

# Discerning Your Spiritual Gifts

Amman International Church

*Rick Griffith, ThM, PhD*

**11-13 November 2021**



# Spiritual Gifts



**Holy Spirit • [BibleStudyDownloads.org](http://BibleStudyDownloads.org)**

# Spiritual Gifts and Pneumatology: The Study of the Holy Spirit

*Jordan Evangelical Theological Seminary (JETS)*

Rick Griffith, ThM, PhD

Seventeenth Edition  
© December 2022

1<sup>st</sup>-26<sup>th</sup> printings (795 copies; 1<sup>st</sup>-13<sup>th</sup> eds. July 95-July 12)  
27<sup>th</sup> printing (20 copies; 14<sup>th</sup> ed. Jan 16)  
28<sup>th</sup> printing (30 copies; 15<sup>th</sup> ed. Nov 21)  
29<sup>th</sup> printing (digital; 16<sup>th</sup> ed. Nov 21)  
30<sup>th</sup> printing (digital; 17<sup>th</sup> ed. Dec 22)





# TABLE OF CONTENTS

<b>SYLLABUS.....</b>	<b>A</b>
<b>Schedule.....</b>	<b>I</b>
<b>My Biographical Sketch.....</b>	<b>L</b>
<b>PNEUMATOLOGY (STUDY OF THE HOLY SPIRIT).....</b>	<b>I</b>
<b>The Personality and Deity of the Holy Spirit.....</b>	<b>i</b>
What Do You Think of the Holy Spirit? .....	i
The Personality of the Spirit .....	ii
Biblical Evidence for the Doctrine of the Trinity .....	iii
<b>The Work of the Spirit.....</b>	<b>ix</b>
The Spirit in Relationships .....	ix
Blasphemy Against the Spirit.....	xiv
The Indwelling & Sealing of the Spirit .....	xvi
Interpretive Issues on Spirit Baptism .....	xviii
The Baptism and Filling with the Spirit .....	xxii
Walking by the Spirit.....	xxiii
How the Spirit Leads Us .....	xxiv
Holy Laughter .....	xxv
Differences Between Emotional and Spiritual Laughter .....	xxx
Anatomy of Deception .....	xxxi
Normal Christian Meetings vs. Laughter Meetings .....	xxxii
Why are Charismatics Growing So Much in Singapore?.....	xxxiii
Being Slain in the Spirit .....	xxxiv
Other Ministries of the Spirit .....	xl
Sins Against the Spirit .....	xli
The Eschatology of the Spirit.....	xlii
Fruit and Gifts of the Spirit Contrasted .....	xlii
Fruit of the Spirit Defined .....	xliii
Fruit of the Spirit Compared .....	xliv
<b>SPIRITUAL GIFTS .....</b>	<b>1</b>
<b>Introduction.....</b>	<b>1</b>
Objectives of the Sessions .....	1
Names of Those in My Discussion Group .....	1
Abbreviations Used in This Series.....	1
Basic Issues in 1 Corinthians 12 .....	2
Distinguishing Natural Talents from Spiritual Gifts .....	2
The Basis and Nature of Spiritual Gifts .....	3
Why Study and Know Our Gifts?.....	3
Scriptural Commands Associated With Gifts .....	4
Spiritual Gifts Lists Worksheet.....	5
Lists of Spiritual Gifts in the New Testament .....	6
Overview and Categorization of the Gifts Chart .....	7
Abilities Sometimes Called Gifts.....	8
Author Comparison Chart.....	9
Dangers Associated with Spiritual Gifts.....	13
<b>Temporary Gifts.....</b>	<b>14</b>
Views on the Duration of Gifts .....	14
Scriptural Support for Temporary Gifts .....	16
Transitional Diagrams.....	19
Apostleship .....	20
Word of Wisdom .....	21
Word of Knowledge .....	22
Prophecy.....	23
Prophecy versus Teaching .....	27
Distinguishing of Spirits .....	28

Speaking in Tongues .....	29
Tongues in Acts and 1 Corinthians .....	33
Tongues versus Prophecy .....	34
Interpretation of Tongues .....	35
Miracles .....	36
Healing .....	37
Power Evangelism .....	38
Temporary Gift Study Guide .....	42
<b>Permanent Gifts .....</b>	<b>43</b>
Permanent Gift Study Guide .....	43
How Many Gifts Does Each Believer Have? .....	44
Problem Passages .....	45
Gifts and Ministries .....	46
Speaking Gifts Comparison Chart .....	47
Teaching vs. Evangelism .....	48
Teaching .....	49
Evangelism .....	50
Contrasting the Pastor-Teacher and Exhorter .....	51
Pastor-Teacher .....	52
Exhortation .....	53
Serving Gifts Comparison Chart .....	54
Administration .....	55
Faith .....	56
Giving .....	57
Service .....	58
Showing Mercy .....	59
<b>Application .....</b>	<b>60</b>
Spiritual Gifts Inventory .....	60
Spiritual Gifts Inventory Worksheet .....	62
Spiritual Gifts Inventory Group Record .....	63
Spiritual Gifts Inventory Explanatory Supplement .....	64
How to Discern Your Spiritual Gifts .....	65
Questions to Help Discern Your Gifts .....	66
Ministry Opportunities at Our Church .....	68
How to Make Your Spiritual Gift Really Count .....	69
Guidelines for Using Your Spiritual Gift .....	70
<b>Readings on Spiritual Gifts .....</b>	<b>Error! Bookmark not defined.</b>
Thomas R. Edgar—The Cessation of the Sign Gifts .....	<b>Error! Bookmark not defined.</b>
F. David Farnell—Does the New Testament Teach Two Prophetic Gifts? .....	<b>Error! Bookmark not defined.</b>
Jack Deere—Did Miraculous Gifts Cease With the Apostles? .....	<b>Error! Bookmark not defined.</b>
Robert A. Pyne's Response to Deere's Book .....	<b>Error! Bookmark not defined.</b>
John F. MacArthur, Jr.—The Issue of Tongues .....	<b>Error! Bookmark not defined.</b>
Wayne A. Grudem—Why Christians Can Still Prophecy .....	<b>Error! Bookmark not defined.</b>
<b>Completed Handouts .....</b>	<b>Error! Bookmark not defined.</b>
Basic Issues in 1 Corinthians 12 .....	<b>Error! Bookmark not defined.</b>
Distinguishing Natural Talents from Spiritual Gifts .....	<b>Error! Bookmark not defined.</b>
The Basis and Nature of Spiritual Gifts .....	<b>Error! Bookmark not defined.</b>
Why Study and Know Our Gifts? .....	<b>Error! Bookmark not defined.</b>
Dangers Associated with Spiritual Gifts .....	<b>Error! Bookmark not defined.</b>



## Syllabus

### I. Course Description

Covers three areas of theology: selected issues in **ecclesiology** (not covered in the course Pastoral Theology and Ministry), issues in **pneumatology** not addressed in *Doctrine II* (the person and work of the Holy Spirit, including His deity and gifting the saints) and **eschatology** (views on the return of Christ, tribulation period, millennium, and eternal states).

### II. Course Objectives

By the end of the course the student should be able to...

#### A. Relating to **Ecclesiology**... (BTh4 course covers nature, purpose; not covered: purity, worship)

1. Prove from Scripture one's own view on the ordinances (baptism and the Lord's Supper).
2. Prove from Scripture one's own view on church government structure.
3. Explain from Scripture the proper means of church discipline.

#### B. Relating to **Pneumatology**...

1. Prove the personality and deity of the Holy Spirit from Scripture.
2. Explain the Holy Spirit's ministries relating to the believer and the unbeliever.
3. Define the various spiritual gifts and discern these gifts in yourself and others.
4. Explain reasons for differing views on the spiritual gifts and evaluate these biblically.
5. Feel acquainted enough with pneumatology to confidently preach and teach it.
6. See the relevance of pneumatology to personal holiness, world mission, contemporary events, and Asian culture and religions.

Note: The pneumatology part emphasizes spiritual gifts because: (a) Doctrine II has already addressed the Spirit's role in baptism and filling and in a believer's calling, regeneration, sanctification, (b) I wrote my master's thesis on this topic, (c) gifts is the major area of controversy in the Singapore church, and (d) several students struggle with what their own gift is and how it relates to their calling.

#### B. Relating to **Eschatology**...

1. Defend the biblical view of personal eschatology (death, intermediate state, judgments, etc.).
2. Compare and contrast the Church and Israel.
3. Show familiarity with eschatological views on the millennium (pre-, a-, and postmillennial) and the rapture (pre-, mid-, and posttribulational), and why you hold one of these views.
4. Articulate the biblical covenants and their relationship to eschatology.
5. Feel acquainted with eschatology to be able to confidently preach and teach on the subject.
6. See the relevance of eschatology to personal holiness, world mission, contemporary events, and Asian culture and religions.

### III. Course Requirements

- A. Readings (10%) are assigned for most class periods. The Schedule in this syllabus is a Reading Report to be handed in at the end of the pneumatology part of the course. It will be handed back after the course with your semester grade. Eschatology readings will be reported on quizzes.
- B. PowerPoint Presentations & Position Papers (20%) will address controversial topics.
1. PowerPoint presentations (10%) should be no more than 30 minutes (1% will be deducted for every minute overtime). The rest of the class time will enable the presenters to field questions from the class and lecturer. Presenters should give a photocopy of the notes for each student. Students will sign up for a presentation on church unity, the role of women in the church, the gifts of apostle and miracles, the intermediate state, the marriage feast of the lamb, or Preterism (p. K). I will grade based on the PPT Tips & Presentation Grade Sheet (pp. Q-T).
  2. The individual papers (10%) will be short (2-3 pages, single or double spaced), explaining alternate views on a topic in ecclesiology, pneumatology or eschatology and the student's logic and Scripture for holding a certain view. Cite sources from varying viewpoints—but *these notes may not be used as a source* (except bibliographies). This is 20% of the course grade for BCM, BTh, and DipTh students as they have no research paper.

For papers please choose *three* of these six assignments (#5 required + two of #1-4, 6):

Ass. #1: Baptism. Explain the purpose, mode (immersion sprinkling, or pouring), and recipients (believers or infants) of biblical baptism. Cite sources from varying perspectives but defend your own view.

Ass. #2: Church Government: Defend what you deem biblical church government: Episcopal, Presbyterian, Congregational, or a mixture of these. Who has the ultimate authority in local church matters—the bishop, elder(s), deacon(s), pastor, or majority vote of the congregation? How is congregational say balanced with biblical commands to respect leaders?

Ass. #3: Prophecy. Define the gift of prophecy, noting any differences between OT and NT prophecy. Address from Scripture if NT prophecy is sometimes fallible (cf. Wayne Grudem or Michael Moriarty) or always infallible (cf. David Farnell) and if it still exists today. Cite sources from varying perspectives.

Ass. #4: Tongues. Explain from the NT what the gift of tongues is, including its purpose. Show whether the tongues of Acts are the same as that of 1 Corinthians and whether a “private use” for self-edification is biblically justified. Explain whether the genuine gift is available today. Cite sources from varying perspectives.

Ass. #5: Spiritual Gifts Inventory (required). Take this self-diagnostic inventory (pp. 60-61) to help discern your own spiritual gift(s). Then transfer your results to the Spiritual Gifts Inventory Worksheet (p. 62 top only) and bring them both to class for discussion.

Ass. #6: Millennialism. Defend either premillennialism or amillennialism with Scripture. Include a proper definition of what your view actually teaches and why you hold to it. Cite sources from varying perspectives.

- C. Quizzes (20%) over the reading assignments will be given at the beginning of six class periods in eschatology. These will be short (10-15 minutes) with 5-10 questions.
- D. An Eschatology Midterm (20%) will test the first half of the eschatology section of the course. This is a combination multiple-choice, short answer, fill-in the blanks, and essay exam.

- E. The Eschatology Final Exam (20%) will cover eschatology class lectures and notes since the midterm. The format will probably be similar to the midterm, though it may be entirely essay.
- F. The Research Paper (10%) for BTh/MA, MABS, MACE, MAPC, and MDiv students will be an exegetical study of Revelation 20:1-6. This paper should be 6-8 pages long, typed, double-spaced, and written in Turabian style. See the guidelines in the SBC School of Theology (English) Required Format for Writing Papers (2002 Revised). Include a title page, table of contents, bottom page footnoting, and bibliography of 6-8 sources (none of these included in page count). Points may be lost for not meeting or exceeding the page limit (no 9 page papers will receive an "A"). I will grade based upon the Research Paper Grade Sheet (p. N) and Research Paper Checklist (pp. O-P).
- N.B. Each of the preceding requirements has a 3% grade penalty per class day late. Also, points may be deducted for not including your full name and box number on assignments, exceeding the page limit, and improper grammar and spelling (including my name!).

#### IV. Bibliography

- \* Asterisks show books requested to be on reserve in the library (if available)

##### ***Ecclesiology***

Getz, Gene A. *Sharpening the Focus of the Church*. Rev. ed. Wheaton, IL: SP Pub., 1975, 1984. 359 pp.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP and Grand Rapids: Zondervan, 1994. 1264 pp.

Saucy, Robert L. *The Case for Progressive Dispensationalism*. Grand Rapids: Zondervan, 1993.

\_\_\_\_\_. *The Church in God's Program*. Chicago: Moody, 1972. 254 pp.

Watson, David. *I Believe in the Church*. Grand Rapids: Zondervan, 1979.

##### ***Pneumatology***

- A. General Works (and works difficult to classify as charismatic or non-charismatic)

\*Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12—14*. Grand Rapids: Baker, 1987. 229 pp.  
Carson holds to charismatic beliefs in some areas and no charismatic views in others.

\*Erickson, Millard J. *Christian Theology*. 3 vols. in 1. Grand Rapids: Baker, 1983, 1984, 1985. 1302 pp.

Evangelical (e.g., upholds inerrancy), exhaustive, readable, good with alternate views, useful for preaching and teaching due to Erickson's extensive pastoral experience, considers the central theme of theology to be the magnificence of God, footnoted (better than the endnoting in Enns but not as helpful as them in bibliography and transliteration of Greek and Hebrew), no charts or glossary like in Enns and unfortunately holds to the progressive creationist view. Erickson is dean and professor of theology at Bethel Theological Seminary. Nondispensational premillennial, moderate Calvinist viewpoint.

Ferguson, Sinclair. *The Holy Spirit: Contours of Christian Theology*. Downers Grove, IL: IVP, 1996.

Flynn, Leslie B. *19 Gifts of the Spirit*. Wheaton: Victor, 1974.

An excellent, thorough, and balanced treatment in a popular, interesting style by a Conservative Baptist pastor. Includes several illustrations and a chapter on each gift.



Gothard, Bill. "How to Identify Spiritual Gifts." *Institute in Basic Youth Conflicts Seminar Syllabus*. Oak Brook, IL: IBYC (now Institute in Basic Life Principles), 1981.

\*Moriarty, Michael G. *The New Charismatics: A Concerned Voice Responds to Dangerous New Trends*. Grand Rapids: Zondervan, 1992.

\*Packer, J. I. *Keep in Step with The Spirit*. Old Tappen, NJ: Revell, 1984. 301 pp.  
A balanced presentation of how to genuinely walk in the power of the Spirit.

Turner, Max. *The Holy Spirit and Spiritual Gifts*. UK: Hendriksen, 1996.

## B. Charismatic Sources

Bennett, Dennis and Rita. *The Holy Spirit and You*. Plainfield, NJ: Logos, 1971.  
The Episcopal priest who introduced the charismatic movement into mainline denominations (founders of "Neo-Pentecostalism").

Bridge, Donald and Phypers, David. *Spiritual Gifts and the Church*. London: IVP, 1973.

\*Bruner, Frederick Dale. *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*. Grand Rapids: Eerdmans, 1970. 390 pp.

Bugbee, Bruce; Cousins, Don; and Hybels, Bill. *Network: The Right People... In the Right Places... For the Right Reasons*. Barrington, IL: Willow Creek Community Church and Grand Rapids: Zondervan, 1994. 150 pp.

This guide helps people understand not just their gifts but also their passion, style, spiritual maturity, and availability. It lists 23 gifts and includes numerous self-diagnostic surveys—including practical guides how to serve after one has discovered his/her gift.

\*Deere, Jack. *Surprised by the Power of the Spirit: A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today*. Grand Rapids: Zondervan, 1993.

\_\_\_\_\_. *Surprised by the Voice of God: How God Speaks Today Through Prophets, Dreams, and Visions*. Grand Rapids: Zondervan, 1995. 256 pp. US\$19.00

Graham, Billy. *The Holy Spirit*. Waco, TX: Word, 1978.

\*Green, Michael. *I Believe in the Holy Spirit*. London: Hodder & Stoughton, 1975; and Grand Rapids: Eerdmans, 1975. 223 pp.

\*Grudem, Wayne. *The Gift of Prophecy: In the New Testament and Today*. Eastbourne, Great Britain: Kingsway, 1988; and Westchester, IL: Crossway, 1988. 351 pp.

\_\_\_\_\_. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP and Grand Rapids: Zondervan, 1994. 1264 pp. Holds to a non-cessation view of the gifts but a non-Pentecostal interpretation of Spirit baptism. Very readable and interacts well with evangelical scholars of various views.

Horton, Harold. *The Gifts of the Spirit*. Burbank, CA: World Map, 1934; reprint, 1979.

Hyatt, Eddie L. *2000 Years of Charismatic Christianity: A 20th Century Look at Church History from a Pentecostal/Charismatic Perspective*. P.O. Box 700276, Chicota, TX 74170: Hyatt International Ministries, Inc., 1996. 209 pp.

Kraft, Charles H. "What Kind of Encounters Do We Need in Our Christian Witness?" Subtitle: "Power encounter must be biblically balanced with truth and commitment encounters, if we are to succeed in our world mission." *Evangelical Mission Quarterly* 27 (July 1991): 258-65.

Smedes, Louis D., ed. *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary*. Pasadena, CA: Fuller Theological Seminary, 1987. 80 pp. Paper, US\$6.95. Reviewed by Robert P. Lightner in *Bib Sac* 145 (April-June 1988): 221.

Springer, Kevin, ed. *Power Encounters Among Christians in the Western World*. Introduction and afterward by John Wimber. San Francisco: Harper & Row, 1988. xviii+218 pp. Reviewed by Ken L. Sarles in *Bib Sac* 146 (October-December 1989): 460-61.

Wagner, C. Peter. *How to Have a Healing Ministry Without Making Your People Sick*. Eastbourne: Monarch, n.d. [?]

\_\_\_\_\_. "Healing Without Hassle." *Leadership* 6 (Spring 1986).

\_\_\_\_\_. "A Third Wave?" *Pastoral Review*, July-August 1983.

\_\_\_\_\_. "The Third Wave Goes Public," *Christian Life*, January 1986.

\_\_\_\_\_. *The Third Wave of the Holy Spirit*. Ann Arbor, MI: Vine Books, Servant, 1988. 133 pp. Reviewed by Ken Sarles in *Bib Sac* 147 (January-March 1990): 111.

\_\_\_\_\_. "What Happens When You See Jesus," *Christian Life*, April 1986.

\_\_\_\_\_. *Your Spiritual Gifts Can Help Your Church Grow*. Glendale, CA: Gospel Light, 1979.

\*White, John. *When the Spirit Comes with Power*. London: Hodder & Stoughton, 1989.

Williams, Don. *Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic*. Ann Arbor, MI: Vine Books, Servant Pub., 1989.

\*Wimber, John. *Power Evangelism*. London: Hodder & Stoughton, 1985; rev. ed., San Francisco: Harper and Row, and London: Hodder & Stoughton, 1992.

\_\_\_\_\_, with Springer, Kevin. *Power Healing*. San Francisco: Harper & Row, 1987, and London: Hodder & Stoughton, 1987. Reviewed by Roy B. Zuck in *Bib Sac* 145 (January-March 1988): 102-4.

\_\_\_\_\_, with Springer, Kevin. *Power Points: Your Action Plan to Hear God's Voice, Believe God's Word, Seek the Father, Submit to Christ, Take Up the Cross, Depend on the Holy Spirit, Fulfill the Great Commission*. New York: Harper Collins, 1991. 222 pp. \$15.95. Reviewed by Robert Pyne in *Bib Sac* 149 (Oct-Dec 1992): 505-6.

Yohn, Rick. *Discover Your Spiritual Gift and Use It*. Wheaton, IL: Tyndale, 1974.

### C. Non-Charismatic Sources

Babcock, Neil. *A Search for Charismatic Reality*. Portland, OR: Multnomah, 1985. (The personal testimony of a charismatic pastor who left the movement.)

Bridges, Donald. *Power Evangelism and the Word of God*. Eastbourne, England: Kingsway, 1987.

Derickson, Gary W. "The Cessation of Healing Miracles in Paul's Ministry." *Bibliotheca Sacra* 155 (July-September 1998): 299-315.

Doyle, Robert, ed. *Signs and Wonders and Evangelicals*. Hornebusge West, N.S.W., Australia: Lancer Books, 1987. 130 pp. \$6.50 pb. Reviewed by Ken Sarles in *Bib Sac* 146 (October-December 1989): 457-58. He says it is the best critique to date.

\*Edgar, Thomas R. *Miraculous Gifts*. Neptune, NJ: Loizeaux, 1983.

- \*\_\_\_\_\_. "The Cessation of the Sign Gifts." *Bibliotheca Sacra* 145 (October-December 1988): 371-86. (Excellent article—concise and readable, copied on pp. 71-79.)
- \*\_\_\_\_\_. *Satisfied by the Promise of the Spirit: Affirming the Fullness of God's Provision for Spiritual Living*. Grand Rapids: Kregel, 1996. 283 pp. (Responds to Deere's *Surprised by the Power of the Spirit* and updates Edgar's *Miraculous Gifts*.)
- \*Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody, 1989. 688 pp. CBD for US\$21.95.  
Most handbooks of theology are fairly brief works of about 150 pages consisting of brief articles that explain doctrines, heresies, movements, and leading men in the field of theology. This massive work is divided into five parts that cover biblical theology (in 16 chapters that survey the theology of all major biblical sections), systematic theology (bibliology, theology proper, christology, etc.), historical theology (surveying the major theological teachings of the ancient, medieval, Reformation, and modern eras), dogmatic theology (with chapters on Calvinistic, Arminian, covenant, dispensational, and Catholic theology), and contemporary theology. It has 45 chapters and an epilogue, 55 simple-to-understand charts, a 24-page glossary of terms and names, and several indexes (persons, subjects, and Scripture references), endnotes identifying sources quoted, and helpful bibliographies. Dispensational premillennial. Enns does not, however, address recent developments in "progressive dispensationalism" that have come about since 1989 through Robert Saucy, Darrell Bock, and Craig Blaising.
- \*Farnell, F. David. "Is the Gift of Prophecy for Today?" (Four Part Series) "The Current Debate about New Testament Prophecy." *Bibliotheca Sacra* 149 (July-September 1992): 277-303; "The Gift of Prophecy in the Old and New Testaments." *Bibliotheca Sacra* 149 (October-December 1992): 387-410; "Does the New Testament Teach Two Prophetic Gifts?" *Bibliotheca Sacra* 150 (January-March 1993): 62-88; "When Will the Gift of Prophecy Cease?" *Bibliotheca Sacra* 150 (April-June 1993).
- Gaffin, Richard B., Jr. *Perspectives on Pentecost*. Presb. & Reformed, 1974?. 127 pp.
- Geisler, Norman. *Signs and Wonders*. Wheaton, IL: Tyndale, 1988.
- Gross, Edward N. "Understanding the Miraculous Gifts in the Scripture." *Christian News*, February 2, 1987, pp. 13-15. Reviewed by John A. Witmer in *Bib Sac* 144 (October-December 1987): 464.
- \*MacArthur, John, Jr. *Charismatic Chaos*. Grand Rapids: Zondervan, 1992. 415 pp.
- \_\_\_\_\_. *The Charismatics: A Doctrinal Perspective*. Grand Rapids: Zondervan, 1978. 224 pp.
- McRae, William. *The Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976.
- \*Ryrie, Charles Caldwell. *The Holy Spirit*. Rev. ed. Chicago: Moody, 1965; rev. & expanded, 1997. 223 pp.  
Expands and updates his former book by the same title (Moody, 1965), which has been a standard non-charismatic Bible College text. Brief and readable. Now 80 pages longer, addressing "Holy Laughter," anointing, and prophecy [too briefly] with expanded indexes. A clear, biblical evaluation of an important area of theology.
- Sarles, Ken L. "An Appraisal of the Signs and Wonders Movement." *Bibliotheca Sacra* 145 (January-March 1988): 57-82. (See also his reviews of books above.)
- Stafford, Tim. "Testing the Wine from John Wimber's Vineyard." *Christianity Today*, 8 August 1986, p. 18.
- Unger, Merrill F. *The Baptism & Gifts of the Holy Spirit*. Chicago: Moody, 1974. 189 pp.



