

The Church of the Servant King

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Survey of the Bible Series – Paul’s First Letter to the Corinthians

(SB_1Cor 12G – Normative Spiritual Gifts)

Normative or Permanent Spiritual Gifts

Pastor-Teacher

Definition: the believer possessing the gift of pastor-teacher not only teaches a group of believers, but he leads, provides, protects, and cares for his “flock”.

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as **pastors and teachers**. (Eph 4:11)

Greek: in Ephesians 4:11, the Greek word for pastor is *poimenas* which literally means “shepherd.”

We might better translate the Greek phrase rendered "pastors and teachers" as "pastor teachers." The Greek construction suggests that one kind rather than two kinds of people is in view. The Greek article translated "the" occurs only before "pastor." Moreover the Greek conjunction translated "and" between "pastors" and "teachers" is different from the one used elsewhere in the verse (*kai* rather than *de*). However, the Greek construction may describe two types of gifted people whose ministries are among settled congregations in contrast to the itinerant ministries of the apostles, prophets, and evangelists. Probably the phrase describes the overseers of local churches who pastor and teach (cf. 1 Tim. 3:2; Titus 1:9; 1 Pet. 5:1-3).¹

"Pastors and teachers" are grouped together in such a way as to suggest that the two roles are regarded as complementary and often coordinated in the same person. Pastors (literally, "shepherds") probably included presbyters and bishops; they were entrusted with the nurture, protection, and supervision of the flock. Teachers are linked with prophets in Acts 13:1 and follow them in the list contained in 1 Corinthians 12:28.²

The word “pastor” is *poimen*, a “shepherd.” The words “pastors” and “teachers” are in a construction called Granville [sic] Sharp’s rule which indicates that they refer to one individual. The one who shepherds God’s flock is also a teacher of the Word, having both the gifts of shepherding and teaching the flock. God’s ideal pastor is one who engages in a didactic ministry, feeding the saints on expository preaching, giving them the rich food of the Word.³

¹ Thomas Constable, “Notes on the Book of Ephesians,” www.soniclight.com .

² Frank E. Gaebelin, Expositor’s Bible Commentary, general editor, *The Expositor’s Bible Commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 1976-1992), electronic edition

³ Kenneth S. Wuest, *Wuest’s Word Studies From the Greek New Testament – Volume One*, “Ephesians and Colossians,” (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953), 101. See comments by Daniel Wallace regarding the origin and the correct and incorrect application of the Granville Sharp rule on pages 270-271, 278, & 284 of his *Greek Grammar Beyond the Basics* text which is cited in paragraphs to follow.

The hyphenated description of the pastor as “pastor-teacher” in Ephesians 4:11 emphasizes the close connection between teaching and pastoral work. As Daniel Wallace notes in his *Greek Grammar Beyond the Basics* text, many New Testament scholars who have embraced Sharp’s rule have assumed that it automatically applied to plural substantives as well as singular substantives connected by a conjunction such as “and.” In regards to the Ephesians 4:11 text, note Wallace’s observations in this regard.

This text discusses the gifted leaders whom Christ has given to the Church for her maturity. The debate over this text has focused on the issue of whether one gift or two are mentioned. Most commentators have seen only one gift here, but primarily because they erroneously thought that the Granville Sharp rule absolutely applied to plural constructions.. Also, against the “one gift” view, there are no clear examples on nouns being used in a plural TSKS [*article-substantive-kai-substantive*] construction to specify one group. However, we are not shut up to the “entirely distinct groups” option only.

The uniting of these two groups by one article sets them apart from the other gifted leaders. Absolute distinction [i.e. distinction between the two nouns in terms of separate spiritual gifts], then, is probably not in view. In light of the fact that elders and pastors had similar functions in the NT, since elders were to be teachers, the pastors were also to be teachers. Further, presumably not all teachers were elders or pastors. This evidence seems to suggest that the ποιμενας [*pastors*] were a part of the διδασκαλους [*teachers*] in Eph 4:11. This likelihood is in keeping with the semantics of the plural noun construction, for the first-subset-of-second category is well-attested in both the clear and ambiguous texts in the NT. Thus, Eph 4:11 seems to affirm that all pastors were to be teachers, though not all teachers were to be pastors.⁴ [*Bracketed comments and italicized & underlined text are my insertions for clarification*].

