanować swój sposób nauczania.
- ☐ 24. **I can identify those who need encouragement.**
Potrafię rozpoznać osoby które potrzebują wsparcia.
- ☐ 25. **I have trained Christians to be more obedient disciples of Christ.**
Uczyłem Chrześcijan jak być bardziej posłusznym uczniem Chrystusa.
- ☐ 26. **I am willing to do whatever it takes to see others come to Christ.**
Jestem zdolny zrobić wszystko co będzie trzeba, żeby zobaczyć innych przychodzących do Chrystusa.
- ☐ 27. **I am attracted to people who are hurting.**
Chciałbym pomóc osobom, które są ranione, krzywdzone.
- ☐ 28. **I am a generous giver.**
Jestem hojnym darczyńcą.
- ☐ 29. **I can trust in God even when things look dark.**
Potrafię ufać Bogu nawet gdy sprawy wyglądają czarno.
- ☐ 30. **I can determine where God wants a group to go and help it get there.**
Mogę zdecydować gdzie Bóg chce żeby grupa poszła oraz pomóc im dostać się tam.
- ☐ 31. **I enjoy reaching out to new people in my church and community.**
Lubię docierać do nowych ludzi w swoim kościele i społeczności.
- ☐ 32. **I am sensitive to the needs of people.**
Jestem wrażliwy na potrzeby ludzi.
- ☐ 33. **I have been able to make effective and efficient plans for accomplishing the goals of a group.**
Potrafiłem zrobić bardziej efektywne i skuteczne plany aby osiągnąć zadania grupy.
- ☐ 34. **I think about how I can comfort and encourage others in my congregation.**
Myślę o tym w jaki sposób mogę pocieszyć i wesprzeć innych w moim kościele.
- ☐ 35. **I am able to give spiritual direction to others.**
Potrafię dawać duchowe wskazówki innym.
- ☐ 36. **I am able to present the gospel to lost persons in such a way that they accept the Lord and His salvation.**
Umieję przedstawić ewangelię zagubionym ludziom w taki sposób, że zaakceptują Pana i Jego zbawienie.
- ☐ 37. **I possess an unusual capacity to understand the feelings of those in distress.**
Mam nadzwyczajną zdolność rozumienia uczuć ludzi w niedoli i rozpacz.
- ☐ 38. **I have a strong sense of stewardship based on the recognition that God owns all things.**
Mam świadomość tego, że wszystko należy do Boga i mamy odpowiedzialność za to, w jaki sposób z tego korzystamy.
- ☐ 39. **I try to be in God's will continually and be available for His use.**
Staram się być nieprzerwanie według Bożej woli oraz być gotowym na jego zadania.
- ☐ 40. **I have an acute awareness of the physical needs of others.**
Mam przenikliwą świadomość fizycznych potrzeb innych.
- ☐ 41. **I am skilled in setting forth positive and precise steps of action.**
Jestem doświadczony w postanawianiu i podejmowaniu właściwych i dokładnych kroków.
- ☐ 42. **I like to meet visitors at church and make them feel welcome.**
Lubię poznawać osoby odwiedzające nasz kościół i sprawić żeby poczuli się mile widziani.
- ☐ 43. **I explain Scripture in such a way that others understand it.**
Tłumaczę Pismo w sposób zrozumiały dla innych.
- ☐ 44. **I welcome opportunities to help people who need comfort, consolation, encouragement, and counseling.**
Chętnie wykorzystuję możliwość aby pomóc ludziom, którzy potrzebują pociechy, ukojenia, zachęty lub porady.
- ☐ 45. **I feel at ease in sharing Christ with nonbelievers.**
Z łatwością przychodzi mi dzielić się z niewierzącymi o Chrystusie.

- ☐ 46. **I can influence others to perform to their highest God-given potential.**
Potrafię wpłynąć na innych aby wykorzystywali cały swój potencjał dany od Boga.
- ☐ 47. **I recognize the signs of stress and distress in others.**
Rozpoznaję oznaki stresu i rozpacz u innych.
- ☐ 48. **I desire to give generously and unpretentiously to worthwhile projects and ministries.**
Chcę szczerze i anonimowo wspierać finansowo wartościowe projekty oraz służbę Bogu.
- ☐ 49. **I enjoy doing little things that help people.**
Lubię robić drobne rzeczy które pomogą innym.
- ☐ 50. **I can give a clear; uncomplicated presentation.**
Mogę zrobić prostą, nieskomplikowaną prezentację.
- ☐ 51. **God has used me to encourage others to live Christ-like lives.**
Bóg użył mnie aby wesprzeć innych aby żyli bardziej po Chrześcijańsku.
- ☐ 52. **I have sensed the need to help other people become more effective in their ministries.**
Wyczułem potrzebę pomocy innej osobie stać się bardziej efektywnym w jej służbie Bogu.
- ☐ 53. **I like to talk about Jesus to those who do not know Him.**
Lubię opowiadać o Jezusie osobom, które go nie znają.
- ☐ 54. **I have the ability to make strangers feel comfortable in my home.**
Potrafię sprawić, że obce osoby poczują się komfortowo w moim domu.
- ☐ 55. **I feel assured that a situation will change for the glory of God even when the situation seems impossible.**
Jestem pewny, że sytuacja, która wydaje się niemożliwa, odmieni się w taki sposób, aby przynieść chwałę Bogu.

