

HELPS

1. Helps [αντιληψεις] (1 Cor. 12:28)

A. Meaning:

- 1) aid, assistance.
- 2) [met.] one who aids or assists, a help

B. There is only one reference to this gift in the New Testament. (1 Cor. 12:28)

C. Two quotes and a comment that denote misunderstandings about the gift:

- 1) Quote: "Well, I don't know what gift I have, so I must have the gift of helps.
- 2) Quote: "If you can't do anything else, at least you can help."
- 3) Most people view this gift as a consolation prize when in fact it is as important to the local church as a lineman on a football team.

D. Definition: 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.

- 1) Talent: a native ability for a specific pursuit and connotes either that it is or can be cultivated by the one possessing it (a talent for art, mechanics, learning, etc.)
- 2) Skill: a great ability or proficiency; an art, craft, or science, especially one involving the use of the hands or body.
- 3) Ability: a being able; power to do (something physical or mental); talent; special skill.

E. Certain things true about the gift of helps:

- 1) Its function frees a Ministry leader from the TEMPORAL tasks so that the Ministry leader can concentrate on his own spiritual priorities.

Ex.: The gift of helps frees the Pastor-Teacher from cutting the grass so that the Pastor-Teacher can concentrate on studying and teaching.

- 2) A person with this gift should not seek the limelight, but will be the backbone of an effective church.

- 3) In its broadest sense it renders assistance, it supports.
- 4) The host of unseen tasks that cause others to minister the Word of God smoothly is effectively done by these persons.
- 5) Does the work joyfully and faithfully.
- 6) These are the unsung heroes of the church, but not the unrewarded servants of God.
- 7) Ministry is the result of the function of this gift.
- 8) You don't have to have permission from the Pastor to use this gift.
- 9) The gift is important to the body of Christ.

F. Things accomplished by persons with this gift that assist or support another ministry:

Sings.
 Prays.
 Does filing.
 Does typing.
 Sets up chairs.
 Takes dictation.
 Does bookkeeping.
 Prepares a mailing.
 Keeps office records.
 Does secretarial work.
 Tapes teaching service.
 Drives Pastor to airport.
 Serves as a church usher.
 Works in the tape ministry.
 Hands out pass-out sheets.
 Serves as church treasurer.
 Cares for the overhead projector.
 Meets guest speaker at the airport.
 Prepares elements for Lord's Supper.
 Does cutouts for the busy VBS teacher.
 Prepares Sunday School materials for teachers.
 Maintenance and repair of the building and property.
 Takes tapes to the radio station for the radio program.
 Delivers church flowers after a service to someone sick.

EXHORTATION

2. Exhortation [παρακλήσις] (Rom. 12:8)

A. Meanings:

- 1) a calling upon, exhortation, incitement, persuasion;
- 2) hortatory instruction;
- 3) entreaty, importunity, earnest supplication;
- 4) solace, consolation;
- 5) cheering and supporting influence;
- 6) joy, gladness, rejoicing;
- 7) cheer, joy, enjoyment.

B. The person with this gift has the ability to counsel diverse situations. Relate the diverse situations to the various meanings above, for example:

- 1) "You need to DO it."
- 2) "DO IT!"
- 3) "I BEG you to do it."
- 4) YOU tried."
- 5) Come ON, YOU can do it."
- 6) "I am GLAD you are doing it."
- 7) "You are DOING it."

C. This gift does not require an academic degree in anything.

D. This person is filled with a knowledge of Bible principles, promises, doctrines and techniques, and has the capacity to properly relate these to the situation at hand.

- E. Here are some examples of what a person with this gift might do: encourage new believers, comfort the ill, counsel the perplexed, exhort the reversionist, and strengthen the weak.

MERCY

3. Mercy [ὁ ἐλεον (nom. sing. masc. p.a.p.) from ἐλεεω] (Rom. 12:8)

A. Meaning:

1) to pity, commiserate, have compassion on.

a. pity: implies sorrow felt for another's suffering or misfortune.

b. commiserate: implies deeply felt and openly expressed feelings of pity.

c. compassion: implies pity accompanied by an urge to help or spare.

2) The word signifies a feeling of sympathy with the misery of another, especially when manifested in action.

