

Preface

I am very excited about releasing this much-requested, revised version of *Journey To Your Spiritual Gift*. This is a much improved edition of one of our most popular studies. This study has totally new outlines. I wrote the first edition of *Journey To Your Spiritual Gift* in 1991. I have learned much more about spiritual gifts in God's Word over the last twenty years. I have also learned much more about writing bible studies. I hope this study will be as much of a blessing to you as it was for me to write and teach it.

Publishing *The Journey Series*® is a joint effort. First, I want to thank the wonderful people of Marietta's First Baptist Church, who have supported me since 1982. They have patiently and lovingly listened to me preach and teach series on the same books or chapters of the Bible as many as three or four times as I am developing a "Journey" study. I believe God will give them a special place in heaven for graciously serving as "guinea pigs" for these studies. To everyone in our incredible church, I say "thanks" for your support, encouragement, and love.

I am indebted to my wife Virginia, a former English teacher and now administrator and editor-in-chief of *The Journey Series*®, for spending many hours correcting my grammatical errors and vague sentences. Special thanks to the efficient staff (and my wonderful friends) at the Journey House: Martha Greenwood, Carolyn Gordon, Patti Donaldson, and Paula Chaney, who do the proofreading, binding, order processing, shipping, and hundreds of other things.

Also, thanks to Ada Bess Hill, my secretary since 1982, for proofreading the original manuscripts and preparing them for our Wednesday Bible study, sometimes with a deadline that gives her very little time. A special thanks to Gerald Stone, an architect and artist, who always does such a wonderful, unique job with the drawings for our studies. Special thanks also to my son and associate pastor, Jeremy Higle, for the cover layout, and to my daughter, Holly Buxton, for proofreading.

Most of all I want to thank the Lord for giving me, His unworthy servant, the wonderful privilege of teaching and preaching His inspired, written Word.

Tommy Higle
Pastor's Study
Marietta, Oklahoma
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Suggestions for Your Journey

- i. HELPFUL MATERIALS
 1. A good study Bible and reliable Bible dictionary (Ask your pastor or teacher for help in this area.)
 2. A lead pencil. Don't use ink because you may want to change your answers.
- ii. HINTS FOR PERSONAL STUDY
 1. Pray for God's guidance before each session, that your mind and heart will be receptive to God's message for you.
 2. Don't worry about scriptures you do not understand. Simply concentrate on what God reveals to you in His Word for now, and trust Him to make the vague things clearer as you continue to study.
 3. Mark the Bible verses that really speak to you.
 4. Read each lesson at least three times each week.
- iii. HOW TO GET THE MOST OUT OF YOUR CLASS TIME
 1. Attend every class period.
 2. Arrive at least 10 minutes early to look over the lesson, so you will have an idea of what will be covered during that session.
 3. Write down things you want to remember, or you will probably forget them. You increase your retention by 300% if you take notes.
 4. Pray for your teacher every day.
- iv. HOW TO ANSWER THE QUESTIONS IN THE LESSONS
 1. Look up the scripture reference in your Bible. Usually the answer is very simple and clear in that reference. However, sometimes there are questions that require thought, so you must meditate over the verse or passage to find its meaning. Answering the questions will become easier as the Bible comes to life to you during the study.
 2. Don't simply quote the scripture. Write it in your own words as briefly as possible.
 3. Whenever possible, personalize the scripture by using pronouns such as "I," "me," "my," "mine," etc.

Spiritual Preparation for Your Journey

To get the most from this “journey,” you must be spiritually prepared. The basic preparation is knowing Jesus Christ as Lord (boss) and Savior, so He can be your spiritual Guide on the journey. If you have never received Him, or if you are not sure, there are four things you must understand ...

1. **God loves you and wants you to have eternal life.**

The Bible says, *For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16)*. The Bible also says, *But God commendeth [proved] his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8)*.

2. **You are sinful, and your sin separates you from God.**

The Bible says, *For all have sinned, and come short of the glory of God (Romans 3:23)*. Sin separates us from God, for the Bible says, *But your iniquities have separated between you and your God, and your sins have hid his face from you... (Isaiah 59:2)*.

3. **Only in Jesus Christ can forgiveness of sin and salvation be yours.**

Jesus said, *I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6)*. You must believe God loved us so much He sent His Son Jesus Christ to die on the cross to provide the way of salvation and that on the third day, God raised Jesus from the dead (Rom. 10:9)

Right now you may be thinking, “I already believe these things.” Well, the Bible teaches it is not a matter of just believing, for *the devils also believe, and tremble (James 2:19b)*. Simply believing Adolf Hitler lived and died doesn’t make you a Nazi, and believing Jesus Christ lived and died doesn’t make you a Christian. You must act upon what you believe.

4. **You must repent and receive Jesus Christ as Lord and Savior.**

It is not enough to agree that Jesus Christ is the Son of God, who died on the cross for your sins and rose again. You must repent of your sins. Jesus said to be saved you must *repent and believe the gospel (Mark 1:15)*. *Repent* means to turn away from your selfishness and sin and turn control of your life over to Jesus Christ. If you sense your need to repent of your sins and be saved, that is the Holy Spirit drawing you to Christ. Jesus said no one can come to Him unless the Father draws him (John 6:44).

If you will pray the following prayer right now, or pray in your own words, telling God you are repenting of your sins and inviting Jesus Christ into your heart, you can receive Him today as your Lord and Savior. The words are not as important as what you mean in your heart. Jesus said a man at the temple simply prayed, *God be merciful to me a sinner* and went to his house *justified*, or saved (Luke 18:13-14).

Dear Lord,

I know I have sinned. Right now, I repent of my sins and ask for Your forgiveness. I ask Jesus to be my Lord, to control my life, and to help me become the person You want me to be. Thank You, Jesus, for dying on the cross so I could be forgiven. Amen.

Now, share your decision with your pastor or teacher.

Lesson 1 ... Five Questions About Spiritual Gifts

Let's suppose someone who loves you buys you a very thoughtful, gift. It is a gift that will make your life more meaningful, exciting, and enjoyable. The giver beautifully wraps the gift and gives it to you. However, you are not interested or appreciative enough to even open the gift. Think how hurt and disappointed the giver of the gift would be!

Now, think how God must feel if you do that very same thing with your spiritual gift! Because of His great love for you, God has gone to much trouble and the extreme expense of the Cross to give you a carefully chosen spiritual gift. What does Paul write is God's desire for all believers concerning spiritual gifts (1 Corinthians 12:1b)?

Because many believers are *ignorant* about spiritual gifts, they either ignore them or abuse them. Understanding spiritual gifts and their purpose requires answering **five** questions.

1. What Is a Spiritual Gift?

Basic information about spiritual gifts is found in 1 Corinthians 12:1-11. "Spiritual" gifts are so-called because they are given by the Holy Spirit. What does 1 Corinthians 12:4 reveal about spiritual gifts?

The word *diversities* means these gifts are many and differ in function. However, since the Holy Spirit is the Source of all spiritual gifts, there is unity in the diversity.

The word translated *gifts* (*charisma*, car'-is-mah) means "gifts, or endowments, of grace." Spiritual gifts can be called "grace-gifts." Like salvation, our undeserved, spiritual gifts come from God. A spiritual gift can be defined as "a divine ability given by grace through the Holy Spirit to make each believer and the church more like the Lord Jesus Christ." How does 1 Corinthians 12:11 explain spiritual gifts?

An often-asked question is: "What is the difference between a talent and a spiritual gift?" A talent performs, but a spiritual gift ministers. A talent glorifies the person, but a spiritual gift glorifies God. Spiritual gifts make us ministers, not performers.

2. Who has Spiritual Gifts?

How is this question answered in 1 Corinthians 12:7, where spiritual gifts are called *the manifestation of the Spirit*?

The word *manifestation* means there is evidence of the Spirit's presence in the life of a believer. This *manifestation*, or spiritual gift, is given to *every* believer so we can minister to one another.

Every true Christian has at least one spiritual gift. It is usually in seed form, and therefore, must be nurtured and developed. Even if you have no idea what your gift is, as you obey God's commands in the Bible to encourage, serve, witness, share, study God's Word, pray, etc., the Holy Spirit will help you gradually discover your spiritual gift.

So, every Christian has a spiritual gift assigned to him or her from the Holy Spirit, as He sovereignly chooses.

3. How Many Spiritual Gifts Are There?

Our great God is a God of variety and diversity. Just look at the people around you. Each looks a little different; each has a unique fingerprint, voice, and personality. God's love of variety and diversity is also seen in His spiritual gifts. There is diversity in each gift because they often refer to categories of gifts, not just a single gift. At least twenty gifts, or categories of gifts, are listed in six passages in the New Testament. We will list them below, without duplication.

There are **seven** gifts listed in Romans 12:6-8: ^[1]*prophecy* (preaching), ^[2]*ministry* (service) ^[3] _____ (12:7b), ^[4]*exhortation*, ^[5]giving, ^[6]*he that ruleth* (leadership), also called *governments* (1 Cor. 12:28), and ^[7]*mercy*.

Eight others are listed in 1 Corinthians 12:8-10: ^[8] *wisdom*, ^[9] *knowledge*, ^[10] *faith*, ^[11] _____ (12:9b), ^[12] *miracles*, ^[13] *discerning of spirits*, ^[14] *tongues*, and ^[15] *interpretation of tongues*. Also, 1 Corinthians 12:28a lists **one** not previously mentioned: ^[16] *apostles*.

Two additional spiritual gifts are found in Ephesians 4:11: ^[17] *evangelists* and ^[18] *pastors and teachers*. Then, in 1 Peter 4:9, there is also **one** gift that is to be used *without grudging*. What is it?

In recent years, I have included **one** other gift. In 1 Corinthians 7:8, Paul tells us that he is single. He also writes, *I would that all men were even as I myself* (7:7a). However, what does he write in the rest of that verse?

This is called the gift of ^[20] celibacy, or singleness. We will examine it more closely later in this study.

There are at least twenty different gifts listed in these passages. Some include *hospitality* with the gift of *ministry*, or service. However, in this study we will list them separately.

The diversity of gifts can be divided into three categories: **serving gifts** (service, leadership, giving, mercy, hospitality, faith, discernment, and singleness), **speaking gifts** (knowledge, wisdom, prophecy, exhortation, pastor, teacher, apostle, and evangelist) and **sign gifts** (miracles, healing, tongues, and interpretation of tongues).

As mentioned, these are categories of gifts that are revealed in the lives of believers in different ways. For example, the gift of teaching may be revealed in large groups, small groups, classrooms, or in the form of religious writing or other media. The gift of exhortation or encouragement may be exercised through music. Our God is a God of variety, so the gifts manifest themselves in many different ways.

4. What Is the Purpose of Spiritual Gifts?

Peter writes, *As every man hath received the gift* (1 Pet. 4:10a). Then, what does he write is the purpose for all spiritual gifts (4:10b)?

Spiritual gifts are only to be used *to profit* everyone (1 Cor. 12:7). Therefore, they should never be used for selfish purposes nor to dominate the spotlight, but to *minister* to others.

Not only does God give each of us at least one spiritual gift, but He also gives us an example of how to use it. Jesus is our Ultimate Example of how each spiritual gift is to be used. The purpose of every spiritual gift is to maintain *unity of the faith*, enable believers to grow in *the knowledge of the Son of God* and to mature in the Lord (Eph. 4:13). What else is the goal of spiritual gifts, according to the last phrase of Ephesians 4:13?

That means we are to become fully developed followers of Christ. God gives different gifts to various believers so the composite of the gifts in the local church will manifest Christ in His totality. In some way, every gift magnifies a loving characteristic of Christ. God gives us spiritual gifts because He wants every believer individually, and the church collectively, to be just like Jesus Christ.

5. Can Spiritual Gifts That Are Not Used Be Lost?

Christians who have been saved for years but have not discovered and used their spiritual gifts sometimes worry their gifts have been lost. However, what does Romans 11:29 declare?

Although in that verse Paul is discussing the earthly destiny of Israel, it reveals a spiritual principle. *The gifts and calling of God* are not subject to recall. This is true of salvation (Eph. 2:8; Rom. 6:23b) and of spiritual gifts. Because spiritual gifts are grace gifts, they are not given nor are they retained by works. They are unconditional gifts. Gifts cannot be lost, but they can be wasted!

Discovering, developing, and using your spiritual gift is a divine responsibility. This is because of what exhortation of Paul in Ephesians 4:1c-d?

God has given you at least one spiritual gift, and when you use it, you are living in a manner *worthy* of your calling. A “journey to your spiritual gift” is essential to fulfilling God’s will for your life. To begin this “journey,” you must know the answer to these five questions:

1. What is a spiritual gift?
2. Who has spiritual gifts?
3. How many spiritual gifts are there?
4. What is the purpose of spiritual gifts?
5. Can spiritual gifts that are not used be lost?