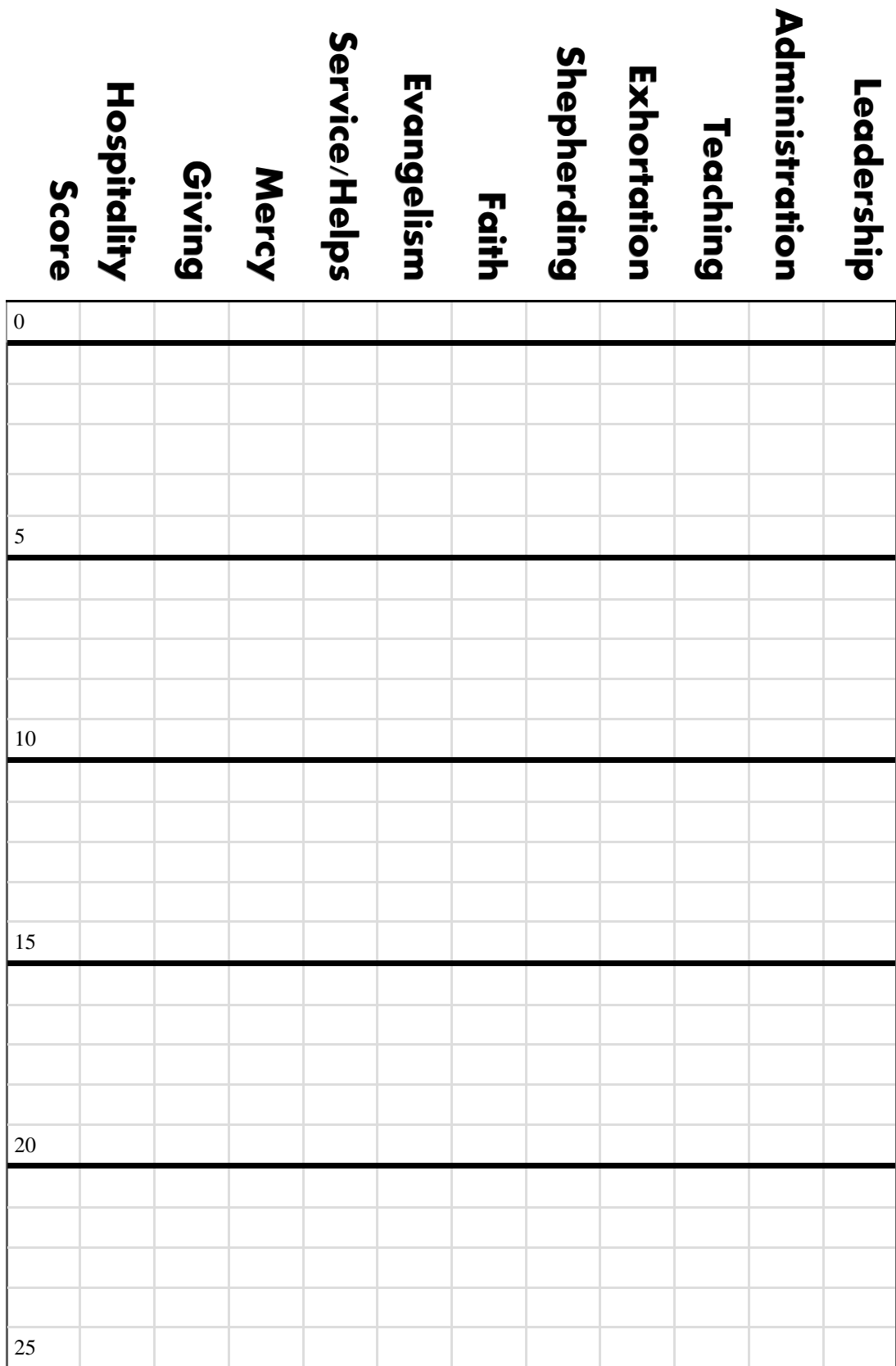
1 Corinthians 12:1,4-11

¹ Now concerning spiritual gifts, brothers, I do not want you to be uninformed...
⁴ Now there are varieties of gifts, but the same Spirit; ⁵ and there are varieties of service, but the same Lord; ⁶ and there are varieties of activities, but it is the same God who empowers them all in everyone. ⁷ To each is given the manifestation of the Spirit for the common good. ⁸ For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹ All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

1 List do Koryntian 12:1, 4-11

¹ Nie chciałbym, bracia, byście nie wiedzieli o darach duchowych.
⁴ Różne są dary łaski, lecz ten sam Duch; ⁵ różne też są rodzaje posługiwania, ale jeden Pan; ⁶ różne są wreszcie działania, lecz ten sam Bóg, sprawca wszystkiego we wszystkich. ⁷ Wszystkim zaś objawia się Duch dla [wspólnego] dobra. ⁸ Jednemu dany jest przez Ducha dar mądrości słowa, drugiemu umiejętność poznawania według tego samego Ducha, ⁹ innemu jeszcze dar wiary w tymże Duchu, innemu łaska uzdrawiania w jednym Duchu, ¹⁰ innemu dar czynienia cudów, innemu prorokstwo, innemu rozpoznawanie duchów, innemu dar języków i wreszcie innemu łaska tłumaczenia języków. ¹¹ Wszystko zaś sprawia jeden i ten sam Duch, udzielając każdemu tak, jak chce.

Results						Total
Leadership Przywództwo	5	11	18	30	46	
Administration Zarządzanie	1	12	21	33	41	
Teaching Nauczanie	2	13	23	43	50	
Exhortation Napominanie	14	24	34	44	51	
Shepherding Pasterstwo	3	15	25	35	52	
Faith Wiara	8	19	29	39	55	
Evangelism Ewangelizacja	4	26	36	45	53	
Service/helps Usługi / Pomoc	9	20	32	40	49	
Mercy Łaska - Litość	6	16	27	37	47	
Giving Dawanie	7	17	28	38	48	
Hospitality Gościnność	10	22	31	42	54	



1. For each gift, place a mark across the bar at the point that corresponds to your total for that gift.
2. For each gift shade the bar below the mark you have drawn
3. The resulting graph give a picture of your gifts
Longer bar indicates areas where you appear stronger
While shorter bars indicate where you appear to be not so strong

The Gifts defined 2

_____ (<i>euaggelistes</i>)	able to clearly communicate the gospel and teach other Christians to do so as well
_____ (<i>poimen</i>)	Caring for the sheep – individually and collectively
_____ (<i>didasklia</i>)	the coherent explanation and application of the Word of God
_____ (<i>paraklesis</i>)	Using the Scriptures to encourage God's people and provoke them to good works
_____ (<i>proistemi</i>)	Directing Gods people, primarily by example, but also by word
_____ (<i>diakonia</i>)	Ministering to others
_____ (<i>metadidomi</i>)	the wise and timely redistribution of the Lords resources
_____ (<i>eleeo</i>)	Supernatural compassion for others
_____ (<i>pistis</i>)	Supernatural trust in God and His ways, stimulating others to trust him more
_____ (<i>antilempsis</i>)	Assisting others in their service and work
_____ (<i>kubernesis</i>)	guiding or steering God's people, often in an inconspicuous or private manner
<hr/>	
_____ (<i>apostolos</i>)	those men divinely commissioned to set the Church in order
_____ (<i>prophetela/prophetes</i>)	revelation imparted directly from God to the prophet
_____ (<i>logos gnosis</i>)	Knowledge imparted to the speaker directly and miraculously by God
_____ (<i>logos Sophia</i>)	wisdom imparted to the speaker directly and miraculously by God
_____ (<i>diakrisis</i>)	the ability to discern the spirit (human, divine, demonic) responsible for a speakers words

_____ (<i>iama</i>)	the ability to instantly heal physical and mental illness, including death: requires no faith on the part of the recipient
_____ (<i>dunamis</i>)	spectacular demonstration of God's power
_____ (<i>glossa</i>)	instantly speaking in an actual human language that was previously unknown to the speaker
_____ (<i>hermeneia glossa</i>)	revealing to listeners the meaning of a message in tongues