\_\_\_\_\_. *New Testament Teaching on Tongues*. Grand Rapids: Kregel, 1971.

- \*Walvoord, John F. *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. Van Kampen, 1954; reprint, Grand Rapids: Zondervan, 1965. 288 pp.  
This older (non-charismatic) work does not address the mainline charismatic movement, errant prophecy, holy laughter, and other recent issues. However, it provides a most thorough *biblical* treatment of pneumatology, so it is worth our attention.

\_\_\_\_\_. "The Holy Spirit and Spiritual Gifts." *Bib Sac* 143 (April-June 1986): 109-22.

- \*\_\_\_\_\_. *The Holy Spirit in the Church Today*. Chicago: Moody, 1973. 63 pp.  
A brief treatment documenting the ministries of the Holy Spirit from Scripture.

- \*Warfield, Benjamin Breckenridge. *Counterfeit Miracles*. Edinburgh: Banner of Truth Trust, 1918; reprint, 1983.

## Eschatology

A detailed, annotated bibliography of eschatology will be included in the Eschatology notes later in this course. However, required readings in eschatology are listed below.

## Required Reading

- \*Benware, Paul N. *Understanding End Times Prophecy: A Comprehensive Approach*. 2d ed. Chicago: Moody, 1995, 2006. 421 pp.

Pretribulational, premillennial work which lives up to its name, incorporating teaching on biblical and theological covenants, the intermediate and final states, and views on the rapture and millennium. Includes a glossary and other helpful appendixes and indexes. Benware is professor in the Biblical Studies Division at Philadelphia Biblical University and is a clear and concise writer. This expanded edition has 77 more pages, including new chapters on the Church and Israel (chap. 6) and on Preterism (chap. 9),

- \*Blaising, Craig A., and Bock, Darrell L., eds. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992. 400 pp. US\$19.99.

This compiled work has articles that view "Israel and the church as distinct theological institutions, but also successive phases in a historically progressive and eschatologically converging redemptive program. This redemptive program accounts for both the similarities and the differences between Israel and the church. The book suggests that the similarities are greater than dispensationalists have previously thought to be the case" (Fall/Winter 1992 Zondervan Academic and Professional Catalog, 6). Edited by Dallas Seminary faculty members and includes responses from non-dispensational scholars Walter C. Kaiser, Jr., Willem A. VanGemeren, and Bruce K. Waltke. This is reading for master's students only.

- Bock, Darrell L., ed. *Three Views on the Millennium and Beyond*. Grand Rapids: Zondervan, 1999. 330 pp. \$16.99.

Presentations of postmillennialism (Kenneth L. Gentry, Jr., Behnsen Theological Seminary), amillennialism (Robert B. Strimple, Westminster Theological Seminary), and premillennialism (Craig A. Blaising, South Baptist Theological Seminary). Premillennialism has more attention to address the historical (non-dispensational) form as well as classical and progressive dispensationalism. Each essay has responses from the other viewpoints.

- \*Crutchfield, Larry V. "Rudiments of Dispensationalism in the Ante-Nicene Period [AD 100-325]." (two-part series) "Israel and the Church in the Ante-Nicene Fathers."

*Bibliotheca Sacra* 144 (July-September 1987): 254-76; "Ages and Dispensations in the Ante-Nicene Fathers." *Bibliotheca Sacra* 144 (Oct.-Dec. 1987): 377-401.

Successfully responds to non-dispensational claims that the church in the early centuries did not distinguish between Israel and the church nor between differing economies (dispensations). Thus it shows that dispensationalism is the oldest view held.

- \*Deere, Jack. *Surprised by the Power of the Spirit: A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today*. Grand Rapids: Zondervan, 1993. 299 pp. CBD for US\$13.50.

This recent work includes Deere's personal experience and interaction with Scripture often cited to support cessationism. As a former cessationist, Deere clearly understands cessationist arguments. Required readings from him are copied on pages 94-109 and 133-43.

- \*Edgar, Thomas. "The Cessation of the Sign Gifts." *Bibliotheca Sacra* 145 (October-December 1988): 371-86. (Reproduced in notes, 71-79.)

Concise and readable. Provides the other side to Deere's view above. Edgar argues that some gifts have ceased based upon Scripture and the history of the church.

- \*\_\_\_\_\_. *Satisfied by the Promise of the Spirit: Affirming the Fullness of God's Provision for Spiritual Living*. Grand Rapids: Kregel, 1996. 283 pp.

Responds to Deere's *Surprised by the Power of the Spirit* and updates Edgar's *Miraculous Gifts*. Required readings from him are copied on pages 144-51.

- \*Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP & Grand Rapids: Zondervan, 1994. 1264 pp.

An evangelical, massive work in simple English but with fresh insights. Includes a bibliography of other systematic theologies by perspective and page numbers, as well as personal application questions and popular hymns and choruses with each topic. Grudem teaches at Trinity International University in Deerfield, IL. Nondispensational premillennial, posttribulational, moderate Calvinist viewpoint. Unfortunately, Grudem teaches errant but inspired prophecy (called "inaccuracies of detail," p. 1052) and an imminent but posttribulational return of Christ (pp. 1100-1105).

- \*Ludwigson, Raymond. *A Survey of Bible Prophecy*. Grand Rapids: Zondervan, 1951, 1973, 1975.

Dispensational. Arranged alphabetically. A wealth of charts and maps. Brief, well written chapters. Includes research paper topics and creative ideas for group projects.

**V. Schedule (Reading Report)** Name \_\_\_\_\_ Box \_\_\_\_\_ Sem. Grade \_\_\_\_\_

Please tick the final column if completed in full on time. Note if completed tardy by putting a "T" in the box and if partially by putting a "P" in the box. Note also that the thirteen readings in Blaising/Bock, *Dispensationalism, Israel and the Church* apply to *graduate students only*.

Session	Date (Day)	Subject	Assignment	
1	6 Jan (T1)	Syllabus & Introduction	No assignments	
2	6 Jan (T2)	<u>Ecclesiology</u> : Church Discipline	Grudem, 887-901 (consider read on time)	
3	8 Jan (Th)	Lord's Supper	Grudem, 988-99 Blaising/Bock, New Cov, 68-97	
4	13 Jan (T1)	Baptism	Assignment #1: Baptism Grudem, 966-84	
5	13 Jan (T2)	Unity (over what should we separate from believers and unbelievers?)	Presentation #1: Unity Grudem, 873-84	
6	15 Jan (Th)	Role of Women	Presentation #2: Role of Women Grudem, 454-71 Blaising/Bock, Intro, 13-36	
7	20 Jan (T1)	Church Government	Assignment #2: Church Government Grudem, 904-45	
8	20 Jan (T2)	<u>Pneumatology</u> : Spirit Indwelling & Sealing	Bring \$10 for Pneumatology notes	
9	22 Jan (Th)	Spirit Baptism & Filling	Grudem, 763-87	
<b>26-30 Jan</b>		<b>Chinese New Year</b>	<b>No class or assignments</b>	
10	3 Feb (T1)	Gifts: Intro & Lists (Dr Tim Lau)	Grudem, 1016-31	
11	3 Feb (T2)	Dangers & Durations of Gifts (Lau)	Deere, 229-52 (notes, 94-110)	
12	5 Feb (Th)	Foundational Gifts I: Apostle, Word of Wisdom, Word of Knowledge	Presentation #3: Apostleship Edgar, "Cessation," 371-86 (notes, 71-79)	
13	10 Feb (T1)	Foundational Gifts II: Prophecy, Discernment	Assignment #3: Prophecy Grudem <i>article</i> (notes, 124-28) Farnell (notes, 80-93)	
14	10 Feb (T2)	Sign Gifts I: Miracles, Healing (Deere argues miracles here today)	Presentation #4: Miracles Deere, 99-115 (notes, 133-143)	
15	12 Feb (Th)	Sign Gifts II: Tongues, Interpretation	Assignment #4: Tongues Blaising/Bock, Reign, 37-67	
16	17 Feb (T1)	Speaking Gifts: Teaching, Evangelism, Pastor-Teacher, Encouragement	Edgar "Conclusion," <i>Satisfied</i> , 250-64 (notes, 144-51)	
17	17 Feb (T2)	Service Gifts: Administration, Faith, Giving, Service, Mercy	Blaising/Bock, New Man, 98-126	
18	19 Feb (Th)	Discerning Your Gifts	Assignment #5: Spiritual Gifts Inventory Worksheet (required) Please turn in this reading report	
19	24 Feb (T1)	<u>Eschatology</u> Death	Benware, 11-17, 345-52 Bring \$20 for Eschatology notes	
20	24 Feb (T2)	Intermediate State	Presentation #5: Intermediate State Benware, 21-33 Blaising/Bock, Mystery, 127-55	
21	26 Feb (Th)	Abrahamic Covenant	Gen. 12:1-3; Deut. 30:1-10; 2 Sam. 7:12-16; Jer. 31:31-34; Benware, 35-54 Blaising/Bock, 1 Pet 2, 156-87	



Session	Date (Day)	Subject	Assignment	
22	3 Mar (T1)	Other Covenants Quiz 1	Benware, 55-78 Study for quiz	
23	3 Mar (T2)	Covenant & Dispensational Views	Benware, 81-89 Blaising/Bock, Rom 11, 188-229	
24	5 Mar (Th)	Pre- or Amillennialism?	Assignment #6: Millennialism Benware, 197-203	
25	10 Mar (T1)	Signs of the Second Coming	Notes, 31-34, 199-210 Blaising/Bock, Rom 10:4, 230-47 = 18	
26	10 Mar (T2)	Rapture: Pretribulational	Benware, 207-37	
27	12 Mar (Th)	Rapture: Mid-, Partial, Prewrath, Post-Quiz 2	Benware, 239-61 Study for quiz	
<b>16-20 Mar</b>		<b>Mid-Semester Break</b>	<b>No class or assignments</b>	
28	24 Mar (T1)	Judgment Seat of Christ; Marriage Feast of the Lamb	Presentation #6: Marriage & Feast Benware, 263-91	
29	24 Mar (T2)	Antichrist & Daniel 9 Midterm distributed	Benware, 293-320 Notes, 233	
30	26 Mar (Th)	Tribulation: Book of Revelation	Benware, 365-76 Blaising/Bock, Fulfill Law, 248-63	
31	31 Mar (T1)	Tribulation: Misc. Texts, Babylon	Take Home Midterm Exam Due Ludwigson, 184-87, 27-39 Notes, 110a-o	
32	31 Mar (T2)	The Kingdom & Millennialism Quiz 3	Benware, 185-95; Psalm 72; Revelation 20; Study for quiz	
33	2 Apr (Th)	Premillennialism: Dispensational	Benware, 91-101 Notes, 111-121b	
34	7 Apr (T1)	Israel and the Church	Benware, 103-20	
35	7 Apr (T2)	Preterism	Presentation #7: Preterism Benware, 155-84	
<b>9 April</b>		<b>Maundy Thursday</b>	<b>No class or assignments</b>	
36	14 Apr (T1)	Ezekiel's Temple & Topography	Ludwigson, 50-56 Ezek. 38-48; Notes, 133-41	
37	14 Apr (T2)	"The Rule of Christ" Video (Walvoord/Pentecost/Toussaint) Quiz 4	Benware, 121-37 (Amillennialism) Study for quiz Blaising/Bock, Center, 293-330	
38	16 Apr (Th)	Postmillennialism	Gentry, in 3 Views, ed. Bock, 13-57 Benware, 139-54	
39	21 Apr (T1)	Amillennialism Quiz 5	Strimple, in 3 Views, ed. Bock, 83-129 Revelation 20; Study for quiz	
40	21 Apr (T2)	Resurrections & Judgments	Benware, 321-29 Blaising/Bock, Responses, 331-76	
41	23 Apr (Th)	Eternal States: Hell	Rev. 20:1-6 Research Paper Due Benware, 353-61; Notes, 163-72	
42	28 Apr (T1)	Eternal States: Heaven Part 1	Revelation 21-22; Benware, 331-42 Blaising/Bock, New Jer, 264-92	
43	28 Apr (T2)	Eternal States: Heaven Part 2 Quiz 6	Notes, 173-88 Study for quiz	
44	30 Apr (Th)	Course review or make-up session	Blaising/Bock, Conclusion, 377-94	
45	5-8 Apr	Final Exam	Study the study guide and pray	

**VI. Other Matters**

- A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1555 ext. 7130). Also, my apartment on campus is 2-302 and home phone number is 6762-2011 (email griffith@sbc.edu.sg). My office hours are 11-1 Tue-Wed, 8-10 Thurs and 12-1 Fridays.
- B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you're rich from it. You may also copy all course PPT and translate them into other languages.
- C. Course Time Expectations: This 45 session course should require 68 study hours (1.5 hrs./session) for bachelor level or 90 hours for grad students (2 hrs./session).

Readings (26 hours): 824 pages (2 min./page = 1648 minutes or 27 hours) for all students

Position Papers (15 hours): three 2-3 page assignments taking 5 hours each

PPT Presentation (8 hours): group project

Quiz Study (6 hours): 1 hour for each of the six quizzes

Midterm Study (6 hours)

Final Exam Study (6 hours)

Total for Bachelor students = 68 hours

Add for Masters Students:

+ Research Paper (8 hours)

+ Reading Blaising/Bock book (394 pages at 2 min./page = 788 minutes or 13 hours)

Total for Graduate students = 90 hours

**Presentation Groups**

1	Unity	Programme-Nation	MB	Email Address	Hand/Home Phone
2	Women				
3	Apostle				
4	Miracles				
5	Intermediate State				
6	Marriage & Feast of Lamb				
7	Preterism				

## **My Biographical Sketch**



**Susan and Rick Griffith**  
**Stephen (19), John (16), and Kurt (22)**

### **Background**

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.



In December 1983 Susan's "never" became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women's Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (22 yrs.), Stephen (19 yrs.), and John (16 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

## **Ministry**

However, since 1991 the Griffiths' home has been Singapore where Rick serves as NT Department Coordinator with 30 other full-time faculty at Singapore Bible College. SBC has 555 full-time students from 23 countries and 25 denominations, as well as over 300 professionals in the non-degree Evening School. During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. Now he teaches mostly Bible Exposition classes, including Homiletics, OT and NT Backgrounds & Survey, Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation—sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore. The Griffiths are missionaries with WorldVenture (formerly CBInternational) and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Singapore Director for BEE (Biblical Education by Extension); Asia Director & Translation Coordinator for "The Bible... Basically International" Seminars; Web Author & Editor, Internet Biblical Seminary; and itinerate professor at Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and BEE training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here "Dr Rick" is "Pastor Rick" in his role as pastor-teacher and elder. The church meets Sunday afternoons from 4:00-5:30 PM at the Metropolitan YMCA at 60 Stevens Road. See [cicfamily.com](http://cicfamily.com) for details. Join us!

## **Field**

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." The Singaporean cross-cultural missionary force is increasingly contributing to God's work in overseas ministries.

# **Research Paper Grade Sheet**

Student \_\_\_\_\_ Topic \_\_\_\_\_ Paper Grade \_\_\_\_\_ Box \_\_\_\_\_

The first four parts below concern the paper's *content* (70% of the grade). The Form grade (30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6<sup>th</sup> edition (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist.

	1 Poor	2 Minimal	3 Average	4 Good	5 Excellent
<b><u>Introduction</u></b>					
<b>Purpose</b> (the paper addresses what issue?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Scope</b> of the issue defined/narrowed down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Procedure</b> for addressing the issue introduced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Body</u></b>					
<b>Wide research</b> (other views, good sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Individual work</b> (not excessive quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Key passages/issues</b> addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Development</b> (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Interpretation</b> of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Conclusion</u></b>					
<b>Solution</b> given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Main points</b> reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Length</b> (1/2 to 1 page, w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Miscellaneous</u></b>					
(These can be addressed anywhere in the paper)					
<b>Application</b> (shows why the topic is important)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Depth</b> leaves no key questions unanswered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Overall</b> content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Form</u></b>					
<b>Format</b> (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Spelling</b> and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Grammar</b> (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Footnoting</b> (better than endnoting; biblio. incl.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Arranged logically</b> (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Sections</b> clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Summary**

Number of ticks per column \_\_\_\_\_

Multiplied by point values of the column **x 1** **x 2** **x 3** **x 4** **x 5**

Equals the total point value for each column \_\_\_\_\_

Net points \_\_\_\_\_ minus 10 points per day late (\_\_\_\_\_ points) equals % grade of \_\_\_\_\_%

**Comments:**

## Research Paper Checklist

\* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!

### 1. General Format

- 1.1 Obtain your own copy of the handout "Why Write Papers?" by Dr. Henry Baldwin.
- 1.2 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996). 308 pp.
- 1.3 Questions not answered by Turabian can probably found in *The Chicago Manual of Style*.
- 1.4 Staple the pages in the upper left corner rather than using report folders or attaching the paper at the top centre.

### 2. Preliminaries

- 2.1 The title page should follow the typical format in Turabian.
  - 2.1.1 Only "SINGAPORE BIBLE COLLEGE" and the TITLE should be in capital letters.
  - 2.1.2 Please include your mail box number after your name.
  - 2.1.3 The same size type (and font) should be used throughout the paper.
- 2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.
- 2.3\* Include a Table of Contents.
  - 2.3.1 The Contents page should include only the first page number of each section.
  - 2.3.2 Subtitles within the Contents page should be indented.
  - 2.3.3 Note this is called a "Table of Contents" and not a "Table of Content."
  - 2.3.4 "Table of Contents" should not be an entry on the Table of Contents.
- 2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

### 3. Body & Style

- 3.1\* Provide an introduction that summarizes the problem(s) your paper aims to answer.
- 3.2\* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)
- 3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.
- 3.4 Double-space the paper throughout in prose form (not outline form).
- 3.5\* Write in the third person rather than the first person ("This author..." and not "I" or "we" or "us").
- 3.6 Follow these guidelines for headings within the text:
  - 3.6.1 Headings should match your Contents page.
  - 3.6.2 Headings should not have periods (full stops or colons) after them.
  - 3.6.3\* Headings should not be in outline form (no "I," "II," "A," "1," "a," "-", etc.).
  - 3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).
  - 3.6.5 Don't repeat a heading on the next page even if it covers the same section of the paper.
  - 3.6.6 Each research paper should have at least 2-3 headings or divisions.
  - 3.6.7 As an exception to 3.6 above, in short papers (6-8 pages) which do not have chapters, (1) main headings should be centred capitals, followed by (2) subheadings which are underlined centred small letters, (3) underlined left column small letters, (4) non-underlined left column small letters, and finally (5) underlined small letters which begin an indented paragraph. If only two levels are needed then (2) above may be skipped.
- 3.7\* Do not clutter your paper with unnecessary details that do not contribute to your purpose.
- 3.8\* Make every statement a full sentence within the text (the exception is headings).
- 3.9 Critically evaluate your sources; do not believe a heresy just because it's in print!
- 3.10 Make sure your reasoning is solid and logical.
- 3.11\* Provide a conclusion which solves/summarizes the problem addressed in the introduction

### 4. Abbreviations

- 4.1\* Do not use abbreviations in the text or footnotes (except inside parentheses).
- 4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.
- 4.3\* Use proper biblical book abbreviations with a colon between chapter and verse.
- 4.4 Do not start sentences with an Arabic number. Write "First Kings 3:16..." (not "1 Kings 3:16...").
- 4.5 Write out numbers under ten in the text (e.g., "three"); abbreviate those over ten (e.g., "45").
- 4.6 "For example" (e.g.) and "that is to say" (i.e.) are abbreviated only within parentheses.

### 5. Quotations

- 5.1\* When quoting word-for-word use quotation marks and footnote the source. Do not plagiarise!
- 5.2 Use proper quotation formats with single quotation marks within double ones.
- 5.3 Use indented single-spaced block quotations (no quotation marks) when three or more lines.
- 5.4\* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.
- 5.5 Provide biblical support for your position rather than simply citing your opinion.
- 5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook*, 18 (cited by Rick Griffith, *New Testament Backgrounds*, 7th ed. [SBC, 1999], 165).

## Research Paper Checklist (2 of 2)

## 6. Punctuation

- 6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., "Marriage," not "Marriage".)
- 6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: "Jesus wept" (John 11:35). but never "Jesus wept." (John 11:35)
- 6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe or colon.
- 6.4 A space should not follow a beginning parenthesis or beginning quotation mark.
- 6.7 A space should always follow a comma and two spaces always follow a period.