Lesson 2 ... The Gifts of Service and Leadership

As we discovered in our first lesson, every believer has at least one spiritual gift (1 Cor. 12:7; 1 Pet. 4:10). It is critical to discover, develop, and use your spiritual gift so you can fulfill the purpose for which God placed you on this planet. Your gift is not just what you do; it is a vital part of who you are. There are three categories of gifts: serving gifts, speaking gifts, and sign gifts. We will now consider two of the serving gifts—one of which may be yours.

The Gift of Service (*Helps*)

We begin our study with the gift of service because like Jesus' first disciples, most believers do not understand its importance. Therefore, this gift is often the most overlooked and underappreciated.

This gift is listed in 1 Corinthians 12:28 as *helps*. The Greek word means “to relieve.” In Romans 12:7, this same gift is called *ministry* (*diakonia*, die-ak-on-ee'-ah), from which we get the word “deacon.”

An excellent example of someone with this gift is Dorcas (Tabitha), who lived in Joppa (Acts 9:36a). How is her gift of service described (9:36b)?

When Dorcas becomes ill and dies, some of her friends send for Peter, who is only about twelve miles away in Lydda [Lid'-uh]. When Peter arrives, he is taken to the room where Dorcas' body has been laid. Widows are there weeping and showing the clothing Dorcas has made for them. Peter sends them all out of the room, kneels, prays, and then looks at Dorcas' body. What happens next (Acts 9:40d-e)?

This is the first recorded miracle in the book of Acts of someone being raised from the dead. It reveals how important the gift of service is to our Lord.

The Ultimate Example of a person with the gift of service is the Lord Jesus. At the Last Supper, while the disciples are arguing about which of them will be the greatest, our Lord gets up from the table. He goes over to an untouched pitcher of water and wash pan. He takes off His outer garment, wraps a towel around His waist, and pours water into the pan. Then, what does the Creator of the universe do (John 13:5b)?

Jesus did for His disciples what they were too proud to do for each other and for Him.

Persons with the gift of service, or *helps*, receive joy and fulfillment from helping and serving others. They have a built-in “need-detector.” After a fellowship, they are the ones who help put up tables and chairs without being asked. They are also quick to see needed repairs and

maintenance on a church campus. Also, a person with this gift does not like to be in the spotlight, preferring to serve unnoticed behind the scenes.

This gift, like all the gifts, is perfect because it comes from a perfect God through the Holy Spirit. However, it is given to imperfect people who can become menaces. For example, a person with this gift has a tendency to be critical of others who do not help out with obvious needs.

Probably the best illustration of this is Martha, the sister of Mary and Lazarus. Jesus is in their home and Mary is at His feet, listening to His teaching. At the same time, Martha is preparing a big dinner (Lk 10:38-40b). Therefore, what does Martha angrily say to Jesus (10:40c-d)?

Jesus then explains to Martha that she is concerned with many details and has overlooked the most important thing. Listening to Jesus is far more important than preparing a meal. Service can sometimes degenerate into busywork when it is not a result of devotion to the Lord. Jesus was teaching Martha a lesson about priorities.

Although the spiritual gift of service requires much activity, we should never become so busy that we neglect the Word of God. Nothing is more important than making the words of Jesus a priority in our lives.

In Matthew 25, Jesus describes to His disciples what will happen at the last judgment when He comes as King of Kings with His angels to judge all nations (1 Tim. 6:15; Rev. 19:16). We need to pay close attention to what Jesus, the King, says about feeding the hungry, providing clothing for the needy, and visiting the sick and those in prison (Mt 25:31-39). Then, what does He say (Matthew 25:40b)?

People with the gift of service, or *helps*, enjoy preparing meals for the bereaved, serving in the media ministry, serving in the nursery, assisting a teacher in a Bible study, etc. Peter tells us, *if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ* (1 Pet. 4:11b-d).

The gift of **service** can be defined as **“the God-given ability to help or serve others joyfully and lovingly for the glory of God.”**

The Gift of Leadership (*Governments*)

This gift is listed in 1 Corinthians 12:28 as *governments*. The same Greek word is translated *shipmaster* in Revelation 18:17; it means “pilot” and refers to steering a ship. The same gift is also referred to in Romans 12:8 as *he that ruleth*.

The idea of a helmsman of a ship probably best describes the Greek word. A person with this gift is like someone who guides a ship through a storm, avoids all the rocks, and brings the ship safely to its destination.

Nehemiah is a great example of someone with the gift of leadership. He arrives in Jerusalem to rebuild the city wall that has been in ruins for more than 100 years. Jews have returned on previous occasions to rebuild the wall, but all attempts failed. However, because Nehemiah uses his gift of leadership, how long does it take to rebuild the wall (Nehemiah 6:15)?

People with the gift of leadership may appear lazy because of their ability and eagerness to delegate and oversee work, rather than doing it personally. However, this is what leadership really is. Good leaders should not do anything someone else is qualified to do; they should spend their time doing what only they can do. Persons with this gift lead; they don't push.

During the Last Supper, the disciples begin to argue about which of them will be greatest. Jesus tells them although the kings and great men of this world enjoy ruling over people, they should not be like that (Lk 22:24-26a). Then, what does Jesus say about a good *chief*, or leader (22:26b)?

In Jesus' day, the younger typically served the older. The aged were highly respected in the ancient Near East (the area around the eastern Mediterranean from Turkey to northern Africa).

Worldly leadership is domineering, selfish, and dictatorial, but the spiritual gift of leadership is characterized by a willingness to serve. The gift of leadership is not the gift of dictatorship. Rather, it manifests itself in the same spirit as its Ultimate Model, the Lord Jesus.

This gift, like all spiritual gifts, has its pitfalls because it is given to imperfect people. Persons with the gift of leadership have a tendency to get out of sorts when others in the church do not share their goals or visions. They may also use people to accomplish their goals. They are prone to see the overall picture and miss important details. They will also avoid involvement in anything for which they have no leadership responsibility.

A major weakness of persons who have this gift is they don't like to admit mistakes. They are perfectionists and, therefore, hard to please. They are also inclined to be more interested in plans and programs than in people. In addition, they are usually too busy to talk much unless it is about a project they are trying to complete. Therefore, people with the gift of leadership usually have to work hard on obeying what command in Philippians 2:4?

The gift of **leadership** can be defined as “**the God-given ability to plan, organize, delegate, and motivate so a project is harmoniously completed to the glory of God.**”

To accept ourselves and family members, it is critical to have an understanding of spiritual gifts. Also, the secret for harmony in the church is a comprehension of spiritual gifts. Because your gift and area of ministry will seem more important to you than other areas, complaints and conflicts can arise. An understanding of spiritual gifts helps us better obey what command in 1 Peter 3:8?

When used selfishly, spiritual gifts cause disunity, hard feelings, hard hearts, and arrogant minds.

The gifts of **service** and **leadership** are essential for having a spiritually healthy and harmonious church.

Lesson 3 ... The Gifts of Giving and Mercy

In our last lesson, we looked at the gift of service first because it is often the most overlooked and underappreciated. Yet, it is so important to the Lord that He enabled Peter to raise Dorcas (a woman who possessed this spiritual gift) from the dead. We also looked at the gift of leadership. Let's continue looking at the serving gifts, beginning with ...

The Gift of Giving

The Bible teaches giving is a spiritual gift. In listing the spiritual gifts, what does Paul write in Romans 12:8c-d?

Before continuing, it must be pointed out that the absence of this gift doesn't mean we are exempt from obeying God's commands for giving back to Him. For example, we read: *Every man according as he purposeth in his heart* (2 Cor. 9:7a, emphasis mine). What does Paul write in the rest of that verse?

On the *first day* of each week we are to give in proportion to how God has blessed us financially (1 Cor. 16:2). The Bible also gives us the proportion by which we are to give. Jesus criticizes the scribes and Pharisees for tithing of worthless herbs in their gardens but neglecting the more important aspects of the Law, such as *judgment, mercy, and faith* (Mt 23:23a-d). Then, what does Jesus say in Matthew 23:23e?

That means, "Yes, you should tithe, but don't neglect more important things."

Those believers who have the gift of giving give joyfully, beyond their tithes. They give with *simplicity*, which translates a Greek word that means "liberally" or "bountifully" (Rom. 12:8). The word also implies "singleness" of mind, so there is no ulterior motive. Persons with this gift don't give to get something back or to be admired by others.

An excellent, biblical example of a person with the gift of giving is Barnabas, who sold a field and laid all the proceeds from the sale at the apostles' feet (Acts 4:36-37).

As with all spiritual gifts, our Ultimate Model is Jesus Christ, who gave us something more valuable than money. Though Jesus was God, He didn't think equality with God was something to cling to selfishly. Therefore, He gave up His throne in heaven, taking *the form of a servant, and was made in the likeness of men* (Philip. 2:6-7). Then, what does Paul write (2:8b-c)?

People with the gift of giving will not create a “funeral atmosphere” at offering time. Instead, they will have gleams in their eyes and smiles on their faces as they give back to God during a worship service.

Believers with this gift are usually very good at business, and making and handling money. They are typically hard-working and believe God will bless their hard work so they can give more to support their local church and spread the Gospel.

People with this gift are usually not gullible, so they only give to projects directly related to ministry or winning people to Christ. They believe their God-given responsibility is to invest their money wisely toward ministries that glorify God and spread the Gospel.

This gift is also revealed in people with meager means who give sacrificially to their churches and mission offerings. One day after completing his teaching, Jesus sits down near the collection box in the temple. He watches the worshippers drop their offerings in the box. Many wealthy people put in large amounts. During Jesus’ day there was no paper money, only coins. Therefore, the amounts given by the rich would probably clatter loudly as they dropped money into the metal box. Then, a poor widow drops in *two mites*, or small coins, which are worth less than a penny. Jesus uses this opportunity to teach His disciples about giving. He tells them the poor widow actually gave more than the rich people who put in much more. Jesus explains the rich gave out of *their abundance* (Mk 12:41-44a). However, what does He say about the woman (12:44b-c)?

It is not the amount given, but the sacrifice, that reveals the gift of giving.

As already mentioned, all spiritual gifts are perfect because they come from a perfect God. However, they are given to imperfect people who can let their gifts become menaces to the church. Persons with the gift of giving can become problems if they yield to the temptation to manipulate how their contributions are used. They may also feel their opinions should carry more weight in the church than those who are unable to give as much. People with this gift may also use the amount of money given as an excuse to avoid other responsibilities in the church.

In Acts 20:35c, we find another beatitude of Jesus. People with the gift of giving know from experience its truth. Write it below:

The gift of **giving** may be defined as **“the God-given ability to give cheerfully, eagerly, and generously, with no motive except to spread the Gospel and bring glory to God.”** Now, let’s consider ...

The Gift of Mercy

The gift of mercy is unique because it involves feelings more than deeds. A person with the gift of mercy often has the gift of service as a subordinate gift. In referring to this spiritual gift, what does Paul write in Romans 12:8f-g?

The word translated *mercy* (*eleeō*, el-eh-eh'-oh) means “compassion” or “to have pity on.” The gift of mercy is the God-given ability to feel genuine empathy and compassion for others—believers and non-believers. It is the supernatural ability to be understanding and loving.

The word translated *cheerfulness* (*hilarotēs*, hil-ar-ot'-ace) is the word from which we get our word “hilarious.” The person with the gift of mercy is often a spirit-lifter. Some people with this gift are very entertaining. Many have a supernatural ability to make hurting, discouraged people laugh. When visiting a grieving family, I have been amazed how someone with this gift can bring up a funny story about the deceased and make everyone laugh. They know what truth in [Proverbs 17:22a](#)?

Cheerfulness also indicates those showing mercy do so in gladness. Consequently, they are not offended nor do they feel it is an imposition when someone interrupts their busy day to share a burden.

The gift of mercy is different from the gift of service. Those with the gift of service are more concerned with ministering to physical needs, while those with the gift of mercy concentrate on emotional needs.

A person with the gift of mercy has a built in “hurt-detector” and can zero in on hurting people. This person has an amazing ability to sense distress in another person, whether it is hurt, grief, depression, discouragement, etc. He or she also has a strong, sincere desire to remove hurts and bring healing. Someone with this gift is super empathetic and caring.

People with this gift are also very sensitive to hurtful words and actions. They will say such things as, “You shouldn’t have said that because it hurt their feelings,” or, “That wasn’t very nice.”

They always have a compassionate ear; therefore, people who are hurting want to talk to them. Someone with this gift loves to let hurting, lonely people know they are accepted, loved, and have worth. People with the gift of mercy often have the subordinate gift of hospitality and invite hurting people into their homes because of their mercy ministry. People with this gift joyfully obey what command in [Galatians 6:2](#)?