Witnessing Styles Associated with the Different Spiritual Gifts

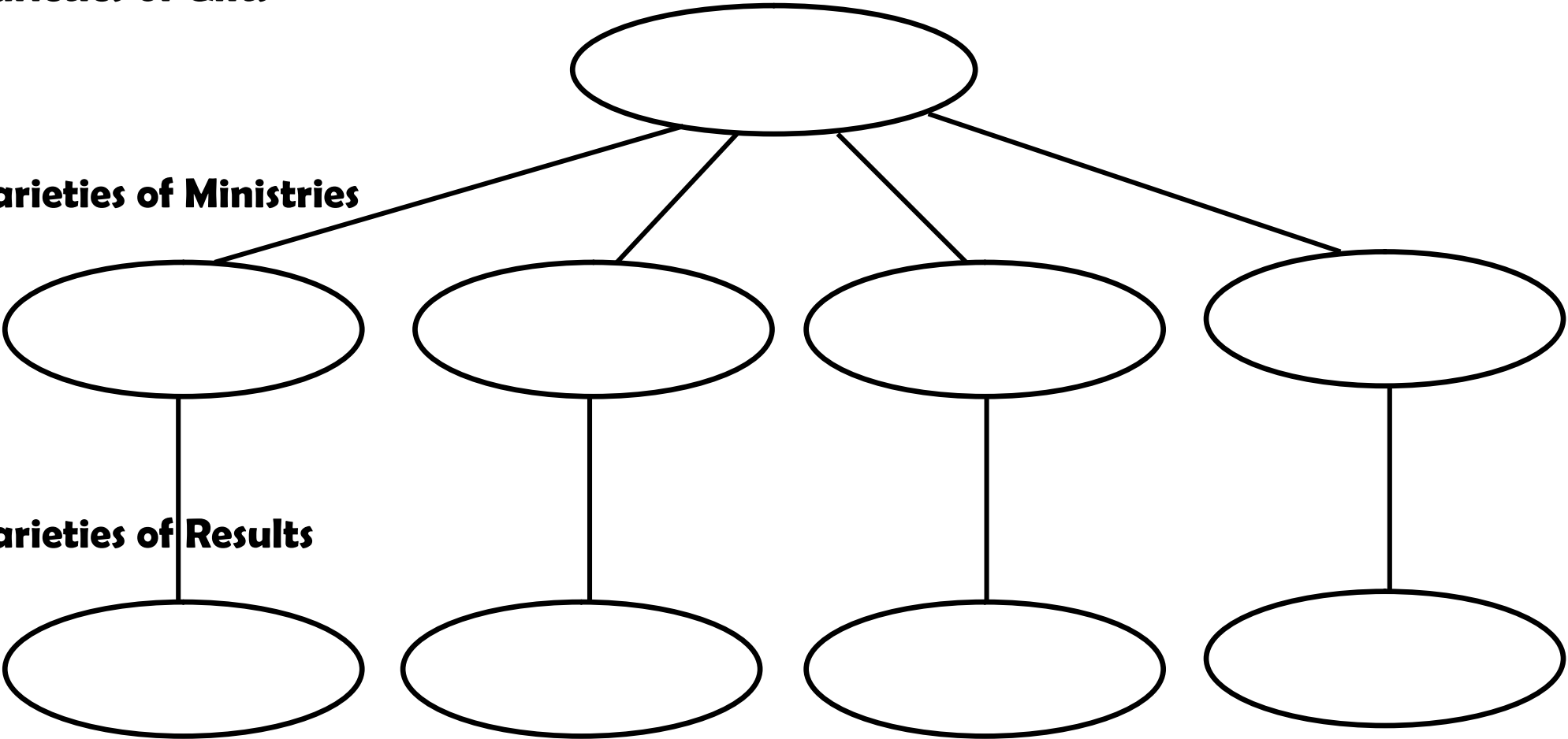
1. **The _____**: “If you were to die today, do you know for sure you will go to heaven?’ They will confront you directly with a presentation of the gospel.
2. **The _____**: “To get saved you need to start from the beginning. In the beginning, God created the heavens and the earth...” Teachers must clarify their position with minute details.
3. **The _____**: “If you get saved and live the Christian life God will help you cope with the daily problems of life.” Exhorters want to show you that living by God’s Word is the gateway to happiness and fulfillment.
4. **The _____**: “I’ll pray that God will reveal to you your need for His salvation and I’ll be there to help you every step of the way.” Shepherds want to share in your salvation and personal growth.
5. **The _____**: “God loves us so much, surely He does not want anyone to go to Hell.” Mercy Showers will tell you a tear-jerker story that will leave you in such an emotional state you can’t resist responding to the gospel.
6. **The _____**: “Are there any needs in your life that I can supply?” Givers feel they must buy you something before they can even witness to you.
7. **The _____**: “Is there anything you need help with?” Servers feel they must do something for you. They probably won’t witness to you but they want to show God’s love through serving you.
8. **The _____**: “Your life’s a mess.” Administrators will try to get your life organized before they’ll even try to get you saved.

1Corinthians 12

Varieties of Gifts

Varieties of Ministries

Varieties of Results



Spiritual gifts express themselves through various ministries which, in turn, accomplish a variety of results.



The Greek word *Euangelistes* means to proclaim glad tidings, a messenger of good. It denotes

a preacher or proclaimer of the gospel. The EVANGELIST can either be a preacher who stands before a crowd imploring them to be saved, or perhaps an individual sitting across from someone on a plane or in a living room, pleading for him or her to accept Christ.

The person with the gift of evangelism usually is outgoing and personable. He or she has mastered a technique of paying compliments to every stranger and asking lifestyle questions such as: "Where do you work?" "How many children do you have?" "In what part of the country were you raised?" When not talking with people about their soul's relationship with Jesus Christ, the evangelist is often quiet.

The evangelist is constantly consumed with the need of confronting sinners with the gospel or encouraging other Christians to do the same, by directly telling them to do so or by encouraging them through telling about a recent experience. The evangelist memorizes Scripture in order not to be caught "flatfooted" while witnessing and often quotes Scripture in an attempt to influence others through God's Word.

Sometimes the evangelist turns off other Christians and even lost people because of the "sales pitch" used. Some consider him or her kin to the used car salesman or vacuum cleaner salesman. However, most of that problem is caused by how others view the evangelist rather than as a result of the evangelist's own motives or desires.

The definition of the evangelist as found in the Greek is an indication of the ministry of any person who has the gift of evangelism. The confrontational witness (some prefer the term "soul winner") is not limited by lack of opportunities, but makes opportunities. Some people define the gift of evangelist as a church-planting gift, but that limits the scope of the gift. That definition may have become popular because of the fact that most church planters have the

gift of evangelism and it fits the task of outreach and saturation evangelism needed to successfully begin a new work. Church growth in any type of church probably has at least one gifted evangelist involved at the centre of outreach, regardless of the church's age or size.

Because of the importance of outreach in the church, God has given two ways to evangelize a lost world. First, He gives every Christian the role of witness. **Second**, He gives some Christians (approximately 10% – see Chapter Six) the gift of evangelism. It is important to understand the difference between the two. This is addressed more fully in Chapter Six.

Spiritual Maturity in Evangelists Equals Credibility in Their Witness.