## 7. Footnotes

- 7.1\* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* or underlined but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number. For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. Notice that in footnotes a full stop (period) is used only *once* at the end of the citation. Indent the first line of each footnote entry.
- 7.2\* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.
- 7.3 If the next citation has the same book and same page number, then type "Ibid." (Latin abbreviation for "in the same place"). For example: Ibid. However, if a different page number is referred to, then "Ibid." should be followed by a period and comma. For example: Ibid., 64.
- 7.4 If the next citation is by the same author but a different work, type "Idem" (Latin abbreviation for "by the same author") before the new book. For example: Idem, *Marriage and Family*, 221.
- 7.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, "Marriage," *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author's name after the Contents page by tracing the initials at the end of the article.)
- 7.6 Footnote numbers are raised with no parentheses and go *after* a quotation's punctuation (e.g., period).
- 7.7 Always cite your footnote numbers in sequence rather than using a former number again.
- 7.8 Use only numbers as footnote references (don't use letters or \*#%^ etc.).
- 7.9 Cite translations in parentheses within the text rather than the footnotes—for example, "trust" (NIV).
- 7.10 Cite book, chapter, and paragraphs of primary (ancient) sources with Arabic numerals and full stops (e.g., "Josephus, *Jewish Antiquities* 18.1.3," not "Josephus, *Jewish Antiquities*, Book XVIII, Chapter 1, Section 3").
- 7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

## 8. Bibliography

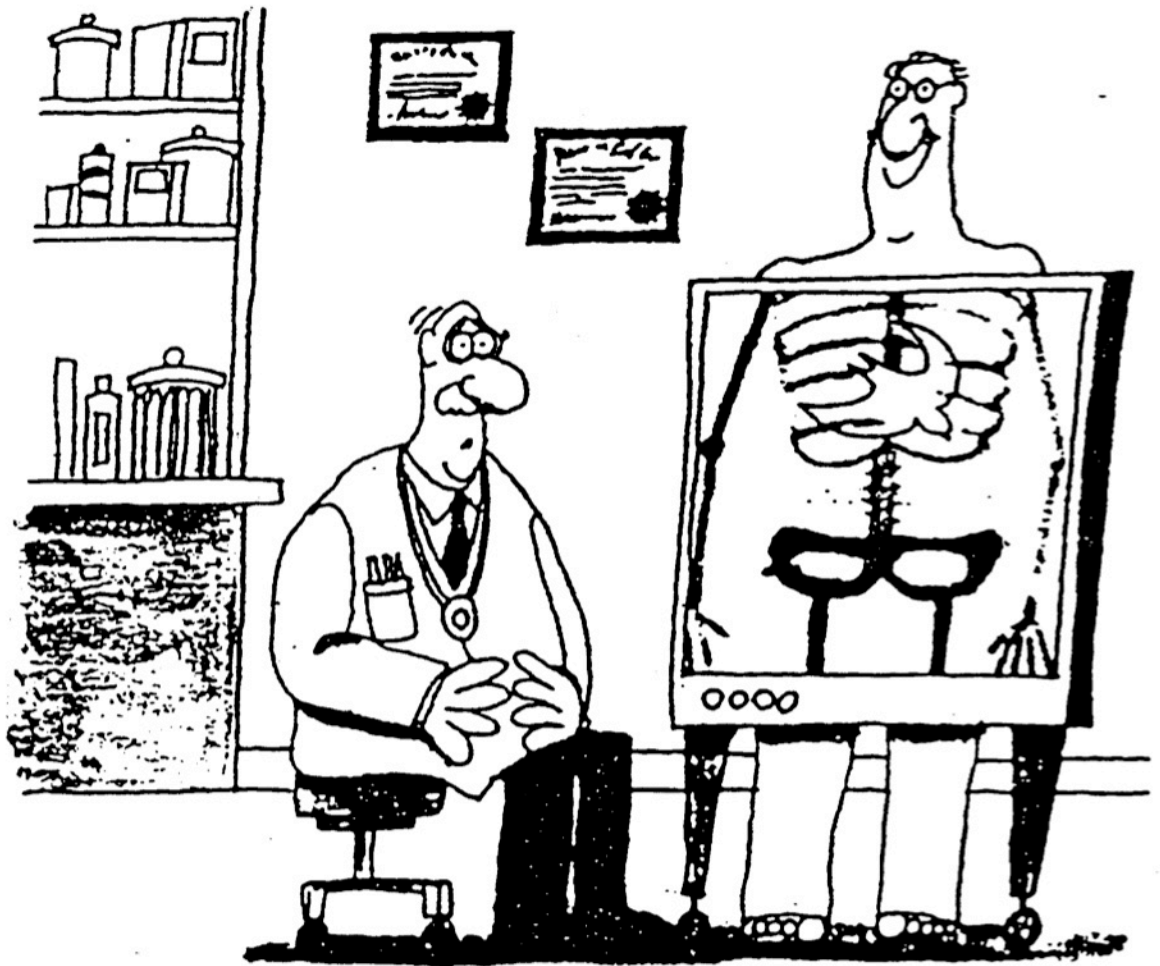
- 8.1 Alphabetize all sources by family name without numbering the sources.
- 8.2 Make entries single-spaced with the second line indented and with a double space between entries.
- 8.3 Do not cite an author's title in a footnote or the bibliography (no "Dr.," "Rev." etc.).
- 8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* or underlined but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago: Moody, 1987. Use full stops (not commas) after each first name, title, and date; don't use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.
- 8.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data, volume, and page. Cite these articles as follows: Trutza, P., "Marriage," *The Zondervan Pictorial Encyclopedia of the Bible*. Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author's name after the Contents page by tracing the initials at the end of the article.)
- 8.6 Put the bibliography on a separate page rather than tagging it on to the conclusion.
- 8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).
- 8.8\* Include the bibliography even if the lecturer has assigned the sources.
- 8.9 Primary sources should be listed under the ancient author's name, followed by the translator's name. For example: Josephus. *The Works of Josephus*. Translated by William Whiston...
- 8.10 Primary sources with several or unknown authors should be listed by editor and/or translator's name. For example: Danby, Herbert, trans. *The Mishnah*. Oxford: University, 1933.

## 9. Common Grammatical and Spelling Mistakes

- 9.1 "Respond" (verb) is used for "response" (noun). "The respond" should be "The response."
- 9.2\* Events in biblical times should be noted in the past tense.
- 9.3 Write "BC" dates *before* "BC" but "AD" dates *after* "AD" ("AD 70" and "70 BC" but never as "70 AD" or "BC 70").
- 9.4 Always capitalize the words "Christian," "Bible," "Christ," "Word of God," and "Scripture(s)."
- 9.5 The current trend is to *avoid* capitalization, especially in the adjectives "biblical," "scriptural," etc.
- 9.6 Avoid words in all CAPITALS in the text (except acronyms and 3.6.7).

# Pneumatology

The Study of the Holy Spirit



Name \_\_\_\_\_

## What Do You Think of the Holy Spirit?

Please circle one of these three responses to each of the following questions:

(A) Agree, (U) Unsure, or (D) Disagree.

### Control

1.   A   U   D   The Spirit puts thoughts into our minds.
2.   A   U   D   The Spirit removes thoughts from our minds.
3.   A   U   D   The Spirit will never override people's bodily movements against their will.
4.   A   U   D   The Spirit does not cause us to do things that result in division in a local church (Eph. 4:3-4; 1 Cor. 12:13).
5.   A   U   D   The Spirit always works in our lives in what we consider to be an orderly manner (John 3:8 "wind goes where it will"; Acts 8:39).

### Prayer

6.   A   U   D   I have a personal relationship with the Spirit (John 14:16-17).
7.   A   U   D   It's alright to pray to the Holy Spirit (as well as to the Father).
8.   A   U   D   It's alright to pray to Jesus Christ (as well as to the Father).

### Manifestations

9.   A   U   D   The Spirit sometimes uses our own psychological manifestations which we think are from Him (e.g., one thinking he has the gift of tongues when he really doesn't).
10.   A   U   D   The Spirit sometimes works in our lives in ways which are not mentioned in the Bible (non-biblical, though not anti-biblical). See 1 Cor. 2:10.

### Filling

11.   A   U   D   We cannot sin when we are filled with the Spirit.
12.   A   U   D   Every Christian has, at some time, been filled with the Spirit (e.g., at salvation).
13.   A   U   D   We should pray to be filled with the Spirit.
14.   A   U   D   Mature believers are filled with the Spirit.
15.   A   U   D   Those filled with the Spirit are mature believers.

### Tongues

16.   A   U   D   I was baptized in the Holy Spirit after my conversion (I had a "second blessing").
17.   A   U   D   I have spoken in tongues in the biblical way (exercised the biblical gift of tongues).
18.   A   U   D   I have had a glossalalia experience (ecstatic speech which was not real tongues).
19.   A   U   D   The biblical gift of tongues must be in a foreign language unknown to the speaker.
20.   A   U   D   The gift of tongues is being distributed by the Spirit today.

### Prophecy

21.   A   U   D   Biblical prophecy is always inerrant (i.e., true prophecy never has errors).
22.   A   U   D   Prophecy can be exercised by any Christian.
23.   A   U   D   Some NT prophecy is less authoritative than OT prophecy.
24.   A   U   D   Some spiritual gifts have ceased.

## The Personality of the Spirit

### Importance

Why must we believe that the Holy Spirit is a person? What follows logically if He is a “fluid” (Mormons) or an influence or “force” (Jehovah’s Witnesses and New Age)?

### Evidence for the Personality of the Spirit

Many people have labeled the twentieth century as the century of the Holy Spirit. The rise and spread of Pentecostalism with its major emphasis on the ministries of the Spirit and the blossoming of dispensationalism’s emphasis on works of the Spirit are distinctive to this age. To the century’s concern for the evangelization of the world highlighted a need to know the power of the Spirit to accomplish this. Though this attention on the work of the Spirit has been a good thing, it has not always been scripturally guided; thus there exists an even greater need today for careful attention to the biblical teaching on this subject.

#### I. HE IS A PERSON

Denial that the Spirit is a Person often takes the form of substituting the concept that He is a personification of, say, power—much like claiming that Satan is a personification of evil. This denial of His personality has occurred throughout church history, first by the Monarchians, the Arians, the Socinians and today by Unitarians, liberals, and some neoorthodox theologians.

##### A. He Possesses and Exhibits the Attributes of a Person

1. *He has intelligence.* He knows and searches the things of God (1 Cor. 2:10-11); He possesses a mind (Rom. 8:27); and He is able to teach people (1 Cor. 2:13).
2. *He shows feelings.* He can be grieved by the sinful actions of believers (Eph. 4:30—an influence cannot be grieved).
3. *He has a will.* He uses this in distributing gifts to the body of Christ (1 Cor. 12:11). He also directs the activities of Christians (Acts 16:6-11).

Since genuine personality possesses intelligence, feelings, and will, and since the Spirit has these attributes, He must be a Person.

##### B. He Exhibits the Actions of a Person

1. *He guides us into truth by hearing, speaking, and showing* (John 16:13).
2. *He convicts of sin* (John 16:8).
3. *He performs miracles* (Acts 8:39).
4. *He intercedes* (Rom. 8:26).

These are activities which an influence or personification could not do but which Scripture shows the Holy Spirit can do.

##### C. He Receives Ascriptions Which Would Be Given Only to a Person

1. *He is One to be obeyed* (Acts 10:19-21).
2. *He can be lied to* (Acts 5:3).
3. *He can be resisted* (Acts 7:51).
4. *He can be grieved* (Eph. 4:30).
5. *He can be blasphemed* (Matt. 12:31).
6. *He can be insulted* (Heb. 10:29).

To think of acting and reacting to an influence in these ways is incongruous.

##### D. He Relates as a Person to Other Persons

1. *To the apostles.* He relates to the apostles in a manner which shows His own distinct personality (Acts 15:28). He is a Person as they are persons; yet He is a distinct and identifiable Person.
2. *To Jesus.* He relates to the Lord Jesus in such a way that if the Lord has personality one must conclude that the Spirit does also. Yet He is distinct from Christ (John 16:14).
3. *To other Trinity members.* He relates to the other Persons of the Trinity as an equal Person (Matt. 28:19; 2 Cor. 13:14).
4. *To His own power.* The Spirit is related to His own power yet distinguished from it so that we may not conclude that He is merely a personification of power (Luke 4:14; Acts 10:38; 1 Cor. 2:4).

##### E. A Grammatical Consideration

Several times the writers of the New Testament will use a masculine pronoun to refer to the Spirit (which is a neuter). The clearest example of this exception to normal grammatical usage is John 16:13-14 where the masculine demonstrative pronoun is used twice to refer to the Spirit mentioned in verse 13. Other references are less clear since the masculine pronouns used may refer to the word “Paraclete” (which is masculine, 15:26; 16:7-8) or to the word “earnest” (which is also masculine, Eph. 1:14-15, κν). Nevertheless, the clear exception to normal accidence in John 16:13-14 does support the true personality of the Spirit.

Each of these lines of scriptural evidence leads to the conclusion that the Holy Spirit, even though a spirit being, is as real a Person as the Father, or the Son, or as we are.

Ryrie, *Basic Theology*, 393-44



# Biblical Evidence for the Doctrine of the Trinity

(Adapted from Dr. R. Walter Martin)

## Introduction

"Many people think that the Trinity is impossible to understand, that it is a logical and conceptual impossibility. The cults vehemently deny the Trinity asserting that it is a doctrine of Satan. The non-Christian religions make sport of the doctrine saying that Christians believe in three gods.

"But it *is* possible to understand the Trinity. We may not have exhaustive knowledge of the doctrine. But we can know it enough to state it clearly and understand it deeply...."<sup>1</sup>

## How to Prove the Trinity

1. Begin the investigation into Scripture by starting from scratch, assuming nothing.
2. Demonstrate that the Bible teaches that there is only one God (Isa. 44:6; 1 Tim. 2:5<sup>2</sup>).
3. Correctly define the Trinity: "Within the nature of the one, true God exists three Person(age)s: the Father, the Son and the Holy Spirit, who share the same attributes, are the same substance (nature, essence or reality) and are in effect the one, true God."
4. Decide who Jesus is: a lunatic (one who made false claims unknowingly), a liar (one who made false claims knowingly) or who he said he was (one who spoke the truth).<sup>3</sup> Assuming Christ spoke only the truth we must believe what he says. This is recorded in the Bible, so may we use only the Bible as our only authoritative source concerning this doctrine?
5. Show the person the reasonableness of this proposition: If three biblical Persons are all called God and share the same attributes of God, but there exists only one God, they are in effect *the* one, true God. (If this can be demonstrated then the Trinity is true.)
6. The Bible conclusively proves the above proposition in the following passages that identify the same attributes/titles with the Father, the Son, and the Holy Spirit:

Attribute/Title	Father	Son	Holy Spirit
Called "God" (deity)	2 Pet. 1:17 <sup>4</sup>	Heb. 1:6-8 <sup>5</sup>	Acts 5:3-4 <sup>6</sup>
Worshipped as God	Matt. 4:10 <sup>7</sup>	John 20:28 <sup>8</sup>	None <sup>9</sup>
Indwells believers	1 Cor 3:16a <sup>10</sup>	Col. 1:27 <sup>11</sup>	1 Cor 3:16b <sup>12</sup>
Is the truth	John 3:33 <sup>13</sup>	John 14:6 <sup>14</sup>	1 John 5:6 <sup>15</sup>
Raised Christ	Acts 3:26 <sup>16</sup>	John 10:17 <sup>17</sup>	Rom. 8:11 <sup>18</sup>
Omniscient (all knowing)	Ps. 139:1-5 <sup>19</sup>	John 16:3 <sup>20</sup>	1 Cor 2:10-11 <sup>21</sup>
Omnipotent (all powerful)	Matt. 19:26 <sup>22</sup>	Phil. 4:13 <sup>23</sup>	Zech. 4:6 <sup>24</sup>
Omnipresent (everywhere)	Jer. 23:24 <sup>25</sup>	Matt. 18:20 <sup>26</sup>	Ps. 139:7-12 <sup>27</sup>
Has personhood	John 3:16 <sup>28</sup>	John 1:9-18 <sup>29</sup>	John 14:17 <sup>30</sup>
Helper ( <i>Paraclete</i> )	2 Cor 1:3-6	1 John 2:1	John 14:26 <sup>31</sup>
Forgives sin	Isa. 45:25 <sup>32</sup>	1 John 2:12 <sup>33</sup>	
Forgets sin	Jer. 31:34 <sup>34</sup>	Heb. 8:12	Heb. 10:17 <sup>35</sup>
Immutable (changeless)	Mal. 3:6 <sup>36</sup>	Heb. 13:8 <sup>37</sup>	
Eternal	Exod. 15:18 <sup>38</sup>	John 1:1-2 <sup>39</sup>	
"I Am"	Exod. 3:14	John 8:58 <sup>40</sup>	
"Alpha and Omega"	Rev. 1:8	Rev. 22:13, 16	
"First and the Last"	Isa. 44:6	Rev. 1:17	
Holy	Isa. 6:3 <sup>41</sup>	Mark 1:24 <sup>42</sup>	Luke 11:13

Note: Underlined verses are translated correctly in the Jehovah Witness *New World Translation*.

7. Additional evidence from both the Old and New Testament reaffirms the verses on the preceding chart to support the doctrine of the Trinity:

### a. Old Testament Evidence:

- 1) The title *elohim* ("God") always appears in the plural (2570 times!), thus supporting the teaching of Scripture elsewhere that God is more than one Personage (Gen. 1:1ff.).

- 2) Plural personal pronouns (“Us” rather than “Me”) are used of God (Gen. 1:26; 3:22; 11:7; Isa. 6:8).
- 3) The three Persons of the Trinity appear together in the same passage as distinct from one another (Isa. 48:16; 59:20-21; 63:7-10).
- 4) Distinctions within the nature of God as Father, Son and Holy Spirit are evident in:
  - a) Immanuel (Messiah) as being “God with us” (Isa. 7:14).
  - b) The Son called “the mighty God” (Isa. 9:6).
  - c) The Father delegating sovereign authority to the Son (Ps. 2:7).
  - d) The Father sending the Holy Spirit (Ps. 104:30).
  - e) One LORD as distinguished from the LORD (Gen. 19:24; Hos. 1:7).
  - f) The Spirit of the Lord (Holy Spirit) distinct from the Father and Son (Isa. 48:16).
  - g) The Redeemer (who must be divine) as distinguished from the LORD (Isa. 59:20).
  - h) The Father sending the Angel of Jehovah, or preincarnate Christ, who is called God yet distinguished from Him (Gen. 16:7-13; 18:1-21; 19:1-28; 32:30; Mal. 3:1).
- b) New Testament Evidence:
  - 1) Jesus Christ is called the God incarnate (John 1:14) and the Son of **God** (Matt. 16:16) but He was conceived by the **Holy Spirit** (Matt. 1:18, 20); however, He is never called “the Son of the Holy Spirit.” Therefore, the Spirit must be God since God conceived Mary to produce the Son of God!
  - 2) The three Persons of the Trinity are distinguished at the baptism of Christ where the Father spoke from heaven and the Holy Spirit descended as a dove (Matt. 3:16-17).
  - 3) The Father and the Comforter (Holy Spirit) are distinguished from Christ Himself (John 14:16-17).
  - 4) The Great Commission command to baptize “in the name (singular) of the Father, the Son and the Holy Spirit” breaks the rules of grammar by using a singular noun (“name”) with three (i.e., a plural number of) genitives (Matt. 28:19). Again, in this trinitarian prescription for baptism the three Persons are distinguished.
  - 5) Many other passages distinguish between the Persons in the Godhead by listing all three in the same passage (John 3:21-24; 4:2-31; 15:26; Rom. 8:9; 1 Cor 12:3-6; 2 Cor 1:21; 13:14; Eph. 1:17; 2:13-22; 3:14-19; 2 Thess. 2:13-14; Jude 20-21; Rev. 1:4-5).

### Misunderstandings of the Trinity

1. Tritheism: three persons who are three gods
2. Modalism: one person who manifests himself in three different ways
3. Unitarianism: one person who is the only God
4. Nonsense: one person who is at the same time three persons

“

# Denials of the Doctrine

Search Ministries, Dallas, Texas

The doctrine of the Trinity is clearly taught in the Scriptures and it was emphatically affirmed in church history from the earliest period to present. Yet the major cults of America deny the truth of the trinity.

## I. The Mormons reject the Trinity.

- A. Their view of the Father: God the Father is the resurrected Adam. He was once a man but he became a finite god who is now populating the earth with his many celestial wives.
- B. Their view of the Son: Christ is an ordinary man who became a god. He was not produced by a direct act of the Holy Spirit but by actual sexual relations between God the Father (Adam-god) and Mary.
- C. Their world view: Polytheistic. They believe that many gods inhabit the universe and that man may become a god.

## II. The Jehovah's Witnesses reject the Trinity.

- A. Their view of the Father: Jehovah is the <sup>most</sup> high god.
- B. Their view of the Son: Jesus is "god-like" but not Jehovah. Prior to his earthly life he was Michael the Archangel. At his incarnation he became a man. At the resurrection Jesus went back to his former state as an invisible spirit body.
- C. Their view of the Spirit: "So the holy spirit is the invisible active force of Almighty God which moves his servants to do his will" (Let God be True, pg. 108). Thus, the deity and the personality of the Holy Spirit are both denied.
- D. Their view of the Trinity: "The trinity doctrine was not conceived by Jesus or the early Christians (ibid. 1952, pg.93). "The plain truth is that this is another of Satan's attempts to keep the God-fearing person from learning the truth of Jehovah and His Son Christ Jesus" (ibid 93).
- E. Their world view: Jehovah's Witnesses are monotheistic: There is one God who is strictly one person.

## III. The Unity School of Christianity rejects the Trinity.

- A. Their view of the Father: God is an impersonal force or a principle. "God exercises none of his attributes except through the inner consciousnesses of the universe and man" (Jesus Christ Heals, Unity Sch. of Christianity, 1944, pp. 31-32).
- B. Their view of the Son: Jesus of Nazareth was a man. The Christ principle is god or the impersonal force of the universe which resides in all mankind. Jesus of Nazareth allowed the Christ principle to so totally control him that he was elevated to Jesus Christ.
- C. Their view of the trinity: "The Father is a principle, the Son is that Principle revealed in creative plan, the Holy Spirit is the executive power of both the Father and the Son carrying out that plan" (Metaphysical Bible Dict., pg. 629).
- D. Their world view: Pantheistic. God is an impersonal force. Everything that exists is God and God is all that exists.

## IV. The Christian Scientists reject the Trinity.

- A. Their view of the Father: Mary Baker Eddy denied that the God of Christian Science was pantheistic (meaning that god was to be identified with the whole material world). But when she describes God she depicts him as "the divine whole, an all pervading intelligence and love, a divine infinite principle" (Misc. Writings, p. 16). He is not an infinite personal God. He is a divine principle.
- B. Their view of the Son: Christ is a divine idea, or principle. Jesus is the human man who lived in history. Jesus the man more than any other man manifested the Christ principle and thus became Jesus Christ.
- C. Their world view: Christian Science is pantheistic. God is the world and the world is God.

In conversations with members of Cults the Trinity is the place to begin. Probe with two kinds of questions. Who was Jesus Christ? And what is Christ's relationship to the Father and the Spirit? Initially answers from cultists will sound orthodox. But as you ask questions and define terms you will quickly find a radical difference in their Christ and the person who is revealed in the Gospels.

# Different Views Of God

## Monarchianism

*(Mono = One Arche = Ruler)*  
One Person One God

A second- and third-century heresy that denies the doctrine of the Trinity maintaining that the only true God has always existed as one Person not three Persons. The teaching exists today in two forms:

### Modalistic

This view holds that God exists as one Person Who is revealed in history in different modes using different names. The Father Son and Holy Spirit are different names for the same *Person*. Therefore, the Father was born at Bethlehem and crucified at Calvary, but at the time He was called Jesus.

Currently Taught  
by The United  
Pentecostal  
Church

True Jesus Church also

### Dynamic

This heresy teaches that Jesus is not God but a special man who became (or was adopted as) the Son of God (usually thought to have occurred at His Baptism).

but JWs  
say he was  
born as the  
Son of God.

Currently  
Taught by  
The Watchtower

## Trinitarianism

*(Trinus = triple)*  
Three Persons One God

The Biblical view of God. The Father Son and Holy Spirit are three separate Persons who have always existed as ONE TRUE GOD. The Father, Son, and Holy Spirit are not three Gods nor are they three names for the same Person.

Although the word Trinity is not found in the Bible, the idea or teaching is found throughout scripture.

Currently Taught by  
The Bible and Christians

## Tritheism

*(Tri = Three,  
Theos = God)*  
Three Persons  
Three Gods

The belief that the Father, Son, and Holy Spirit are three separate Gods. This is actually a form of Polytheism (the belief in more than one true God.)

Currently Taught  
by Mormonism

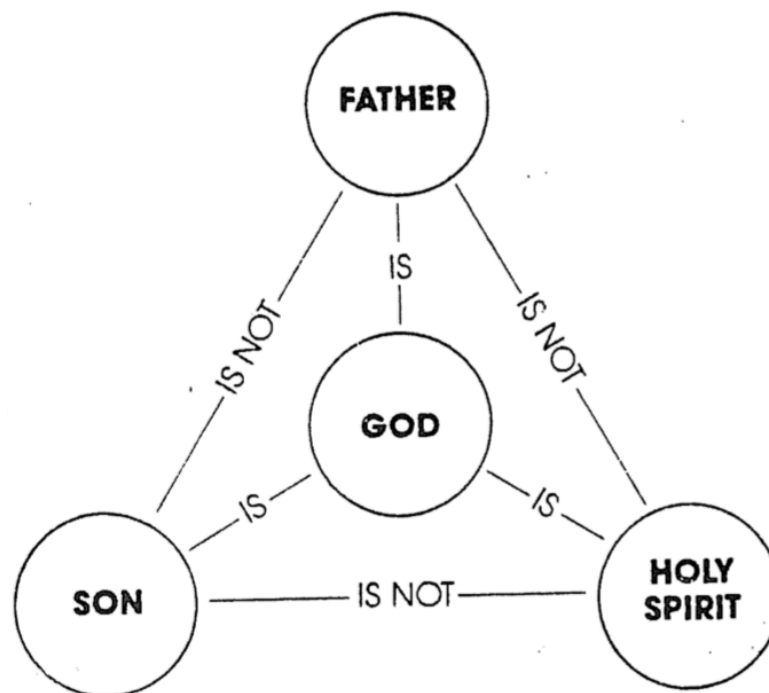
## Different Views of God Diagrammed

(Search Ministries)

## Illustrations of the Trinity

No illustration of the Trinity can be adequate, but the following depict some of its aspects:

1. The triple point of water: Water in a vacuum tube at zero degrees centigrade will contain liquid, ice and vapor yet each part will still be H<sub>2</sub>O, the same substance.
2. An Egg: An egg is composed of three parts: the white, yolk and shell. However, it is one egg.  
Problem: Illustrates “parts” of God which is unscriptural.
3. The Sun: The Sun is unapproachable (the Father) but is the source of beneficial light (the Son) which in turn gives power to make plants grow (the Spirit).  
Problem: Impersonal illustration whereas God is a personal being.
4. A Man: A man can simultaneously be a father, son and husband although he is but one man.  
Problem: Approaches modalism since it indicates three different functions for one man.
5. A Diagram: Here is the best Trinity diagram that I have seen (Charles Ryrie, *Basic Theology*, 55):



## Conclusion

“A popular statement about the Trinity goes like this, ‘Try to understand the Trinity and you will lose your mind, but fail to understand the Trinity and you will lose your soul.’ This betrays a misunderstanding of the doctrine. The Trinity is not a logical contradiction. For God to be three persons yet one essence is logically possible. We do know the what of the Trinity: God is three persons but one essence. But the how of the Trinity—the exhaustive knowledge of how the persons of the Trinity relate to one another—that is a mystery. It is what we can know coupled with what we cannot know that compels us to worship such a great God.”<sup>43</sup>

## Trinity Study Endnotes

Note: Underlined verses are translated correctly in the Jehovah Witness *New World Translation*. Those with double underline are particularly clear even in this distorted version of the Bible.