As with all spiritual gifts, the gift of mercy is perfect because it comes from a perfect God. Yet, all people with this gift are imperfect. Therefore, this gift has its downside. People with the gift of mercy are prone to discouragement and depression themselves because they are so sensitive to all the emotional needs of people around them. As a result, they can become emotionally drained. This depressed state may cause them to become pessimistic and negative. They also may become critical of others in the church who are not as compassionate and caring as they are.

The Ultimate Example of the gift of mercy is Jesus Christ—the epitome of compassion. What does [Matthew 9:36](#) record about Him when He saw the crowds of people?

The gift of **mercy** may be defined as “**the God-given ability to feel compassion for all kinds of hurting people, cheerfully ministering to them for the glory of God.**”

We have now briefly covered the gifts of **giving** and **mercy**. Every effective church needs people who cheerfully minister to its members’ needs.

Lesson 4 ... The Gifts of Hospitality and Faith

Now we come to the serving gifts of hospitality and faith. Like all the other spiritual gifts, they bring tremendous joy to the possessors, if they are discovered, developed, and used for the glory of God. Also, all spiritual gifts enable believers who use them to become more like Jesus Christ.

The Gift of Hospitality

This gift is not included in any passage in which Paul lists the spiritual gifts. However, Paul does write, *given to hospitality* (Rom. 12:13b). Like the other spiritual gifts, even though believers may not have this specific gift, they must still practice *hospitality*. The word translated *hospitality* (*philoxenia*, phil-on-ex-ee’-ah) means “love of strangers” or “love of receiving guests.” What does Peter write in 1 Peter 4:9?

The word translated *grudging* means to complain in a low tone. It is displeasure not openly shared. As with all His commands, God wants us to obey this command cheerfully. Hospitality is one of the strongest expressions of love. Therefore, what command precedes the command to be hospitable (1 Peter 4:8)?

Hospitality is a tangible way of showing love and encouragement for one who has stumbled in their faith. It is a great way to obey the command to *restore* a believer who has been *overtaken* by a sin (Gal. 6:1).

If you know a wayward believer, one of the best ways to *restore* him or her is inviting them into your home for the purpose of showing acceptance and love. Remember, we don’t have to approve of someone’s lifestyle to love and accept them.

Also, hospitality is vital for believers to build deep bonds of love and support to help them through any crisis. When I am burdened, I begin to feel better when I just walk through the doors of certain homes.

Though all believers are commanded to *use hospitality*, it is a spiritual gift. Believers with this gift excel at hospitality. After we are commanded to *use hospitality*, what does Peter write in 1 Peter 4:10a-b?

This explains the purpose of all spiritual gifts: serving others. When we use our gifts to love and serve others, we are *good stewards* of God's various *grace* gifts (1 Pet. 4:10c). God's grace flows through us. All spiritual gifts are designed to serve and build up the body of Christ, the church.

As with all spiritual gifts, the Ultimate Model of hospitality is the Lord Jesus. He has now gone to His *Father's house*, where there *are many mansions*. He is there preparing a place for us (Jn 14:2-3a). When everything is ready, what does our Lord promise He will do (14:3b-c)?

Christian hospitality differs from social entertaining. Social entertaining usually involves having a spotless home and an abundance of well-prepared food. It focuses on the event. However, hospitality focuses on the guests. It may not include food at all and often takes place in a cluttered home. Its primary concern is providing a listening ear and making people feel appreciated and loved.

People who have the gift of hospitality receive joy and fulfillment from having people in their homes for meals and overnight stays. Rather than seeing guests as impositions, they see them as wonderful opportunities to fellowship and get better acquainted with other believers.

People with this spiritual gift also make wonderful greeters and ushers at church. They seem to glow when welcoming guests at Bible study and worship. They can't stand to see someone feel unwelcome or lonely. In our church, we encourage people with the gift of hospitality to be worship center door greeters and pew section hosts and hostesses. The number one reason visitors return to a worship service is feeling welcomed and accepted. Therefore, for a church's health and growth, it is vital that people with this gift use it to welcome people.

Like all spiritual gifts, this one has a downside because it is a perfect gift given to imperfect people. People with the gift of hospitality may become frustrated when other believers are reluctant to welcome and get to know visitors. This may make them feel most of their fellow church members are unfriendly. They may also feel they are more spiritual than others who are not as friendly and outgoing.

Whether you have this gift or not, all believers are commanded to show hospitality. For example, we are commanded to remember to be hospitable to strangers (Heb. 13:2a). How does the rest of that verse read (13:2b)?

This probably refers to Abraham unknowingly showing hospitality to angels (Gen. 18). Also, we should remember our Lord says, *I was a stranger, and ye took me in* (Mt 25:35c). When do we do that? Jesus says when we show hospitality *unto one of the least of these my brethren, ye have done it unto me* (Mt 25:40b-c).

The gift of **hospitality** is “**the God-given ability to joyfully make people feel loved, appreciated, and accepted in your home and at church.**”

The Gift of Faith

Obviously, a person can't be a Christian without faith because we are saved by grace through faith (Eph. 2:8a). Because of this truth, some may find it surprising that faith is also a spiritual gift. However, it is a gift because what does Paul write about spiritual gifts in 1 Corinthians 12:9a?

All believers must have **saving** faith, but not all believers have the **gift** of faith. This gift is having an unusual amount of faith in God's power. It is a strong conviction God will move in a particular way in a specific situation. Believers with this gift have an inherent ability to trust God in difficult situations. They also accomplish things in faith that amaze other believers. Believers with this gift do not become discouraged or give up easily. In the most difficult situations, they can sincerely pray like our Ultimate Model, Jesus Christ. No matter the difficulty of the situation, what will a person with the gift of faith sincerely pray (Luke 22:42c)?

Believers with this spiritual gift are people with visions of what God can do in their church and in the world. They see future needs for new buildings, parking, property, increased staff, etc. They see beyond the present to what God will do in the future.

However, people with the gift of faith can be menaces in the church because they can become upset when others do not have the vision that God is going to do great things. Also, if these believers don't have the subordinate gift of leadership, or administration, they may attempt to do big things without the proper preparation and planning, causing misunderstandings and confusion in the church. People with this gift must always remember what exhortation in 1 Corinthians 14:40?

A person with the gift of faith may feel this gift is the most important and become spiritually arrogant. Faith is essential for salvation, and *without faith it is impossible to please God* (Heb. 11:6a). However, what warning is given in 1 Corinthians 13:2c-d?

Paul is not disparaging the gift of faith but is pointing out it is *nothing* without *charity*, or love.

People with the gift of faith are usually prayer warriors who regularly appeal to and trust God to do what He has promised in the Bible. They firmly believe what promise of Jesus in Matthew 9:29b?

The gift of **faith** may be defined as “**extraordinary confidence God will keep His promises, regardless of the circumstances.**”

The gifts of **hospitality** and **faith** are essential to the growth and ministry of the church. They are also vital to the fulfillment and joy of those to whom God has given these gifts by His sovereign grace.

Lesson 5 ... The Gifts of Discernment and Singleness

These two gifts are designated as serving gifts because they obviously are not speaking or sign gifts. They are very important gifts that God in His sovereignty gives to certain believers to enable them to serve Him more effectively. These two gifts are also important for protecting and building up His church.

The Gift of Discernment

In our world there is a continuous battle raging between God and His angels and the devil and his cronies—called demons. Satan and his cohorts use their powers and influence to prevent the lost from being saved. They also try to derail the spiritual lives of all believers. For every good, authentic thing God offers us, Satan offers an evil fake, or counterfeit. Therefore, of what does 2 Corinthians 11:14b warn?

God wants to protect us from false doctrine and spiritual deceit. Therefore, He gives certain believers in every church the gift of *discerning of spirits* (1 Cor. 12:10c). The word translated *discerning* means “to judge” or “to discriminate.”

An example of this gift is found in the book of Acts when Ananias and his wife Sapphira sell some property. Ananias brings part of the money from the sale to the apostles, but he lies, saying it is the total amount. Though it was perfectly acceptable for them to keep any or all of the money, lying and hypocrisy within the infant church would cause tremendous damage to the spreading of the Gospel. Ananias thinks because of his gift he will gain respect and perhaps a place of leadership in the church. However, God had given Peter the spiritual gift of discernment. Therefore, what does he say to Ananias in Acts 5:3b?

As with all spiritual gifts, the Ultimate Model is the Lord Jesus. Judas Iscariot was apparently one of the most trusted of His disciples since he was elected treasurer and carried *the bag* (Jn 13:29). However, Jesus discerned *from the beginning* that Judas did not really believe and would *betray him* (Jn 6:64b).

In the same way, a believer with the gift of discernment can quickly detect false teaching or preaching. A person with this gift has a “spiritual counterfeit-detector.”

This gift also comes from a perfect God. However, God graciously gives it to imperfect people. One problem sometimes created by believers with this gift is they become self-appointed “heresy hunters,” finding fault in almost everything. They may also have a difficult time benefiting from

sound biblical teaching because if they disagree with even the slightest thing, they become critical.

A believer with this gift has an unusual, amazing ability to pinpoint the errors, omissions, and deceptions of false teachers and preachers. However, all believers have this gift to a lesser degree. John tells us not to believe every spirit (1 Jn 4:1a). Then, what does he write in 1 John 4:1b?

God wants all believers to have the gift of discernment to some degree. That's why He gave us the Bible.

The gift of **discernment** may be defined as **“the God-given ability to discern between the things of God and things of Satan for the protection of believers and God’s truth.”**

The Gift of Singleness

This is one of the most misunderstood of the gifts. Some believe persons with this gift will never want to get married. Others think believers with this gift are destined for lives of permanent singleness and loneliness. The only time this gift is specifically referred to is when Paul is writing about his singleness: *For I would that all men were even as I myself* (1 Cor. 7:7a). Then, what does he write in 1 Corinthians 7:7b-c?

To paraphrase what Paul is saying, “In some ways, I wish everyone were single like me, but celibacy is not for everyone.” To Paul, singleness had certain advantages. He was constantly traveling and spreading the Gospel all over the Mediterranean world. This lifestyle would have been very difficult for a wife and children. Therefore, God gave him the grace to live as a single person without being consumed with the fires of sexual passion (1 Cor. 7:9).

This gift is different than the other spiritual gifts in that it is often God’s will for it to become dormant. At some point, everyone has the gift of singleness. It doesn’t prevent singles from getting married. Prior to marriage, this gift is necessary to protect us from sexual immorality. It also protects believers from being so desperate they marry outside of God’s will.

When a single person gets married, it is not a promotion or spiritual superiority. Rather, it’s the next step in God’s will for some, but not for all. However, if you are a Christian and are single, you have the gift of singleness until you get married.

It is a mistake to say some single believers have the gift of singleness and others do not. Those who do not might naturally fall into moral failure. It’s ridiculous to think a holy God doesn’t give this gift to protect all single believers. Instead, believers have what promise in Philippians 4:13?

If you are single, God will give you the power to live the single life without being consumed with the fires of sexual passion.

Before we get married, we all obviously have the gift of singleness. However, some have the gift to an extraordinary degree. Yet, it is sad that many Christians who have the gift of singleness are

pressured by other believers to find someone to marry. Singleness is viewed by some as inferior, or second-class, to married life. Not so, writes the inspired apostle Paul.

After Jesus teaches about the seriousness of divorce, His disciples ask if it is better not to marry (Mt 19:8-10). Jesus tells them some are born as eunuchs and some have been made eunuchs by others (19:12a-b). Then, what does our Lord say in Matthew 19:12c?

This means some choose not to marry for the sake of the Kingdom of God. Then, Jesus says, *He that is able to receive it, let him receive it* (19:12d). Therefore, celibacy is good for those who have the gift, but it is not for everyone.

The gift of singleness, or celibacy, can be a lifelong gift for some. However, this is not true for most believers. The challenge is finding God's will in this area. To discover whether or not God wants you to have this gift for life requires studying the Bible, praying, and seeking the counsel of mature Christian family and friends.

There are benefits to singleness. Singles can be concerned only with pleasing the Lord when making decisions (1 Cor. 7:32). On the other hand, a married person has to be concerned about also pleasing a spouse. Therefore, his or her interests are divided between God and family (7:33-34a).

This doesn't mean marriage is not good or is inferior. The Bible clearly teaches marriage is a divine institution. God tells us, *As arrows are in the hand of a mighty man; so are children of the youth* (Psa. 127:4). Then, what does Psalm 127:5a declare?

Also, we read that the *price of a good wife is far above rubies* (Prov. 31:10b). Plus, God also tells us, *Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD* (Prov. 18:22).

The Bible teaches that both marriage and singleness are to be respected. Sadly, many believers often suggest marriage as the status to which all believers should aspire. However, we must conform our attitudes to the biblical view of singleness. We must also remember everyone will be single in heaven. How does Jesus express this fact in Matthew 22:30?