Other Comments:

- “Quite apart from being merely an organizer, promoter, or social leader, the true pastor gives himself to preaching the Word.”⁵
- The person with the gift of pastor-teacher has the desire to lead others in a correct understanding of the Word and provide direction in spiritual growth.
- Concurrent with these desires is a mutually compatible desire to insure that the believers under his charge are not misled by false teaching.

Distortions of the Gift:

- The idea that the pastor-teacher has authority over the life of any believer is false. Each believer is accountable to God.
- The pastor-teacher’s authority extends only to matters pertaining to the conduct of the local church service, teaching & message content, and local church administrative matters.
- Just because a believer with the gift of pastor-teacher possesses such authority does not mean that everything he says is correct. (This is the reason the Bereans were complemented on their searching the Scriptures to test the things they were taught. See Acts 17:10-11).
- A believer with the spiritual gift of pastor-teacher will abuse his authority to the extent he is not filled with the character of Christ by means of the Holy Spirit (Eph 5:18).

⁴ Dr. Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 284.

⁵ John F. Walvoord, *The Holy Spirit* (Grand Rapids, Michigan: Zondervan Publishing House, 1965, 1991), 170.

18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit. (Eph 5:18)

18 And do not get drunk with wine in which is dissipation, but be filled with the character of God by means of the Holy Spirit. (Eph 5:18) [*Expanded translation*]⁶

- Believers are encouraged to imitate the faith of their leaders (i.e. pastor-teachers), recognize their authority, and submit to it. Such exhortations imply that the pastor-teacher is setting the example in faith and conduct (see v. 7). The believer is under no obligation to a pastor who is not setting such an example.

7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. (Heb 13:7)

17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (Heb 13:17)

- Some say that it is not the man, but the message; however, it is the man and the message.
- If the believer is to ever grow to spiritual maturity, he must humble himself under legitimate authority. He must also be objective.
- Objectivity requires that the believer distinguish between aberrations and patterns in regard to behavior. The believer must not allow the cynicism which accompanies years of observing the injustices of life (apart from a trusting and abiding relationship with the Lord) to cause him/her to succumb to the arrogance of iconoclasm. This is the arrogant attitude that causes rejection of authority once an aberration (as opposed to a consistent pattern) has been detected in someone's life.
- There is no spiritual gift of "preacher." A "preacher" is any believer who witnesses. Therefore, both male and female can "preach."
- The believer with the gift of "pastor-teacher" is not "called." "Calling" implies some type of special ministry of the Holy Spirit in the believer's life whereby that believer hears a voice.

Some Comments Regarding the Office of "Elder" and "Deacon" and the Gift of Pastor-Teacher:

- *Regarding the current trend toward a "plurality of elders" as leaders in the local assembly – "In his Epistles Paul generally mentions elders in the plural (Phil. 1:1; Titus 1:5), but in 1 Timothy 3:1-7 the elder is spoken of in the singular while a plurality of deacons is mentioned in the same passage (cf. 1 Tim. 3:8). This might possibly indicate that as time went on a single elder led each assembly with the help of several deacons."*⁷

1 Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons. (Phil 1:1)

⁶ The support for and the development of this expanded translation is documented in notes associated with a separate series – *The Spiritual Life of the Believer*. Please reference those notes as needed.

⁷ Charles C. Ryrie, "The Pauline Doctrine of the Church," *Bibliotheca Sacra*, Vol. 115, Number 457 (January 1958), 65. This is not a very strong argument when one reads the supporting passages in 1 Timothy. Paul appears to have been describing the qualifications of the person holding the office of "elder." There is no indication that there was only one "elder" in a given local church as Ryrie seems to imply in his comments. As indicated in the paragraphs to follow, the concept of "elder" has deep roots in Jewish history and many details regarding the exact structure for local church governance is not found in Scripture.