Philip is the only person clearly identified as an evangelist in Scripture (Acts 21:8). He was also one of the first deacons (Acts 6:3-5). As such, he met the qualifications of a deacon (1 Timothy 3:8-12, Titus 1:6-8). Note what kind of man God chose as His evangelist. He was a man with no *obvious problems* in his life. In addition to winning souls, the evangelist must live in such a manner that reproach is not brought upon the message. Most evangelists will probably influence 30 people to everyone who is led to Christ, many times leaving the other 29 for someone else to harvest. But if an evangelist falls spiritually, the 29 onlookers may fall too. Many aggressive soul winners have done more harm than good for the cause of Christ. For this reason, if for no other, it is important that Christians with the gift of evangelism receive the proper training to help them become spiritually mature and more effective in evangelism. Many new Christians are almost forced to win souls. Sometimes they are thrust into situations they are not yet equipped to handle. Before accepting full responsibility to be confrontational soul winners, evangelists need to develop some maturity in the Christian walk. This would prevent young Christians with areas that need correction from hurting their witness before those who do not know their past and have not seen the changes in their lives.

However, do not waste a new Christian's enthusiasm over newfound faith! If I were a pastor, I would want to have excited new converts providing prospects and giving

testimonies to people who knew them before they were saved, but I would not want the new Christians being the “salespeople” who “close the deal.” In other words, new Christians know people who are without Christ and have seen the changes that have taken place in their lives after receiving Christ as Saviour. They have an open opportunity to say, “Look what the Lord has done for me.” But they may not be ready to go into a stranger’s home and present Christ if they have certain strongholds that need to be broken or habits that need to be changed.

The solution is to pair young Christians in ministry opportunities with seasoned, mature Christians who have the gift of evangelism. The young evangelist will learn much about presenting the gospel by watching the seasoned evangelist minister to the lost.

CHARACTERISTICS. The evangelist...

- A. Is outgoing and seldom meets a stranger.
- B. Is well groomed and neatly dressed.
- C. Usually keeps to himself in personal times.
- D. Is fulfilled working one-on-one or with groups.
- E. Is active socially, gets along well with others.
- F. Is more light hearted than depressed.
- G. Is expressive in speech and communication.
- H. Is subjective rather than objective in viewing things.
- I. Is tolerant of people and their weaknesses; sympathetic to sinners.
- J. Is impulsive at times, not usually self-disciplined; likely to make decisions based on emotions.
- K. Appears peaceable and agreeable.
- L. Displays enthusiasm.
- M. Is talkative and often interrupts people.
- N. Enjoys being the center of attention.

II. BURDENS, DESIRES AND STRENGTHS.

The evangelist...

- A. Has a consuming passion for lost souls.
- B. Believes salvation is the greatest gift of all.
- C. Has a desire to meet lost people.
- D. Would rather confront the lost with the gospel than anything else.
- E. Is forgiving.
- F. Has a clear understanding of the gospel message.

G. Usually has a burden to memorize Scripture.

H. Has a great joy in seeing men and women come to Christ.

I. Demonstrates an air of competence.

J. Holds the listener’s attention.

WHERE TO USE THIS GIFT

A. In visitation programs.

B. In special evangelistic efforts, such as fairs, shows, etc.

C. In church planting.

D. In gospel teams.

E. In migrant ministry.

F. In many public speaking ministries.



Teacher

The Greek word for teacher, *didaskalos* means master, teacher or doctor. The teacher is one who communicates knowledge, guides, makes known or

relays facts.

The person with the gift of teaching is not the person we often think of as a teacher in the Sunday school class.

The TEACHER is the scholar, the person who learns and teaches with more depth than the average Sunday school teacher. The teacher usually becomes a teacher of teachers, having the desire to go to great depths to research a project or topic.

There are two areas for which teachers live: learning and teaching (or writing if teaching through the written medium).

Teachers would rather gain knowledge than to eat, sleep or just about anything else.

Teachers must learn to teach in two manners that are contrary to their nature. First, the material must be kept simple so students can understand it. Students normally do not have the hunger for knowledge at the detailed level that the person with the gift of teaching has. Secondly, the lessons must be practical, for the teacher will love knowledge whether it is in practical form or not.

The most effective teacher is the one who can teach more than average knowledge with more than average simplicity. Many churches will not have a teacher at all while others may have only one or two, depending on their community and church needs. Most teachers (scholars) are found in full-time Christian vocations. The teaching gift (in its scholarly sense) involves the lowest number of laypeople. The most common place to find the believer with the gift of teaching is in a church with a Bible institute program, a Christian college or a college that is near a publishing house for Christian literature.

We need gifted teachers to handle interpretation problems, deeper theology and to teach those with the other teaching gifts in a more complete manner. People with the gift of teaching do not necessarily have to teach the Bible to be a help to the church

ministry. Teaching in such areas as education, business and finance or computers, for example, may greatly benefit some churches and schools.

Remember that the scholarly teacher is only one of four teaching or communication gifts. The other three, the pastor teacher, the prophet, and the exhorter usually have to rely on resources from the teacher in order to fulfill their responsibilities in the local church. The most common problems in connection with the teaching gift are those created by believers who have desires in other areas and find the teachers to be dull or too deep for their liking.

Teachers tend to be heavy on details and light on application.

The blessing is that the teachers (scholars) can challenge us to learn more rather than being complacent with what knowledge we think we already have.

Most teacher's aid books, reference books, and commentaries are written by people who have the gift of teaching.

ABOUT THE TEACHER

If you are a teacher, you have the Spirit-given capacity and desire to serve God by making clear the truth of God's Word with accuracy and simplicity.

You are the scholar clarifying and explaining the doctrine and teachings of the Bible.

I. CHARACTERISTICS. The teacher...

- A. Loves God's Word.
- B. Usually enjoys reading.
- C. Is not usually an extrovert and may be a little shy of strangers.
- D. Prefers teaching groups rather than individuals.
- E. Is creative and imaginative.
- F. Is usually confident in own ability to accomplish; has accurate self-image.
- G. Is generally self-disciplined.
- H. Sometimes is technical; usually methodical.
- I. Is genius-prone.
- J. Loves charts, graphs, and lists.

WHERE TO USE THIS GIFT

- A. As a teacher of teachers.
- B. In your local Church
- C. In Sunday School
- D. In a home bible study
- E. As a missionary- teacher



Exhorter

The Greek word *Parakaleo* means to admonish, to encourage, to beseech. The exhorter is a “how to” person. Everything he or she teaches revolves around telling people “how to do it.”

Although the gift of exhortation has a different motivation than the gift of teaching, it is still a *teaching* gift.

EXHORTERS often make the best counselors, because they are willing to spend time with people and give them practical steps to solve their problems. They also can see the big picture – from problem to solution.