As mentioned concerning all spiritual gifts, the gifts are perfect because they come from a perfect God. However, because of God's grace, they are given to imperfect people. Since some believers with the gift of singleness are freer to travel and take extended trips serving the Lord, they may tend to act superior to married believers. Also, singles may act as though being married means trading a person's freedom for the shackles of marriage.

If you are married, you may not always be. If your spouse dies, you will again need the gift of singleness, at least for a while. We never lose the gift, but when we marry it becomes dormant. Then, if ever needed, God will activate it again. As already mentioned, the gifts of God are

without repentance (Rom. 11:29). Regardless of whether you are single or married, you have what promise in Philippians 4:19?

The gift of **singleness** may be defined as “**the God-given ability to happily live the single life to the glory of God.**”

Two very important spiritual gifts are **discernment** and **singleness**.

Lesson 6 ... The Gifts of Knowledge and Wisdom

We have now studied all the serving gifts, so let's turn our attention to the speaking gifts, beginning with the gifts of **knowledge** and **wisdom**. These have been called “twin” gifts because they often appear together in the same individual. They are also sometimes listed together in the same verse (Rom. 11:33; Col. 2:3). What does 1 Corinthians 12:8 tell us about these two gifts?

They are complementary gifts because one builds upon the other. However, they are separate gifts.

The Gift of Knowledge

The word translated *knowledge* (*gnōsis*, no'-sis) is the word from which we get our words “Gnostic” and “Gnosticism.” It means “to know.”

In 1 Corinthians 12:8, the phrase *word of knowledge* refers to an utterance of divine, or biblical, knowledge. This gift is clearly related to the gift of teaching and preaching. *Knowledge* is the gift of understanding God's Word; teaching involves the gift of effectively sharing that *knowledge*.

Before the completion of the New Testament, *the word of knowledge* was apparently through direct, divine revelation. This was certainly true in the life of the apostle Paul. In Galatians 1:12, what does he write about the Gospel he preached?

However, with the completion of the New Testament, God's entire revelation to us is now contained in His written Word. All the knowledge God wants us to have concerning His way and will is in the Bible. Therefore, He doesn't want anyone adding to or taking away from His written Word. God's truth is complete and unchanging. That's why Jude makes what appeal in Jude 1:3c?

God's Word is fixed forever. The content of God's Word was *once delivered* and cannot be added to or changed (Rev. 22:18-19).

As with all the gifts, our Ultimate Model is Jesus Christ. When Jesus is twelve years old, His parents take Him to the Feast of the Passover in Jerusalem. After the celebration, they start the return trip home to Nazareth. Assuming He is among the other travelers, they don't miss Him at first. However, when He doesn't show up that evening, they begin looking for Him. When they can't find Him, they go back to Jerusalem to search for Him. Three days later, they find Him in the temple, sitting with the Jewish rabbis, listening to them and asking questions (Lk 2:41-46). What does Luke 2:47 record?

Believers with the gift of knowledge love to research and study the Bible. They are not satisfied with a shallow knowledge of the Word of God, preferring to spend hours, days, weeks, months, and even years searching and discovering deep biblical truths. This gift is found in biblical scholars and in expository teachers and preachers.

Possessors of this spiritual gift can be potential drawbacks in the church. When they are selected to teach a Bible study, their teaching is sometimes so deep and complicated, they are difficult to understand and boring. Also, persons with this gift are often weak on application, being more interested in studying Bible languages, history, and technicalities, rather than sharing its truths in a practical way. They often focus only on learning rather than doing (Jas 1:22).

The gift of **knowledge** may be defined as “**the God-given ability to understand, summarize, and explain biblical truth for the benefit of believers.**”

As already mentioned, the absence of a particular gift in a believer's life is no excuse for ignoring commands in that area. Every believer is to obey what command in 2 Peter 3:18a?

Though we have all biblical knowledge, if we *have not charity* we are *nothing* (1 Cor. 13:2). As with all spiritual gifts, this one must function within the context of love. The gift of **knowledge** overlaps with ...

The Gift of Wisdom

A person with the gift of **knowledge** accumulates and understands biblical information. The gift of **wisdom** builds on that God-given ability by applying the knowledge. The word translated *wisdom* (*sophia*, so-fee'-ah) refers to the ability to skillfully and correctly apply biblical knowledge. God wants to give wisdom to all believers. According to James 1:5, how can you receive it?

However, God gives some believers a supernatural amount of wisdom. Believers with this gift have the divine ability to apply Scripture in ways that illuminate one's mind. These believers are also amazing at analyzing all facets of a problem and coming up with a good solution.

The wisest man in the Old Testament is Solomon. One day, two prostitutes come to him with a baby. They had each had a baby three days apart, but one of the babies died. Now, both mothers claim the living baby is her child and ask Solomon to decide who the true mother is. After hearing the women, Solomon commands a sword be brought to him (1 Kgs. 3:16-24). Then, what does he say (3:25b-c)?

The real mother begs for the baby not to be killed and for Solomon to give the baby to the other woman. However, the other woman tells Solomon to divide the baby between them. Of course, Solomon wisely gives the baby to the obvious mother.

The only person in the Bible to exceed the wisdom of Solomon is the Lord Jesus. Jesus reminds His hearers that people came from all over the world to hear Solomon's wisdom (Mt 12:42). What does He say in the last phrase of Matthew 12:42?

This gift can also be a menace in the church. Persons with the gift of wisdom sometimes tend to become aggravated and frustrated with other believers. This is because some who lack wisdom make bad decisions and create their own problems. They may also offend others by giving unsolicited advice.

Believers with the gift of wisdom have an amazing ability to eliminate confusion. They listen to all sides before making a decision and then wisely share insights and scriptures to prevent or solve disagreements. Wisdom from heaven is always *peaceable* and *easy to be intreated* (Jas. 3:17).

The first recorded conflict in the early church could have been devastating to her unity and growth. There was a claim of discrimination against Greek-speaking Jewish widows in the daily distribution of food. In Jerusalem, if Jews didn't speak Hebrew, they were considered second-class. The apostles tell the church to choose seven men with good reputations to take care of this problem (Acts 6:1-3a-b). What other key qualifications do the apostles specify in Acts 6:3c?

The gift of **wisdom** may be defined as **“the God-given ability to apply biblical truth for the benefit of believers and the glory of God.”**

Though some have the gift of wisdom, it is also an important part of every believer's life. Every believer is to *let the word of Christ, the Gospel, richly* fill their lives (Col. 3:16a). What will be the result (3:16b-c)?

The word translated *admonishing* means “to put in mind” or “to warn.” It refers to warning a person about the consequences of their behavior. It is the idea of reproving lovingly. Therefore, *all we do must be done with charity* (1 Cor. 16:14).

The better we know Jesus Christ, the more wisdom and knowledge we will possess. Why, according to Colossians 2:3?

For believers in a church to be knowledgeable of God's Word and properly apply it to their lives requires the assistance of believers with the gifts of **knowledge** and **wisdom**.

Lesson 7 ... The Gifts of Prophecy and Exhortation

In our last lesson, we began a study of the speaking gifts. The speaking gifts, like the serving gifts, are designed to build up individual believers and the church as a whole. God will continue giving gifts to believers throughout the entire church age. Now, we will consider two more spiritual speaking gifts, beginning with ...

The Gift of Prophecy

This gift is listed in 1 Corinthians 12:10 and Ephesians 4:11. All believers have *gifts differing according to the grace that is given to us (Rom. 12:6a)*. All spiritual gifts are sovereignly given by God through His *grace*, not because of our own merit. *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (1 Cor. 12:11)*. What does Paul write about the gift of prophecy in Romans 12:6c-d?

The word *prophecy* in the Bible is greatly misunderstood. Many think it refers only to predicting the future, but that has never been the primary meaning of the word.

The word translated *prophecy* (*prophēteia*, prof-ay-te'-ah) literally means “spokesman” or “to speak forth for another.” When God calls Moses in Midian to go back to Egypt and lead his people out, Moses objects on the grounds he cannot speak well. God then tells Moses his brother Aaron can speak well (Ex 4:10-14). The Lord also tells Moses He will make him like *a god to Pharaoh (Ex 7:1a-b)*. What does God then tell Moses (7:1c)?

A biblical *prophet* is God’s spokesman. The Old Testament has a section called the “prophets.” The prophets in those books did some foretelling, but that was not their primary function. In fact, many of them (such as Jonah) did little, if any, foretelling. Old Testament prophets primarily preached against Israel’s sin and exhorted them to repent.

First Corinthians 14:3 tells us *he that prophesieth* (a prophet) *speaketh unto* people for three reasons. What are they?

The word translated *edification* (*oikodomē*, oy-kod-o-may’) means to strengthen or build up. The word translated *exhortation* (*paraklēsis*, par-ahk’-lay-sis) means to urge people to pursue some course of conduct. The word *comfort* refers to preaching words of comfort to the hurting or bereaved. Examples of persons with this gift are *Judas and Silas, being prophets also themselves (Acts 15:32a-b)*. What did they use their gift to do (15:32c)?

The gift of prophecy is clearly to have preeminence in the church through Bible study and preaching. We are to *follow after charity, and desire spiritual gifts, but rather that ye may*

prophecy (1 Cor. 14:1). That's why a pulpit has center stage in every church that teaches and preaches the Word of God. When people gather to worship, prophesying—forth-telling the written Word of God—must have preeminence.

However, a person with this gift always preaches and teaches God's Word in a way consistent with the Word of God. According to 2 Timothy 3:16, the Word of God is *profitable* for four things. What are they?

A person with the gift of prophecy will use God's Word for *reproof*, which means to point out sin. After pointing out sin with the Word of God, a person with this gift will then explain the biblical course of *correction*. Finally, a person with the gift of prophecy will use God's Word for *instruction in righteousness*, or teaching others to stay on track spiritually.

As with all the gifts, our Ultimate Model is Jesus Christ. According to Matthew 4:17, what did Jesus do immediately after his baptism?

Persons with this gift are quick to identify sin and bring it to light, based on the Word of God. They also see everything as “black and white,” with no gray areas. They are also very sensitive to sin in their own lives. Therefore, they choose to live by a very high standard of conduct.

However, as with all gifts from a perfect God, the gift of prophecy, or preaching, is given to imperfect people. These believers can appear very warm and personable when speaking to a large group, but are often cold and impersonal when one-on-one. They can also be judgmental and blunt.

A person with the gift of prophecy, or preaching, can also be slow to forgive what they perceive to be a very serious sin. For example, when Paul and Barnabas are planning their second missionary journey, Barnabas wants to take John Mark, who had deserted them on the first journey. Paul does not. As a result, what happens (Acts 15:39a-b)?

Therefore, Barnabas takes Mark and sails to Cyprus. Paul takes Silas and travels to Syria and Cilicia. Paul eventually forgave John Mark and ministered with him, but it took time (Col. 4:10; 2 Tim. 4:11b; Phm. 1:24).

The gift of **prophecy** may be defined as “**the God-given ability to build up, encourage, comfort, teach, reprove, correct, and train with the Word of God.**”

The gift of **prophecy** has a “cousin” gift ...

The Gift of Exhortation

The gift of prophecy involves the gift of exhortation, but, though similar, it is a different gift. Paul writes about this gift, *he that exhorteth, on exhortation* (Rom. 12:8a-b). The word translated *exhorteth* (*parakaleō*, par-ahk-uh-leh'-o) means “to encourage.” Therefore, to paraphrase Paul: if your gift is encouragement, then be encouraging.

A great example of someone with this gift is Barnabas. It was Barnabas who stood up for Paul with the apostles in Jerusalem after Paul's conversion ([Acts 9:26-27](#)). As previously stated, it was Barnabas who wanted John Mark to join him and Paul on the second missionary journey. Barnabas' real name was Joseph, but the apostles called him "Barnabas" because of what the name means. According to [Acts 4:36c](#), what does it mean?

Again, the Ultimate Model of this gift is Jesus Christ. He continually encouraged the disciples and all who would follow Him, both then and now. What wonderful promise of encouragement does our Lord give in [Matthew 28:20c-d](#)?

A person with the gift of encouragement speaks to the heart and uplifts discouraged believers. They make wonderful counselors, seeming to always have the right words to say. Like Barnabas and Jesus, people with this gift are known for accepting people—faults and all. Therefore, people feel no fear in telling them all their faults, mistakes, and sins. People with this gift are commonly found helping people through difficult times.

In the area of Bible study, a person with the gift of exhortation emphasizes application. However, they are often weak on in-depth study, such as verse-by-verse or expository.

As already mentioned numerous times, the absence of a gift in a believer's life does not excuse one from obeying commands in that area. We should each seek to be a modern-day Barnabas. This is because of what command to all believers in [1 Thessalonians 5:11](#)?