5 For this reason I left you in Crete, that you would set in order what remains and appoint **elders** in every city as I directed you. (Titus 1:5)

1 It is a trustworthy statement: if any man aspires to the office of **overseer**, it is a fine work he desires to do. 2 An **overseer**, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil. (1 Tim 3:1-7)

8 **Deacons** likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain. (1 Tim 3:8)

- A plural form of “elder” is always associated with a singular form of the word “church” in the Scriptures, e.g. James 5:14 and Acts 20:17, 28. This observation would lend support to a plurality of elders in the local church if it is legitimate today. However, consider the following observations by Robert P. Lightner:

Must there always be a plurality of elders, bishops, or pastors – whatever they are called – in every local church if it is to be true to the New Testament pattern? I do not believe so. Though the term elder does appear consistently in the plural, there are strong reasons why plurality is not always demanded, even though many evangelicals insist this is the case. First, there were house churches rather than large public meeting places in New Testament times. Therefore the use of the plural need not mean that each and every church had a plurality of elders. It may be understood to refer to one elder for each of the house churches in the city. Second, there is an interesting switch from the singular bishop to the plural deacons (1 Tim. 3:1-2, 8). This change lends some support to the validity of having only one elder or bishop in some instances. Third, the “angel,” or messenger, in Revelation 2-3 most likely referred to the single elder of each of those churches.⁸

- The qualifications of “elders” [*presbuteros* – Gr. πρεσβυτερος] and “overseers” [*episkopos* – Gr. επισκοπος] are the same in 1 Timothy 3:1-7 and Titus 1:5-9.

1 It is a trustworthy statement: if any man aspires to the office of **overseer**, it is a fine work he desires to do. 2 An **overseer**, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil. (1 Tim 3:1-7)

5 For this reason I left you in Crete, that you would set in order what remains and appoint **elders** in every city as I directed you, 6 namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of

⁸ Robert P. Lightner, *Handbook of Evangelical Theology*, pages 241-242.

dissipation or rebellion. 7 For the **overseer** must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 8 but hospitable, loving what is good, sensible, just, devout, self-controlled, 9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (Titus 1:5-9)

- “Elder” and “overseer” are equated in Titus 1:5 and 7. The duties included teaching (1 Tim. 5:17), pastoring/shepherding (Acts 20:28; 1 Peter 5:2), guarding truth (Titus 1:9), and administration (Acts 11:30).
- *Regarding deacons* – “The origin of deacons is not so clear as that of elders. Probably they were a distinctly Christian development, being at first helpers of the elders by performing duties which did not involve superintendence. The general sense of the word deacon as servant is found in the latest of Paul’s Epistles (Col. 1:17; 1 Tim. 4:6), while in the same groups of epistles the specific official sense of the word is also found (Phil. 1:1; 1 Tim. 3:8-10). The qualifications for deacons (1 Tim. 3:8-10) indicate that they performed a spiritual ministry, so that one would conclude that the distinction between elders and deacons was not that the former performed the spiritual ministry while the latter concerned themselves with material things (cf. Acts 11:30). Rather the distinction was that the deacons constituted the subordinate office performing their duties under the general direction and oversight of the elders. They were the helpers of the elders.”⁹
- *Was there a difference between the office held by the pastor-teacher and the office of elder?* If there is a distinction between the gift of pastor-teacher and the office of elder, then I believe that it is most likely that the office of elder may have been a organizational element carried over from Judaism and brought into the organizational structure of the early assemblies of believers during the 1st Century A.D. This would be consistent with the fact that so few men would have been immediately qualified to assume the full function of the gift of pastor-teacher once the apostles had established a local church in a city from the ranks of Jewish and Gentile converts.