Exhorters are people of practical application, yet very result oriented. Everything they do must be done on a very practical basis. They are not very interested in theology or doctrine, but in the practical aspects of the Scriptures in order to teach people how to solve problems and make the necessary changes to be a more mature Christian. (Of course, they wish to be doctrinally sound, but that is not their emphasis.) They have a strong belief that God’s Word has the answer for every problem.

Exhorters have a step for everything. If you go to them with a problem, they might say, “Here, do A, B, C, and come back next week for D, E, and F, and then the next week for...”

Exhorters are very simplified people who do not like a lot of details. They just give enough detail to get the job done.

Exhorters often end up teaching seminars for Christian workers, helping them achieve more in their ministries. They also make excellent teachers in Bible colleges or seminaries in the area of practical methodology.

Exhorters are also encouragers. Synonyms for “exhort” include such words as admonish, persuade, instigate, urge and appeal. These words carry a sense of urgency. When exhorters instruct how to live and how to solve problems or to carry out God’s work, they usually are also encouraging the listeners to “get with it” and put the plan to work.

Another aspect of the gift involves what is commonly called motivation. True motivation

comes from within a person, but exhorters are usually able to trigger that inner motivation through encouragement, excitement, and enthusiasm. Exhorters are usually more interested in the positive than the negative. They seldom use, “Thou shalt not” as a way to get people to act.

Instead, they use ideas and methods that make the right way seem better to that person than the wrong way; or they are able to make the right way more exciting and more practical. They are the encouragers and cheerleaders of the TEAM.

Some people think exhorters make things too simple and that they sometimes skip over essential details; some things are just too complicated to work their way. Exhorters who are pastors, evangelists or teachers often are accused of not using enough Scripture or stretching it out of context to meet their purpose. Some people also resent exhorters’ organized plans and would prefer to just “let things happen” rather than adhere strictly to their plans. Besides, exhorters want to accomplish too much too fast as far as they are concerned. After all, exhorters have a thousand goals and ideas and a solution or program for everything. Sometimes they have difficulty translating all their ideas into action.

The Exhorter’s Approach to Teaching

Exhorters aim to present material that will enable the Holy Spirit to promote change in the student’s life. They believe the responsibility of people with the teaching gifts is to take someone who was lost and help the person to become mature in Christ, not just have class participation or meaningful discussions. Many teachers become bogged down with using these good teaching methods and making them the primary goals for the class.

Exhorters use Scripture as it applies to everyday living, not just Bible stories or Bible facts. Many teachers are guilty of teaching the Bible as a storybook. People know all about Jonah and the whale and the Garden of Eden; they can give you all the dimensions of the ark, but when it comes to making life decisions they don’t know how to apply their knowledge. Exhorters teach the Bible not just to answer Bible quizzes on Sunday night, but to answer life on Wednesday morning and Tuesday evening and so on.

Practical application is not prophecy (foretelling). It has greatly concerned me to see the number of Christians who feed themselves on things which offer them limited growth at a time when they are open to learning the most. Ask a new Christian what he or she is reading besides the Bible and he or she will usually respond by referring to popular books on prophecy or some other book that has nothing to do with spiritual growth or Christian living. New Christians need to have basic practical Christian living taught to them. This is where exhorters help, by giving practical application to God's Word and helping put the principles into practice. Prophecy can challenge the Christian into living right. Exhorters can explain in practical ways how to live right and encourage the person to continue practicing those practical things.

ABOUT THE EXHORTER

If you are an exhorter, you have the Spirit-given capacity and desire to serve God by motivating others to action by urging them to pursue a course of conduct. You are the "how to" teacher, explaining how to apply God's Word to everyday life.

I. CHARACTERISTICS. The Exhorter...

- A. Is result oriented.
- B. Is comfortable working one-on-one or in groups.
- C. Is a very practical person, usually analytical.
- D. Is usually a good counselor.
- E. Is expressive in a group setting; group listens when he or she speaks.
- F. Is usually impulsive, needs self-discipline.
- G. Is more tolerant than hostile toward people, usually sympathetic.
- H. Has an accurate self-image.
- I. Is serious minded, conservative, logical.
- J. Is talkative.
- K. Is an orderly person, likes things done in an orderly fashion.
- L. Is enthusiastic, usually cheerful and bubbly.
- M. Is a person of charts, graphs, and lists.
- N. Is bored with trivia.

WHERE TO USE THIS GIFT

- A. As a "trainer" in areas of leadership or methodology.
- B. As a counselor, especially in a counseling center.

- C. As a "Church Training" teacher.
- D. As a seminar speaker.
- E. As a telephone ministry worker.
- F. As a teacher of premarital classes or other special interest topics.
- G. As a counselor in drug program, rescue mission, poverty program.
- H. As a counselor in half-way house and runaway ministry.
- I. As a follow-up with new converts.
- J. As an encourager to those who are discouraged.



Pastor /Shepherd

The Greek word for pastor is *poimen*. In Ephesians 4:11, where Paul is listing spiritual gifts, this term is translated "pastor." The word

poimen is translated pastor only one time in all of Scripture; however, it is used sixteen additional times.

The remaining sixteen times are all translated "shepherd." Therefore, we must recognize that although Scripture uses the term pastor in this one instance, we are discussing the *gift* of shepherding, not the *position* or *office* of the pastor.

Though the pastor must have the gift of shepherding, everyone who has the gift of shepherding does not have the position of pastor. This gift can be utilized in many positions in the church other than senior pastor. The term shepherd and pastor or pastor/shepherd can be used interchangeably, as you will see throughout this material.

Shepherds lead and feed, guard and protect, and oversee flocks. They coach and lead their "teams." The main thing on their "shepherd" minds is the welfare of those in their care—their "sheep." They work under a pastor and are therefore an extension of the pastor and must "oversee" their part of the flock.

The pastor/shepherd is not a "jack of all and master of *none*," but a "jack of all and master of *one*." My experience has been that when this gift is used in the pastorate, the individual probably has another dominant speaking gift besides the gift of pastor/shepherd. Although many are strong evangelists or teachers, or even exhorters, most pastors of large churches have a dominant gift of administration. While the pastor/shepherd's heartbeat is shepherding the flock God has given, the other dominant gift complements their ministry.

Ephesians 4 suggests that if anyone is given the gift of pastor/shepherd, then he or she must have the gift of teaching also. If you are sure you do not have a teaching gift, then you can be sure God has not called you to the pastorate.

A Sunday school teacher or small group leader (man or woman) is a shepherd the same as the pastor is a shepherd.

Sunday school teachers are really pastoring small churches within a church. Their responsibility is to shepherd the class members. The position demands the gift. First Corinthians 12:11 says that when God gives gifts, He divides "to every man severally as He will." Severally means according to one's own ability. God gives the gift of shepherd and puts one in a position where he or she can function according to God-given ability. Some may have the ability to care for ten people, thus utilizing their gift in a capacity such as a Sunday school teacher or small group leader. On the other hand, God may give someone else the ability to care for hundreds; therefore, allowing them to utilize their gift in the position of pastor.