One of the main purposes for meeting together in Bible study or worship is to encourage one another ([Heb. 10:25](#)).

You may not be an exhorter, or encourager, to the degree of a person who has the spiritual gift, but you are still to be an encourager. Simply being present, singing, and smiling during a worship service are very important parts of encouraging other believers. Every church has plenty of critics who are always judgmental and put down other believers. Therefore, every church needs more encouragers. Sometimes it's the pastor who needs encouragement. So, don't forget to compliment his time spent in studying, a sermon or Bible study well-presented, and his devotion to the church.

There is another way we encourage each other. What is it, according to [Romans 1:12b](#)?

When believers meet, everyone should give and receive. Our mutual faith is in itself a great encourager. We should never let our pride prevent us from being encouraged just by our presence with other believers.

The gift of **exhortation**, or encouragement, may be defined as “**the God-given ability to encourage and uplift discouraged believers.**”

Every spiritually healthy church must have believers who use their gifts of **prophecy** and **exhortation**.

Lesson 8 ... The Gift of Pastor/Teacher

So far in our “journey” we have considered all the serving gifts and the speaking gifts of knowledge, wisdom, prophecy, and exhortation. In this lesson, we will examine another of the speaking gifts—pastor/teacher. This gift is listed in the last phrase of Ephesians 4:11 as *pastors and teachers*. Many scholars think the Greek phrase should be translated “pastor-teachers” because the Greek construction suggests one person rather than two. It is probably the same gift with two functions and therefore, is the only dual gift mentioned in the New Testament. Although the gift of pastor-teacher is a dual gift, we will consider it in **two** parts, beginning with ...

The Gift of Pastor

The word translated “pastor” (*poimēn*, poy-mane´) means to shepherd a herd or flock. In the New Testament, the word “pastor” is used metaphorically to refer to someone who leads and feeds the flock in a church.

The office of pastor is also referred to as an elder. In Acts 20:17, Paul assembles the *elders of the church* at Ephesus to give his farewell address. He tells them to *take heed therefore unto themselves* (20:28a). What else does he tell them to guard (20:28b)?

The word translated *elders* (*presbyteros*, pres-boo´-ter-os) is the word from which we get our word “Presbyterian.” It is another term for the same office as *overseers*. The term “elder” refers to a man with mature spiritual experience and understanding. The words “overseer” and “bishop” refer to the type of work undertaken. Whether called *elders*, *overseers*, or *pastors*, all are mature men who lead and feed the church and oversee its ministry. Peter writes, *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed* (1 Pet. 5:1). Then, what does he tell the *elders* (5:2a)?

The New Testament teaches a pastor has three clear responsibilities. The first is to *feed the flock of God* (1 Pet. 5:2a). The other two responsibilities are summed up in Ephesians 4:12. What are they?

A pastor has the biblical responsibilities of feeding, equipping, and building up the flock, or church, of God.

As already mentioned, the Ultimate Model of all spiritual gifts is Jesus Christ. What does our Lord say in John 10:11?

A person with the gift of pastor usually has several subordinate spiritual gifts, such as leadership, preaching, wisdom, knowledge, and, of course, teaching. A pastor loves to preach and teach the Bible, meeting people's needs through sharing biblical truths.

Like all the gifts, this gift can also be a menace. Because of his strong desire to lead the church, a pastor may sometimes make major decisions without consulting other church leaders. He may also be tempted to be a dictator. That's why pastors are given what command in 1 Peter 5:3?

Good Bible study leaders and teachers have the gift of pastor to a lesser degree. I often tell my Bible study teachers they are my associate pastors because basically they each pastor a small group.

The gift of **pastor** can be defined as **“the God-given gift to lead, feed, equip, build up, and oversee a local church or Bible study group.”**

Now let's consider ...

The Gift of Teacher

The gift of teaching is mentioned in three passages that list the spiritual gifts (Rom. 12:7; 1 Cor. 12:28-29; Eph. 4:11). In this lesson, we will consider the gift of teacher as part of the dual gift of pastor-teacher and also as a singular gift of a Bible teacher.

The word translated *teachers* (*didaskalos*, did-as'-kal-os) means instructors. It is the idea of sharing information with others. The gift of teaching refers to one who instructs others with the Word of God.

Though their ministries obviously overlap, the gift of teaching differs from the gift of preaching (prophecy). Preaching is proclaiming the Word of God in a way that leads to motivation and decision. The goal of teaching is instruction that leads to biblical knowledge, spiritual growth, and maturity. It is interesting to note Jews would stand to preach and sit to teach. For example, one morning Jesus goes to the temple and the people come to Him (Jn 8:2a-b). Then, what happens (8:2c)?

When I preach on Sunday mornings, I stand. However, when I teach on Sunday and Wednesday nights, I sit on a stool.

In Acts 11, when word of the conversion of Gentiles reaches Jerusalem, Barnabas is sent to Antioch because *he was a good man, and full of the Holy Ghost and of faith* (11:22-24a). In other words, he is not prejudiced, jealous, or critical. He has the gift of exhortation, or encouragement,

which is exactly what the Gentile believers at Antioch need to feel welcome in the body of Christ, which up to this point was exclusively Jewish. However, Barnabas also knows they need someone with the gift of teaching. Therefore, according to Acts 11:25, what does he do?

When Barnabas finds Paul, he brings him to Antioch, and for an entire year Paul teaches the believers there. It was also at Antioch the disciples were first called *Christians* (Acts 11:26).

A person with the gift of teaching serves a balanced diet of spiritual food from the Word of God so hearers grow and mature. One may be a gifted teacher without being a pastor, but one cannot be a gifted pastor without being a teacher. What is one requirement for being a *bishop*, or pastor, according to the last phrase in 1 Timothy 3:2?

Again, the Ultimate Model of the gift of teaching is Jesus Christ. Mark tells us Jesus taught many things with parables (Mk 4:1-2). In Matthew chapter five, when Jesus sees huge crowds, He goes up a mountain and sits down. Then, what does He do (Mt 5:2a)?

Rather than being called the “Sermon on the Mount,” this passage should technically be called “Lessons on the Mount” because Jesus was teaching, not preaching.

A person with the gift of teaching has a burden to see others learn and grow spiritually through Bible study. This person also enjoys presenting biblical truth in a logical, systematic way, as well as studying and preparing to teach. This person has a strong conviction that the Bible is the inspired Word of God and knows Bible study is essential to all areas of Christian life.

Some with the gift of teaching may lack the gift of wisdom and, therefore, are weak on application. They can explain deep spiritual truths but are often at a loss to apply them to daily life. Some teachers make great Bible college or seminary professors because they can explain the meaning of biblical languages and give impressive lessons on technicalities, opinions of famous scholars, etc. However, they often look at application as something elementary and, therefore, avoid it. They sometimes neglect teaching what command in James 1:22?

People with this gift can be menaces in the church by being overly critical of others, especially of evangelists who always preach the simple fundamentals of the faith and seldom get deep into biblical truth.

Even though all believers do not have the gift of teaching, all have the responsibility to teach others. For example, we are to *let the word of Christ dwell in us richly* (Col. 3:16a). What does the next phrase of that verse command us to do?

Every believer should be able to teach, or share, the basics of the Christian faith. This includes at least being able to share the Roman Road to Salvation (Rom. 3:23; 5:8; 6:23; 10:9-10; 12:1-2).

The gift of **teacher** may be defined as “**the God-given ability to explain God’s Word so the hearers may understand and grow spiritually.**”

For a church to be spiritually healthy, it must have a leader with the gift of **pastor/teacher**.

Lesson 9 ... The Gifts of Apostle and Evangelist

Now we come to the last two speaking gifts. They are similar because the main goal of both is to win people to Christ. These two gifts remind us that, while there is an abundance of bad news in the world, there is also the best possible news—new life in Christ on this earth, as well as eternal life in heaven. First, let’s look at ...

The Gift of Apostle

The words *apostle* and *apostles* are found more than eighty times in the New Testament. Because the words often refer to the **office** rather than the **gift**, many believe it ceased to exist when the twelve apostles died. The **office** of apostle did pass away, but the **gift** continues today.

The word translated *apostle* (*apostolos*, uh-pos’-to-los) literally means “one sent forth with a message.” The word also means “messenger,” “delegate,” or “ambassador.” To understand the gift of apostle, we must distinguish between the office and the gift. There were specific requirements for the **office** of apostle that cannot be met by anyone today. When the eleven apostles are seeking a replacement for Judas Iscariot, the specific qualification for the **office** is set forth. What is it (Acts 1:22a)?

The reason for this qualification was all the apostles had to be eye witnesses to Jesus’ complete ministry, especially His *resurrection* (Acts 1:22b). Why did there need to be twelve apostles? Wouldn’t eleven be enough? The apparent reason is found when Jesus is telling His disciples about the *throne of his glory* in the new world (Mt 19:28b-c). What else does He tell them (19:28d)?

Also, the New Jerusalem will have twelve foundations, on which will be written the names of the twelve apostles (Rev. 21:14).

There was one requirement even the eleven apostles were unaware of when they chose Matthias (Acts 1:23-26), who is never mentioned again in the New Testament. The twelve apostles were recipients of direct revelations from God. Therefore, the divine choice was not Matthias. Instead, according to Galatians 1:1, who was chosen to replace Judas and by whom?

The apostles received special abilities and power to authenticate their apostleship. How did God confirm who was *truly* an *apostle*, according to 2 Corinthians 12:12b?

True apostles performed miracles to validate the fact they were sent by God. However, this special power ended before all the apostles died, as we shall see when we study the sign gifts.

It is obvious the requirements to hold the **office** of *apostle* are limited to the specific number of twelve. However, as already mentioned, there is a difference between the **office** of *apostle* and the **gift**. The word *apostle* technically refers to the Twelve, but it also is used in a general way to denote others. For example, Barnabas is called an apostle in Acts 14:14a.

The **office** of apostle was limited to twelve, and all those positions are filled. However, the **gift** of apostle lives on today. There is an English word that in the general sense is the linguistic equivalent of *apostle*. It is the word “missionary.” A missionary is a person sent by a church or denomination into an area to carry on evangelism and establish churches. Missionaries also do medical or educational work as ways to share the Gospel.

People with this gift usually receive joy from meeting and getting to know people from different cultures and races. They also have an amazing ability to minister cross-culturally and, if necessary, learn new languages and customs quickly. This is because of what promise in Philippians 2:13 that applies to all spiritual gifts?

The word translated *worketh* (*energeō*, en-er-geh'-oh) is the word from which we get our word “energy.” God energizes people with the gift of apostle, as He does all the gifts, to use them in a powerful, amazing way.

However, people with the gift of apostle can also be menaces in a church. Because mission causes are so heavy on their hearts, they often want the church to donate so much time and resources to missions that local ministries may suffer. Also, they may be critical of other believers who are not as mission-minded as they are.

As with all the gifts, the Ultimate Example is Jesus Christ. He is called *the Apostle* in Hebrews 3:1. Because Jesus was *the Apostle*, what does He say in John 4:34b?

The gift (not office) of **apostle** can be defined as **“the God-given ability to share the Gospel, make disciples, train leaders, and establish churches in new cities, cultures, or countries.”**

The Gift of Evangelist

The word *evangelist* only occurs three times in the New Testament (Acts 21:8; Eph. 4:11; 2 Tim. 4:5). Therefore, information about this gift is limited. The key to understanding the gift of evangelist is realizing the Greek word transliterated *evangelist* (*euangelistēs*, yoo-ong-el-is-tace') means “a messenger of good news.” In the middle of the word *evangelist*, notice the word “angel,” which means “messenger.” An **evangelist** is an “angel,” or messenger, who brings the good news of the Gospel.

Unlike a missionary who usually stays in one place, an evangelist is itinerant and travels extensively sharing the Gospel. Also, evangelists do not usually minister cross-culturally on a permanent basis. Philip, one of the Seven (deacons) chosen by the apostles to distribute food to widows (Acts 6:1-5) became an evangelist (21:8).

A person with this gift has an intense desire to personally win lost people. Evangelists, whose greatest joy comes from winning people to Christ, are typically good at presenting the Gospel clearly and persuasively.

A pastor/teacher should also have the gift of evangelism as a subordinate gift because of the command Paul gives the young pastor Timothy. What does he tell him in 2 Timothy 4:5c?

Paul doesn't call Timothy an evangelist but tells him to *do the work* as part of his ministry or Christian life. Whenever we as believers are confronted with a lost person, we are to *do the work of an evangelist*. This means obeying what command in 1 Peter 3:15b?