B. This gift has the capacity to sympathize with and to suffer alongside those who fall into grievous affliction.

C. Compassion and kindness characterize the lifestyle of this gifted one.

D. This person does not just respond to emergencies. This person may even seek opportunities to show pity for the miserable.

E. The opportunity to serve a person in need exhilarated the person with this gift. (Rom. 12:8)

F. Those with the gift of mercy are equipped to maintain a mental attitude of cheerfulness when others cannot.

G. The person with this gift functions well among the poor, the sick (all kinds [including aids]), the aged, incarcerated, homosexuals, lesbians, prostitutes, deaf, blind, "educable slows," skid-row transients, ghetto children, physically handicapped, orphans and widows.

H. Often times the deeds of mercy are accomplished and no one but the recipient knows anything about it.

I. An immature reaction of this gifted person is to conclude that since he feels this way about miserable people, every other believer ought to feel the same way. Wrong! He has the gift of mercy and others do not, so he should not expect others to feel or act in the same manner as himself.

- J. A misunderstanding: A committed male Christian with this gift might wrongly conclude that he has the gift of evangelist. Do not mistake as the gift of evangelist the effective witness of a growing believer with the gift of mercy.

GIVING

4. Giving [ὁ μεταδιδους from μεταδιδωμι] (Rom. 12:8)
 - A. Meaning: to give a part, to share; to impart, bestow.
 - B. The gift of giving is the supernatural ability to cheerfully contribute one's material resources to the work of the Lord.
 - C. The gift of giving is the supernatural ability to give above and beyond the normal giving required of all Church Age believers.
 - D. This gift is not limited to giving just money.
 - E. This gift is not limited to wealthy persons.
 - F. This gift has the capacity to joyously give sacrificially.
 - G. While the person with this gift may possess material possessions, his material possessions do not possess him.
 - H. The gift of giving contains no inherent authority or power to control.
 - I. The gift of giving functions with no strings attached.
 - J. This type of giving gives for no reason other than that it sees and feels a need to do so.
 - K. This type of giving has no hidden intentions or motives that would denote hypocrisy in the action.

MINISTRY

5. Ministry [διακονια] (Rom. 12:7)

A. Meanings:

- 1) serving, service, waiting, attendance, the act of rendering friendly offices;
- 2) relief, aid; a commission;
- 3) a commission or ministry (in the service of the Pastorate or Gospel preaching) [this is a P-T ordained to pastoral ministry or an evangelist ordained to the Gospel ministry].
- 4) service (in the Gospel);
- 5) a function, ministry, or office (in the Church);
- 6) a ministering (in the conveyance of a revelation from God).

B. The supernatural ability to oversee or supervise one or more ministry (service) activities of the local church.

C. The gift of Ministry (Service) should be distinguished from ministry (service) which is the result of every functioning gift). This distinguishes ministry with a capital "M" (the gift) from ministry with a lower case "m" (the result of gift function). Ministry and Service are synonymous terms for the same gift.

<u>Gift</u>	<u>Function</u>	<u>Result</u>
Evangelist	evangelizing	ministry for Christ
Teacher	teaching	ministry for Christ
Ministry (Service)	ministering (serving)	ministry for Christ

- 1) At the moment a person is operating his/her spiritual gift, it is said of that person that he/she is involved in ministry; therefore, ministry is a result of gift function.
- 2) The result of every spiritual gift's function is ministry (lower case "m").
- 3) In this sense, every believer has a ministry (lower case "m") and that ministry (lower case "m") is the function of his/her spiritual gift.