- 1 "The Trinity." An unpublished study outline by Search Ministries, Dallas, TX.
- 2 Deut. 4:39b; Isa. 43:10; 44:8; 45:22; Mark 12:29; Gal. 3:20; Eph. 4:5-6; Jas. 2:19; 1 Cor 8:4-6.
- 3 For a full explanation of the "Liar, Lunatic, Lord" apologetic see Josh McDowell's *Evidence that Demands a Verdict* (San Bernardino, CA: Here's Life Publishers, 1979), 103-107.
- 4 1 Cor 1:3; Eph. 6:23; Phil. 1:12; 2:10; Col. 3:17.
- 5 Matt. 1:23; 4:6-7; Mark 2:1-12; John 1:1, 14; 5:18; 10:30; 12:44-45; 14:9-11; 15:23; 17:11, 21; 20:28; Rom. 9:5; Phil. 2:8-11; Col. 1:15-19; 2:9; Tit 2:13; Heb. 1:1-4; 2 Pet. 1:1; 1 John 5:20; Rev. 1:8 with 1:17-18.
- 6 Matt. 1:18 with 16:16; 2 Cor 3:17.
- 7 Exod. 20:3-5.
- 8 Matt. 2:2, 8, 11; 28:17; Heb. 1:6.
- 9 No explicit NT text (that I know of) encourages us to worship the Spirit or pray to Him.
- 10 2 Cor 6:16.
- 11 Rom. 8:10.
- 12 John 14:17; 1 Cor 6:19.
- 13 John 7:28; 8:26.
- 14 John 1:14; 8:32 with 8:36.
- 15 John 15:26; 16:13.
- 16 1 Thess. 1:10; Col. 2:12.
- 17 John 2:19-21.
- 18 Acts 17:31.
- 19 Matt. 10:29-30.
- 20 Col. 2:3; Heb. 4:13; Rev. 2:23.
- 21 Isa. 11:2.
- 22 Gen. 18:14; Job 42:4; Jer. 32:17; Zech. 8:6; Mark 10:27; Lk 1:37; 18:27.
- 23 Col. 1:17; Heb. 1:3.
- 24 Perhaps also 1 Cor 12:13.
- 25 Job 22:12-14; Eph. 4:6.
- 26 Matt. 28:20; Col. 1:27.
- 27 John 14:17.
- 28 Matt. 6:9-13.
- 29 Phil. 2:6-8.
- 30 The Holy Spirit is not a "vapor" or a "divine influence." Only a person is referred to by the personal pronoun "He" (John 16:8) and only a person can be quoted (Acts 13:2).
- 31 Mark 2:7; Ps. 103:3a, 12; Isa. 1:18; 44:22; 53:5; Jer. 31:34.
- 32 Mark 2:1-11; Acts 10:43; 13:38.
- 33 John 15:26.
- 34 Isa. 43:25.
- 35 The Father's words (Jer. 31:34) are attributed to the Son (Heb. 8:12) and Spirit (Heb. 10:17). The author could not exercise this freedom unless all three are one.
- 36 James 1:17.
- 37 Heb. 1:12.
- 38 Ps. 41:13; Rev. 1:8.
- 39 Col. 1:15; Rev. 22:13.
- 40 The seven "I am" statements in John are: 6:35; 8:12; 8:58; 10:11; 11:25; 14:6; 15:1.
- 41 1 Pet. 1:15-16; Rev. 4:8; 15:4
- 42 Parallel in Luke 4:34; cf. Luke 1:35; John 6:69; Acts 2:27; 13:35; Rev. 3:7.
- 43 "The Trinity." An unpublished study outline by Search Ministries, Dallas, TX.

## The Spirit in Relationships

### I. The Holy Spirit in Relation to Creation

- A. Notice how the creative work of the Holy Spirit soon became a ministry of providence.

<i>Work of Creating</i>	<i>Work of Sustaining</i>
Created the world (Gen. 1:2, 26 "Elohim" & "us") Created man directly (Job 33:4)	Does not create but only sustains (Ps. 104:30)  People come from their parents (Gen. 5:1-3' Matt. 1;1-17)

- B. Question: How do the above contrasts relate to a theology of rest?

Answer: God (Father, Son, and Spirit) presently rests from His creative work but not from His sustaining work (cf. John 5:17).

### II. The Holy Spirit in Relation to Man

- A. A contrast of the work of the Spirit in the Old and New Testaments as He relates to man:

Old Testament	New Testament
Indwelt only some men of God, such as Joshua (Num. 27:18; cf. the testimonies of pagan kings in Gen. 41:38; Dan. 4:8; 5:11-14)	Indwells all believers in Christ (1 Cor. 12:13)
Came on persons (Judg. 3:10)	Comes in persons (1 Cor. 6:19)
Temporary indwelling: Samson (Judg. 13:10 vs. 16:20), Saul (1 Sam. 10:10 vs. 16:14)	Permanent indwelling (John 14:16)
Enabling or gifting limited to some people (Exod. 31:3)	Enabling or gifting unlimited (Eph. 1:3) as it is for all believers (1 Cor. 12:7, 11, 18)
No baptism by the Spirit existed (Acts 1:5; John 7:37-39)	Baptism by the Spirit applies to all Christians (1 Cor. 12:13)
Filling of the Spirit for individuals (especially unlikely ones)	Filling of the Spirit for the entire body (Eph. 5:18)
Filling of the Spirit for leaders only for national good	Filling of the Spirit for leaders and followers for corporate good of the church
Filling of the Spirit for Jews only	Filling of the Spirit for Jews and Gentiles

- B. Question: How do these contrasts affect our interpretation of OT Scripture (e.g., Ps. 51:11)?

Answer: OT prayers such as "do not take your Spirit away from me" (Ps. 51:11) are inappropriate today due to the new ministries of the Spirit.



### III. The Holy Spirit in Relation to Revelation and Inspiration

	Revelation	Inspiration
<b>Definition</b>	"The disclosure of that which was previously unknown" (Ryrie, <i>The Holy Spirit</i> , 2d ed., 41)	"God's superintending human authors so that, using their own individual personalities, they composed and recorded without error His message to man in the words of their original writings in the Bible" (Ryrie, <i>The Holy Spirit</i> , 2d ed., 42)
<b>Meaning</b>	"Unveiled, disclosed"	"God breathed"
<b>Concerns</b>	Material (the content God shows)	Method (how the material was recorded)
<b>Scope</b>	Bible, prophecies, nature, Christ (not all revelation is in the Bible)	Bible

### IV. The Holy Spirit in Relation to Jesus Christ

#### A. Birth of Christ

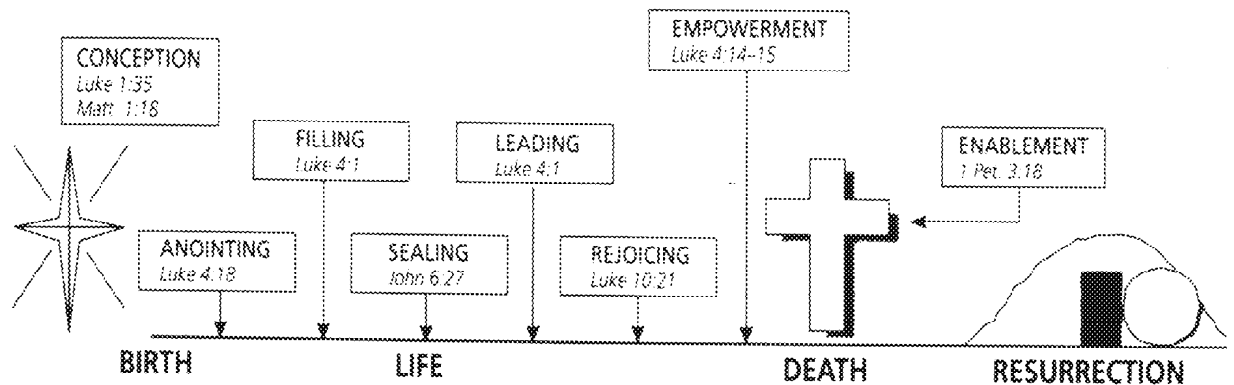
1. Scripture clearly teaches that Jesus was conceived of the Holy Spirit (Matt. 1:20; Luke 1:35).
2. But why must this be so?
  - a. He had to be born as the Son of God, thus becoming the God-man who could bear man's sin.
  - b. He had to be born without a sinful nature.
    - 1) Problem: But how could this be since his mother was a sinner? Even if Jesus didn't receive a sinful nature from an earthly father, wouldn't an earthly mother such as Mary pass this on to Him?
    - 2) No. Each of us receives our sinful nature not from our mother but from our father. Romans 5:12-19 notes that Adam's sin was passed to the future generations, not Eve's (even though she was the first mother of creation).

#### B. Life of Christ

#### D. Anointed for ministry by the Spirit (Luke 4:18; Acts 4:27; 10:38; Heb. 1:9)

5. Filled with the Spirit (Luke 4:1)
6. Sealed with the Spirit (John 6:27)
7. Led by the Spirit (Luke 4:1)
8. Rejoiced in the Spirit (Luke 10:21)
9. Empowered by the Spirit (Matt. 12:28; Luke 4:14-15, 18)
10. Sustained in death (Heb. 9:14; cf. Ryrie, *The Holy Spirit*, 48-49)
11. Raised by Spirit? (Rom. 1:4?; 8:11?; 1 Pet. 3:18?)

## THE SAVIOR AND THE SPIRIT



SOURCE: Professor Manfred E. Kober, Faith Baptist College and Theological Seminary, Ankeny, Iowa 50021. Used by Permission.

Charles Ryrie, *The Holy Spirit*, 2d ed., 66

### V. The Holy Spirit in Relation to Prayer

#### A. Glory of Christ and Worship of the Spirit

1. Question: Should we worship the Holy Spirit? Or would this detract from the glory due to Jesus Christ?
2. What are the implications if we can worship the Spirit or if we cannot?
3. Support: Some groups encourage worship of the Spirit.
  - a. The Westminster Confession of Faith (AD 1643-1646) encourages worship of the third person of the Trinity:

#### CHAPTER 21: OF RELIGIOUS WORSHIP, AND THE SABBATH-DAY

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.
3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

- b. J. I. Packer says, "Is it proper to pray to the Spirit? There is no example of doing this anywhere in Scripture, but since the Spirit is God, it cannot be wrong to invoke and address him if there is good reason to do so" (*Keep in Step With the Spirit* [Old Tappan, N.J.: Revell, 1984], p. 261).

- c. Wayne Grudem, *Systematic Theology*, 380-81 also encourages prayer to the Spirit:

**4. Should We Pray to Jesus and to the Holy Spirit?** A survey of the prayers of the New Testament indicates that they are usually addressed neither to God the Son nor to the Holy Spirit, but to God the Father. Yet a mere count of such prayers may be misleading, for the majority of the prayers we have recorded in the New Testament are those of Jesus himself, who constantly prayed to God the Father, but of course did not pray to himself as God the Son. Moreover, in the Old Testament, the trinitarian nature of God was not so clearly revealed, and it is not surprising that we do not find much evidence of prayer addressed directly to God the Son or God the Holy Spirit before the time of Christ.

Though there is a clear pattern of prayer directly to God the Father through the Son (Matt. 6:9; John 16:23; Eph. 5:20) there are indications that prayer spoken directly to Jesus is also appropriate. The fact that it was Jesus himself who appointed all of the other apostles, suggests that the prayer in Acts 1:24 is addressed to him: "Lord, who knows the hearts of all men, show which one of these two you have chosen...." The dying Stephen prays, "Lord Jesus, receive my spirit" (Acts 7:59). The conversation between Ananias and "the Lord" in Acts 9:10-16 is with Jesus, because in verse 17 Ananias tells Saul, "The Lord Jesus...has sent me that you may regain your sight." The prayer, "Our Lord, come!" (1 Cor. 16:22) is addressed to Jesus, as is the prayer in Revelation 22:20, "Come, Lord Jesus!" And Paul also prayed to "the Lord" in 2 Corinthians 12:8 concerning his thorn in the flesh. [Footnote: The name *Lord* (Gk. *kyrios*) is used in Acts and the Epistles primarily to refer to the Lord Jesus Christ.]

Moreover, the fact that Jesus is "a merciful and faithful high priest" (Heb. 2:17) who is able to "sympathize with our weaknesses" (Heb. 4:15), is viewed as an encouragement to us to come boldly before the "throne of grace" in prayer "that we may receive mercy and find grace to help in time of need" (Heb. 4:16). These verses must give us encouragement to come directly to Jesus in prayer, expecting that he will sympathize with our weaknesses as we pray. There is therefore clear enough scriptural warrant to encourage us to pray not only to God the Father (which seems to be the primary pattern, and certainly follows the example that Jesus taught us in the Lord's Prayer), but also to pray directly to God the Son, our Lord Jesus Christ. Both are correct, and we may pray either to the Father or to the Son.

But should we pray to the Holy Spirit? Though no prayers directly addressed to the Holy Spirit are recorded in the New Testament, there is nothing that would forbid such prayer, for the Holy Spirit, like the Father and the Son, is fully God and is worthy of prayer and is powerful to answer our prayers. (Note also Ezekiel's invitation to the "breath" or "spirit" in Ezek. 37:9.) To say that we cannot pray to the Holy Spirit is really saying that we cannot talk to him or relate to him personally, which hardly seems right. He also relates to us in a personal way since he is a "Comforter" or "Counselor" (John 14:16, 26), believers "know him" (John 14:17), and he teaches us (cf. John 14:26), bears witness to us that we are children of God (Rom. 8:16), and can be grieved by our sin (Eph. 4:30). Moreover, the Holy Spirit exercises personal volition in the distribution of spiritual gifts, for he "continually distributes to each one individually to each one as he wills" (1 Cor. 12:11, author's translation). Therefore, it does not seem wrong to pray directly to the Holy Spirit at times, particularly when we are asking him to do something that relates to his special areas of ministry or responsibility.

In fact, through the history of the church several well-used hymns have been prayers to the Holy Spirit (see two at the end of chapter 30, pp. 655-56; one at chapter 52, pp. 1047-48; and one at chapter 53, pp. 1087-88). But this is not the New Testament pattern, and it should not become the dominant emphasis in our prayer life.

4. Response:

- a. Notice that Article 2 of the Westminster Confession of Faith above encourages prayer to the Son through the mediation of the Son and in the name of the Son!
- b. The fact that several hymns encourage us to pray to the Spirit does not mean that this should be a biblical precedent. It only argues that some advocate it.
- c. We have already established that the Spirit is indeed God (see previous study). However, in contrast to the emphasis of numerous reformed and charismatic churches today, Scripture is clear that the Spirit is not to be glorified.
  - 1) Jesus noted that the Spirit would glorify Him: "He [the Spirit of truth] will *bring glory to me* by taking what is mine and making it known to you" (John 16:14).
  - 2) Paul added, "We... are the circumcision, we who worship by the Spirit of God, who glory *in Christ Jesus*, and who put no confidence in the flesh" (Phil. 3:3).
- d. However, as Grudem notes above, the Spirit is intimately involved in our lives in numerous ways. Also, since He prays for us, He certainly understands our hearts when we pray to Him and presumably places these requests and praises before the Father and the Son.

B. The Role of the Holy Spirit in Our Praying

1. Romans 8:26-27 says, "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."
2. Response:
  - a. This verse applies to *all* Christians, as the entire chapter indicates His ministries for us all (v. 23 says we all await our adoption and vv. 29-30 speak of our predestination, calling, justification, etc.). This is not a ministry of the Spirit only for a select few.
  - b. While some (e.g., Grudem, 381) say that we are the speakers, the verse says it is *the Spirit* who speaks, not us. Since the Spirit is the subject, nothing in the verse says anything about humans speaking. The Spirit intercedes "for" us, not "through" us as charismatics claim.
  - c. When the Spirit does speak, He does so with *inaudible, nonuttered*, internal groanings. "The word *alaleto*s has the idea of 'unexpressed,' 'wordless,' [BAGD 34] or 'unutterable' [Liddell/Scott 60]. Cranfield feels that the choice lies between 'ineffable,' 'that cannot be expressed in ordinary speech,' or 'unspoken,' with the next verse suggesting the latter. The *a* in *alaleto*s is similar to the English prefix 'un-' (*a-laleto*s = un-spoken); the expression means 'unspoken' or 'inaudible.' Since it is in combination with the word 'groanings,' there is little possibility that any audible utterance is meant in the verse' (Thomas R. Edgar, *Satisfied by the Promise of the Spirit*, [Grand Rapids: Kregel, 1996], 178-79).
  - d. We should oppose the idea that special gifts for prayer or praise to God is the possession of certain Christians. Every Christian has this privilege since we all have equal access to God through Christ.

## Blasphemy Against the Spirit

### I. The Problem Stated

#### A. Christ's Statement

1. "And so I tell you, every sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come" (Matt. 12:31-32).
2. "I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin" (Mark 3:28-29).
3. This statement does not appear in Luke's account of this story (Luke 11:14-22).
4. Hebrews 6:4-6 seems to speak of the same sin.

#### B. Unacceptable Interpretations

1. Using Christ's name in vain
2. A sinful lifestyle which causes a Christian to lose his salvation forever (not repentable)
3. Cessationists will not go to heaven
4. This sin could only happen during His earthly ministry and thus cannot happen today. Jesus isn't physically here performing miracles—it has to be committed to His face.
5. A non-Christian's unbelief which lasts until death

### II. The Problem Solved

- A. **The Context:** Jesus was accused of casting out demons by Satan's power on at least three occasions. Once it took place near Capernaum (Matt. 9:34) and another time in Judea or Perea (Luke 11:14-23). However, the climatic event took place in Galilee and indicated the leaders' utter refusal to believe (Matt. 12:22-37; cf. Mark 3:20-30). This resulted in Christ's turning to parables, especially concerning the mystery form of the kingdom (Matt. 13).

Note now the setting for the story in Matthew's account:

1. Christ's healing of the blind/mute (Matt. 12:22; cf. Luke 11:14)
2. The audience's conclusion: "He's Messiah!" (Matt. 12:23)
3. The Pharisee's accusation: "He's demonic!" (Matt. 12:24)

4. Christ's threefold response (Matt. 12:25-29)
  - a. Satan never fights against himself (25-26)
  - b. Jewish exorcists don't cast demons out by Satan's power, so neither did Jesus (27)
  - c. Since God's power had overcome Satan's, God's kingdom had come (28-29)

B. The Nature of the Sin

1. Blasphemy is something spoken with the tongue but revealing what is in the heart
2. The statement is spoken against the Spirit—not Christ (Matt. 12:31-32a)
3. The sin has eternal results because those who commit it refuse to repent (Matt. 12:32b). Therefore, this sin can be committed only by non-Christians.
4. This is the willful sin of attributing Christ's miracles to Satan despite seeing His person and power.
5. Note that this is a different sin than the one mentioned in 1 John 5:16-17 which mentions "a sin that leads to death." In this case the issue is not that the sin is unforgiven, but only that it results in physical death. The sin noted there seems to relate in the context to teaching serious error about Christ (Grudem, 509). Alternatively, it could relate to treating Christ's name in such a unholy manner that God takes the sinner to heaven as He did with Corinthian believers who so abused the Lord's Supper (1 Cor. 11:30).

### III. Suggestions for Counseling

- A. Make sure the person has placed genuine faith in Christ's atoning death.
- B. Assure the *Christian* with this concern that if it is indeed a concern, then it *shouldn't* be! People who commit this sin don't care if they do!

---

The seal below is one of the few unopened ancient letters found by archaeologists intact. It reveals how letters were sealed during New Testament times. After being folded carefully many times, wax was placed over the edges and stamped with the sender's seal. This guaranteed both the security and the ownership of the letter by the sender. This illustrates how the Spirit Himself is the believer's seal—assuring both his eternal security and his ownership by God! For further explanation see the following two pages.

Figure 15.1 An ancient papyrus and seal

## The Indwelling & Sealing of the Spirit

### I. Confusion: All or Part at Salvation?

- A. Sometimes Christians pray that they will receive the Spirit at some point after salvation.
  - 1. The reception of the Spirit came *after* salvation in some passages in Scripture:  
Acts 2 (cf. 1:4-5)  
Acts 8:14-17  
(Acts 19:1-7 refers to OT believers in Messiah)
  - 2. Christians sometimes point to these verses for support that the Spirit does not indwell all believers. They contend that every Christian must seek His indwelling.
- B. The Issue: Do we receive all or part of God when we become a Christian? (In other words, can God be divided up into parts, each of which comes at different times?)

### II. The Indwelling of the Spirit (adapted from Charles Ryrie, *The Holy Spirit*, 67-73)

- A. The Spirit indwells even carnal believers (1 Cor. 3:16; 6:19).
- B. Since the Spirit is a gift given indiscriminately (Acts 11:17; cf. 10:44), believers cannot earn Him (John 7:37-39; Rom. 5:5; 1 Cor. 2:12; 2 Cor. 5:5).
- C. Absence of the Spirit indicates an unregenerate state (Rom. 8:9b; Jude 19; cf. 1 Cor. 2:14).
- D. The Spirit abides forever (John 14:16), though Christians can grieve Him (Eph. 4:30).
- E. The obedience requirement for the indwelling (Acts 5:32) is the obedience of faith in Christ.
- F. The times when the Spirit was withdrawn due to sin (1 Sam. 16:14; Ps. 51:11) all occurred prior to Pentecost when He was given permanently (Acts 2; cf. John 14:16).
- G. The delay of giving the Spirit to the Samaritans (Acts 8:14-17) is not the norm for today:
  - 1. The Spirit came *at the same time* as salvation for Gentiles (Acts 10:44), so if a pattern is to be followed for Gentiles today then this would be it.
  - 2. The reason the Spirit indwelt the Samaritans *after* salvation: This was the first time any Samaritans were saved, so God delayed the Spirit's coming until Jews could verify it. This tied them into the church as a whole to prevent two types of Christians.
- H. The anointing of the Spirit is given to *all* believers (2 Cor. 1:21; 1 John 2:20, 27). No passage teaches that certain Christians are anointed and others are not.

"The difference between the anointing and indwelling seems to lie in their distinct purposes. The indwelling brings the presence of God into the life of the believer. The anointing, as far as the believer is concerned, is that he might be taught (1 John 2:20, 27). Actually, this seems to be the only purpose specified in the believer's case. However, if one may use the example of the anointing of Christ [Luke 4:18; Acts 4:27; 10:38; Heb. 1:9] and of Old Testament priests [Exod. 30:32-33; cf. kings 1 Sam. 10:1; Zech. 4:14], then another purpose emerges—that of service. But...the full experience of the anointing depends on being filled with the Spirit" (Ryrie, 73).