The word translated *answer* (*apologia*, ap-ol-og-ee'-ah) is the word from which we get our word "apologetics." The English word refers to the branch of theology concerned with the defense, or proof, of Christianity. In 1 Peter 3:15, the Greek word is used to denote the ability to answer questions about our faith. We are to *always* be prepared to *answer* everyone who asks about our faith, which is our *hope*.

The gift of evangelist can be seen today in believers who are very effective in one-on-one witnessing. While all believers are to share their faith, those with the gift of evangelism are especially eager and effective at winning others.

Like all spiritual gifts that come from a perfect God, they are given to imperfect people. Therefore, people with the gift of evangelist have a strong desire to win the lost but are often weak on following through. Their converts sometimes do not receive the basic discipleship teachings they need. People with this gift may also be so anxious to win the lost they manipulate people into forced or insincere decisions.

Of course, the Ultimate Model of this gift is Jesus Christ. A wonderful example is His encounter with the woman at the well in Samaria, which John records in detail (Jn 4:1-39). How does Jesus sum up His work as an evangelist in Luke 19:10?

The gift of **evangelist** may be defined as **“the God-given ability to share the Gospel clearly and persuasively so people respond in faith.”**

For a church to be healthy and fulfill the Great Commission, they must have members with the gifts of **apostle** and **evangelist**.

Lesson 10 ... The Gift of Miracles

At this point in our “journey,” we have studied all the serving and speaking gifts. We now continue with a study of the four sign gifts—miracles, healing, tongues, and interpretation of tongues—beginning with the gift of miracles. Understanding this spiritual gift requires taking **two** actions.

1. Research the Purpose of All Sign Gifts

The gift of miracles is listed in 1 Corinthians 12:10. Paul writes: *To another the working of miracles*. A miracle is a work of supernatural origin.

Miracles in the Bible cluster around three critical periods of biblical history. They are the exception in the Bible, for centuries passed without the occurrence of a single miracle. Miracles appear in great numbers only when a new era is beginning and indisputable evidence is needed to confirm God’s messenger.

The first recorded miracle in the Bible was during the time of Moses. The words *miracle* and *miracles* are not even recorded in the Bible until God tells Moses to return to Egypt to stand before Pharaoh. He promises to give Moses power to do *wonders* before Pharaoh (Ex 4:21). God gives Moses the power to perform miracles in Egypt for a specific reason. What does God tell Moses in Exodus 7:5a?

After the time of Moses’ and Joshua’s miracles, centuries pass without a single recorded miracle. Then, the second crucial era arises during the time of Elijah and Elisha. The Israelites are worshipping pagan gods, and the nation is infested with thousands of prophets of Baal. Of all the Old Testament prophets, these two were the only ones who performed miracles. Probably the most famous miracle occurs on Mount Carmel when Elijah prays down fire from heaven (1 Kgs. 18:36-38). When all the people see what happens, they fall on their faces. Then, what do they say (18:39b)?

The third critical period when miracles were needed to confirm God’s messengers was during the time of Jesus and the apostles. Indisputable evidence was essential for Jesus to be received as the Son of God and Savior of the world. Also, after Jesus’ death, who would have believed the apostles’ sensational story about the resurrection without the accompanying miracles to validate they were messengers of God?

Jesus made use of the sign gifts of miracles and healing throughout His ministry. John tells us Jesus did *many other signs* that are not recorded in his gospel (Jn 20:30). The word translated *signs* (*sēmeia*, say-me’-uh) means “tokens attesting to authenticity.” After Jesus’ ascension, sign gifts were necessary to confirm the teaching and preaching of the apostles (Acts 5:12). Prior to

the completion of the New Testament, what does 2 Corinthians 12:12c declare authenticates a true apostle?

Before the completion of the New Testament, the only way to confirm whether or not a person's message was from God was through accompanying *signs*. When we hear someone preaching or teaching today, we don't need confirming signs to verify the message is from God. We have all the confirmation we need in the Bible—the complete written Word of God.

One of the most famous miracles performed by an apostle is when Peter went to Joppa and raised Dorcas from the dead (Acts 9:36-41). News of this miracle spread all over Joppa (9:42a). What was the result (9:42b)?

As with all the other gifts, the Ultimate Model is Jesus Christ. He performed all kinds of miracles. He fed 5,000 men, not counting women and children, with five loaves and two fish. It is the only miracle recorded in all four gospels (Mt 14:13-21; Mk 6:35-44; Lk 9:10-17; Jn 6:1-14). He also spoke and calmed a fierce storm on the Sea of Galilee (Lk 8:22-25). In addition, Jesus raised the dead—the most famous of whom was His friend Lazarus (Jn 11:43-45).

The question is not whether or not Jesus performed miracles, but why He did so. Nothing explains why better than when Nicodemus, a Pharisee and member of the Sanhedrin (Jn 7:50-51), comes to Jesus at night to inquire about eternal life. He believes Jesus is *a teacher come from God* (Jn 3:1-2b). Why does he believe this (3:2c)?

Jesus' miracles were always performed to cause people to believe He is the Son of God who can take away the sins of the world (Jn 1:29, 36).

To understand the gift of miracles, **research the purpose of all sign gifts** and ...

2. Remember the Greatest Miracle

Our God has always been a God of miracles, and He does not change (Mal. 3:6a). However, His methods do. God will always be a miracle-working God who works through His people. On the night before Jesus is crucified, after three years of doing all kinds of miracles, He tells His disciples, *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also* (Jn 14:12a-b). Then, in John 14:12c, what does our Lord say?

What *greater works* is Jesus talking about? Nowhere in the Bible do we find the apostles performing miracles that surpass those of Jesus, except in one area. It occurs on the day of Pentecost when Peter preaches his first sermon. What happens as a result (Acts 2:41)?

This is what Jesus considers *greater works* than His. By the time all the apostles died, they had spread the Gospel throughout the Roman Empire. Churches were established in its most famous cities, such as Ephesus, Corinth, Rome, and Colossae. However, Jesus' earthly ministry never extended beyond the Holy Land. The book of Acts records the fulfillment of Jesus' prediction about *greater works*.

Most importantly, a transformed life is the greatest of all miracles. During the time of Christ and the apostles, God convinced people to believe through miracles, but today it is through His written Word, the Bible. Faith in Christ doesn't come through miracles. According to Romans 10:17, what produces faith that results in the miracle of salvation, as well as a new and changed life?

Faith that results in salvation doesn't come through miracles or mystical experiences. It comes by *hearing* and receiving the good news of salvation found in the Word of God.

When the New Testament was completed, all the validating miracles needed to authenticate God's messengers and His Word had been recorded. When that was accomplished, miracles were no longer necessary. Miracles are not needed when God's messengers preach the message authenticated in the Bible.

Miracles are not as convincing as God's living, powerful, written Word (Heb. 4:12). Jesus makes this clear in His parable of the rich man and Lazarus. The rich man dies and goes to *hell* and is in *torments*. He begs Father Abraham to send Lazarus back from the dead to warn his five brothers so they will not end up in the same place of torment. Abraham tells him they have *Moses and the prophets* and should listen to them (Lk 16:19-30).

The rich man replies that it is not enough, but if someone is sent back from the dead, his brothers would *repent*. Then, what does Jesus tell us Abraham says about one who will *hear not Moses and the prophets* (16:31c)?

Today, Jesus' followers cannot calm a storm, walk on water, or raise the dead. However, we do *greater* and more permanent *works* than performing a few miracles. By His Spirit, we transform lives through the preaching and teaching of the powerful Word of God. How does 2 Corinthians 5:17 describe the *greater works* Jesus predicted?

This is a *greater* miracle because it lasts for eternity. Every believer involved in winning others to Christ is part of the greatest miracle of all.

The gift of **miracles** can only be properly understood when you **research the purpose of all sign gifts** and **remember the greatest miracle**.

The gift of **miracles** may be defined as **“the God-given ability to alter the laws of nature.”**

Lesson 11 ... The Gift of Healing

In our last lesson, we considered the sign gift of miracles. The purpose of the sign gifts was to confirm God's messengers and their message. Before the completion of the New Testament, the only way to validate whether or not a person's message was from God was through accompanying signs. Our *great salvation* was first declared by Jesus and then by the apostles who heard Him speak (Heb. 2:3). According to Hebrews 2:4, how does God bear *witness* that those who heard Jesus speak were His true apostles?

Before the New Testament was complete, one way God bore *witness* to His messengers and their message was through the gift of healing. There are many opinions about this gift, but the only authority on the subject is the Word of God. Therefore, let's see what the Bible teaches about this spiritual gift and its applications for today. This requires **three** steps.

Analyze the Biblical Models

God gave to some the spiritual *gifts of healing* (1 Cor. 12:9b). This gift is also mentioned in 1 Corinthians 12:28 & 30. Like the gift of miracles, the gift of healing was used as a sign to authenticate God's messengers.

Again, Jesus Christ is the Ultimate Model of this gift. Therefore, let's carefully note the basic features of His healing ministry. First, He did not heal people just to relieve them of pain and suffering. Jesus' miracles were always to make known the power of God in Him and validate Himself as God's Son. For example, after Jesus heals the man *full of leprosy* (advanced leprosy), He tells the leper not to tell anyone about his healing (Lk 5:12-14). However, the news of Jesus' healing power does get out, causing great crowds to come hear Him and be healed (5:15). What does Jesus do when this happens (5:16)?

Jesus refused to have public healing campaigns. The purpose of His ministry was spiritual healing, not physical healing.

The second feature of Jesus' healing ministry was raising the dead. For example, Jesus raised His friend Lazarus from the dead. Lazarus had been dead four days; his body was wrapped in grave clothes and placed in a tomb. However, Jesus raises Him from the dead by saying with a loud voice what three words (John 11:43)?

The *gifts of healing* were also seen in the lives of Peter, Paul, and the other apostles. For example, one day Peter and John go to the temple to pray at the same time a man crippled from birth is being carried in. When he sees Peter and John, he asks them for money. Peter tells him he

doesn't have any silver or gold. Then, he tells the man to get up and walk, takes him by the hand, and helps him up (Acts 3:1-7). What happens next (3:8)?

Paul performed a similar miracle in Lystra (Acts 14:8-10). Also, Peter raised Tabitha (Dorcas) from the dead (Acts 9:36-43). The supreme test of the gift of healing is the ability to raise the dead.

People today who claim to have this gift—those whose ministry is primarily concerned with physical healing but do not have the ability to raise the dead—should be discredited.

Based on these biblical models, the gift of **healing** may be defined as **“the God-given ability to supernaturally cure illness and disability, and to raise the dead.”**

To find out what the Bible teaches about this gift and its applications for today, **analyze the biblical models** and ...

Realize Healing May Not Be God's Will

As mentioned in the previous lesson, God is a God who does not change (Mal. 3:6). He has always been in the healing business and always will be. God never changes but His methods do. The gift of healing was a sign gift that passed away when the need for sign gifts ended with the completion of the New Testament. However, God's healing power has not expired nor diminished.

God's methods of healing changed even before the New Testament was completed. For example, God worked healing miracles through Paul while he was in Ephesus so even *handkerchiefs or aprons* that had merely touched his body were placed on sick people and they were healed (Acts 19:12). However, years later, Paul apparently lost the gift of healing. In his last epistle, what does Paul write about his dear friend Trophimus [Trof'-uh-mus] (2 Timothy 4:20b-c)?

If Paul still had the gift of healing, he would have healed Trophimus as he had others in Ephesus and Lystra. Why didn't he? It is obvious the time of sign gifts had ended.

Also, when Paul was writing to Timothy about his stomach problems and other *often infirmities*, he doesn't tell Timothy to locate someone with the gift of healing. He doesn't send him a handkerchief. Instead, he writes that Timothy should use a little wine for his stomach's sake and *often infirmities* (1 Tim. 5:23). Wine was one of the few medicines available in Paul's day and was often used for stomach problems. Therefore, this verse teaches we should take advantage of medicine.

We must also remember it is not always God's will to heal. For example, Paul was suffering from a *thorn* in his flesh. Three times he pleads with the Lord to take away the *thorn* (2 Cor. 12:7-8). Paul doesn't say what the *thorn* is. However, it is probably failing eyesight because he writes, *if it had been possible, ye would have plucked out your own eyes, and have given them to me* (Gal. 4:15). What does he also write in Galatians 6:11?

Regardless of what the *thorn* is, Paul writes Satan was using it to *buffet* him (2 Cor. 12:7). It was causing the great apostle torment and perhaps hampering his ministry. However, how does God answer Paul's prayer to take away the affliction (12:9b-c)?

It is in our times of affliction or weakness we really experience the Lord's *strength*. The Lord's *grace* will always give us the strength to bear our trials. Therefore, we must pray about our suffering like our Lord did about His in the Garden of Gethsemane. First, he asks his Father to take away His *cup* of suffering, if possible (Mt 26:39b-c). Then, what does our Lord pray (26:39)?