Acts 14:23 ("And when they had ordained them elders in every church") indicates that more than one elder is to be appointed in the church. First Timothy 5:17 ("Let the elders that rule well be counted worthy of double honour, especially them who labour in the word and doctrine") indicates that the elders had different ranks, or junior and senior elders. Who are these junior elders or pastors? *They are Sunday school teachers and group leaders.*

When Luke penned Acts 14:23, Sunday school did not exist. If it had existed then, the verse may have read, "And they ordained pastors and Sunday school teachers in every church." Most women test high in this gift because their natural mothering instincts are similar to the characteristics of shepherding. Women should take this into consideration when evaluating their gifts inventory, and may want to look closely at their second most dominant gift also.

ABOUT THE PASTOR/SHEPHERD

If you are a Pastor/Shepherd, you have the spirit-given capacity and desire to serve God by overseeing, training, and caring for the needs of a group of Christians.

You are the shepherd who leads and feeds: the coach of the "TEAM."

The following characteristics are a mixture of the gift of shepherding in any capacity and the gift of shepherding in the capacity of senior pastor.

I. CHARACTERISTICS. The Pastor/Shepherd...

A. Is usually patient.

- B. Is usually willing to spend time in prayer for others.
- C. Is usually a "Jack of All and Master of *One*."
- D. Is people-centered; loves people.
- E. Is often authoritative.
- F. Is more a leader than a follower.
- G. Is expressive, composed, and sensitive.
- H. Draws people to himself or herself easily.
- I. Has a pleasing personality.



Mercy

The Greek word *Ello* means to feel sympathy with or for others. People with this gift are comforters who enter into the

grief or happiness of others, having empathy goes beyond sympathy. Sympathy feels *for* others, empathy feels *with* others.

Empathizers emotionally go through what the victim goes through. They minister to the sick, the poor, the retarded, the prisoners, the blind, the aged, the homely, etc. They are willing to deal with people, and minister to these people who have needs that most other people feel very uncomfortable working with.

MERCY-SHOWERS seem to always say the right thing at the right time. They are the ones people call first when they hurt because something bad happens or when they feel great because of some good thing happening to them. When there is a death, mercy-showers are the first to be at the house holding someone's hand or fixing a meal. When there is a promotion on the job or a large amount of money comes in, mercy-showers run over and hug and jump up and down with the person.

Mercy-showers are generally not found teaching Sunday school or leading a group since their personality is one of soft spoken love. They are not usually leaders since they would hurt too much if they had to scold someone or have to push to get the job done. People love mercy-showers because of all the love they receive from them. Some people think of mercy-showers as being weak or compromisers, but they usually have some strong beliefs and principles. It's just that they do not like to hurt anyone's feelings, so they do not express them very often. People also have a tendency to "use" mercy-showers since they are so easygoing.

When church members visit Aunt Matilda at the nursing home or hospital, they usually spot the mercy-showers since that's where they spend much of their time. Mercy-showers are full of prayer requests at any prayer meeting since they are close to those who are hurting.

When do mercy-showers best use their gift? In times of sorrow and in times of great joy.

People with this gift often use it in conjunction with another gift in an area of service, such as deacon, youth worker or hospital visitation minister. That way they get the contacts they really want, people who need their sympathy and a shoulder to cry on.

Mercy-showers should probably take a counseling course.

Since they are sympathetic, they tend not to bring the necessary changes into a person's life to correct the problems that require the counseling. The other alternative is to develop a list of people to whom they can refer people who need counseling or help. That way, they can offer sympathy and understanding and allow someone else to bring about the necessary changes.

For example, if they were to encounter a person who has a problem because of the presence of known sin, it would be good for mercy-showers to find a prophet who can confront the sin or exhorters who can give steps to solving the problem. The *TEAM* concept of counseling is to use gifted people where their gift will do the most good.

The highest suicide rate among secular occupations amazingly is that of the psychologist—the person with all the answers. The reason is possibly that they attract people with problems. Psychologists tend to be mercy-showers by nature.

They have a sincere desire to help people and the ability to sympathize and empathize with people, often putting themselves "in the other person's shoes." Sometimes they are drug down by taking other people's problems home with them. Without the biblical foundation, the counseling often doesn't work, leaving burdens and frustration because of their failure to help people.

Mercy-showers must build some barriers on their feelings and establish strong biblical principles to prevent Satan from using the gift as a stumbling block before the Holy Spirit can use it as a stepping stone.

ABOUT THE THE MERCY SHOWER

If you are a Mercy-Shower, you have the Spirit-given capacity and desire to serve God by identifying with and comforting those who are in distress. *You are the person who understands and comforts fellow Christians.*

I. CHARACTERISTICS. The Mercy-Shower...

- A. Is usually soft-spoken, though talkative.
- B. Is outgoing with a low-key inoffensive personality.
- C. Finds it very easy to express himself/herself.
- D. Appears to always be loving.
- E. Is usually good natured, wants to be liked by others.
- F. Talks easily with people and is easy to talk to.
- G. Is responsive to people; is a good listener.
- H. Is more subjective than objective; decisions are made on feelings more than fact.
- I. Is peaceable and agreeable; does not overpower others.
- J. Does not analyze the details.

WHERE TO USE THIS GIFT

- A. As a hospital, nursing home, shut-in worker.
- B. As a funeral coordinator and visitor.
- C. As a poverty center worker (if properly disciplined).
- D. As an usher or greeter, welcome center worker.
- E. As a CD worker for shut-ins.
- F. As a hospitality person.
- G. As a telephone center worker.
- H. As a member of newcomer team, visiting and telephoning.
- I. As a nurse.
- J. As an assistant for the mentally ill, long-term or terminally ill, blind, deaf.
- K. In migrant ministry, released offender ministry, or other unique ministries.



Serving

The Greek word *Diakonia* means to do service. In Acts 6:1 the word is interpreted

ministration.

Our word “deacon” comes from the same Greek word. Actually the gift of service is a combination gift—helps and ministering, two expressions of the same gift. The word “helps” is used in I Corinthians 12:28, and “ministering” in Romans 12:7. People with this gift enjoy manual projects. They are not kings. They do not even want to be kings. They are happy working behind the scenes. They are “king-makers.”

SERVERS are *not* people who believe that since they can do nothing else in the church, they must have the gift of serving. That attitude would belittle the gift and would be an insult to the person who has the gift of serving. There are no menial tasks in God's work. It is possible that more people have this gift than any other. Servers paint the walls, pick up the trash, sort the hymnals, clean the baptistery, keep the nursery, bake the cakes, cook the meals, paint the signs, drive the bus, and a million and one other necessary tasks in the church. They can always be found late in the evening doing some seemingly small job like fixing the public address speaker that didn't work last Sunday. They usually do not realize that their love for the Lord is showing every time the doors of the church are open, especially if they oiled the hinges last week so they don't squeak any more. Let's examine *helps* and *ministering* one at a time.