### III. The Sealing of the Spirit (cf. Eldon Woodcock, "The Seal of the Holy Spirit" *Bibliotheca Sacra* 155 [April-June 1998]: 139-63)

- A. Agent: God is the agent of the sealing (i.e., He is the one who seals the believer), according to 2 Corinthians 1:22 (cf. John 6:27).
- B. Sphere: "The Holy Spirit is the seal. The believer is sealed with or in the Spirit. In Ephesians 1:13 there is no preposition expressed" (Ryrie, 80). In other words, technically we are not sealed "by" the Spirit but "with" the Spirit.
- C. Extent: All believers are sealed:
  - 1. All the Corinthian believers (carnal and spiritual alike) were sealed (2 Cor. 1:22).
  - 2. Christians are nowhere exhorted to seek a sealing.
  - 3. The believer's sealing is the basis for the exhortation not to grieve the Spirit (Eph. 4:30).
- D. Time: Since all Christians are sealed, this must happen at salvation.
- E. Intent: There exist at least three purposes of the sealing of Christians:
  - 1. *Security*: It assures that since God gave us His Spirit, He will give us our entire inheritance in heaven as well (2 Cor. 1:22b; Eph. 4:30), including redeeming our bodies (Eph. 1:13-14).
  - 2. *Ownership*: It shows that God owns us (2 Cor. 1:22b, "seal of ownership").
  - 3. *Assurance*: We have God's promise of salvation.

### IV. Security and Assurance

	Eternal Security	Assurance of Salvation
Basic Meaning	Being saved from the penalty of sin forever (once saved, always saved)	<u>Knowing</u> that we are saved from the penalty of sin forever
Definition	"The work of God which guarantees that the gift of salvation, once received, is forever and cannot be lost" (Ryrie, <i>Basic Theology</i> , 328)	"The realization of the truth of eternal security or perseverance" (Ryrie, <i>Basic Theology</i> , 328)
Spirit's Ministry	Sealing (Eph. 1:13-14)	Assuring (Rom. 8:15-17)
Believer's...	Position as child of God (Rom. 8:16b)	Practice of confidence (Rom. 8:16a)
Recipients	All Christians possess	Some Christians doubt
Permanence	Can't be lost (John 6:39-40; 10:27-29; Rom. 8:30, 38-39; Heb. 7:25)	Can be lost (for this reason John wrote 1 John 5:11-13)
Songs	"I Know Whom I Have Believed," "In Christ Alone," "The Solid Rock"	"Blessed Assurance" (#367)

Clarification: Preservation is essentially the same as eternal security, but perseverance focuses more on the believer who perseveres (though through the decree and power of God). In contrast, security focuses on God—it is God who secures our salvation (Ryrie, *Basic Theology*, 328).

### V. Conclusion

- A. We're secure with the Spirit's presence—thank Him that he'll never leave us (Heb. 13:5)!
- B. Live in holiness, recognizing God's forgiveness.
- C. You have security even if you don't have assurance.
- D. Accept and help weak believers who do not know these wonderful truths.

## Interpretive Issues on Spirit Baptism

### I. The Issue Stated

- A. Gospels & Acts: Both John and Jesus promised the disciples that they would be baptized *with* the Spirit, which was fulfilled on the Day of Pentecost (Acts 2). Both charismatic and non-charismatic interpreters accept the translation of “baptized *with* the Spirit” in the Gospels/Acts. This phrase (*baptizo en pneumati*) does not create any problems.
- B. 1 Corinthians 12:13. The Spirit is not mentioned as the agent (the one who baptizes) in the Gospels and Acts references, but all translations show Him to be the *agent* in 1 Corinthians 12:13. For example, see the consistency in both the NIV and NASB:

“For we were all baptized *by*\* one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink” (NIV, \*Marginal Note: Or *with*, or *in*)

“For *by*\* one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and we were all made to drink of one Spirit” (NASB, \*Marginal Note: Or *in*)

Because of the added phrase “into one body,” both charismatics and non-charismatics see a need to render the *baptizo en pneumati* phrase differently than in the gospels. The Pentecostal choice is “in one Spirit” but the non-Pentecostal view is “by one Spirit.” Both of these (“in” and “by”) are acceptable grammatically, but theology and the rest of the verse must also be considered to make the best decision.

### II. The Choices Reviewed

Actually, the phrase *baptizo en pneumati* could be translated *three* different ways:<sup>1</sup>

- A. “Baptized in the Spirit”: This translation makes the Spirit the *element* (or sphere) into which a believer is spiritually baptized. This standard Pentecostal interpretation is advocated by some commentaries on 1 Corinthians (e.g., Gordon D. Fee, NICNT, 606; Leon Morris, TNTC, 174; Robertson/Plummer, ICC, 272; cf. NIV and NASB margins). These commentaries translate the next phrase “so as to become one body” (instead of the NIV “into one body”) with the idea that the Church is the end or goal of the baptism.
- B. “Baptized by the Spirit”: This option makes the Spirit the *agent* or the one who actually does the baptizing. Most if not all reputable translations and paraphrases follow this interpretation (NIV, NASB, KJV, NKJV, Amplified, GNB, RSV, LB, Phillips, etc.). They all note that believers are baptized “into one body” so that the Church is the element (or sphere).
- C. “Baptized with the Spirit”: This makes the Spirit the *instrument* in the baptism, a meaning used consistently in the Gospels and Acts. However, few (if any) translations render it this way in 1 Corinthians 12:13, though it is grammatically possible (cf. NIV margin; MacArthur, *Charismatic Chaos*, 231-32; my view on the next few pages).

<sup>1</sup> Some may hope that all three views exist at the same time (cf. David Lowery, “1 Corinthians,” in *The Bible Knowledge Commentary*, 2:533). However, this is unlikely as the *sphere* (element) in the text is specifically designated to be the body of Christ. Note that the concept of a “Baptism of the Holy Spirit” is not a scriptural designation since the Greek preposition *en* (ἐν) only very rarely means “of” (an exception is Rom. 5:15, ἡ δωρεὰ ἐν χάριτι “the gift of grace”).

### III. The Significance of the Issue

Why does it make any difference whether the translation is “in the Spirit” or “by the Spirit”?

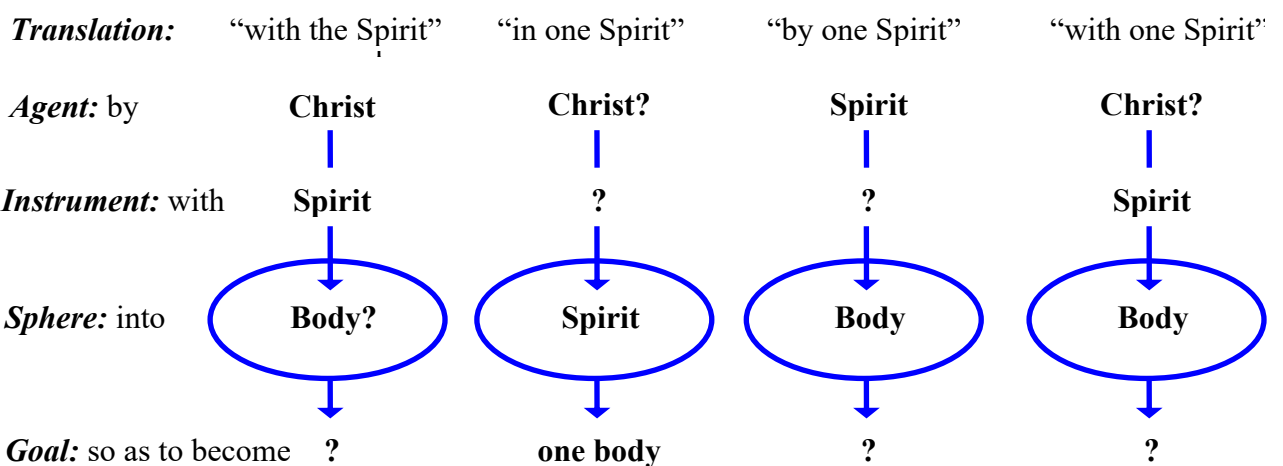
- A. The issue affects whether we must have a post-conversion Spirit baptism (a so-called “second blessing”) after our salvation, evidenced by speaking in tongues (cf. Acts 2:4). The “in the Spirit” view makes 1 Corinthians 12:13 teach a different baptism than the gospels/Acts and thus divides the Church into the “haves” and the “have-nots” (those with a special baptism experience versus “non-Spirit-baptized” believers).
- B. The issue affects whether the baptizing and filling of the Spirit are separate (non-charismatic) or the same (charismatic) experiences.
- C. The issue affects distinctions regarding whether the Church began on the day of Pentecost (non-charismatic) or not (charismatic). The latter view produces a much different conception of what is meant by the body of Christ, for it has the problem of explaining how the Church existed in the OT without any baptizing work of the Spirit. Other problems also result from having the Church exist prior to Acts 2.

### IV. Reasons why “baptized *with* the Spirit into one body” may be the best solution

- A. One phrase (*baptizo en pneumati*) describes the same work of the Spirit throughout the NT. The other uses of *baptizo en pneumati* contrast John the Baptist as an agent of baptism with Christ as an agent of baptism (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16). Each of these references clearly mention Christ as the agent who “will baptize you *with* the Holy Spirit.” While the sphere into which Christ baptizes is not stated, this sphere is clearly indicated in 1 Corinthians 12:13 as the body of Christ, the Church. Thus both the agent and the sphere are noted in Scripture, leaving us with the Spirit as the instrument.
- B. In none of the six cases above is the Spirit the *sphere* (element) into which people were baptized, so why would He be the *sphere* (element) in 1 Corinthians 12:13?
  - 1. It makes much better sense to see the Spirit and Christ working together as dual agents to baptize believers into Christ’s body, reflected in “View B” on the next page and translated this way in most Bibles. (All reputable translations adhere to this view. While this itself is not determinative, note that a unanimous opinion exists against the Pentecostal interpretation of the verse.)
  - 2. Perhaps it is even better to interpret *baptizo en pneumati* as indicating instrument/means. This way the same phrase is used in a consistent manner throughout the New Testament. Perhaps significantly, “Nowhere in the Bible is the Holy Spirit spoken of as the baptizer” (MacArthur, *Charismatic Chaos*, 231).
- C. The Corinthian church did not *become* one body because of the Spirit baptism. Rather, it only joined the *already existing* universal church when these Corinthians were saved.
- D. The standard Pentecostal interpretation of “in the Spirit” with its associated “so as to become one body” would say that all believers have actually received this Spirit baptism, but this is exactly what they do *not* believe. This view also contradicts Romans 8:9, which notes that every believer has the Spirit.

## Summary of Interpretations on Spirit Baptism

	Gospels/Acts	1 Corinthians 12:13		
	Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 2:33; 11:16	<b>View A</b> Pentecostal Interpretation	<b>View B</b> All Bible Translations, Non-Pentecostal View	<b>View C</b> Another Non-Pentecostal View —My View
Translation: How is <i>baptizo en pneumati</i> rendered?	"will baptize you <i>with</i> the Holy Spirit"	"We were all baptized <i>in</i> one Spirit <i>so as to become</i> one body"	"We were all baptized <i>by</i> one Spirit <i>into</i> one body"	"We were all baptized <i>with</i> one Spirit <i>into</i> one body"
Agent: Who baptizes? ("by...")	Christ	(Unstated)	Holy Spirit (under Christ)	(Unstated)—but the gospels show Him to be Christ
Instrument: With what or whom is the believer baptized?	Holy Spirit —Matt. 3 says all are baptized either with the Spirit (v. 11, believers) or with fire (v. 12, unbelievers)	(Unstated)	(Unstated)	Holy Spirit
Sphere: Into what <i>element</i> is the baptism?	(Unstated)	Holy Spirit	Body of Christ	Body of Christ
Goal: To what <i>end</i> or purpose is the baptism?	(Unstated)	Body of Christ	(Unstated)	(Unstated)
How is <i>eis hen soma</i> translated?	N/A	"so as to become one body" (goal or end)	"into one body" (sphere)	"into one body" (sphere)—same use in Rom. 6:3-4; Gal. 3:26-27
Correlation of Gospels/Acts with 1 Cor. 12:13	—	Inconsistent	More consistent	Most consistent
Resulting Theology	N/A	Not all Christians have Spirit baptism (we should seek it)  Baptism and filling are the same experience	All Christians already have Spirit baptism (we shouldn't seek it)  Baptism and filling are different experiences	All Christians already have Spirit baptism (we shouldn't seek it)  Baptism and filling are different experiences



## Spirit Baptism & 1 Corinthians 13:8

Charles C. Ryrie, *The Holy Spirit*, 2nd ed., 113, 147

### THE BAPTISM IN OR BY THE HOLY SPIRIT (*baptizein en pneumati*)

PREDICTED IN THE GOSPELS	FIRST FULFILLED ON THE DAY OF PENTECOST	EXPLAINED BY PAUL
Matt. 3:11 Mark 1:8 Luke 3:16 John 1:33 (God→John) (John→people)	Acts 1:5 Acts 11:15-16 Acts 2	1 Corinthians 12:13
	USUAL INTERPRETATION	NEOPENTECOSTAL INTERPRETATION
GOSPELS	IN Holy Spirit is sphere Christ is Agent	IN Holy Spirit is sphere Christ is Agent
ACTS	BY Holy Spirit is Agent Body of Christ is sphere	IN Affects only some for tongues, power
1 CORINTHIANS	BY	BY Holy Spirit is Agent Body of Christ is sphere Affects all

If *en* = in (all occurrences), then 2 spheres  
 Holy Spirit  
 Body of Christ (post-Pentecost revelation)

If *en* = by (all occurrences), then 2 agents  
 Christ  
 Holy Spirit (post-Pentecost revelation, Acts 2:33)

BUT . . . only 1 baptism (Ephesians 4:5)

SOURCE: Charles Caldwell Ryrie. Materials from *Basic Theology*, Chariot Victor Publishing, copyright 1986. Used by permission of Chariot Victor Publishing.

### First Corinthians 13:8

Love never fails; but if there are gifts of prophecy, they will be done away; if there be tongues, they will cease; if there be knowledge, it will be done away.

GIFT	GREEK VERB	TENSE	VOICE	MEANING
PROPHECY	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative
TONGUES	παύω PAUO	FUTURE	MIDDLE	To Cease (of their own accord)
KNOWLEDGE	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative

SOURCE: Professor Manfred E. Kober, Faith Baptist College and Theological Seminary, Ankeny, Iowa 50021. Used by Permission.

## The Baptism and Filling with the Spirit

One key issue that must be clarified in order to understand the Scripture's teaching on charismatic issues is the biblical distinction between the Holy Spirit's ministries of baptizing and filling:

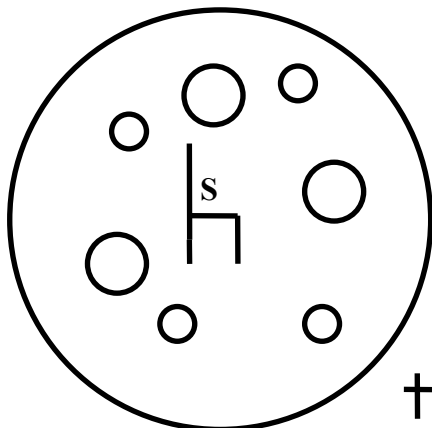
	The Baptism with the Holy Spirit	The Filling with the Holy Spirit
<b>Definition or Purpose</b>	The Spirit's work of placing believers into the body of Christ	The Spirit's work of empowering (controlling) believers for service and equipping them with Christ's character
<b>Scripture</b>	Prophesied (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5); Fulfilled (Acts 2:1ff.; cf. 11:15-16); Explained (1 Cor. 12:13)	"Walk by the Spirit" (Gal. 5:16) "Keep in step with the Spirit" (Gal. 5:25) Be "led by the Spirit" (Gal. 5:18)
<b>Key Passage</b>	1 Corinthians 12:13	Ephesians 5:18
<b>Tense</b>	Aorist: past event, action undefined	Present: continuous, action repeated
<b>Mood</b>	Indicative: a statement of fact ("were baptized"), never commanded or shown "how to get the baptism"	Imperative: a command to heed ("be filled"), shown how to receive the filling by yielding ourselves to Christ
<b>Time Occurs</b>	At salvation "promise...is for all" (Acts 2:38-39) when they believed (Acts 11:16-17) "every spiritual blessing" (Eph. 1:3) "complete in Him" (Col. 2:9-10) Believers have been given "everything pertaining to...godliness" (2 Pet. 1:3)	At and after salvation
<b>Frequency</b>	Not repeated (a one-time experience)	Repeated (throughout one's life; compare Acts 9:17; 13:9)
<b>Participants</b>	All Christians (spiritual and carnal) ("we were all baptized" 1 Cor. 12:13; cf. Gal. 3:2, 14; 4:6)	Spiritual Christians
<b>Permanence</b>	Eternal: cannot be undone	Temporal: can be lost (Acts 2:4; 4:8, 31)
<b>Prerequisites</b>	Faith in Christ	Yieldedness to Christ
<b>OT occurrences?</b>	No: never happened before Pentecost	Yes: OT believers sometimes empowered for service by the Spirit but not indwelt
<b>Results</b>	Position: Placed in the body of Christ (Church)	Practice: Praise, worship, thanksgiving, submissiveness (Eph. 5:19-21); Christlike character (Gal. 5:22-23); Evangelistic involvement (Acts 2:4 with 2:41; 4:31 with 5:14; 6:3 with 6:7)
<b>Commanded?</b>	No	Yes
<b>Sought?</b>	No (Acts 11:15-16)	Yes



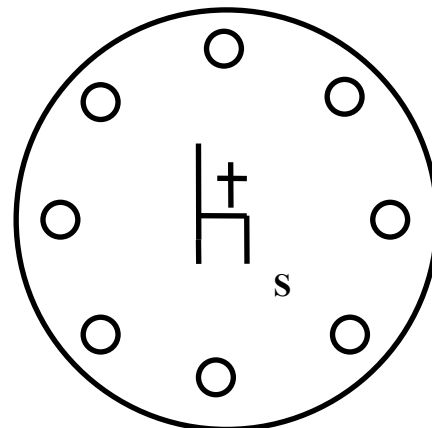
## Walking by the Spirit

1 Corinthians 2:14–3:3

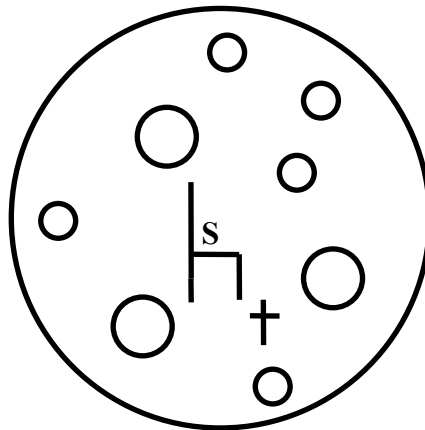
Adapted from the booklet *How to Be Filled with the Holy Spirit* (Campus Crusade for Christ)\*



**Natural Man**



**Spiritual Man**



**Carnal Man**



**Throne (control center)**



**Interests**

**S**

**Self**



**Christ**

\* Typically the phrase "walking in the Spirit" is used regarding this ministry of the Spirit, but this phrase designates the *sphere* (which actually is the body of Christ). A better term is "walking by the Spirit" which more accurately shows *dependence* since the phrase is a dative of means (Ryrie, *The Holy Spirit*, 1st ed., 100).

## How the Spirit Leads Us

A Singaporean friend gave me a booklet in 1981 that has had a profound impact on me. George Mueller was a German missionary to England in the mid-1800s with whom many Christians are acquainted. He founded several orphanages for the Lord and saw God answer over 50,000 prayers recorded in his lifetime (he kept a meticulous journal of his requests and God's answers). I know of no other human source that can help us seize the will of God more than Mueller. Here are his steps to how the Spirit led him during his lifetime of over 92 years (1805-1898).

1. I SEEK AT THE BEGINNING to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
2. HAVING DONE THIS, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.
3. I SEEK THE WILL of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.
4. NEXT I TAKE into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.
5. I ASK GOD in prayer to reveal His will to me aright.
6. THUS, THROUGH PRAYER to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Source: George Mueller, "How I Ascertain the Will of God," from "An Hour with George Mueller: The Man of Faith to Whom God Gave Millions" ed. A. Sims (Warren Myers, P.O. Box 125: Singapore), ca. 1981.

---

We tend to want to jump right to step 5, don't we?

Step 1 is the hardest but the most important!

## Holy Laughter

### I. History

- A. In 1993 Randy Clark, pastor of Vineyard Christian Fellowship in St. Louis, Missouri, was depressed but helped by Rodney Howard-Browne, a South African evangelist who had moved his ministry to the USA in Tulsa, Oklahoma.
- B. On January 20, 1994 the Airport Vineyard church in Toronto, Ontario, Canada, pastor John Arnott requested Howard-Browne to lead a four-day conference. These meetings showcased weeping, laughing, groaning, swaying with “drunkenness,” and other strange expressions such as people walking around like chickens and roaring like lions. The conference lasted months and this phenomenon became dubbed “The Toronto Blessing.” Howard-Browne has become the “evangelist” to spread it throughout the world, so now he is the key figure. It has so swept the world that an estimated 200-400 German Protestant churches and 5,000 of the estimated 50,000 Anglican and Protestant churches in the UK have experienced it (“IDEA” magazine?).
- C. In September 1995 thousands of Singaporeans converged on the Singapore Indoor Stadium to witness the event sponsored jointly by 40 Singapore churches. People fell down, laughed hysterically, and even were floored en masse by Howard-Browne. The final evening at the national Stadium drew a crowd of 12,000. Reaction has been mixed.
- D. A recent report notes that John Wimber has withdrawn his support of the movement due to its excesses. Several Pentecostal and charismatic leaders also do not support it.

### II. Biblical Evaluation (for complete citations of sources, see the following bibliography)

- A. Scripture warns against being a “sign seeker”: “A wicked and adulterous generation asks for a miraculous sign” (Matt. 12:39; cf. Luke 11:29; John 4:48). The Laughter Movement emphasizes God’s work primarily through our emotions—a sign warned against by Christ Himself. Does not God primarily work in the ordinary events of life? Advocates and critics both cite parallels to the 18th-century revivals under Finney and Edwards, noting that the Toronto experience is not something new. Yet this neglects that such is new in Christian circles in our day, causing many to want to “see a sign” (or “better,” to experience it).
- B. Believers already possess all they need in Christ (Eph. 1:3; cf. Ps. 84:11), so why should they feel they don’t already have a “blessing”? Our relationship with God is not hindered by a “lack of the Blessing,” but by sin (Isa. 59:2).
- C. Paul warned Titus to “avoid foolish controversies” (Titus 3:9) since they are “unprofitable and useless.” What could be more foolish than Christians acting like animals—clucking and walking like chickens, hooting like owls, hopping like kangaroos, mooing like cows, soaring like eagles, hissing and moving like snakes, barking like dogs, roaring like lions, and oinking like pigs with uncontrollable laughter? Such actions were a sign of judgment in Jeremiah 51:37-39. Also, are such actions consistent with God’s desire that we be conformed to the image of Christ (Rom. 8:29)?
- D. This movement, like many which preceded it, will pass as another charismatic fad. Why not invest time, energy, and money into the Word of God and people which will last forever (Matt. 24:35)? Proponents argue for the movement based on Gamaliel’s recommendation to leave the early church alone to see if it would succeed (Acts 5:38-39); however, though this advice is in the Bible, it is not biblical as it is false reasoning by an opponent of the gospel. Even though it will pass, it still must be evaluated biblically. Biblical admonitions remind us to “contend for the faith” (Jude 3) and “test the spirits” (1 John 4:1).
- E. Whereas in the Gospels (Matt. 9:35) and Acts (14:3), spectacular occurrences validated the message of Jesus and the apostles, during these “holy laughter” meetings here in Singapore no gospel content was shared at all. The message of Christ was entirely replaced by devotion to bizarre experiences, despite the fact that the gospel itself is the power of God (Rom. 1:16).