To understand the gift of healing and its applications for today **analyze the biblical models, realize healing may not be God's will, and ...**

Utilize the Biblical Prescription

In James 5:13-15, we discover how to receive God's healing since the gift of healing has ended. In verse fourteen, the question is asked, *Is any sick among you?* Had the gift of healing still existed, James would have answered, "Then, call for someone with the gift of healing." This is not what James says a sick Christian should do.

Instead, he tells the *sick* to call for the *elders* (pastors, 1 Pet. 5:1-2), or mature believers, in the church. They are to pray over the *sick* person and anoint him or her with *oil in the name of the Lord* (Jas. 5:14). According to James 5:15a-b, if it is God's will (1 Jn 5:14), what will be the result?

Why anoint with *oil*? In Greek, there are two primary words for "anoint." One is *aleiphō* (uh-lee'-foh), which is the general term for *anointing* of any kind, primarily with *oil* or *ointment* (Mt 6:17; Lk 7:38).

The second word is *chriō* (cree'-o) from which we get our word "Christ," meaning "anointed one." This word is more limited, referring to sacred or divine anointing. For example, what does Acts 10:38a tell us about Jesus?

The word *anointed* in this verse is *chriō*. However, the Greek word used in James 5:14 is *aleiphō*, the word used to indicate healing properties. *Oil* was one of the few medicines available and was used for its soothing and healing effects. In the parable of the Good Samaritan, how does he treat the wounds of the beaten man beside the road (Luke 10:34a-b)?

Jesus and James taught the advantages of medicine are to be combined with prayer to receive healing.

To find out what the Bible teaches about the gift of healing and its applications for today: **analyze the biblical models, realize healing may not be God’s will, and utilize the biblical prescription.**

Lesson 12 ... The Gifts of Tongues and Interpretation of Tongues

We now come to the last two of the sign gifts. The gifts of tongues and interpretation of tongues have caused much debate and confusion, both in the first-century church and today. Understanding these gifts cannot be based on opinion or experience. They can only be correctly understood through a careful, objective, biblical examination. We will study them jointly with an emphasis on the gift of tongues. Understanding these two gifts requires **three** actions.

Examine the Biblical Meaning of the Gifts

Tongues are referred to in Mark 16:17, three times in the book of Acts (2:3-11; 10:46; 19:6), and in 1 Corinthians 12 & 14. By far, the passage in *Acts* gives the most details of a true experience, so we will begin there. The disciples pray and wait ten days after the Lord’s ascension. Then, the Holy Spirit descends with accompanying signs, and the disciples are *filled with the Holy Ghost* (Acts 2:1-4a). What happens next (2:4b)?

God always has a reason for everything He does. Therefore, the important question to ask is why the Holy Spirit gave the disciples the ability to speak in *other tongues*. The context of the event gives the answer.

The time is the Jewish feast of Pentecost. It is also called the Feast of Weeks (Ex 34:22) because it follows the Feast of Firstfruits by a week of weeks—seven weeks or forty-nine days (Lev. 23:15-22). The word “Pentecost” is derived from the Greek word meaning “fifty” and is one of three major Jewish feasts or holy days. The other two are Passover (Ex 12:11) and the Feast of Tabernacles, or Booths (Lev. 23:33-43).

On the day of Pentecost, when the crowd of Jews hears about the events surrounding the coming of the Holy Spirit, they assemble together and are confused (Acts 2:6a-b). Why, according to 2:6c?

The Holy Spirit enables the disciples to speak in *tongues* so everyone can hear and understand the Gospel. These are not just any Jews; they are *devout men, out of every nation* in the Roman Empire (2:5). They are the faithful Jews who have come to Jerusalem to observe Pentecost. The *tongues* are a “sign” of fulfilled prophecy to convince these dedicated Jews to believe the

Gospel. Peter makes this clear when spectators think the disciples are *drunken* (2:15). At this point, what does Peter say (2:16)?

It is no accident the Holy Spirit descends on the Day of Pentecost in Jerusalem when devout Jews from all over that part of the world are present to keep the Law. God is rewarding their faithfulness by giving them the opportunity to hear the Gospel with accompanying signs to convince them. It will also help spread the Gospel around the world when these new believers return to their homes.

The second occurrence of tongues in the New Testament is Acts 10. Up to this point in the book of Acts, only Jews were being saved or speaking in tongues. However, as Peter is speaking, the Holy Spirit falls on those Gentiles who hear him. The believers with Peter are *astonished ... because that on the Gentiles also is poured out the gift of the Holy Ghost* (Acts 10:44-45). How do the Jewish believers know for sure the Holy Spirit has come upon the Gentiles? Read Acts 10:46a and explain:

This is the Gentile Pentecost. Without the sign gift of tongues, the Jews would have been very reluctant to accept the Gentile believers because they believed the Gospel was only for Jews. However, the gift of tongues is the very same gift the disciples received on the Day of Pentecost. Therefore, they cannot deny the Gentiles acceptance into the church on an equal level. In Acts 11:17a, when Peter explains this experience to the church in Jerusalem, what does he say about the gift of tongues given to the Gentiles?

Peter makes it clear it is the same *gift* given to the Jews on the Day of Pentecost. Therefore, they were speaking in different languages. Also, the same Greek word (*glōssa*, gloce-sah') translated *tongues* is used in both passages. The Greek word refers to *tongues* as languages, and in these instances refers to languages not naturally acquired or learned.

To add to the confusion over the gift of tongues, the word *unknown* precedes *tongue* in 1 Corinthians 14. However, *unknown* is italicized, indicating it was added by the translators and is not in the Greek text.

In the New Testament, the word translated *tongues* is always *glōssa*, with the exception of 1 Corinthians 14:21, when Paul quotes Isaiah 28:11-12. There the Greek word translated *other tongues* (*hetergolōssos*, heter-o'-gloce-sos) means "foreign languages."

The context of the quote is Israel's refusal to listen to Isaiah concerning the coming Assyrian invasion. Because they refuse to listen to Isaiah, God says He will try to teach, or discipline, them by using *men of other tongues*, the foreign-speaking Assyrian enemy. However, the Jews still do not listen to the Lord (1 Cor. 14:21c). Paul's point is that speaking in a language people don't understand accomplishes nothing. This lays the ground work for what Paul writes in the next verse. What does he write in 1 Corinthians 14:22a?

The purpose of tongues was to cross linguistic barriers. The technical term for speaking in tongues is "glossolalia" (gloss-uh-lay'-lih-uh), which comes from the Greek word *glōssa* for

tongue, or language, and *lalia*, which means “to talk.” The gift of speaking in **tongues** may be defined as: “**the God-given ability to speak an unlearned language.**”

To understand these gifts, **examine the biblical meaning**, and ...

Examine the Biblical Models of the Gift

This gift is the first of which the Ultimate Model is NOT the Lord Jesus Christ. There is no record in the New Testament of Jesus speaking in tongues. The only place we find the gift of tongues and the explanation of exactly what is happening is Acts 2, which we have already examined.

The passage in Acts 2 makes it clear the purpose of the gift was so unbelievers might hear the Gospel in their native languages. Thousands of people did hear the Gospel, even in their own dialects (Acts 2:6, 8; *dialektos*, dee-all’-ek-tos), which Luke uses interchangeably with the word *glōssa*. As a result, what happens, according to Acts 2:41?

Paul’s central teaching on the gift of tongues is 1 Corinthians 14, where the purpose for tongues remains the same. Paul writes that he speaks in tongues more than all his readers (1 Cor. 14:18). Then, he writes, *in the church* he would *rather speak five words* that are understandable *than ten thousand words in an unknown tongue* (1 Cor. 14:19). As already mentioned, tongues were a sign for non-believers outside the church (1 Cor. 14:22a).

Enough said! To correctly understand these gifts, **examine the biblical meaning, the biblical models**, and ...

Examine the Biblical Menace of the Gifts

It is important to note that the gift of tongues and references to it are few and far between in the New Testament. Paul only mentions the gifts of tongues or interpretation in *1 Corinthians*, and there only to correct its abuses. In all his other epistles, even when discussing the deeper spiritual life and being filled with the Spirit, as in Ephesians 5:18, Paul never even remotely mentions the gift of tongues.

If tongues were of prime importance, as some teach, surely Paul would have referred to it in some context other than when it was a problem at Corinth. Therefore, after the book of Acts, only one book in the entire New Testament even mentions the gift of tongues and then only as a problem that is creating chaos in the church. However, as previously stated, the gift of tongues, as well as all the spiritual gifts, is given to build up the church (1 Cor. 14:12).

Other menaces caused by people claiming to have this gift are praying and singing in tongues. This is apparently another problem in the Corinthian church. Therefore, what does Paul write in 1 Corinthians 14:14?

Again, the Greek word translated *tongue* (*glōssa*) is the same as in Acts 2. We also need to notice Paul does not write that he prays in tongues, but he is asking a hypothetical question. He writes, *IF* he did pray in tongues, his spirit would be praying, but his *understanding* would be *unfruitful*—he would not understand what he was saying (14:14). This means his mind would not share in the blessing. In other words, praying is not fruitful or beneficial if it bypasses the mind.

Paul's desire for the Corinthians was a blessing both in their spirits and in their minds. So, he asks the question, *What is it then?* (14:15a) and then answers his own question: *I will pray with the spirit, and I will pray with the understanding also* (14:15b-c).

What does he write next about singing in tongues (14:15d-e)?

Paul believed that unintelligible praying and singing benefited no one. Spiritual renewal and edification involve more than the mind, but they never exclude the mind. That's why Paul writes what exhortation in Ephesians 4:23 (see also Romans 12:2)?

If Paul did pray in a prayer language, why in all his other epistles when discussing prayer did he never even remotely mention praying in tongues?

The Corinthians were using the gift of tongues inside the church when it was designed to be used outside. Therefore, in the last two phrases of 1 Corinthians 14:5, what does Paul declare is the only way the gift of tongues may be used inside the church?

The gift of interpretation of tongues is also mentioned in 1 Corinthians 12:10. However, there is not a single example of the gift of interpretation being used anywhere in the Bible. There is no biblical record of God ever giving this gift. Therefore, there is no place in the Bible to examine it.

Perhaps the command for an interpreter was a diplomatic way to end the abuse of the gift of tongues. The gift of **interpretation of tongues** may be defined as: **“the God-given ability to interpret for someone who speaks in tongues.”**

To correctly understand these two gifts, examine **the biblical meaning, the biblical models, and the biblical menace of the gifts.**

Lesson 13 ... Discovering and Developing Your Gift

Nothing can make the Christian life more exciting and fulfilling than discovering and developing your spiritual gift(s). More than any other single factor, discovering your spiritual gift reveals God's will and purpose for your life. Finding your spiritual gift is like finding a road sign is to a

lost, weary traveler. It shows you the direction you should take to reach your destination in your Christian life. Then, at the end of your life you can repeat what words of our Lord found in John 17:4?

To have purpose, joy, and excitement in your life, you must discover your spiritual gift and use it. However, this takes time, effort, and discipline. There are at least **five** requirements for discovering and developing your spiritual gift: **investigate, participate, evaluate, dedicate, and cultivate.**

1. Investigate

You must investigate your heart as well as all the gifts. Do not expect the Bible to aid you in finding your spiritual gift(s) without basic spiritual preparation. This begins with obeying what command in Ephesians 4:31?

Whenever you see a list in the Bible, remember to give special attention to what comes first because God always has a reason for the order. *Bitterness* is first because it is the most common sin among Christians, plus all the other sins in the list originate from it.

Discovering your gift(s) requires investigating every area of your life under the magnifying lens of the Bible, which will expose your innermost thoughts and desires (Heb 4:12). If God shows you any sin, the first thing you should do is take advantage of what promise in 1 John 1:9?

After investigating your heart, then investigate the gifts. Study them in their biblical context; don't simply rely on the opinions or experiences of other people. In the area of spiritual gifts, nothing is more enlightening than the Bible. How does Psalms 119:105 declare this fact?

A basic knowledge of all the gifts we have examined in our study is necessary. A jeweler cannot recognize various gems without knowing the basic characteristics of them all. In the same way, to recognize his or her own gift, a Christian must be informed about the gifts in the New Testament.

Therefore, to discover and develop your spiritual gift, first **investigate** your heart and all the gifts.

2. Participate

Finding your spiritual gifts is much like discovering natural abilities and talents. How do you find out if you can play basketball, football, tennis, golf, or any sport? You try to play! How do you find out if you can play a musical instrument or ride a bicycle? You try it! In the same way, to discover your spiritual gift, you must participate in the various gift areas.

Let your pastor, or the proper committee, know you are available for certain ministries in the church. You might begin as a substitute or assistant Bible study or Sunday school teacher. Try different age groups. Just because teaching adults is not your gift, teaching youth or children may be. Also, try other children, youth, and adult ministries.