Besides the lexical meaning there is a further connection between Paul's word "elder" and the Old Testament word. The office of elder in Israel was established before the Exodus. After the Exodus, God had Moses select 70 from among all the elders and He gave them His Spirit, even as He had to Moses, so that they might share the burden of leadership with him (Num. 11:16-25). Thus elder in Israel became a spiritual office as well as being the traditional position of honor that it was among most ancient Near Eastern cultures. (Scripture refers to elders in Egypt, Moab, and Edom, as well as in Israel.)¹⁰

Throughout the Old Testament they functioned as judges in civil as well as religious matters. They advised kings, counseled people in their towns, and at times were associated with the high priest. In the New Testament they were found (**primarily in opposition to Christ**) identified along with the priests, scribes, and the high priest (e.g., Matt. 16:21; 26:3).¹¹

As stated earlier, elders appeared in the church without any formal introduction, instruction on how they were to be selected, or qualifications being stated. There are two reasons for this: (a) since the church was Jewish, it was already familiar with the

⁹ Ryrie, “The Pauline Doctrine of the Church”, 66.

¹⁰ Ed Glascock, ‘The Biblical Concept of Elder,’ *Bibliotheca Sacra*, Vol. 144, Number 573, January 1987, 69.

¹¹ *Ibid.*, 70.

idea of elders and their qualifications; (b) elders were presumably appointed by either apostles, prophets, or teachers instead of selected by congregations (Acts 14:21-23; Titus 1:5). Carrington agrees with this observation. "We are not told how the local ministers had been appointed in Ephesus, but we see that they were appointed in Crete by apostolic men. There is no sign that congregations could elect their ministers."¹²

- Conclusion – Based upon my present degree of understanding of the issue of the gift of “pastor-teacher” and the position of “elder,” it appears to me that there is no clear example or guidance in Scripture regarding local assembly polity. There exists in Scripture some fairly clear instruction regarding the standards and qualifications to be attained by those who desire to be leaders of local assemblies; however, exact instruction on so many matters of local church polity is lacking. Accordingly, the type of local assembly polity seems to be at the discretion of the local body – particularly its leadership.

Evangelist

Definition: The evangelist is the believer who is gifted with a special ability (beyond the responsibility of every believer) to communicate the message of salvation through faith in Jesus Christ.

Greek: The Greek word *euangelistes* literally means “a messenger of good.” The word is used in Acts 21:8, Ephesians 4:11, and 2 Timothy 4:5.

8 On the next day we left and came to Caesarea, and entering the house of Philip **the evangelist**, who was one of the seven, we stayed with him. (Acts 21:8)

11 And He gave some as apostles, and some as prophets, and some as **evangelists**, and some as pastors and teachers, (Eph 4:11)

5 But you, be sober in all things, endure hardship, **do the work of an evangelist**, fulfill your ministry. (2 Tim 4:5)

Other Comments:

- We should distinguish between the term “*evangelist*” and “*evangelism*”. “*Evangelist*” is the gift, whereas “*evangelism*” is the function of the gift.
- The message of the *evangelist* focuses upon Phase 1 and 3, whereas the message of the Pastor and of the Teacher focuses upon Phase 2.
- An evangelist should be a member of a local church where he can be fed with spiritual truth that will lead him to spiritual maturity and the development of Christian character in his own life.
- Unbelievers are the target of the message of the evangelist.
- A New Testament example of an evangelist is Philip in Acts 6:5, 8:5, and 21:8. He was one of the seven chosen as a deacon and began evangelizing outside of Jerusalem as a result of the havoc caused by Saul in Jerusalem (see Acts 8:4ff). This action resulted in what is sometimes termed the “Gentile Pentecost” in Samaria.
- No further note of Philip is made until years later in Acts 21:8, it is noted that Paul stayed at Philip’s home on his way to Jerusalem.
- Effective evangelism in “Third World” countries must be followed with effective pastoring and teaching to insure spiritual growth on the part of new converts.