- F. The NT commands that “everything should be done in a fitting and orderly way” (1 Cor. 14:40). The “holy laughter” meetings are characterised by disruptive and disorderly (hysterical) laughter, people walking around clucking like chickens, and people falling down “slain in the Spirit”—all which can hardly be described as fitting and orderly. In contrast, the true God is “not a God of disorder but of peace” (1 Cor. 14:33a).
- G. The so-called “blessing” encourages believers to set aside their minds in direct violation to the Bible which commands engagement of one’s intellect in prayer and singing (1 Cor. 14:15) and in evaluation of spirits (1 John 4:1). No wonder that many believers dabbling in New Age heresies have experienced “holy” laughter (Smith, 6). Guy Chevreau’s defense of the movement even makes this bold claim: “It is the *experiential* reality of God that stands at the centre of biblical faith” (emphasis his, p. 43).
- H. Miracles are not necessarily evidences of God’s power, for Satan’s workers can also perform miracles (Matt. 7:22), especially in the last days (Matt. 24:24; 2 Thess. 2:9). Many pagan groups have identical phenomena, such as Hindu cults, New Agers, the ancient Chinese Qigong practice and the Subud practice of moving the consciousness beyond the mind. Bhagwan Shree Rajneesh, in *Dance Your Way to God*, advocates, “Just be joyful... God is not serious... this world cannot fit with a theological God... so let this be your constant reminder, to laugh your way to God” (cited by Clements, 16). Psychotherapy has also had the same manifestations (ibid.). Finally, the fact that some have genuinely experienced the hand of God in their lives does not validate the experience; rather, it demonstrates that God can work despite man’s abuses in His name.
- I. Rodney Howard-Browne denies the deity and humanity of Christ, both of which are cardinal doctrines of the Christian faith (John 1:1, 14).
- J. The “falling down” experiences are of no benefit, in contrast to the compassionate, miraculous deeds of Christ and the apostles that genuinely helped people. The scriptural accounts of falling down (Gen. 15:12; 1 Sam. 19:24; Ezek. 3:23; Dan. 8:17; 10:9; John 18:6; Acts 9:4; Rev. 1:17) are cited as support (Jackson, 3). These “fallings” are not the same experience. Each example cited responded to a direct confrontation by an angel or God Himself, resulting in a conscious falling down in worship and awe (John 11:32; Acts 9:4; 22:7; 1 Cor. 14:25). In only three accounts (Dan. 8:15-27; Acts 10:9-16; Rev. 1:17) did the recipient lose consciousness, and each case was exceptional in that they had to do with significant revelations from God (Packer, “Falling,” 4). Also, scriptural “fallings” occurred whether the recipient was open to it or not, in contrast to the Laughter Movement which requires openness to receive the “falling.” Not one of the revivals in the book of Acts records people falling down (Acts 2:1-42, 46-47; 4:4; 5:14; 6:7; 9:35; 11:20-21; 12:24; 14:1; 19:17-20). Finally, in the Scriptures above people fell forward with humility before God. The only likeness to the present phenomenon where people fall backwards without a sense of repentant humility is the account of the Roman soldiers who fell backwards without any sense of humility, then proceeded to arrest Jesus (John 18:6)!
- K. Howard-Browne sees himself as the source of spiritual blessing, not allowing anyone else to pray for others at his meetings. This focus on the man rather than the message is unscriptural (1 Cor. 1:10-31; 2:2; 3:4-7, 21; 4:6). Numerous persons in attendance have been nauseated at his arrogant spirit. Also, Howard-Browne’s practice of laying hands on almost everybody is contrary to Scripture (1 Tim. 5:22) and is a practice similar to that desired by Simon the Sorcerer who also sought to “dispense the Holy Spirit” for personal ends (Acts 8:18-19). Surely Howard-Browne does not have a monopoly on the Holy Spirit.
- L. The focus on pleasure rather than holiness is like those who followed Christ for food rather than having their hearts changed (John 6:26-27). Genuine revivals show repentance, not laughter.
- M. Scripture encourages hearing over seeing as one cannot evaluate results only for truth (Deut. 13:1-5; 2 Cor. 5:7; Rom. 10:13-15).

- N. Rodney Howard-Browne does not care about the source of the phenomenon: “As long as something is happening it really does not matter if it is of God, of man or of the devil” (Rodney Howard-Browne, “Personal Freedom Outreach Letter,” P.O. Box 26062, St. Louis, MO, USA, pp. 3-5). In contrast, 1 John 4:1 tells us, “Dear friends, do not believe every spirit, but test the spirits to see if they are from God, because many false prophets have gone out into the world” (cf. 2 Cor. 11:4). We are warned that this particularly will be the case in the last days (1 Tim. 4:1).
- O. Defenders of the movement cite scriptural examples of shaking (Dan. 10:7; Ps. 99:1; 114:7; Jer. 5:22; 23:9; Hab. 3:16; Acts 4:31; Jas. 2:19), but shaking in the Bible is from holy fear, not a violent and indiscreet type characteristic of the present phenomena. Even the Toronto supporter Bill Jackson admits that the movement’s shaking is “related more to prophetic ministry and impartation of spiritual gifts.” He admits that it has parallels more with George Fox (1624-1691, founder of the Quakers) than with Scripture (Jackson, 5). Jackson gives no biblical support of shaking being associated with the impartation of spiritual gifts, for every believer has in fact been gifted since salvation—and without any shaking phenomenon (1 Cor. 12:7, 11, 18).
- P. Toronto advocates cite biblical support for crying (Neh. 8:9; 2 Chron. 34:27; Acts 2:37), but these biblical examples of crying are always a response to conviction over sin. This is not the experience of the Laughter Movement, where crying and laughing appear together. Even Howard-Browne notes that these are inappropriate: “One night I was preaching on hell, and laughter just hit the whole place. The more I told the people what hell was like, the more they laughed” (*Charisma* magazine, August 1994, p. 24). Would not crying be a more appropriate response, given the remorse of the rich man in hades (Luke 16:23-24)?
- Q. The biblical emphasis lies with joy rather than laughter. These two are not the same, for joy is an inner attribute or fruit of the Spirit (Gal. 5:22) whereas laughter is an emotional response of the emotions (cf. James 4:9). Laughter in Scripture can be either in merriment or scorn, but is almost always seen in a negative light: Abraham and Sarah’s laughter was one of unbelief (Gen. 17:17; 18:12) and believers were warned against laughter (Luke 6:25; James 4:9). Very rarely is laughter seen in positive terms (Gen. 21:6; Luke 6:21). Even Psalm 126:1-2, which notes that Israelites rejoiced at the end of their seventy years of captivity with laughter, is an emotional response with no spiritual significance. Laughter is not a fruit, a gift, or an attribute of the Spirit that can be imparted.
- R. Biblical revivals had no laughing phenomenon. This includes the largest recorded in Scripture, when 3000 were saved (Acts 2:41) and another 2000 men came to faith weeks later (Acts 4:4). David Packer notes that not one of the revivals in the Bible records laughing (cf. Josh. 5:2-9; 1 Sam. 7:5-6; 1 Kings 18:21-40; 2 Kings 11—12; 22—23; 2 Chron. 14:2-5; 30:1-27; 33:12-19; Jonah 3:4-10; Ezra 10; Luke 3:2-14; John 4:28-42; Acts 19:18-20; cf. Packer, “Laughter,” 2). Even so-called parallels to 18th-century revivals are lacking as these revivals under Finney and Edwards centred around biblical, powerful preaching with repentance in the listeners. The Laughter movement, in contrast, has either a false gospel preached, no preaching at all, or uncontrollable laughter at the Word of God being preached.

Jonathan Edwards cited five signs based on 1 John 4 to show that God is at work: “First, God is at work when a person’s esteem for the true Jesus is raised. Second, God is at work when Satan’s kingdom is being attacked. Third, God is at work when people come to love the Scripture more. Fourth, God is at work when men are lead away from falsehood into truth. Fifth, God is at work when there is an increase in love for God and for man” (Jonathan Edwards, *Works of Jonathan Edwards* [Banner of Truth], 2:266-68; cited by Packer, “Falling,” 5). The Laughter Movement falls far short of such characteristics.

### III. Bibliography

- Benfold, Gary. "Jonathan Edwards and the 'Toronto Blessing.'" *Published Abroad* 13 (7 March 1995). my *Against the phenomenon*.
- Carden, Paul. "Newswatch: 'Toronto Blessing' Stirs Worldwide Controversy, Rocks Vineyard Movement." *Christian Research Journal* 17 (No. 3, Winter 1995).
- Cheong, Eddy. "Deceiving the Elect: A Scriptural and Critical Analysis of the Laughter Movement." E-mail: eddys@pop.jaring.my *Against the phenomenon*.
- Clements, Roy. "Toronto: A Personal Appraisal." *Now* (Cambridge: Word Alive, June 1995): 16-17. *A middle-view concerning the phenomenon*.
- Chevreau, Guy. *Catch the Fire: The Toronto Blessing, An Experience of Renewal and Revival*. USA: HarperCollins, 1994 and UK: Marshall Pickering, 1994. 224 pp. US\$8.95 CBD. *A key work which highlights the history in detail and supports the phenomenon*.
- Dager, Albert James. "Holy Laughter: A Special Report." *Media Spotlight* (Redmond, WA, 1995).
- Fearon, Mike. *A Breath of Fresh Air: A Balanced and Informed Perspective on the Unusual Phenomena Sweeping the Worldwide Church*. Guildford, Surrey, England: Eagle, 1994. 258 pp. SBC #270.82 FEA. *A British journalist's attempt at an objective look at the phenomenon, including some of its false theology*.
- Jackson, Bill. "What in the World is Happening to Us? A Biblical Perspective on Renewal/" Unpublished paper. Urbana, IL: Vineyard Campaign, April 1994. 17 pp. *An official publication supporting the phenomenon*.
- MacArthur, John F. *Reckless Faith: When the Church Loses Its Will to Discern*. Wheaton, IL: Crossway, 1994. *Against the phenomenon*.
- Owens, Ron. "The 'Toronto Revival.'" *Special Report* 1 (Richmond, VA: Southern Baptist Convention Home Mission Board, Winter 1994). 3 pp. *A personal account of a visit to the Toronto meetings by the leader of the Prayer and Spiritual Awakening division of the Home Mission Board of the SBC; against the phenomenon*.
- Packer, David Lee. "A Biblical Understanding of Laughter and Laughing Before the Lord." Unpublished paper in Singapore: International Baptist Church, May 1995. 3 pp. *Against the phenomenon*.
- \_\_\_\_\_. "A Brief Bible Study on Issues Surrounding the Phenomena Called 'Being Slain in the Spirit.'" 5 pp. Unpublished paper in Singapore: International Baptist Church, March 1995. *Against the phenomenon*.
- Payne, Tony. "Toronto Revisited." *The Briefing* 157 (Kingsford, NSW, 1995): 2-3. *Against the phenomenon*.
- Randles, Bill. *Weighed and Found Wanting. A book against the phenomenon*.
- Roberts, Dave. *The "Toronto" Blessing*. Eastbourne, England: Kingsway, 1994. 187 pp. SBC #270.82 ROB.
- Sly, Randy. "Are You Ready for a New Wave from God?" *Current Thoughts and Trends* 10 (No. 3, March 1994): 38-41. *Supports the phenomenon*.
- Smith, Warren. "Holy Laughter or Strong Delusion?" *SCP Newsletter* 19 (Fall 1994). *Against the phenomenon*.
- Van Leen, Adrian. "Finding Balance." *Impact* 19 (No. 3 June/July 1995).

Other Sources

Author Unknown. *Holy Laughter and the Toronto Blessing: An Investigative Report*. CBD US\$7.95. *Against the phenomenon*.

Author Unknown. *A Time to Laugh: The Holy Laughter Phenomenon Examined*. CBD US\$8.95. *Against the phenomenon*.

An excellent 28 minute documentary video shows the various holy laughter phenomena, including Howard-Browne “conversing in tongues” with Kenneth Copeland. This video also evaluates the heretical theology of the movement. Ask for the “Watching the New Wave” video, 1995, when writing Sure Hope SA Inc., P.O. Box 43 Surrey, SA 5069 Australia. Tel. (08) 369-0059. Please ask for the documentation that accompanies the video.

## Differences Between Emotional and Spiritual Laughter

Adapted from Eddy Cheong, "Deceiving the Elect," unpublished study via e-mail: eddys@pop.jaring.my

<b>Laughter as an Emotional Response</b>	<b>Spiritual Laughter as Seen in the Laughter Movement</b>
<b>The Source is from the human soul</b>	<b>The source is a spirit other than the Holy Spirit. Laughter is not an attribute, fruit or gift of the Holy Spirit that can be imparted.</b>
<b>Has no spiritual significance</b>	<b>Integral part of the Laughter Movement (being "touched by the Spirit")</b>
<b>A response to stimuli (e.g. good news). Duration depends on the length of the stimulus</b>	<b>Part of the spiritual anointing and move of the Laughter Phenomenon. Part of Counterfeit Joy. Duration spirit dependent—Laughter up to 23 hours recorded!</b>
<b>Controllable</b>	<b>Usually uncontrollable</b>
<b>Not accompanied by other manifestations</b>	<b>Invariably accompanied by other manifestations—e.g., crying, howling, barking like dogs, roaring like lions (not necessarily in the same person)</b>
<b>Does not spread in geometric fashion</b>	<b>Spreads in geometric fashion</b>
<b>Not imparted by spiritual channels</b>	<b>Imparted by laying of hands, blowing, waving of hands, etc. Requires openness to receive.</b>
<b>No fixed pattern of distribution</b>	<b>Only seen in Laughter Phenomenon meetings and in non-Christian religions</b>
<b>Does not disturb church service</b>	<b>Present even when the Word of God is being read</b>
<b>Sounds natural</b>	<b>Ranges from the natural to eerie and bordering on the hysterical. Congregation told to start in the flesh and hook up to the spiritual.</b>



## Anatomy of Deception

A Comparative Study of Eve's Deception with the Modus Operandi of the Laughter Movement

Adapted from Eddy Cheong, "Deceiving the Elect," unpublished study via e-mail: eddys@pop.jaring.my

	EVE	LAUGHTER MOVEMENT
<b>Step One:</b>  <b>Make the person by pass or side-step God's Word by lies and half-truths</b>	<b>Half Truth:</b> "Did not God really say, 'You must not eat from any tree in the garden?'" (Gen. 3:1)  <b>Lie:</b> "'You will not surely die,' the serpent said to the woman" (Gen. 3:4)	<b>Do not subject the Holy Spirit to doctrine, open up your mind, chop off your head. Be open to any move of the Spirit.</b>
<b>Step Two:</b>  <b>Open the person up to his or her emotions</b>	<b>"When the woman saw that the tree was <i>good for food and pleasing to the eyes</i> and also <i>desirable for gaining wisdom...</i>"</b> <b>(Gen. 3:6)</b>	<b>Attractive testimonies and show of counterfeit joy, laughter, God paying off debts...</b>
<b>Step Three:</b>  <b>A counterfeit high</b>	<b>Good Feelings:</b> "... she took some and ate it..." <b>(Gen. 3:6)</b>	<b>Good Feelings: counterfeit joy, instant closeness to God, etc.</b>
<b>Step Four:</b>  <b>Try to deceive others</b>	<b>"She also gave some to her husband, who was with her, and he ate it"</b> <b>(Gen. 3:6)</b>	<b>More testimonies of good feelings and active evangelisation of Laughter Movement <i>and a different gospel</i></b>

2 Tim. 3:13 (NIV)

"...evil men and impostors will go from bad to worse, deceiving and being deceived"

## Normal Christian Meetings vs. Laughter Meetings

Adapted from Eddy Cheong, "Deceiving the Elect," unpublished study via e-mail: eddys@pop.jaring.my

<b>NORMAL CHRISTIAN MEETING</b>	<b>LAUGHTER MEETING</b>
<b>Few manifest</b>	<b>Many Manifest</b>
<b>Manifestations are a response to God's moving but themselves are not from God.</b>	<b>Manifestations are initiated in an ungodly spiritual move (the flesh).</b>
<b>Manifestations not allowed to disturb the service</b>	<b>Manifestations part of the service</b>
<b>Deliverance mandatory</b>	<b>No deliverance of manifestations</b>
<b>Manifestations attributed to demonic spirits</b>	<b>Manifestations supposedly "signs and wonders"</b>
<b>Feels good after deliverance (after getting it out)</b>	<b>Feels good after experience, especially with laughter (after getting it in)</b>
<b>Manifestations are variable</b>	<b>Manifestations are fairly standard (but laughter is invariably present). Do not be fooled if manifestations are mild. <i>The source is still the same.</i> There is no such thing as a mild demon!</b>

## Why are Charismatics Growing So Much in Singapore?

John Clammer, *The Sociology of Singapore Religion: Studies in Christianity and Chinese Culture*, 54

ence, possess or manifest remarkable spiritual properties. It may be that the ability to speak in tongues is so highly prized (and often sought after by those who do not possess this gift) because it is clear evidence for the possessor of spiritual reality, because it is public — others can hear whether one really has the gift or not, and because it allows anyone who has it — regardless of social status or their normal linguistic abilities, to be articulate.<sup>11</sup>

It has been suggested that, certainly in the case of classical Pentecostalism, charismatic activity is a response to powerlessness. At the most obvious level this explanation would not seem to fit the Singapore case very well, since a high proportion of charismatics are professionals and other well educated people. But at a deeper level there may be something in this when seen in the Singapore context, where most people are actually powerless. The highly bureaucratic, paternalistic and centralized nature of Singapore political culture really does mean that the average citizen has little or no control or influence over public policy or how his environment is arranged, and given the tiny scale of Singapore there are few “outs” — very little wild countryside, no mountains, only neat man-made suburban beaches and rather sterile parks for recreation. This has created a real “value-problem” in Singapore — few political outlets, a controlled urban environment and no great social causes with which to identify. In this sense there is profound powerlessness in Singapore for the bulk of the population. Charismatic activity transcends this by providing community in an individualistic society, meaning in a meaningless one, spiritual power in one where few share in social or political power, an interpretation of life and of history, a scale of values and satisfying experiences and activities. Indeed two things stand out about the way in which the charismatic movement expresses itself in Singapore — that at least at the ideological level it is strongly anti-secularist and runs quite contrary to most contemporary understandings of reality (it is creationist in its cosmology and anti-evolutionist it believes profoundly in the reality of the spiritual realm and its primacy over the material realm); and that it is obsessed with power — spiritual power to be sure, but power nevertheless, even if of a radically different kind from the secular power that most of its adherents do not possess. This question of power is important, and we will return to it later.

One of the factors which Quebedeaux sees as being important in the spread of the charismatic movement in the United States is what he terms “perception of opposition”.<sup>12</sup> In Singapore opposition does not take the form of persecution in any overt form — the state itself is secular and all religions are tolerated, even encouraged, so long as they do not conflict with the interests of the government and as a result there is great religious pluralism in the country. But op-

## Being "Slain in the Spirit"

An Open Letter to Singapore Baptist Church Pastors by Dr. David Packer

### *A BRIEF BIBLE STUDY ON ISSUES SURROUNDING THE PHENOMENA CALLED "BEING SLAIN IN THE SPIRIT"*

In recent years, and even in recent months, there has been a resurgence of the phenomena called "being slain in the spirit" or, as some people like to call it, falling before the Lord. This brief response is to give biblical and historical data to help understand what is truly of the Lord and what is reasonably questionable by sincere Christians who wish to test the spirits (1 John 4:1).

This study is entered into with the desire to be gentle and nurturing to those of opposing opinions. It is my personal feeling that these issues need not divide churches. Where Jesus Christ is preached and believed in, Christians of various backgrounds and denominations find considerable room for unity. But it is also my position that these practices have not the biblical precedent that they claim to have and in that sense are dangerous additions to the faith that can lead to abuse and to over-emphases in areas where the Bible says little or is completely silent, which in the end will lead to a neglect of the truth.

#### *An Historical Precedent*

During the Great Awakening of America and England in the 1740's, God used a man by the name of George Whitefield to bring thousands to faith in Christ and to bring churches back from the spiritual dryness and legalism which had begun to sink into the American Puritan experience. As Whitefield preached, the Lord brought people under great conviction and often in meetings, people wept emotionally, some people's knees knocked together, others went into hysterical fits, and some also fainted, as well as others jumping and shouting and causing quite a ruckus. Whitefield had never encouraged the emotionalism which had broken out at his meetings, and had taken steps to address the concerns of pastors. The issue was how to identify that which was truly spiritual and of the Spirit of God and that which was simply emotionalism. It was not that easy to resolve.

The majority of those who sincerely received Christ did not respond like this, rather it was only a few, but the sight was memorable for those who saw it. Following Whitefield's departure from America, there arose a man by the name of James Davenport, a pastor given to emotionalism. He also went around to various towns preaching evangelistic sermons under which many were converted. Many of the devout pastors of that time, notably Jonathan Edwards, grew concerned that Davenport was drifting into an area of error. They were, however, hesitant to say very much publicly because they did not want to quench the Spirit, and preferred instead to deal with the matter quietly.

Davenport, however, began to claim to have had visions, as in Joel 2 and Habakkuk 2:3, and took to denouncing other ministers, without examination or hesitation, to be lost. He began to assume an authority which he claimed came from God. His meetings were characterized by emotionalism which made Whitefield's meetings seem tame. Davenport interpreted the faintings and the emotionalism as indications of a genuine movement of the Spirit.

The concern of Jonathan Edwards, Jonathan Parsons and others grew and they finally felt compelled to address the extreme emotionalism with a concern not to quench genuine spiritualism. Several pamphlets were written to try to test the spirits and establish which was God's work and what was sheer emotionalism which might bring harm to God's work. There were, of course, others who condemned all of this as extremism, and discounted the entire movement, even Whitefield's meetings.

Davenport eventually suffered a nervous breakdown and stopped preaching. Later, 1743, he realized his error and wrote a pamphlet entitled *Confessions and Retractions* publically apologizing for his fanaticism. Great harm, however, was done to the Great Awakening and many people moved away from the truly spiritual and emphasized dramatic emotional experiences.<sup>1</sup>

---

<sup>1</sup>Arnold a. Dallimore, George Whitefield, The Life and Times of the Great Evangelist of the Eighteenth-Century Revival, Volume II (Crossway Books, Westchester, Illinois) pp. 179-91.

## Being "Slain in the Spirit" (Packer, 2 of 5)

"Falling Before the Lord" Page 2

Virtually without exception, the great movements of God's Spirit in the history of the Church have been accompanied by emotionalism which sometimes did damage to the truly spiritual. Extremism is often the word used to describe these. Perhaps this is a poor choice of a word because we can never be too devout, nor too committed nor too open to the Spirit of God. If "extremeism" is wrong then I would hope to be found in this "error" myself because I am extremely open to the Holy Spirit and hope to lead my people to also be extremely open to all the experiences which God, the Holy Spirit desires that we should have. I prefer the term emotionalism because I believe it more clearly describes what is happening, but many writers use the word extremism.

However, another issue that is often present in these "extreme" movements is that of authority. Davenport was typical of this phenomenon. He claimed a special vision or ability or position was given him by God. To disagree or oppose him was to oppose God. This certainly contrasts with what Jesus said about the Holy Spirit's role to lead us into the truth of God (John 14:26).

### *Falling before the Lord in the Old Testament*

Our sole authority and guide for understanding the ways the Lord moves and works is the word of God. Although something may be a characteristic of revival and several great movements of the Spirit, our ultimate guide is the Bible. The spiritual side of human life is very closely connected to our emotions. This is as it should be. Our faith in Christ and our forgiveness through him evokes in us an emotional response. But emotions should be identified as emotions, and not assumed to always be the same as the Spirit's movement in our life. 1 John 4:1 instructs us not to believe every spirit but to test the spirits to see if they are of God. Here is what we can surmise from the Old Testament.

Several verses mention someone falling before the Lord. There is a pattern which is established which indicates that they did not lose consciousness or faint, rather they volitionally bowed down before the Lord, placing themselves prostrate. Some of these passages are the following:

- Genesis 17:3, Abram fell facedown
- Deut 16:4, Moses fell facedown
- Deut 9:18-29, Moses fell prostrate and prayed
- Joshua 5:14, "Joshua fell... in reverence"
- Judges 13:26, Samson's parents fell face down

In all of these experiences above, it is clear that what was being represented was falling before the Lord in worship, humility, and awe. Nowhere is it suggested in these and many other passages that the individuals lost consciousness. Notice that invariably it is emphasized that they fell face down, as is common throughout the Old Testament. Not to make light of it, but if this was what is today being represented as "being slain in the spirit" and these Old Testament believers lost consciousness and fell face down, we would have had a lot of bloody noses and black-eyes, as well as broken chins and loose teeth, mentioned in the Bible.