Helps: Many new Christians are highly motivated to serve the Lord; most have to backslide to fit into the average congregation. They are gifted, anxious, motivated, but not yet qualified to do anything but help with the duties of the church. That is why new Christians should become HELPERS—help in Sunday school or in some other ministry of the church. They should even move around and help in different areas of ministry. As they do, they will start to get a feel for what God has called them to do.

Statistics show that most people who don't get involved in the church's ministry within the first six months will not get involved at all. Yet, six months is hardly enough time to train a new Christian

to be a teacher, pastor/shepherd or administrator. The best way for new Christians to get involved and trained while discovering and developing their dominant gifts is in the ministry of HELPS.

Ministering: Many Christians will never leave the gift of service because it is their dominant gift. They are always spiritually fulfilled because God gave them this gift and they need not be pushed elsewhere to serve. *Most importantly, the gift of service should never be thought of as a lowly or secondrate ministry.* Dorcas was a woman in the Bible that God used as an example of the server (Acts 9:36-42). She used her talent of sewing in the gift of serving. She was faithful in helping the widows of the church where she served. She exercised her gift under the lordship of Christ. Just before Simon Peter arrived for a preaching engagement, Dorcas died. The widows showed Peter the dresses that she had made them. Without her help, they had nothing to wear. Peter was so touched by the scene that he raised Dorcas from the dead. Simon Peter had a gift too. He had been used mightily by God as a preacher, a healer and even to raise Dorcas from the dead. Surely his gifts were more important to God than Dorcas's little gift of serving...but when Simon Peter died, no one raised him from the dead.

ABOUT THE SERVER

If you are a server, you have the Spirit-given capacity and desire to serve God by rendering practical help in both physical and spiritual matters. *You are the person who meets the practical needs of fellow Christians and the church.*

I. CHARACTERISTICS. The Server...

- A. Is usually ambitious.
- B. Does not need to be in the public eye to be fulfilled.
- C. Enjoys manual projects.
- D. Is often involved in a variety of activities and volunteers for many different jobs.
- E. Is loyal, sincere, tolerant, faithful, and devoted.

- F. Is usually easy going, likable, congenial, inoffensive.
- G. Usually wants people to like him/her.
- H. Listens to others without being critical.
- I. Is usually inhibited publicly, not usually expressive.
- J. Is not dominating—more a follower than a leader.
- K. Is usually good with mechanical work.

WHERE TO USE THIS GIFT

- A. As person in charge of maintenance and grounds.
- B. As a baptismal helper.
- C. As a nursery, kitchen or choir helper.
- D. As an office worker, errand runner.
- E. As an audio or video technician.
- F. As a record keeper.
- G. As a librarian in church library or CD ministry.
- H. As a greeter or an usher.
- I. As an instrumentalist or choir member in music department.
- J. As a stagehand in drama productions.
- K. As a photographer.
- L. As a helper in special ministries such as migrants, deaf, etc.
- M. As a hospitality worker for newcomers or visitors.



Giving

The Greek word *Metadidomi* means to give over, to share, to give to, to impart. The important thing here is not

to spiritualize and explain away this gift.

Some say that this gift refers to giving of yourself and your time, that it doesn't really mean giving money or material resources. On the contrary, GIVERS honestly feel that the best way they can give of themselves is to give of their material gain for the work of God. They feel that since God gave them the ability to make money, they should use it to give back to God and His work. Everyone should tithe, but the giver goes far beyond the tithe.

The Scriptures point out giving as one of the gifts in Romans 12. The giver is encouraged to give "in simplicity" (Romans 12:8).

Most Christians with the gift of giving do so without fanfare and public recognition. In fact, givers usually do not wish for people to know who they are nor how much is given.

Givers have the attitude that tithing is the outward evidence of an inward commitment.

Tithing is not giving 10 percent; it's receiving 90 percent. It is a commandment for all Christians. The gift of giving starts where tithing ends. Givers would look with disapproval on the person who gives with the wrong motive—giving to get (trying to intimidate God into returning the monetary gift). They would not encourage giving grocery money, but would agree with giving the money that was saved toward a new TV.

Their motive for giving is always to further the work of God and not to "show off," though some might think otherwise of them. In Acts 4:34–5:10, there is a significant description of people who had unusual opportunities to give. In the early church, Christian landowners often sold their land and other possessions and gave the proceeds to the church in order to care for those who were in need. One of those men was Barnabas. He sold and laid the money at the Apostles' feet (Acts 4:36-37). But Ananias and Sapphira sold their land and schemed to give only part of the money to the Lord's work. They lied and tried to deceive the apostles (Acts 5:1-10). It is interesting to compare the attitudes and the

rewards those attitudes received. Barnabas eventually accompanied the Apostle Paul in much of his ministry.

Ananias and Sapphira were killed by God as a result of their treachery.

The proper attitude about the gift of giving is probably best illustrated by the story of the Honourable Alpheus Hardy, who used money to support missionaries and educate ministers. His monetary support helped lay the foundations for Christianity in Japan.

During college, Hardy's health broke and he discovered he could not become a minister.

"My distress was so great I threw myself flat on the floor," he said of one morning's depression. "I cannot be God's minister kept rolling in my mind. It was the voiceless cry of my soul." During that ordeal God revealed to Hardy that he could serve God with similar devotion in business. To make money for God might be his special calling and gift. The answer was so clear and joyous he exclaimed aloud, "O God, I can be Thy minister."

Making money and giving it to God became his ministry. Another example of how a man's gift of giving can be so greatly used is Dr. Oswald J. Smith, writer of the song "Then Jesus Came." His desire was to become a missionary. Instead, God placed him in the pastorate and used him to send missionaries and money for missions all over the world. He is recognized as one of the greatest missionary statesmen of recent history.

There must be a distinction made between the gift of giving and the grace of giving. First, realize that tithing and giving are responsibilities of every Christian. The tithe is the first fruits of our increase. It is God's and we should give it to Him immediately.

Luke 6:38 is for every Christian, not just those with the gift of giving. That is the grace of giving—giving from a heart of love, allowing God to furnish the returns when we have given from a desire to help others and further His work.

An evangelist visited a college campus where I was attending for a week of meetings. His messages on giving inspired personal testimonies from students who gave and received throughout the week. Many caught the spirit and gave and gave. The problem, though, didn't surface until several weeks later when the students' bills came due. They couldn't pay their bills; they had given the

money away. What went wrong? After all, the Scripture does say to give and you will receive. First of all, the evangelist was not aware of the gift of giving. He failed to tell us (or was unaware) that all the people in the many overwhelming testimonies had the gift of giving. When it comes to giving and receiving, some principles apply only to those with the gift of giving (such as the ability to give beyond their means). Secondly, the students did not have their hearts in the right place. They were not giving to help God as much as to help themselves. *Motive* is the key to giving and receiving. The proper motive is giving to receive in order to give again. These young people were giving to receive so they would have more at the end.