¹² Ibid., 73.

Distortions of the Gift:

- An evangelist who is immature in the Christian faith can succumb to the temptation to focus his efforts upon the believers in the local church who are spiritually stagnate. This is the responsibility of the Holy Spirit and the pastor-teacher.
- The pastor-teacher is not an evangelist; however, as is true of every other believer, the pastor-teacher has the responsibility to evangelize.
- The method used by the evangelist should not be restricted to mass evangelism. In Philip's life evangelism encompassed a city (Samaria) on one occasion and it was directed toward one individual on another occasion (Acts 8:26ff).
- I believe that the effectiveness of the evangelist at any given time in history is directly proportional to the amount of pressure God is allowing to be placed upon a group of people. In Philip and Paul's day, the external pressure was immense considering Roman and Jewish religious persecution of those of the Christian faith. Today in "Third World" countries, evangelistic efforts are much more effective than in countries that are becoming "Westernized." Prosperity leads to contentment with the status quo.

Teacher

Definition: The gift of teaching involves the God-given ability to communicate divine truth from Scripture to individuals so as to promote comprehension of spiritual truth and prompt decisions to yield to truth in believer's lives.

Greek: The Greek words used for this gift are *didaskalia* and *didaskalos* in Romans 12:7 and 1 Corinthians 12:28.

7 If service, in his serving; or he who **teaches**, in his teaching. (Rom 12:7)

28 And God has appointed in the church, first apostles, second prophets, third **teachers**, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. (1 Cor 12:28)

Other Comments:

- A supernaturally wrought superior knowledge is not the issue in the proper function of this gift. Every believer can be taught by the Spirit (John 16:13; 1 John 2:20, 27).

13"But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. (Jn 16:13)

20But you have an anointing from the Holy One, and you all know. (1 Jn 2:20)

27As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 Jn 2:27)

- The teacher should have a desire to see others grow to spiritual maturity and he/she must be motivated from Christian character to diligently study.
- The gift can be used either inside or outside the local church in such environments as Sunday school, nursing homes, retirement centers, home Bible studies, prisons, jails, campuses, businesses, organizations, etc.
- The function of the gift of teaching can be focused towards certain groups depending upon the teacher's preparation for the specific challenges presented by that group. Examples would include divorcees, older people, immigrants, child abuse victims, new converts, teenagers, etc.

- It is my opinion that the gift of teacher should be exercised under the authority of the pastor-teacher in those instances in which the members of the pastor's local church are affected. This is designed to insure that the teacher is not communicating positions which conflict with those taught by the pastor. This would only lead to confusion of the flock.
- The function of the gift of teacher is very important to the local church for it is not possible for the pastor to structure his teaching in a way that will address the special needs of any one group of people in the local church at a given time.

Helps

Definition: This gift refers to one who aids or assists and is found in 1 Corinthians 12:28. This gift is the special enablement that God gives some members of the Body of Christ to invest the talents, skills, abilities they have to assist and/or support the life and ministry of other members of the Body, thus enabling the person helped to increase the effectiveness of his or her spiritual gift.

28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, **helps**, administrations, various kinds of tongues. (1 Cor 12:28)

Greek: The Greek word is *antilempheis* which refers to the rendering of assistance and 1 Corinthians 12:28 is the only place in which the spiritual gift of *helps* is referenced in the New Testament. The root verb is *antilambano* and is used of helping the physically weak and infirm in Acts 20:35. In Philippians 4:15, *lempheos* is used with reference to financial assistance.