Two people falling down, and most of these passages use the same Hebrew word *naphal*, who were injured were Goliath (1 Samuel 17:49, he fell face down after being struck with the stone) and Eli (1 Samuel 4:18, he fell back and broke his neck). This leads us to conclude that the word *naphal* was used in a very broad fashion much like we use the word fall.<sup>2</sup> We need the context to conclude if it was an accident or volitional.

The broad use of the word in describing spiritual experiences suggests a conscious falling down in worship and awe. In every Old Testament experience with one possible exception

---

<sup>2</sup>William L. Holladay, Editor, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, "naphal", p. 241.

## Being "Slain in the Spirit" (Packer, 3 of 5)

"Falling Before the Lord" Page 3

(Daniel, which we will look at in detail) consciousness was not only present but it was an integral part of the experience for the individual or people realized some great truth and worshipped God. Other uses include the following.

1 Samuel 20:4, David fell on his face three times before Jonathan

1 Kings 18:39, people fell face down and cried out, "The Lord -- He is God!"

1 Chronicles 21:16, people fell face down in prayer but they had the presence of mind to don sackcloth first.

Ezekiel 1:28, Ezekiel fell face down but could still hear. It does not follow that he passed out or fainted as he fell.

Daniel's experience (Daniel 10:7-9) is a unique experience in the Old Testament. It was similar to Ezekiel's experiences in some ways but was different in that he testified that he had no strength, he turned deathly pale and fell into a deep sleep, face down. (Note the consistency in the Old Testament on this issue, that the people always fell face down before the Lord, never, not even once, face up.) Daniel had just seen a vision of an angelic messenger. God, it would seem, caused a deep sleep to come upon him and in that condition spoke to him about the future events that would shape the world.

What are we to surmise out of the Old Testament experience? First, that people fell before the Lord for two basic reasons: (1) God initiated an encounter, an angel appeared to them (Samson's parents, Ezekiel, and Daniel) or a revelation was made clear through miraculous signs (the Israelites on Mt Carmel); (2) people searched God out because they felt the judgment of God upon themselves or upon others, or they sought out the Lord for other personal reasons. (In each of these situations we would acknowledge that God was really the One Who moved people to search Him out, so in that sense they also were initiated by God.)

Secondly, without exception, falling before the Lord was always face down, never falling back or falling face up. This alone should indicate for us that there was not a loss of consciousness.

Thirdly, only did Daniel seem to lose consciousness. But Daniel was a prophet and, since this experience stands alone in the Old Testament, it was not even normal for a prophet to lose consciousness.

### *Falling before the Lord in the New Testament*

In Jesus' earthly ministry many fell at his feet: a demoniac, a rich young ruler, and many devout people. From these examples, we can conclude that falling before the feet of Jesus was not necessarily an indication of commitment to his Lordship. The word most often used in the New Testament for falling is the Greek word *pipto* which means to fall, to fall upon, or to light upon.<sup>3</sup> Again, as with the Hebrew *naphal*, the word *pipto* is broad in its meaning and we require the context to understand. John 11:32 describes Mary falling at the feet of Jesus in her grief over the death of her brother Lazarus, but she spoke to the Lord. In fact, in all of the instances where someone fell at Jesus feet, there is not one that would suggest a loss of consciousness.

John 18:6 is a passage that is sometimes used to describe people falling before the Lord. It is an amazing event in biblical history where the soldiers came to arrest Jesus on the night of his betrayal. When Jesus said, "I am he," identifying himself for the arrest, the soldiers fell to the ground. Without any apparent pause, Jesus asked them again, "Who do you want?" We can at least surmise that they did not lose consciousness, neither did they have any outward spiritual change since they arrested Jesus immediately after that. Whether their falling was out of a mystical and awesome experience that occurred when Jesus said, literally, "I am," which is the name of God, or whether they simply fell back in a defensive position expecting a fight, we cannot know. But we are certain of these things. They did not lose consciousness. They were not

<sup>3</sup>Vine's Expository Dictionary of New Testament Words.



## Being "Slain in the Spirit" (Packer, 4 of 5)

"Falling Before the Lord" Page 4

converted. The Apostles never explained it.

Two peculiar experiences in the book of Acts which involve the use of the word *pipto* are Ananias and Sapphira (Acts 5:1-11) and Eutychus (Acts 20:9). In these experiences Ananias and Sapphira fell down because they were dead and Eutychus died because he fell down from a considerable height. It helps us see the broad meaning attached to the word *pipto*.

Other passages which also depict a falling before the Lord include the following.

1 Corinthians 14:25, "fall down and worship God, exclaiming," indicates not a loss of consciousness but a conviction of the truth. Someone who faints will be unable to worship or exclaim. It helps us to see the Old Testament pattern of falling before the Lord, which Paul had in mind. When he said fall down and worship, he undoubtedly envisioned this voluntary, conscious falling before the Lord, face down, which we see in the Old Testament.

Acts 9:4, 22:7, Saul (Paul) fell to the ground at the vision of the resurrected Christ while on the road to Damascus. Acts 26:14 he states, "we all fell to the ground." No where is it suggested that Saul lost consciousness.

Acts 16:29, the Philippian jailer fell before Paul and Silas but could still speak and asked questions.

Revelation 1:17, John fell at the sight of the resurrected Christ as a dead man.

There are only three passages in all the Bible which suggest that there might have been a loss of consciousness in a moment of heightened spiritual experience: Daniel's experience (Daniel 8:15-27), Peter's experience (Acts 10:9-16), and John's experience (Revelation 1:17). In these experiences, all three have to do with significant revelations from God. Daniel and John were used of God to write about the future. Peter's experience was resolving the issue of Gentile conversion. All three of these men we would recognize as having been used of God's Spirit to write the Old and New Testament. We would call them prophets. It is interesting to note that these three experiences dealt with things which a human being would not have the ability in his own reason to see God's perspective on these things. Our natural reasoning leads us to remain fixed in our own prejudices about people and future events. God's revelation, in these situations, was so contrary to human reason, that He seems to have suspended or severely limited their thought processes for the benefit of receiving His revelation.

To take these experiences and thereby suggest that they are normative for today would be to do what the Bible did not. It was not even normative for a prophet. Never did the apostles recommend the experience nor even describe people falling before the Lord. In all of the great revivals of the book of Acts, no such incident occurred. (cf Acts 2:1-42, 46, 47; 4:4; 5:14; 6:7; 9:35; 11:20,21; 12:24; 14:1; 19:17-20)

### Summary:

In this short Bible study I have sought to examine biblically the issue of falling before the Lord or "being slain in the spirit." As I have stated in my introduction, I do not believe this is an issue which by itself should lead churches to separate from one another. My concern is that practices such as this will detract us from the pure and simple spirituality which is presented in the Bible.

This issue, however, rarely stands alone. Often, when one thing is over emphasized, other minor teachings, or sometimes clear fabrications, are also given improper priority and prominence. The misinterpretation or improper emphasis on a relatively obscure or unclear teaching will often lead to a neglect of the more clear and weighty matters of the Bible. This may lead to a renewed legalism where, instead of obedience to laws being required, certain experiences are looked upon as normative or desirable. Whenever the church seeks an experience rather than seeking the Lord, a false, emotional spirituality is likely to flourish.

As with the Davenport experience, these practices seem to lend themselves to an overuse of "prophetic authority". The practices which we see today seem to emphasize this "pastoral authority" or "special anointing," and often power is claimed by individual ministers which belonged only to the Apostles. As with sacramentalism, which requires a sacerdotalism to sustain

**Being "Slain in the Spirit" (Packer, 5 of 5)**

"Falling Before the Lord" Page 5

it, a type of sacramentalism of experience with a corresponding sacerdotalism is represented here, which depends more on hearing the right preacher, being in the right meeting, or being physically touched in the right way, than it depends upon the biblical message and the Holy Spirit.

The practice today is typically like this. An "altar call" or "invitation" is given and individuals come forward. Among those who come forward will be some who will faint or fall down. Most of these fall backward as opposed to falling face down in the biblical pattern. In many groups, this happens when a minister touches the individual, or looks at them holding out his hand. Sometimes these individuals will faint when the leader blows upon them. These individuals lay there for sometime, it appears to vary from 1 minute to 15 minutes or sometimes longer, then awake.

It has always been my practice to offer invitations after preaching. I have been in many great meetings where the Spirit of the Lord was obviously present and moving and many people responded to the message. It has rarely occurred in my preaching that someone fainted or passed out, but when it has, I have always felt that it was a display which disrupted the sincere from responding. It called attention to the individual who swooned or fainted and distracted from the call to believe in Christ.

Being "slain in the spirit" or "falling before the Lord", where someone loses consciousness falls back to the ground or lays there, is a practice that is not founded upon the New Testament experience. It was not practiced in any of the churches in the New Testament. It was not introduced by Jesus nor by the Apostles, and certainly not encouraged by them. Not once in the Book of Acts is there any mention of it. The practice as we commonly see it today has no biblical precedent. It obviously suggests a heightened emotionalism and sensationalism that may falsely represent itself as truly spiritual and because of this it has potential to harm believers and the church. It influences Christians to seek an experience instead of seeking the Lord. It lends itself to the abuse of power in church leadership. As any addition to the New Testament faith is bound to do, it detracts from the Gospel and the need for personal faith in Christ. It confuses young Christians who may seek such an experience out of ignorance, and can rob them of the assurance of their salvation. It may falsely assure someone of a right relationship with Christ, when sins are yet unconfessed but yet "fainting" has been experienced.

Bowing or kneeling before the Lord in conscious prayer, laying prostrate in awe of His majesty and power, emotionally responding to the beauty of forgiveness, begging His mercy as we confess our sins, being overwhelmed by our sinfulness and His holiness, rejoicing in His grace, being still and quiet before the Lord as we listen to His Spirit move in our minds, being broken by His awesomeness, laying prostrate in recognition of His holiness and in submission to His will -- these are commendable practices. I would encourage all Christians and churches to emphasize these and to avoid becoming entangled in the false.

Jonathan Edwards noted five signs based on 1 John 4, to show when God is at work. First, God is at work when a person's esteem for the true Jesus is raised. Secondly, God is at work when Satan's kingdom is attacked. Thirdly, God is at work when the people come to love the Scripture more. Fourthly, God is at work when men are led away from falsehood into truth. Fifthly, God is at work when there is an increase in love for God and for man.<sup>4</sup> Such a movement, if it is of God, should leave upon our lives these attributes.

David Packer, Pastor  
International Baptist Church of Singapore  
March, 1994

---

<sup>4</sup>Jonathan Edwards, Works of Jonathan Edwards, Vol. 2 (Banner of Truth) p. 266-68.

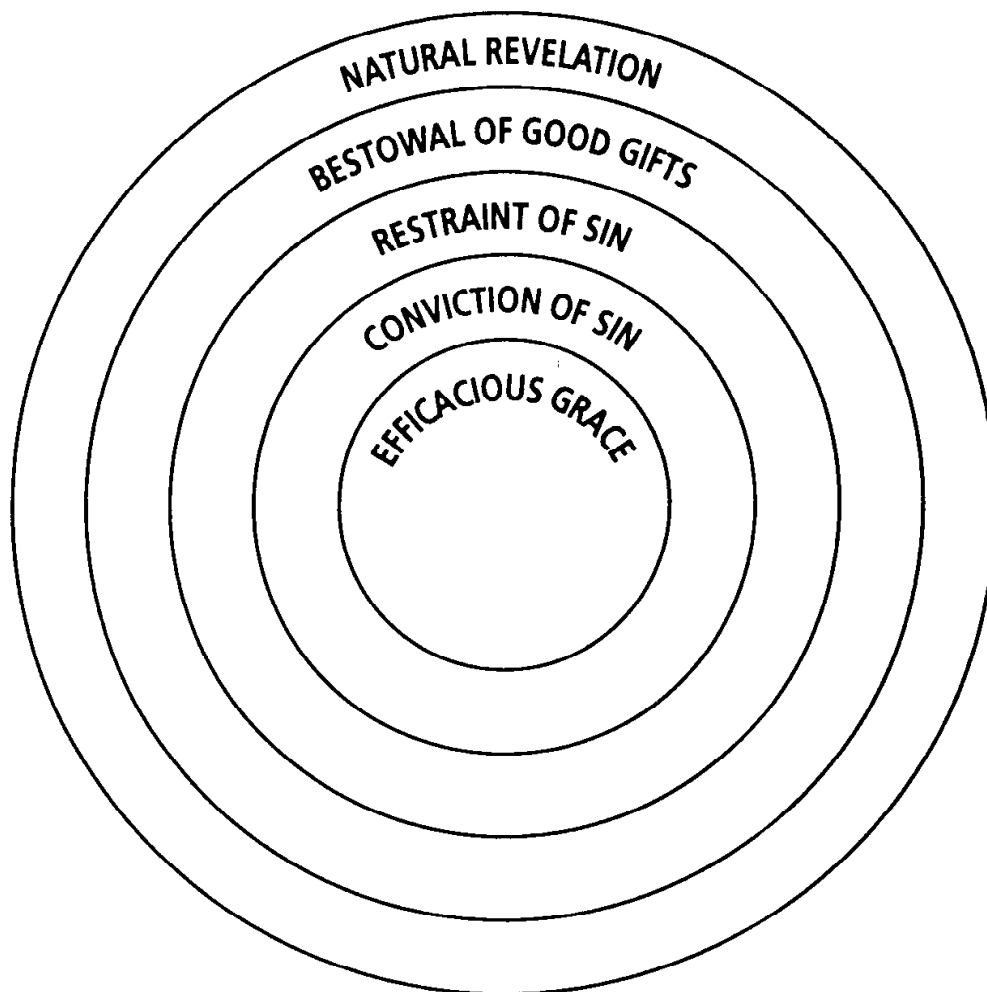


## The Spirit & Grace

Adapted from Charles C. Ryrie, *The Holy Spirit*, 2d ed. (Chicago: Moody, 1997), 75-76

	General Grace	Special Grace
<b>Basic Meaning</b>	Blessings from the Spirit which all people experience	Blessings from the Spirit which lead unbelievers to salvation
<b>Definition</b>	"The unmerited favor of God toward mankind displayed in His general care for them" (Ryrie, <i>The Holy Spirit</i> , 2d ed., 75)	"The work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Saviour" (Ryrie, <i>The Holy Spirit</i> , 2d ed., 85)
<b>Spirit's Ministries</b>	Natural revelation (Rom. 1:18-20) Good gifts (Ps. 145:9) Restraint of sin (2 Thess. 2:6-7) Conviction of sin (John 16:8-11)	Call to Christ (Rom. 1:1; 8:28; 1 Tim. 6:12; 2 Pet. 1:3, 10)
<b>Former Name</b>	Common Grace	Efficacious Grace

### General Grace



SOURCE: Professor Manfred E. Kober, Faith Baptist College and Theological Seminary, Ankeny, Iowa 50021. Used by Permission.

Charles Ryrie, *The Holy Spirit*, 2d ed., 77

## Other Ministries of the Spirit

Adapted from Ryrie, *The Holy Spirit*, 1st ed., 104-7

### I. Teaching

- A. All truth is learned through the teaching ministry of the “Spirit of truth” (John 16:13a), even if teachers are involved (1 John 2:27), such as those with the gift of teaching (Rom. 12:7).
- B. He does not originate the message but teaches only what Christ wants (John 16:13b).
- C. The Spirit especially teaches prophecy (“things to come”) to willing believers (John 16:13c).
- D. He glorifies Christ in His teaching ministry (John 16:14-15). If the Holy Spirit receives the glory then something has gone amiss.

### II. Guiding (cf. p. xxiv)

- A. Being led by the Spirit is one of the signs of being a son of God (Rom. 8:14).
- B. The NT has many examples of His guidance (Acts 8:29; 10:19-20; 13:2, 4; 16:6-7; 20:22-23).
- C. How does the Spirit guide us?
  - 1. Bible
  - 2. Other believers
  - 3. Prayer

“The child of God need never be walking in the dark; he is always free to ask and receive directions from the Spirit Himself” (Ryrie, 1st ed., 105).
--

### III. Assuring

- A. “For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if [Gr. ‘since’] indeed we share in his sufferings in order that we may also share in his glory” (Rom. 8:15-17).
  - 1. Highlight, circle, or underline all words above that assure you as a believer through the Holy Spirit that you are permanently saved and forever part of God’s family.
  - 2. *Heir* means we share in both the Father’s life (“children”) and possessions (“glory”).
- B. The Spirit Himself is our firstfruits (Rom. 8:23) and deposit of eternal blessings (2 Cor. 1:22; 5:5; Eph. 1:14), which is very much in line with his sealing ministry (Eph. 1:13-14).

### IV. Praying

- A. “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will” (Rom. 8:26-27; cf. p. xiii).
- B. The Spirit and Father are so united that the Spirit’s prayers need not be audible!
- C. What implications are here about praying to the Spirit rather than to the Father (see pp. xi-xiii)?

## Sins Against the Spirit

The following sins against the Holy Spirit are listed in order from the most severe to the least severe (yet also the least common to the most common):

<b>Sin</b>	<b>Key Text</b>	<b>Meaning</b>	<b>Examples</b>
<b>Blasphemy</b>	Matt 12:31-32	Disbelief in Christ to the point of attributing the work of the Spirit in Jesus to Satan	Pharisees and some (though few) unbelievers today
<b>Resisting</b>	Acts 7:51	Rejecting the clear drawing of the Spirit to salvation	Sanhedrin and other unbelievers
<b>Insulting</b>	Heb. 10:29	Deliberate rejection of God's grace following knowledge of the truth	Some Jewish believers who rejected Christ to return to Judaism
<b>Lying to</b>	Acts 5:3-4	Deliberate misrepresentation of facts for personal gain	Ananias, Sapphira, and any other Christian who lies to fellow believers in Christ
<b>Quenching</b>	1 Thess. 5:19	Seeking to suppress (lit. "throw water upon") the Spirit's leading within the body of Christ  = saying <u>no</u> when the Spirit says <u>yes</u>	Disrespect for spiritual authorities (vv. 12-13a), hampered relationships (vv. 13b-15), complaining (v. 16), prayerlessness (v. 17), ungratefulness (v. 18), despising genuine prophecies without testing them (vv. 20-21), all evils (v. 22)
<b>Grieving</b>	Eph. 4:30	Allowing something in one's life which is contrary to the holiness of the Spirit (Walvoord, 200)  = saying <u>yes</u> when the Spirit says <u>no</u>	Lying (v. 25), anger (vv. 26-27), stealing (v. 28), unwholesome talk (v. 29), bitterness, brawling, slander, malice (v. 31). Most of these relate to speech.

## The Eschatology of the Spirit

Ryrie, *The Holy Spirit*, 2d ed., 188

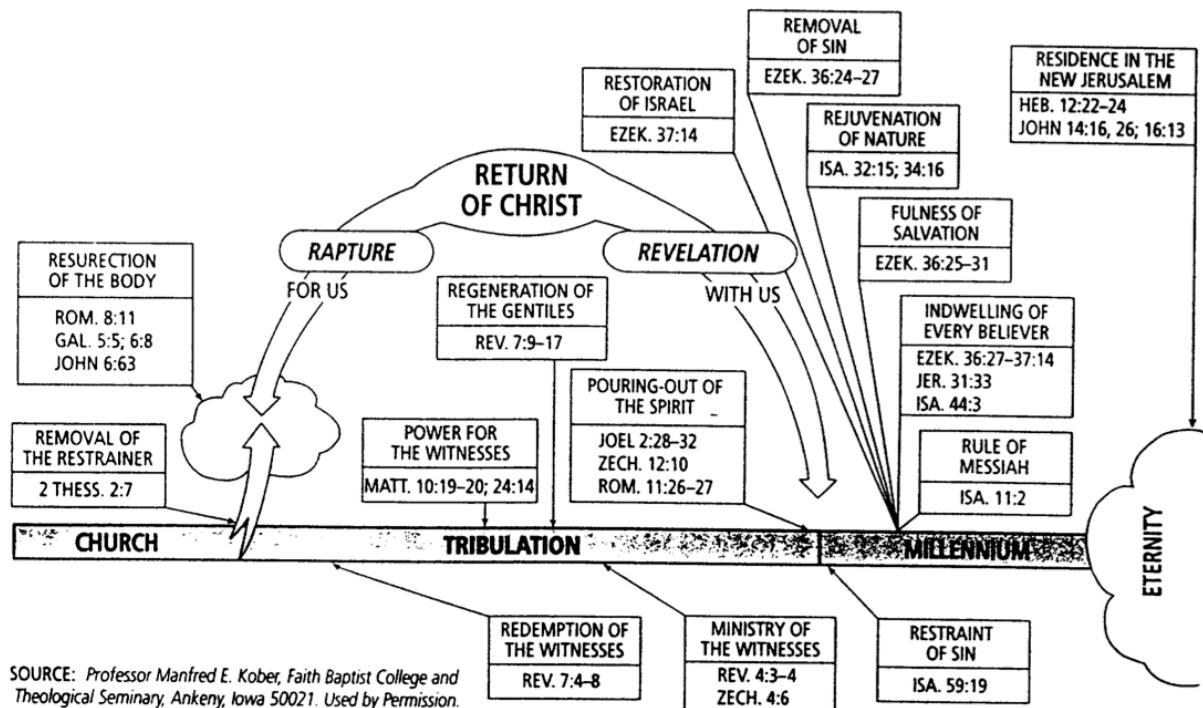


Figure 21.1.

## Fruit and Gifts of the Spirit Contrasted

Gifts	Fruit
Abilities	Christ-likeness
Relate to service	Relate to character
Means to an end	The end itself
What a Christian has	What a Christian is
Plural: many	Singular: one (love)
Often misused in the church	Rarely misused in the church
No believer possesses all	Every believer should strive for all
Will cease (temporary)	Will last (permanent)

## Fruit of the Spirit Defined

Most of us cannot recognize what kind a tree we are looking at by seeing only its leaves and branches. But when we see fruit on it, identifying it is simple.

The same is true of Christians. The unmistakable fruit of God's Spirit in our lives is powerful evidence that one has truly trusted Christ. Galatians 5:22-23 notes that this fruit (singular) is love, but love includes the other eight traits as well...

Inner Life	Love	Unconditional and unselfish commitment to others; active service to them
	Joy	Deep happiness stemming from a personal relationship with God, including a sense of fulfilling His will
	Peace	Wholeness, tranquility of mind, sense of well-being, based on forgiveness
Social Relationships	Patience	Longsuffering, steadfastness, forbearance, willingness to wait for others like God waits for us
	Kindness	Excellence of character towards those of fragile nature in personality and need
	Goodness	Sense of ideal character, righteousness softened by love
Principles of Conduct	Faithfulness	Fidelity towards others, reliable since God is reliable towards us
	Gentleness	Meekness, tamed and trained, submissive to God's will and considerate to others
	Self-Control	Self-mastery, priority of others' concerns over selfish desires

## Fruit of the Spirit Compared

*"The fruit of the Spirit is love. . ."*

JOY is love's strength

PEACE is love's security

PATIENCE is love's endurance

KINDNESS is love's conduct

GOODNESS is love's character

FAITHFULNESS is love's confidence

GENTLENESS is love's humility

SELF-CONTROL is love's victory

JOY - LOVE EXALTED

PEACE - LOVE IN REPOSE

LONGSUFFERING - LOVE ENDURING

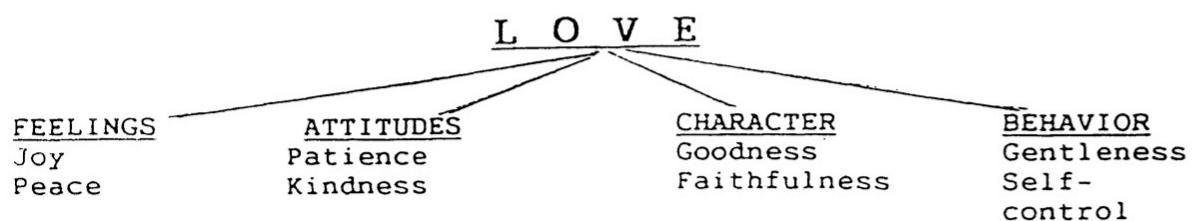
GENTLENESS - LOVE BEING TENDER

GOODNESS - LOVE SHOWING KINDNESS

FAITHFULNESS - LOVE OVERCOMING

MEEKNESS - LOVE IN SUBMISSION

SELF-CONTROL - LOVE UNDER DISCIPLINE



## Objectives of the Sessions

- 1) Discover what spiritual gifts are, and learn their purpose for today and for the foundation of the Church in the first century.
- 2) Study each of the gifts in small groups and apply them to our lives individually whether they may be our gifts or not.
- 3) Learn how to detect spiritual gifts in others so that we can encourage them in these areas.
- 4) Take a spiritual gifts inventory to help discern which gifts may be our own gift(s).
- 5) Begin at least one new area of service for Christ related to our spiritual gift(s).