Many Christians, in sheer desperation, have given all they had trying to bale themselves out of a jam, only to see their efforts fail. You can't *give* yourself out of a financial jam nor can you *give* your way to prosperity with that end as a motive. It's like borrowing to get out of debt. Givers must observe four guidelines:

1. Do not love riches.
2. Give for the right reason.
3. Make giving your reason for gaining wealth.
4. Keep your spiritual life a constant walk with God.

ABOUT THE GIVER

If you are a giver, you have the Spirit-given capacity and desire to serve God by giving of your material resources, far beyond the tithe, to further the work of God. You are the person who meets the financial needs of fellow Christians and church members.

I. CHARACTERISTICS. The Giver...

- A. Is usually well organized.
- B. Keeps to himself/herself.
- C. Wants his/her gifts to be private, not publicized.
- D. Usually has the ability to make money as well, *but not always*.
- E. Has an accurate self-image.
- F. Is more likely to be light hearted than depressed.
- G. Is particularly interested in helping people.
- H. Wants people to like him/her.
- I. Is conscientious and self-disciplined

WHERE TO USE THIS GIFT

- A. Anywhere large or small amounts of money are needed to support the Body of Christ.

- B. As a member of finance or budget committee.
- C. As a member of missions committee, building committee.
- D. As a trustee.
- E. As a member of school board or commission.
- F. As a part of poverty, rescue mission, migrant mission committee member.
- G. As a sponsor to underwrite special projects, radio, TV ministries.
- H. To meet needs of an individual Christians and non-Christians apart from programs.



Administration

A *Kubernesis* (in the Greek) was a steersman for a ship. He had the responsibility of bringing a ship into the harbour through the rocks and shoals under all types of pressures.

Charles Swindoll says, "A *Kubernesis* was an

expert in the midst of a storm," a good definition for the gift of administration. administering are words that come from different translations of the Scriptures of the same Greek word.

ADMINISTRATORS are "take charge" people who jump in and start giving orders when no one is in charge (sometimes when someone else is in charge). They put a plan on paper and start delegating responsibility. The committee or group reports back to them and they work the whole scheme of the program together.

If a program or event is scheduled, they almost instantly have a plan to carry it out. When followed, the plan usually makes the event more effective.

Administrators usually have one of two leadership styles. One organizes things, events or programs. The other organizes people and emphasizes personal relationships and leadership responsibilities. Perhaps the administrator is chairperson of the board or the deacons. In fact, without such a chairperson, the board will not function at its best. Some people think they take on too much.

Sometimes they have to watch that they do not overstep their authority and expect the pastor or others in leadership to follow them. On the surface they are extremely organized. If they organize things or events, they will usually organize details and have people carry them out. If they are prone to organize people, they are not detail people, but rely on others to take care of the little things.

They do not often admit to mistakes. They usually do not take time to explain to those under them why they are doing things; they just expect the job to get done. Their patience may wear thin when plans are not carried through as they laid them out.

When things in the church become fragmented, administrators can harmonize the whole program if given a chance. As soon as a task is completed, they are already working on the next event and start giving the directions before others even catch a breath. They lead by saying, "Come on, keep up with me and we'll set the world on fire." Close observation reveals that most pastors of large churches have this gift. Their ability to lead is a major factor causing the churches to become large. But what about the small church where most of us are? Every position in your church that requires leadership is a potential area to practice this gift. The chairman of the deacons, trustees or another committee; the Sunday school director; small group leader, office manager; and more—all these areas should have people in them who have leadership ability.

It would be much wiser and more effective if churches would place people who have the gift of administration in positions of leadership. This would work better than using a rotation basis in positions such as deacon chairperson or trustee chairperson. The rotation system may seem to keep one person from becoming a dictator or getting too much control.

However, such a system often causes a gap in progress if someone without the gift of administration is in leadership for a year or more. The answer is to retain people who are leaders in leadership positions, keeping them in check with the Scriptures and providing adequate and ongoing training. They need to learn the four aces of leadership in

I Corinthians 11:1 (an easy way to remember it—the four ones), "Be ye followers of me, even as I also *am of Christ*." When one of God's leaders gets a large following, the question is always asked: "Yeah, but are they following God or the person?" They can clearly see that many of these people would not be following God if the person was not present. The point is though, God has always had His men. Would the Israelites have left Egypt if they hadn't had Moses, or would they have conquered the Promised Land without Joshua? God could have chosen a number of ways to lead His people, but He chose the same method for leading as He did for the rest of His work here on earth—MEN and WOMEN. Throughout history God has always

chosen His people for leading: Saul, David, Gideon, Nehemiah, Solomon and men like Paul. Some were good and some bad. Have you ever read First and Second Chronicles? It can be boring and confusing with all the genealogies and “begats,” but, one thing is certain, you will find that all through Israel’s history, when godly leadership prevailed, Israel prospered. When ungodly leadership was followed, there was failure. Even since Bible times, God’s leaders have been recognized; men like Martin Luther, John Calvin, John Knox, Charles Finney, John Wesley, George Mueller, Dwight L. Moody, John R. Rice, and Billy Graham. But from the very beginning, *in the minds of the people*, God’s great leaders always stopped with the previous generation. Why is it that a man must be dead before we are willing to follow him, when God has His men for every generation, including ours?

ABOUT THE ADMINISTRATOR

If you are an administrator, you have the Spirit-given capacity and desire to serve God by organizing, administering, promoting, and leading the various affairs of the church. You are the person who leads the church and its ministries.

I. CHARACTERISTICS. The Administrator...

- A. Is a person with a dream.
- B. Is goal oriented.
- C. Is well-disciplined.
- D. Usually works best under heavy pressure.
- E. Is not a procrastinator.
- F. Is often a good motivator.
- G. Is serious minded, highly motivated, intense.
- H. Has an accurate self-image.
- I. Is more interested in the welfare of the group than his/her own desires.
- J. Is a perfectionist who wants what he/she is involved in done well.
- K. Loves drafts, charts, and lists.
- L. Wants things done *his/her way now*.
- M. Is a workaholic.
- N. Keeps his/her emotions hidden.
- O. Is bored with the trivial.
- P. Is dominant, not passive.
- Q. Likes to be center-stage with people looking at him/her.

WHERE TO USE THIS GIFT

- A. As the leader of a project, ministry or program.
- B. As chairman of any committee or board.
- C. As church planner or coordinator.
- D. As pastor or assistant pastor, business manager.
- E. As an office manager or department head for large staffs.
- F. As a Sunday school superintendent, deacon chairman.
- G. As the chairman of building or fundraising projects.
- H. As the nursery coordinator.
- I. As a leader of men’s fellowship.
- J. As the head of the library.
- K. As a camp director, bus ministry head.
- L. As director of Vacation Bible School.
- M. As a women’s missionary circle or fellowship leader.
- N. As the church moderator.

Bibliography

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