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

15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church **shared with me** in the matter of giving and receiving but you alone. (Phil 4:15)

Other Comments:

- Unfortunately, most people view this gift as a consolation prize when in fact it is essential to the proper function of the local church. This view is reflected in certain statements believers have made regarding this gift, e.g. "I don't know what gift I have, so I must have the gift of helps" or "If you can't do anything else, at least you can help."
- This gift is not restricted to those believers who are uneducated. Education has nothing to do with the possession of this gift. The gift of helps can be possessed by the physician who volunteers time on the mission field at home or abroad to make the work of the evangelist more effective. What about the artist who does sketches which attract crowds for the evangelist to evangelize? What about the pianist? The singer? What about the person who prepares overheads or other props for the pastor-teacher, teacher or other communicator?
- The person with this gift has no problem **not** being in the spotlight.
- Other tasks accomplished by the person with this gift might include:

Filing	Typing	Set up auditorium	Accounting
Mailing	Tapes	Driving	Treasurer
Maintenance of building	Flowers	Assisting other believers in their spiritual gift	

Mercy

Definition: The gift of mercy is that special ability to suffer alongside and sympathize with those who fall into grievous affliction.

Greek: In Romans 12:8, the participle *eleon* is used. Both *eleon* and the related *eleos* are common New Testament words for mercy. The core meaning of each of these words is related to the emotion that is aroused by coming into contact with someone else's affliction which engenders a response on the part of the one possessing the gift of mercy.

8 Or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; **he who shows mercy, with cheerfulness.** (Rom 12:8)

Other Comments:

- The gift of mercy must be distinguished from the fruit of the Spirit.
- The person with the gift of mercy does not just simply react to emergencies; they seek opportunities to show mercy to those who are afflicted.
- The person with this gift will be able to show an attitude of joyfulness and cheerfulness even when dealing with the afflicted or those suffering adversity. The person with the gift is exhilarated over the opportunity to help the afflicted.
- Most often when the deeds of mercy are done, no one but the recipient knows anything about it. This is the reason that a person with this gift does not have to experience the limelight and approbation of others.
- The person with this gift functions well among the poor, the sick, the aged, the incarcerated, homosexuals, lesbians, prostitutes, deaf, blind, the slow of learning, transients, ghetto children, physically handicapped, orphans and widows.
- A person with the gift of mercy might wrongly conclude that he/she has the gift of evangelist. Such may not be the case.
- An immature reaction of the person with the gift of mercy is to conclude that since he/she feels this way about miserable people, every other believer ought to feel the same way. A person with the gift of mercy should not expect others to feel or act the same way.

Giving

Definition: The God-wrought special ability to cheerfully contribute one's material resources to the work of the Lord. It is the ability to give above and beyond that which is normally required of the believer.

Greek: The word in the Greek of Romans 12:8 comes from *metadidomi* which means to share or give a part of (as in one's material possessions).

8 Or he who exhorts, in his exhortation; **he who gives, with liberality;** he who leads, with diligence; he who shows mercy, with cheerfulness. (Rom 12:8)

Other Comments:

- Since the giving is of one's personal possessions, the inculcation of sincerity of motive and purpose is very pertinent. Giving must not be with the ulterior motives which are most frequently associated with the act in worldly or "religious" circles.
- The attitude is more important than the amount.
- The gift is not just limited to money.
- The gift has the capacity to joyously give sacrificially.
- The person with this gift may have material possessions, but they don't possess him.
- The person with this gift does not desire to control others.
- There is no hypocrisy.

Exhortation

Definition: The special ability to summon others to decision and action by inviting, appealing, urging, encouraging, imploring, requesting, and entreating.

Greek: The participle *parakalon* describes the person with the gift of exhortation in Romans 12:8. This verb and its two derived nouns are used approximately 140 times in the New Testament. The literal meaning is to call to one's side.