D. See the two attached diagrams: A & B.

E. This gift will not function until Ministries begin in a local church.

- 1) A specific ministry may be initiated by a person with the gift of Ministry.
 - 2) A person with the gift of Ministry may be asked to assume control of a ministry that has grown after being started by a person who does not have the gift of Ministry.
- F. Several types of ministries over which the gift of Ministry (Service) might function: (representative, not exhaustive)
- 1) Tent
 - 2) Prison
 - 3) Poor
 - 4) Aging
 - 5) Handicapped
 - 6) Music evangelism
 - 7) Nursing home
 - 8) Retirement Center
 - 9) Backyard Bible Study
 - 10) Halfway House
- G. Every legitimate ministry will be redemptive in nature, i.e., it will seek the salvation or reversion recovery of its target group.
- H. The many faces of ministry with a lower case "m":
- 1) (m)inistry is something accomplished for a group of people who reside in a specific location. Ex.: Audobon Pointe, Good Shepherd (Bible Studies)
 - 2) (m)inistry is something accomplished for a group of people who come together at a specific location. Ex.: crisis closet (clothing needy), soup kitchen (feeding hungry)
 - 3) (m)inistry is something accomplished for a group of scattered people with a common need. Ex.: meals-on-wheels going to different homes (feeding the helpless)
- I. The gift of Ministry often focuses its effort on the mental, emotional and physical needs of people, but it should never be separated from a redemptive or edifying purpose.

GOVERNMENTS

6. Governments [(noun) κυβερνησις] (1 Cor. 12:28)

A. Derivations:

- 1) κυβερνω (verb) = to steer, direct
- 2) κυβερνητης (noun) = a pilot, a helmsman

B. Meaning of κυβερνησις : (Arndt & Gingrich)

- 1) government, office of a governor or director;
- 2) a director.

C. The most appropriate meaning related to spiritual gifts seems to be number B, 2: "director;" therefore, the person with this spiritual gift functions as a Director.

D. The specific manner in which this spiritual gift is exercised is best understood when compared to the manner in which a ship's helmsman functions.

- 1) He steers or guides the ship from point A to point B.
 - a. The ship represents a specific church project.
 - b. Point A represents the moment a project is begun.
 - c. Point B represents the moment a project is completed.
- 2) In a similar manner, the person with this gift would perform the following functions:
 - a. Become advised that a specific ministry project needs to be undertaken: building a building, cutting the grass, a teacher's training conferences, etc.
 - b. Undertakes the responsibility of seeing that work on the project is initiated.
 - c. Continues responsibility of following the project's work in progress.
 - d. Determines when the project has been satisfactorily completed.
 - e. In this above manner (a-d), the person with this gift has steered a church project from its point of beginning to its completion.

E. Some specific ideas related to this spiritual gift:

- 1) It is an administrative leadership gift.
- 2) It takes a need, assigns it project status, and seeks those gifted to work on the project.
- 3) It does not need to know how to do the work required to complete the project.
- 4) It must know what work needs to be done, and then seek the gifted person or persons to complete the work.
- 5) It is not satisfied until the project has been satisfactorily completed.

F. Authority related to the gift:

- 1) The person with this gift is directly responsible to God on the spiritual level and directly responsible to the Pastor on the temporal level.
- 2) This gift's authority is derived as delegated authority from the Pastor's authority over the local church.
 - a. This gift does not request authority.
 - b. Authority is implied the moment a project is undertaken.
- 3) This gift has the required delegated authority to accomplish any project legitimately undertaken.

G. Policies to be followed in conjunction with the operation of this gift:

- 1) It should not operate in conflict with God's Word.
- 2) It should not operate in conflict with the Pastor's policies.
- 3) It should not operate in conflict with wise counsel sought by and delivered to the Pastor by wise persons.

H. Gift coordination:

- 1) This gift functions in conjunction with either of the two following gifts:
 - a. Ruling (προισταμηι)
 - b. Helps (αντιληψις)

- 2) Whether the person with this gift works with someone with the gift of ruling or the gift of helps to get a project completed depends on the organizational structure required to accomplish the work related to the project.

I. Comparing the gift of governments (κυβερνησις) with the gift of ruling (προιστημι):

- 1) Governments (κυβερνησις): 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.
- 2) Ruling (proistemi): This person can both do the work or supervise others who can do the work with special attention given to the minutest of details, so that when the project is finished, it is completely and satisfactorily finished.
- 3) 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.
- 4) The gift of governments focuses attention on people who can get the job done, while the gift of ruling focuses on the detailed correctness of every facet of work being accomplished by whomever is doing the work.