As you participate in various ministries, ask the Lord to reveal through your participation whether or not your gift is in that area. This is basically obeying what command of our Lord in Matthew 7:7?

To discover and develop your spiritual gift(s), **investigate, participate,** and ...

3. Evaluate

After participating in various areas, ask yourself, “Did I enjoy that? Did it seem to fill a deep desire, or vacuum, in my heart?” Fulfilling the desires of our hearts is one way God reveals our spiritual gifts. We must never forget that God knows us better than we know ourselves because He created us.

He began by choosing our fathers and mothers. Then, He chose twenty-three chromosomes (the microscopic, rod-shaped bodies that convey hereditary characteristics) from each. He divinely combined them and wove them together in your mother’s womb to make you the unique person He wants you to be (Psa. 139:13). Your parents may not have planned you, but God did. He created you intellectually, emotionally, and psychologically to be perfectly matched for your spiritual gift. Therefore, God knows us infinitely better than we know ourselves. For example, what does Jesus reveal in Matthew 10:30?

Because God knows all there is to know about us, He perfectly matches our personalities, abilities, and experiences to our spiritual gifts. Then, when we use the gifts, they bring immense joy and satisfaction. The more we grow in the knowledge of the Word of God and the more we use our spiritual gifts to build up the church and glorify the Lord, the more joy and satisfaction we will experience. This is the fulfillment of what promise in Psalm 37:4?

Discovering and using our spiritual gifts bring what has been called the “eureka feeling.” The word *eureka* is a Greek word that means “I have found it.” When you have completed your “journey to your spiritual gift,” you will say, “Eureka! This is what I have been looking for all my life.”

To discover and develop your spiritual gift(s), **investigate, participate, evaluate,** and ...

4. Dedicate

When you discover your spiritual gifts, you must dedicate them to the Lord for His glory and purpose. We must offer them to God as a *living sacrifice* that is *holy* (Rom. 12:1). In other words, you must offer, or dedicate, your talents, gifts, experiences, time, mind, mouth, plans, etc. to God. Why, according to the last phrase of Romans 12:1?

The word translated *service* (*latreian*, lat-re'-an) refers to acts done for God. It is dedicating ourselves to ministering to others (1 Pet. 4:10). Therefore, every believer should be actively involved in the ministry of his or her local church.

To discover and develop your spiritual gift(s), **investigate, participate, evaluate, dedicate,** and ...

5. Cultivate

Once a spiritual gift is discovered, it must be cultivated. Gifts are like seeds that grow and produce fruit when properly cultivated through use. If you do not use your spiritual gift, it will become like a dormant seed. But as you use your gift, you will learn to exercise it proficiently, and it will become more and more a blessing to you and your church. Your gift is your **ministry**, not your **monument**, so use it to minister to others.

In Ephesians 4, Paul writes about unity and maturity in the church (4:1-14). As we cultivate our spiritual gifts, we and our church will *grow up into him in all things, which is the head, even Christ: ⁽¹⁶⁾From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part* (Eph. 4:15b-16c). What is the result, according to the last phrase of Ephesians 4:16?

Paul is writing that the proper use of our spiritual gifts will make us and our church more like Jesus Christ. The most important thing about a “journey to your spiritual gift” is remembering your gift is only to be used to build up others *in love*. In God’s sight, without *love* all our spiritual gifts and efforts mean *nothing* (1 Cor. 13:1-3).

To discover and develop your spiritual gift(s), **investigate, participate, evaluate, dedicate,** and **cultivate**.

Spiritual Gifts Profile and Inventory

Please complete the previous thirteen lessons before using this profile.

The following “Spiritual Gifts Profile Questionnaire” and “Spiritual Gifts Inventory Sheet” are intended to help you discover your spiritual gift or gifts. However, only as you follow the steps in the previous lesson (investigate, participate, evaluate, dedicate, & cultivate) will you be certain of your spiritual gift. Your gift will be affirmed as you use it.

As you read each statement in the questionnaire ask yourself, “How is this true in my life?” Your first response will probably be the most accurate. Don’t answer the way you would like to or the way you think you should. Be honest! There are no right or wrong answers.

If the characteristic is “never” true in your life, put a “0” in the box at the left of the statement. If the characteristic is “seldom” (less than 50% of the time) true in your life, put a “1” in the box. If the characteristic is “often” (more than 50% of the time but not always) true in your life, put a “2” in the corresponding box. If the characteristic is “always” true in your life, write a “3” in the appropriate box. As you read each statement remember your first response will be most accurate. Please DO NOT read ahead.

Spiritual Gifts Profile Questionnaire

0-Never 1-Seldom 2-Often 3-Always

Characteristic

1. Receive joy and fulfillment in helping people.
2. Good at planning, organizing, and delegating.
3. Good at making and handling money.
4. Have a good listening ear.
5. Enjoy having people in my home.
6. Difficult to discourage.
7. Quickly detect faulty teaching.

8. Enjoy being single.
9. Enjoy researching and studying the Bible.
10. Good at applying the Bible to life.
11. Strong desire to declare biblical truth.
12. Enjoy counseling people.
13. Enjoy meeting needs through biblical truths.
14. Enjoy teaching the Bible.
15. Like meeting people from different cultures.
16. A strong desire to win people to Christ.
17. Altered the laws of nature.
18. Cured diseases.
19. Spoken in tongues.
20. Interpreted tongues.
21. Quickly see a need.
22. Work best under pressure.
23. Enjoy giving back to the Lord.

24. Am blessed by ministering to hurting people.
25. Enjoy making people feel welcome and accepted.
26. Believe my church will grow.
27. Can detect when a deed is performed with carnal motives.
28. Am single and have no desire to marry.
29. Interested in deeper biblical truths.
30. Good at applying biblical truths.
31. See everything as right or wrong.
32. Find it easy to accept people regardless of faults.
33. Will work hard to see my church grow.
34. Enjoy sharing Bible truths that lead to spiritual growth.
35. Good at learning foreign languages.
36. Able to present the plan of salvation clearly.
37. Have performed miraculous wonders.
38. In the name of the Lord have given sight to the blind.
39. Spoken in a foreign language I did not learn.

40. Interpreted a language I had not learned.
41. Enjoy working with my hands for the church.
42. Would rather oversee a work than do it.
43. Believe God blesses my hard work so I can give to Him.
44. Can see through a disguise of happiness.
45. Can't stand to see someone feel unwelcome.
46. Believe God will keep His promises in spite of circumstances.
47. Quickly detect false doctrine.
48. Believe being married would hinder my ministry.
49. Can discover biblical truths for myself.
50. Make correct decisions.
51. Very sensitive to sin in my life.
52. Can encourage others not to give up.
53. Prefer to do everything through the local church.
54. Would rather teach than listen to someone else.
55. Like to see new churches established.

56. Enjoy winning people to Christ.
57. Performed signs to confirm myself as God's messenger.
58. In the name of the Lord enabled the lame to walk.
59. Won lost by speaking in an unlearned language.
60. Interpreted tongues to avoid confusion in the church.
61. Prefer to be out of the spotlight.
62. Avoid involvement if not in a leadership position.
63. Identify fake pleas for money.
64. Am concerned about emotional needs of people.
65. Enjoy making people feel welcome and accepted.
66. Believe God can do the impossible.
67. Can determine when a verse is taken out of context.
68. Am single but not consumed with sexual passions.
69. Can explain difficult Bible passages.
70. Can choose the best person for a position.
71. Have very high standards for myself.

72. Good at encouraging others.
73. Enjoy training others to serve in the church.
74. Strongly believe the Bible is the inspired Word of God.
75. Enjoy giving to mission causes.
76. Think more preaching should be evangelistic.
77. Performed miracles like Jesus.
78. Have raised the dead.
79. Prayed in unlearned languages.
80. Interpreted prayers in unlearned languages.
81. Quickly spot needed repairs around my church.
82. Do not like to admit I'm wrong.
83. Enjoy giving without others knowing.
84. Enjoy making others feel important and remembered.
85. Invite people to my home.
86. Will follow God regardless of the consequences.
87. Can recognize needed ministries in my church.

88. Feel I can better serve the Lord if I remain single.
89. Spend hours studying biblical truths.
90. Usually see a problem before it materializes.
91. Am impatient with others.
92. Help people through difficult times.
93. Strong desire to see others grow spiritually.
94. Enjoy sharing Bible truths with others.
95. Desire to share the Gospel with people in other countries.
96. Enjoy sharing my salvation experience.
97. Have spoken and changed weather conditions.
98. Cured the sick.
99. Blessed by speaking in tongues.
100. Understood others speaking in tongues.

Now turn to the **Spiritual Gifts Inventory Sheet** on the next page and follow the instructions.

Spiritual Gifts Inventory Sheet

Refer to your responses on the **Spiritual Gifts Profile Questionnaire** and enter the numerical value of your response to each statement next to the corresponding number below. (Disregard “row,” “total,” and “gift” columns at this time.)

ROW	TOTAL	GIFT
A	(1)___ (21)___ (41)___ (61)___ (81)___	
B	(2)___ (22)___ (42)___ (62)___ (82)___	
C	(3)___ (23)___ (43)___ (63)___ (83)___	
D	(4)___ (24)___ (44)___ (64)___ (84)___	
E	(5)___ (25)___ (45)___ (65)___ (85)___	
F	(6)___ (26)___ (46)___ (66)___ (86)___	
G	(7)___ (27)___ (47)___ (67)___ (87)___	
H	(8)___ (28)___ (48)___ (68)___ (88)___	
I	(9)___ (29)___ (49)___ (69)___ (89)___	
J	(10)___ (30)___ (50)___ (70)___ (90)___	
K	(11)___ (31)___ (51)___ (71)___ (91)___	
L	(12)___ (32)___ (52)___ (72)___ (92)___	
M	(13)___ (33)___ (53)___ (73)___ (93)___	
N	(14)___ (34)___ (54)___ (74)___ (94)___	
O	(15)___ (35)___ (55)___ (75)___ (95)___	

P	(16)___	(36)___	(56)___	(76)___	(96)___
Q	(17)___	(37)___	(57)___	(77)___	(97)___
R	(18)___	(38)___	(58)___	(78)___	(98)___
S	(19)___	(39)___	(59)___	(79)___	(99)___
T	(20)___	(40)___	(60)___	(80)___	(100)___

When finished, add your responses (going from left to right) and place the sum in the “total” column. Then, circle your top three scores. **These are the spiritual gifts in which you profile strongest.**

On the next page, read “Row Key” and write the gift with the corresponding letter in the row on this page with that letter in the “gift” column.

Row Key

A-Service	F-Faith	K-Prophecy	P-Evangelist
B-Leadership	G-Discernment	L-Exhortation	Q-Miracles
C-Giving	H-Singleness	M-Pastor	R-Healing
D-Mercy	I-Knowledge	N-Teacher	S-Tongues
E-Hospitality	J-Wisdom	O-Apostleship	T-Interpretation

A score of 10 or higher in any gift area may indicate you have that gift. Serving in that area will reveal it for certain. If you did not score a 10 or above in any area, you may have not had enough experience in the various gift areas. Get more involved in your church to find the areas that bring you joy and blessing.

- A. **Service**—God-given ability to help or serve others joyfully and lovingly
- B. **Leadership**—God-given ability to plan, organize, delegate, and motivate others
- C. **Giving**—Giving back to God cheerfully, eagerly, and generously

- D. **Mercy**—God-given ability to have compassion for all kinds of hurting people
- E. **Hospitality**—Ability to make people feel loved and accepted in your home and at church
- F. **Faith**—Extraordinary confidence God will keep His promises regardless of the circumstances
- G. **Discernment**—Ability to discern between things of God and satanic deceit
- H. **Singleness**—God-given ability to happily live the single life for God’s glory
- I. **Knowledge**—Ability to understand, summarize, and explain biblical truth
- J. **Wisdom**—God-given ability to apply biblical truth for the benefit of believers
- K. **Prophecy**—God-given ability to build up or comfort with God’s Word
- L. **Exhortation**—God-given ability to encourage and uplift discouraged believers
- M. **Pastor**—God-given ability to feed, equip, build up, and oversee a local church or Bible study group
- N. **Teacher**—Ability to explain God’s Word so hearers understand and grow
- O. **Apostleship**—God-given ability to share the Gospel, make disciples, train leaders, and establish churches in new cities, cultures, or countries
- P. **Evangelist**—God-given ability to share the Gospel clearly and persuasively so people respond in faith
- Q. **Miracles**—God-given ability to alter the laws of nature
- R. **Healing**—Ability to supernaturally cure illness, disability, and raise the dead
- S. **Tongues**—God-given ability to speak an unlearned language
- T. **Interpretation of tongues**—Ability to interpret one who speaks in tongues

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