Other Comments:

- The gift of exhortation is directed most frequently toward the edification of believers. For instance, consider the following examples where exhortation is documented even though the person in view in the passage did not necessarily possess the gift:

<u>Passage</u>	<u>Function</u>
Acts 11:23; 14:22; 15:32	Continue in the faith
2 Cor 9:5	Give money
1 Thess 2:11-12	Walk worthy of God
1 Thess 5:14	Encourage the fainthearted
2 Thess 3:12	Work
1 Tim 2:1	Pray
1 Pet 2:11	Abstain from fleshly lusts

- The function of this gift does not require an academic degree in psychology. Believers with this gift do not need to be licensed counselors.
- Believers with this gift have the ability to counsel in diverse situations. In so doing, the believer with this gift must be prepared to present options and consequences rather than explain what they might do in the situation. The issue is not what the person with the gift of exhortation might or might not do. Rather, the issue is what the options are for the counselee so that the counselee might choose based upon his/her level of spiritual growth. For instance, a mature believer should have the pertinent doctrine in the soul to equip him to endure an unjust situation or to deal with a personal challenge in a different manner than the immature believer.
- The person with the gift of exhortation should be filled with a knowledge of Bible principles, promises, and doctrines combined with years of personal application so that he/she is able to relate these to the situation at hand.
- Examples of what the person with this gift might do:
 - Encourage new believers to be consistent in learning Bible truth and incorporating spiritual disciplines like personal Bible study logs and prayer into their daily routine.
 - Encourage and comfort the ill and afflicted.
 - Counsel the perplexed.
 - Exhort the backslidden (reversionistic) believer.

Ministry (a.k.a. Service)

Definition: the God-given (Holy Spirit given) ability oversee a service activity in a local church. This gift might be possessed by someone holding the office of deacon.

Greek: The gift of ministering appears in Romans 12:7, where the one who has the gift (*diakonian*) is exhorted to use it. The verb *diakoneo* means to serve, specifically indicating the personal service rendered to another in love.

7 If **service, in his serving**; or he who teaches, in his teaching. (Rom 12:7)

Other Comments:

- The “gift” of “Ministry” should be distinguished from ministry that is the result of every functioning gift. For instance, in 1 Corinthians 12:5, all of the gifts are classified as *diakonian*.

5 And there are varieties of ministries, and the same Lord. (1 Cor 12:5)

- Deacons receive their name from the Greek word for servant (*diakonos*).
- The gift of ministry will not begin to function in a local church until ministries begin in a local church. A specific ministry may be initiated by a person with the gift of ministry OR a person with the gift of ministry may assume control of a ministry that has grown after being started by a person who does not have the gift of ministry.
- The gift of ministry focuses its effort upon the mental, emotional and physical needs of people, but it should never be separated from a redemptive or edifying purpose. It will always seek the salvation or spiritual recovery of its target group.
- Several types of ministry over which the gift of Ministry might function include:
 - A tent ministry
 - Prison
 - Poor
 - Aging
 - Handicapped
 - Coordinating different forms of evangelism efforts
 - Nursing homes
 - Retirement centers
 - Halfway houses
 - Working with immigrants
- The function of the gift of ministry might involve the coordination of the efforts of those possessing other spiritual gifts, e.g. the gift of helps and the gift of evangelist are coordinated by the person with the gift of ministry to achieve maximum impact. Thus, the person with this gift is focused upon insuring that the proper resources are coordinated to achieve the intended result. The emphasis in this coordinating effort on the part of the one with the gift of ministry is that of service directed toward those possessing the other spiritual gifts and toward the intended beneficiaries of the ministry efforts.

Governments

Definition: This gift relates to the ability to provide wise counsel and direction in the practical affairs of the church.

Greek: The word “government” is a translation of the Greek word *kuberneseis* in 1 Corinthians 12:28 and refers to the activity of steering or piloting a ship. It occurs only once in the New Testament, though the related noun *kubernetes* which designates the helmsman who steers the ship is used in Acts 27:11 and Revelation 18:17. In other non-Biblical literature, these words were figuratively used in ways related to other areas of life. The verb form has been applied to the management of a household and to a woman piloting herself and her child out of a time of crisis. It is used in the Septuagint to translate a Hebrew word that means to counsel or provide clever direction (e.g. Prov 1:5; 11:14; 24:6).