RULING

7. Ruling [ὁ προϊσταμενος (nom. sing. masc. p.m.p.) from προϊστημι] (Rom. 12:8)
- A. The verb in the N.T. has the primary senses of both "to lead" and "to care for."
 - B. The person with this gift possesses authority but the primary focus is not on power; the focus is on the discretion and care to be shown therein.
 - C. A choice is not to be made between "leading" and "caring." They both go together.
 - D. This is an administrative leadership gift that focuses on a project or a specific facet of a large project.
 - E. While this gift can do the specific work required by a project, its nature is to supervise the work rather than perform it.
 - F. The person with this gift must know how to completely and satisfactorily accomplish all work supervised.
 - G. Comparing the gift of governments (κυβερνησις) with the gift of ruling (προϊστημι):
 - 1) Governments (κυβερνησις): 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.
 - 2) Ruling (proistemi): This person can both do the work or supervise others who can do the work with special attention given to the minutest of details, so that when the project is finished, it is completely and satisfactorily finished.
 - 3) 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.
 - 4) The gift of governments focuses attention on people who can get the job done, while the gift of ruling focuses on the detailed correctness of every facet of work being accomplished by whomever is doing the work.

PASTOR-TEACHER

8. Pastor-Teacher [ὁ ποιμην και διδασκολος] (Eph. 4:11)

A. Meaning:

1) poimen [ποιμην]:

- a. one who tends flocks or herds, a shepherd, herdsman.
- b. [met.] a pastor, superintendent, guardian.

2) didaskolos [διδασκολος]:

- a. teacher
- b. in the N.T., an equivalent to rabbi.

B. There is a special Greek grammar rule that indicates that Pastor-Teacher is one gift, not two gifts.

"The following rule by Granville Sharp of a century back still proves to be true: 'When the copulative *kai* connects two nouns of the same case, if the article ὁ (or any of its cases precedes the first of the said nouns or participles, and it is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle, i.e., it denotes a farther description of the first-named person.'"

C. This person has the supernatural ability to rightly divide the truth contained in the Bible and then communicate that truth to the believers of his congregation and see those believers advance to Christian maturity.

D. Preacher vs. preacher (modern-day confusion):

- 1) There is no church office called "Preacher" (capital "P").
- 2) Preacher (capital "P") is NOT synonymous with Pastor-Teacher.
- 3) preacher (lower case "p") is any Christian who witnesses.
- 4) Both male and female Christians can be preachers (lower case "p").
- 5) All Christians should be preachers (lower case "p") because all Christians should witness.

E. Preacher vs. Pastor-Teacher (more modern-day confusion):

- 1) The terms are not synonymous.
- 2) There is no spiritual gift called "preacher."

- 3) No one is called-to-preach in the Church Age.
 - 4) Pastor-Teacher is a spiritual gift, not a calling.
 - 5) Technically, any person, male or female, who witnesses is a preacher.
- F. This gift is given only to men.
- G. This is a leadership gift. The Pastor-Teacher leads the flock given to him by God.
- H. Inherent in the gift is a burning desire to study and teach the Word of God to believers for the purpose of seeing those believers advance toward and arrive at Christian maturity.
- I. Comparing the work of an evangelist with the work of Pastor-Teacher:
- 1) Evangelist: presenting the Gospel of Jesus Christ to unbelievers.
 - 2) Pastor-Teacher: teaching the whole realm of doctrine to Christians.
- J. The man who wants to evangelize all the time does not have the gift of Pastor-Teacher--perhaps evangelist, but not Pastor-Teacher.
- K. Believers are the Pastor-Teacher's primary target.
- L. A common fallacy: The Pastor does not need to invite an evangelist to his church to tell his congregation what he doesn't have the courage to tell them himself.
- M. Four categories of Pastor-Teachers:
- 1) One who never discovers his gift.
 - 2) One who becomes distracted from his gift.
 - 3) One who is prepared, but does not find an opportunity to use his gift.
 - 4) One who is prepared and serving.
- N. Four distractions to a Pastor-Teacher:
- 1) Romance or an early marriage,
 - 2) Success in business of another profession.
 - 3) Having family before preparation.
 - 4) Other obligations to parents, children, friends, debts, etc.
- O. Biblical terms for a Pastor:
- 1) ποιμην: means shepherd, one who tends the flock.
 - 2) επισκοπος: means an inspector, overseer; a watcher, a guardian.
 - 3) πρεσβυτερος: means elder, senior (in rank)
- P. The Pastor's authority over his congregation is established in Hebrews 13:7, 17.