28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. (1 Cor 12:28)

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

17 For in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance. (Rev 18:17)

5 A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel. (Prov 1:5)

14 Where there is no guidance the people fall, but in abundance of counselors there is victory. (Prov 11:14)

6 For by wise guidance you will wage war, and in abundance of counselors there is victory. (Prov 24:6)

Other Comments:

- While the New Testament does not comment specifically on the function of the gift (as is the case with most of the permanent spiritual gifts), one could conclude from the various ways in which the Greek word is used that it is an administrative gift wherein wise counsel and direction is given to groups of believers.
- This gift was extremely important during the formative years of the church when problems were present within and without. It remains strategically important and useful today, especially where outer persecution or internal strife is present. The importance of the helmsman increases in stormy times.
- The person with the gift of governments takes a need, assigns to it a project status, and seeks those who are gifted to work on the project.
- The person with this gift does not need to know how to do the work required to complete the project.
- The person with this gift just needs to know what work needs to be done and what gifts and talents can be used to complete the project. The person with this gift will only be satisfied with a satisfactorily completed job.
- This gift might be distinguished from the gift of ministry in that the person with the gift of governments is more task-oriented or tactical in his ministry, whereas the person with the gift of ministry will be more long term or strategically oriented in his ministry.
- Examples of other gifts that might function in conjunction with the gift of governments include the gift of ruling and helps.

Ruling

Definition: This is an administrative gift that focuses upon the specifics of a project. This gift might be possessed by the one holding the office of elder or possibly the office of deacon.

Greek: The participle *prohistamenos* is used to describe the person with this gift in Romans 12:8.

8 Or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Rom 12:8)

The verb *prohistemi* literally means to stand before. It was used in extra-biblical writings to denote the superintendent of a guild, the head of a village, a guardian, and a landlord. In the New Testament the verb is used twice in the sense of maintaining good works (Titus 3:8, 14); three times in the sense of ruling one's own household (1 Tim 3:4, 5, 12); and three times with reference to leadership functions in the church (1 Thess 5:12; 1 Tim 3:5; 5:17). The verb is used with the latter meaning in Romans 12:8, as supported by the context.

8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to **engage in good deeds**. These things are good and profitable for men. (Titus 3:8)

14 Our people must also learn to **engage in good deeds** to meet pressing needs, so that they will not be unfruitful. (Titus 3:14)

4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?). (1 Tim 3:4-5)

12 Deacons must be husbands of only one wife, and good managers of their children and their own households. (1 Tim 3:12)

17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. (1 Tim 5:17)

12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction. (1 Thess 5:12)

8 Or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Rom 12:8)

Other Comments:

- Some distinctions between the function of this gift and the gift of governments might include the following:
 - The gift of governments does not need to know how to do the work to be performed, but needs only to know the person who knows how to do the work.
 - The gift of ruling can both do the work or supervise others who can do the work with special attention given to the smallest of details, so that when the project is finished, it is completely and satisfactorily finished.
 - The person with the gift of governments does not need to know anything about the details, but the person with the gift of ruling needs to know about every detail.
 - The gift of governments focuses attention on people who can get the job done, while the gift of ruling focuses upon the detailed correctness of every facet of work being accomplished by whomever is doing the work.
- The Bible not only addresses this gift, but also addresses the attitude of other believers toward those with this gift and other leadership gifts. For instance, in 1 Thessalonians 5:12, believers are exhorted to respect and appreciate their spiritual leaders who labor among them and who admonish them. Such activities could give rise to jealousy and resentment. See also Hebrews 13:7, 17.

12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction. (1 Thess 5:12)

7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith (Heb 13:7)

17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (Heb 13:17)

- Whenever the gift is used, it is to be done with diligence per Romans 12:8. This means with prompt efficiency, no delay, no excuses, no dilatoriness. Mediocrity in leadership can usually be traced to inefficiency and laziness.
- The primary emphasis in all administrative gifts is not so much upon the authority associated with the gift but the attitude of caring.