Q. The Pastor-Teacher is the final authority in all church matters in his congregation.,

R. The qualifications of a Pastor-Teacher: (1 Timothy 3:1-7)

blameless
the husband of one wife
vigilant
sober
of good behaviour
given to hospitality
apt to teach
not given to wine
no striker
not greedy of filthy lucre
patient
not a brawler
not covetous
one that ruleth well his own house
having his children in subjection with all gravity
not a novice
must have a good report of them which are without

S. Accommodation vs. communication.

T. The Pastor-Teacher should teach the Word of God isagogically, categorically and exegetically.

EVANGELIST

9. Evangelist [ευαγγελιστης] (Eph. 4:11)

A. Meaning:

- 1) one who announces glad tidings.
- 2) an evangelist, preacher of the Gospel, teacher of the Christian religion.

B. This is a person who has the supernatural ability to proclaim the Gospel of Jesus Christ to unbelievers and see unbelievers trust Jesus Christ as their Savior.

C. An evangelist is a person; therefore, this gift is a person.

D. This gift is not given to women.

E. Make a distinction between evangelist and evangelism:

- 1) Evangelist is the gift.
- 2) Evangelism is the work.

F. The message of the evangelist focuses on the Person and work of Christ on the cross.

G. Regarding the 3 phases of God's plan for the human race (salvation phase, Christian growth phase, eternal phase), the evangelist's message focuses on phases one and three.

H. Inherent in the gift of evangelist is a burning desire to present the Gospel to unbelievers.

I. Comparing the work of an evangelist with the work of a Pastor-Teacher:

- 1) Evangelist: presenting the Gospel of Jesus Christ to unbelievers.
- 2) Pastor: teaching the whole realm of doctrine to Christians.

J. Evangelists should be members of a local church and they have a responsibility to grow to Christian maturity under their own right Pastor-Teacher.

K. The mature "evangelist" who wants to teach all the time may not have the gift of evangelist--perhaps the gift of Teacher or the gift of Pastor-Teacher, but not evangelist.

L. Unbelievers are the primary target group of the evangelist's message.

- M. An evangelism distracter: wanting to deal with believers who are negative toward the Word of God. This is the responsibility of the Pastor-Teacher and the Holy Spirit. The evangelist should stick to evangelism!
- N. It is not the purpose of the evangelist to straighten out the church.
- O. Only on a rare occasion should a person with the gift of evangelist assume the role of Pastor-Teacher, and then only temporarily until the church's right Pastor-Teacher is provided by the Lord.
- P. The presence of a staff evangelist, paid or not, does not relieve other Christians of their everyday responsibility to be witnesses for the Lord Jesus Christ.
- Q. Western DISTORTIONS of the gift of evangelist:
 - 1) The Pastor needs to be an Evangelist.
 - 2) The Evangelist's primary method is mass-evangelism.
 - 3) The Evangelist must dress, comb his hair, and talk in a certain manner. (You can see them coming a mile away.)
- R. The person with this gift may or may not be on a church staff.
- S. A man with this gift may work a secular job like many other local church members.
- T. The gift and work of an Evangelist should be distinguished from the gift and work of the following persons:
 - a. Pastor-Teachers
 - b. Teachers
 - c. Christian witnesses

TEACHING

10. Teaching [διδασκαλία] (Rom. 12:7)

- A. Meaning: The act or occupation of teaching.
- B. A teaching gift possessed by both men and women, separate and distinct from Pastor-Teacher, and to be used both inside and outside the local church.
- C. This gift could be exercised in Bible studies outside of the local church, for example: nursing homes, retirement centers, home Bible studies, prisons, jails, campuses, military installations, camps, businesses, organizations, ladies Bible classes, children's Bible classes, backyard Bible clubs, etc.
- D. This gift would also be used inside the local church in what has been traditionally called Sunday School or Prep School. This could include the following:
 - 1) Preschool: babies, creepers, toddlers, twos, threes, fours, and fives.
 - 2) Children: grades one, two, three, four, five, six.
 - 3) Teenagers: (breakdown optional).
 - 4) Adults: (breakdown optional).
- E. The teaching done inside the local church at all levels should reflect the Pastor-Teacher's theological position as defined from his pulpit ministry.