## Names of Those in My Discussion Group

<u>GROUP #1</u>	<u>GROUP #2</u>	<u>GROUP #3</u>	<u>GROUP #4</u>
-----------------	-----------------	-----------------	-----------------

## Abbreviations Used in This Series

All of these sources are good lexicons (dictionaries) for Greek word studies\*

BAGD	Bauer, Walter; Arndt, William F.; Gingrich, F. Wilbur; Danker, Frederick W. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Chicago, IL and London: The University of Chicago Press, 1958; reprint ed., 1979.
Strong	Strong, Augustus. "Greek Dictionary." Thomas, Robert L., ed. <i>New American Standard Exhaustive Concordance of the Bible</i> . Nashville, TN: Holman, 1981.
Thayer	Thayer, Joseph Henry. <i>Greek English Lexicon of the New Testament</i> . Grand Rapids, MI: Zondervan Corporation, 1962.
Vine	Vine, W. E. <i>An Expository Dictionary of New Testament Words</i> . Old Tappan, NJ: Fleming H. Revell Co., 1940; reprint ed., 1966.

\* See the instructor of this series for the "Selected Annotated Bibliography" which explains each of these books and several others helpful in studying spiritual gifts.

## Basic Issues in 1 Corinthians 12

Answers on pages 129-130

DIRECTIONS: Read through the following questions about spiritual gifts (don't answer them yet), then be looking for the answers as someone in your group reads 1 Corinthians 12:1-18 aloud. Include the verses where each answer is found as your group answers each question.

1) **What** are spiritual gifts?

Note: Spiritual Gifts are Not:

- a) Place of Service
- b) Age Group Ministry
- c) Natural Talents

2) **Who** has spiritual gifts? gives spiritual gifts? decides which gift each person should have?

The Involvement of the Whole Trinity (vv. 4-6):

God the \_\_\_\_\_ gives (distributes) the spiritual gifts (v. \_\_\_\_)

God the \_\_\_\_\_ assigns the place of the ministry of the gifts (v. \_\_\_\_)

God the \_\_\_\_\_ gives the energy operative through the gifts in the place of ministry (v. \_\_\_\_)

(Earl Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ)

3) **Where** are the spiritual gifts to be used?

4) **When** do Christians receive their spiritual gifts? (Must be deduced from vv. 7, 11, and 18)

5) **Why** are spiritual gifts given?

## Distinguishing Natural Talents from Spiritual Gifts

### Natural Talents

### Spiritual Gifts

Who has them?

How are they obtained?

When are they obtained?

Who benefits from them?

*The Real Issue: Does it really make any difference whether a believer thinks his ability is a natural talent or a spiritual gift? (\_\_\_\_ & \_\_\_\_)*

\_\_\_\_ : We shouldn't add to God's Word by calling an ability a "spiritual gift" if the Bible doesn't call it a gift, but . . .

\_\_\_\_ : Both natural talents and spiritual gifts are:

- 1) given \_\_\_\_\_ God, and
- 2) to be used \_\_\_\_\_ God!!



## The Basis and Nature of Spiritual Gifts

### Greek words relating to Spiritual Gifts

Answers on page 131

- 1) **Charisma** (χάρισμα) is the most popular word for spiritual gifts (Rom. 12:6; 1 Cor. 1:7; 12:4, 9, 28, 30, 31; 1 Tim 4:14; 2 Tim 1:6; 1 Pet. 4:10)  
Translations: "gift" or "spiritual gift" (1 Tim 4:14 only), but literally means "gifts of grace."  
  
Roots: \_\_\_\_\_ means \_\_\_\_\_ (The basis of receiving our spiritual gifts is grace)  
          \_\_\_\_\_ means \_\_\_\_\_ (The result of exercising our spiritual gift is joy)  
  
Other uses of the word *charisma* in the New Testament (Vine):  
a) gift of salvation (Rom. 5:15, 16; 6:23; 11:29)  
b) truth which is imparted through human instruction (Rom. 1:11)  
c) celibacy and marriage (1 Cor. 7:7)  
d) gracious deliverances in answer to the prayers of fellow believers (2 Cor. 1:11)
- 2) **Diakonia** (διακονία) refers to a place of service (1 Cor. 12:5) & category of gifts (1 Pet. 4:11)  
Translations: "service" (NIV), "ministries" (NASB)
- 3) **Energema** (ἐνέργημα) concerns the energy operating through the gifts (1 Cor. 12:6; Rom. 12:3)  
Translations: "working" (NIV), "effects" (NASB)
- 4) **Phanerosis** (φανέρωσις) denotes the evidence of the Spirit in believers (1 Cor. 12:7)  
Translations: "manifestation" (NASB, NIV)  
Infinitive: "phaneroein" (φανερῶειν) "to make visible or known"  
Secular Usage: "disclosure, announcement" (BAGD; cf. 2 Cor. 4:2)
- 5) **Pneumatikoi** (πνευματικοί) refers to the Spirit as the Source of gifts (1 Cor. 12:1; 14:1)  
Translations: "spiritual gifts" (NASB) but a more literal translation would be "spiritual things,"  
"things of the Spirit," or simply "spirituals"  
Root: "pneuma" (πνεῦμα) "Spirit"
- 6) **Doma** (δῶμα) is a gift given by Christ only to the church after His Ascension (Eph. 4:7-8, 11), not during the Old Testament (i.e., only Christians have gifts, not Old Testament saints)

## Why Study and Know Our Gifts?

- 1) **MINISTRY TO THE CHURCH BODY** - Ministering in the area of our gifts results in:
  - a) edification of the body—\_\_\_\_\_ and \_\_\_\_\_ (1 Cor. 14:12).
  - b) mobilizing the church for \_\_\_\_\_ to a lost world.
  - c) encouraging other believers to \_\_\_\_\_ and \_\_\_\_\_ their gifts.
- 2) **PERSONAL FULFILLMENT** - Exercising our gifts results in:
  - a) ministering in areas of \_\_\_\_\_, reducing frustration and wasted time.
  - b) assisting us in establishing \_\_\_\_\_ for study, growth, and ministry (Eph. 4:13).
  - c) a sense of \_\_\_\_\_ and \_\_\_\_\_ in the body of Christ (1 Cor. 12:14-17).
- 3) **OBEDIENCE TO GOD'S WORD** - Scripture gives several commands relating to gifts:
  - a) "Do not \_\_\_\_\_ the spiritual gift within you..." (1 Tim 4:14a).
  - b) "Now concerning spiritual gifts, brethren, I do not want you to be \_\_\_\_\_" (1 Cor. 12:1).
  - c) "And since we have gifts that differ according to the grace given us, let us \_\_\_\_\_ them accordingly..." (Rom. 12:6a).
  - d) "As each one has received a special gift, \_\_\_\_\_ it in serving one another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

## Scriptural Commands Associated With Gifts

Although God has gifted certain members of the Body of Christ with particular gifts, this does not imply that each believer should serve **only** in his or her "gifted" area. Scripture also commands **every** believer to minister to others in "non-gifted" capacities that may normally function under another's gift. Some examples are cited below.

### Associated Spiritual Gift

### Command Given to All Believers

Teaching

"Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another..." (Col. 3:16a)

Evangelism

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matt. 28:19)

Pastor-Teacher

"Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, looking to yourselves, lest you too be tempted" (Gal. 6:1)

Exhortation

"But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness" (Heb. 3:13a)

Administration

"But let all things be done properly and in an orderly manner" (1 Cor. 14:40)

Faith

"And without faith it is impossible to please Him..." (Heb. 11:6a)

Giving

"On the first day of the week let each one of you put aside and save, as he may prosper, so that no collections be made when I come" (1 Cor. 16:2)

Service

"... Serve one another in love (Gal. 5:13)

Showing Mercy

"And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience" (Col. 3:12)

## Spiritual Gifts Lists Worksheet

**DIRECTIONS:** List in the vertical columns the scriptural names of all of the spiritual gifts found in the six Scripture passages below, putting the gifts listed in more than one passage side by side horizontally, but in their respective columns. Then derive the total list of *all* the gifts, listing them in the left hand column. *Warning:* Different names may refer to the same gift in different passages! Then designate which (if any) gifts you believe are no longer in existence today.

All the Gifts	1 Pet. 4:10-11	Rom. 12:6-8	Eph 4:11	1 Cor. 12:28	1 Cor. 12:29-30	1 Cor. 12:8-10
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
13						
14						
15						
16						
17						
18						
19						
20						
21						
22						
23						
24						
25						

How many  
gifts are  
there? \_\_\_\_\_

How many  
gifts exist  
today? \_\_\_\_\_

## Lists of Spiritual Gifts in the New Testament

### Lists of Spiritual Gifts in the New Testament

Duration	Category	Gifts (All Passages)	Romans 12:6-8	Ephesians 4:11	1 Corinthians 12:28	1 Corinthians 12:29-30	1 Corinthians 12:8-10
Permanent Gifts	Speaking (1 Peter 4:11a)	Teaching	Teaching		Teaching		
		Evangelism		Evangelists			
		Pastor-Teacher		Pastor-Teachers			
	Serving (1 Peter 4:11b)	Exhortation	Exhortation				
		Administration	Leading		Administration		Faith
Temporary Gifts	Foundational (Eph. 2:20)	Faith					
		Giving	Giving				
		Service	Service		Helping		
	Sign (Heb. 2:4)	Showing Mercy	Showing Mercy				
		Apostleship		Apostles	Apostleship		
Temporary Gifts	Foundational (Eph. 2:20)	Word of Wisdom					Word of Wisdom
		Word of Knowledge					Word of Knowledge
		Prophecy	Prophecy	Prophets	Prophecy	Prophecy	Prophecy
	Sign (Heb. 2:4)	Distinguishing of Spirits					Distinguishing of Spirits
		Speaking in Tongues					Speaking with Tongues
Summary	Permanent Gifts which Edify the Church Today	Interpretation of Tongues			Interpretation		Interpretation of Tongues
		Miracles			Miracles		Miracles
		Healings			Healings		Healings
	Temporary Gifts Inactive and Unneeded Today						
		Total Number of New Testament Gifts	9	9	9	18	18

### Summary

Permanent Gifts which Edify the Church Today

9

Temporary Gifts Inactive and Unneeded Today

9

Total Number of New Testament Gifts

18

## Overview and Categorization of the Gifts Chart

The Bible does not define the spiritual gifts, but the following definitions are based on several passages that describe the gifts. For more details, please consult the individual study sheet for each gift on pages 20-59.

DEFINITIONS OF EACH GIFT: The God-given ability to...		SPIRITUAL GIFTS and REFERENCES in the gift lists	
Duration Words Focus Category Need Met Result Nature Visibility Perceived Minister Purpose	Temporary	Establish and nurture the Church on earth by divine revelation, unquestioned authority, and authentication by miracles.	<b>APOSTLES</b> Eph. 4:11; 1 Cor. 12:28-29
	Permanent	Receive divine revelation and declare it without error to God's people in their own language.	<b>PROPHET</b> : 1 Cor. 12:10, 28-29; Eph. 4:11; Rom. 12:6
		Study and communicate the Bible with clarity so that lives are changed.	<b>TEACHING</b> Rom. 12:7; 1 Cor. 12:28-29
		Proclaim the gospel with ease and conversions, and to train others in sharing with the lost.	<b>EVANGELISM</b> Eph. 4:11
		Shepherd (guard, comfort, lead) and feed (teach, exhort) a group of believers.	<b>PASTOR-TEACHER</b> Eph. 4:11
		Apply Scripture to people's lives in order to lead them into God's will.	<b>EXHORTATION</b> Rom. 12:8
		Preside over groups to achieve objectives with wisdom and organization.	<b>ADMINISTRATIONS (Leading)</b> Rom. 12:8; 1 Cor. 12:28
		See what God wants done and lead people to do it despite obstacles.	<b>FAITH</b> 1 Cor. 12:9
		Provide money or possessions for God's work with joy, wisdom, and generosity.	<b>GIVING</b> Rom. 12:8
		Provide practical help in behind-the-scenes ways to assist up-front ministries.	<b>SERVICE (HELPS)</b> Rom. 12:7; 1 Cor. 12:28
		Provide understanding, sympathy, and compassion to those suffering physically or emotionally.	<b>SHOWING MERCY</b> Rom. 12:8
		Judge an oral declaration from someone claiming to be a prophet as from a divine, human, or demonic source.	<b>DISTINGUISHING SPIRITS</b> 1 Cor. 12:10
		Receive and present God's wisdom within our New Testament by apostles and prophets.	<b>WORD OF WISDOM</b> 1 Cor. 12:8
		Teach doctrinal truth received by revelation from God by a first-century teacher.	<b>WORD OF KNOWLEDGE</b> 1 Cor. 12:8
		Speak revelation in a foreign language unknown by the speaker to unbelieving Jews as a sign that can be translated for believers.	<b>SPEAKING IN TONGUES</b> 1 Cor. 12:10, 28, 30
		Receive by divine revelation and declare in the language of the church the translation of a message in tongues.	<b>INTERPRETING TONGUES</b> 1 Cor. 12:10, 30
		Perform an event of supernatural power, palpable to the senses, accompanying God's servant to authenticate God's commission.	<b>MIRACLES</b> 1 Cor. 12:10, 28-29
		Miraculously cure any illness, restore health, and even raise the dead apart from natural means.	<b>HEALINGS</b> 1 Cor. 12:9, 28, 30

## Abilities Sometimes Called Gifts

Several authors of books on spiritual gifts maintain that some abilities are indeed spiritual gifts which this series does not refer to as gifts. It seems that the important question to ask is: "How would you know whether an ability was a spiritual gift or not? By what criteria would you judge?" Undoubtedly, the surest basis on which to make such a distinction is simply whether the Bible designates an ability as a spiritual gift or not. Several passages of Scripture list the gifts for us but the abilities addressed on this handout appear in none of these lists. Nevertheless, the following abilities are still called gifts by various authors:

**Hospitality** is sometimes designated a spiritual gift based upon 1 Peter 4:9, "Be hospitable to one another without complaint (NASB)." Leslie Flynn writes,

Though hospitality is not included in any of Paul's lists of gifts, the context in which hospitality is mentioned seems to earn it consideration as a separate gift. After Peter speaks of hospitality in verse 9, he immediately goes on in the next two verses to say that whatever gift a person has should be faithfully exercised. The link in Peter's thinking between hospitality and gifts strongly implies that hospitality is a gift... The gift of hospitality is that supernatural ability to provide open house and warm welcome for those in need of food and lodging (Flynn, 104).

However, it should also be noted that while hospitality is mentioned in the context of spiritual gifts, so are several other commands such as being of a sound mind for prayer (v. 7) and loving one another (v. 8). To be consistent, Flynn's logic would lead to a teaching regarding the gifts of "prayer" and "loving!" Rather, Peter's argument flows from addressing the church as a whole (vv. 7-9) to addressing individuals in light of their spiritual gifts. The command to be hospitable applies to the entire church (cf. Matt. 25:35; Rom. 12:13; Heb. 13:2), not only to those with a "gift of hospitality." It would be better to see this ability as functioning under the gift of service as an ability some have to meet the practical needs of others by especially using their home.

**Craftsmanship** is listed as a gift by Yohn (pp. 19, 20) who cites that those enabled by God to design and construct the tabernacle had this "gift" (Exod. 31:1-11). Among those so gifted Yohn lists the silversmith, goldsmith, coppersmith, stonemason, jeweler, carpenter, cabinetmaker, tailor, dressmaker, designer, interior decorator, engineer, draftsman, artist, and mechanic! However, these abilities seem to be natural talents which God bestows to be used in conjunction with the gift of service. Those with the gift of service willingly and joyfully serve to meet practical needs through their talents. Yohn admits that this ability is not mentioned in the New Testament.

**Music** was a gift possessed by both David and Solomon, according to Rick Yohn (pp. 103-108). He cites six different Old Testament uses of this gift: instrumentalists (2 Chron. 34:12), singers (1 Chron. 15:19), composers (2 Chron. 29:30), choir directors (Neh. 29:30), music instructors (1 Chron. 15:22), and instrument makers (2 Chron. 7:6; 29:26, 27). Yohn's New Testament "examples" of the gift (1 Cor. 14:26; Col. 3:16) in context are not really gifts at all, but commands for the entire church to sing. Musical talent is an ability that God may use with several different gifts: teaching, exhortation, evangelism, service, etc.

**Other Abilities** labeled "gifts" (all by Wagner) include: celibacy (1 Cor. 7:7, 32-34), voluntary poverty (1 Cor. 13:3), martyrdom (1 Cor. 13:3; Acts 7:60), intercession, exorcism (pp. 262, 263), and ability to remember names (pp. 73, 74)! However, 1 Corinthians 7:7 infers that *both* celibacy and marriage are blessings from God for different individuals, and 1 Corinthians 13:3 better describes the ultimate expressions of the gift of giving. Wagner considers the list of gifts endless, simply confusing the distinctions between natural talents and gifts.



## Author Comparison Chart Endnotes

1. Both Flynn and Radmacher teach that although prophecy ceased in the first century, the gift exists today as the "gift of preaching." Flynn classifies it under the speaking gifts category. Radmacher sees it as a ministry, not a spiritual gift ("Spiritual Gifts" tape, Campus Crusade for Christ).
2. Flynn suggests that the apostolic gift was a speaking gift foundational in nature (ceased in the first century), but that its modern equivalent continues today as the "gift of missionary" (p. 38). Both Gothard and Graham designate those sent out by the church for ministry as modern "apostles."
3. Flynn and Wagner consider "hospitality" as a separate gift because Peter's exhortation to "be hospitable to one another without complaint" (1 Pet. 4:9) is immediately followed by an encouragement for them to employ their gifts in serving one another (1 Pet. 4:10-11). Wagner defines the gift as "the special ability that God gives to certain members of the Body of Christ to provide open house and warm welcome for those in need of food and lodging" (Wagner, 263).
4. Gothard categorizes the gifts threefold ("How to Identify Spiritual Gifts," 1):
 

**7 Motivation Gifts** in Romans 12:6-8 (defined as "unique 'energizings' of the Holy Spirit within a believer which give that believer the desire and the power to concentrate on a particular aspect of spiritual concern")

**10 Ministry Gifts** in Ephesians 4:11; 1 Corinthians 12:28 (defined as "opportunities for recognized Christian service through the church")

**9 Manifestation Gifts** in 1 Corinthians 12:7-11 (defined as "supernatural results of the Holy Spirit's work in our lives and also in the lives of those to whom we minister")
5. Whereas it looks like there are five gifts listed in Ephesians 4:11, "actually there are only four, because the last two constitute a single gift [pastor-teacher]. The word 'and' [kai] which joins "pastors and teachers" is an entirely different word from the other four occurrences of the word 'and' [de] in this verse. This indicates that it may be taken as a hyphen. Also the word 'some' occurs four times; it precedes the word "pastors" but it does not precede the word "teachers" (Zuck, pp. 7-8). Although this indicates that this is a "dual" gift, Graham and Wagner both divide the gift into separate gifts of "pastoring" and "teaching."
6. Graham makes no mention of the gifts of exhortation or giving in his book, *The Holy Spirit*. The assumption, then, may be that he is not convinced of their validity or importance.
7. "Helps *is* the gift of showing mercy" (Graham, 135). [Italics mine.]
8. The listing/categorization of the gifts in this spiritual gifts series follows that of Bill McRae.
9. McRae (p. 86) and Radmacher ("Spiritual Gifts" tape, Campus Crusade for Christ) consider the mentioning of "speaking" and "serving" in 1 Peter 4:10-11 as references not to individual gifts, but to two general categories of gifts. I agree.
10. Radmacher ("Spiritual Gifts" tape, Campus Crusade for Christ), like Gothard ("Understanding Your Spiritual Gifts", 5), does not consider the titles in Ephesians 4:11 as references to gifts, but rather to offices. He says, "There are professionals in the ministry: apostles, prophets, evangelists, and pastor-teachers" (Radmacher, "Spiritual Gifts," tape, Campus Crusade for Christ).
11. "I take it that there are a total of 15 or 17 [gifts] depending on how you divide those two [helps/showing mercy and governments/ruling]" (Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ).



12. "The gift of administration...is called 'ruling' in Romans 12 and...'governments' in 1 Corinthians 12. You may make one or two out of that. They're very similar though there is a distinction" (Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ).
13. "The gift of helps...is called 'showing mercy' in Romans...You may make them one or you may make them two. They're very similar" (Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ).
14. "[Public service is] the gift which is being demonstrated in Acts chapter 6 by those men called 'deacons'" (Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ ).
15. Chuck Swindoll (p. 2), Charles Ryrie (pp. 83-92), and John Walvoord (pp. 38-54) all agree to the number and nature of these gifts. Therefore, this column also portrays the positions of both Ryrie and Walvoord as well.
16. "'Word of knowledge' and 'speaking' [are] most likely linked to [teaching]" (Swindoll, 2).
17. "'Word of wisdom' [is] linked to this gift [apostleship]" (Swindoll, 2).
18. Wagner does not choose to categorize the gifts.
19. Wagner defines the gift of apostleship as "the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches" (Wagner, 261). He cites Chuck Smith of the Calvary Chapel movement based in Costa Mesa, California as an example (pp. 209-210).
20. Wagner is the only author on the chart who clearly defines "administration" ("governments") and "leadership" ("ruling") as separate gifts:

**Administration:** "the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals" (Wagner, 262).

**Leadership:** "the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God" (Wagner, 260, 262).

21. Wagner is the only author on the chart who defines "helps" and "service" as separate gifts:

**Helps:** "the special ability that God gives to certain members of the Body of Christ to invest the talents they have in the life and ministry of other members of the Body, thus enabling the person helped to increase the effectiveness of his or her spiritual gifts" (Wagner, 262).

**Service:** "the special ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired goals" (Wagner, p. 259).

22. Wagner cites the following Scriptural support for these gifts: celibacy (1 Cor. 7:7, 32-34), voluntary poverty (1 Cor. 13:3), and martyrdom (1 Cor. 13:3; Acts 7:60). In reference to the "gift of martyrdom" he candidly writes, "...it is the only gift you use only once! But it is broader...an attitude toward suffering and death that is quite unusual" (Wagner, 67).
23. Wagner suggests no Scriptural support for these gifts, but writes, "Are all the gifts mentioned in the Bible? Because none of the three primary lists is complete, and the three lists together are not complete, it is reasonable to conclude that the list of all the gifts mentioned in the Bible... may not be complete either... This is what I mean by an open-ended approach to the gifts. I do not doubt that there are even more than 27 of them. Some might want to add the gift of music and make it 28 or craftsmanship and make it 29. I ran into another gift recently which might be

called the 'gift of names.' Jerry Falwell, pastor of the renowned Thomas Road Baptist Church in Lynchburg, Virginia, is extraordinary in many ways. But one of them is that he knows the names of most of his 16,000 members! In fact, he can speak in another city, meet people afterwards, go back a year later, and remember the majority of the people by name. He himself says, 'I have to give God the credit for this... It's a gift from God'" (Wagner, 73-74).

24. Flynn classifies four gifts under two categories: tongues and interpretation as both speaking and signifying gifts, and miracles and healing as both serving and signifying gifts (p. 32).
25. Very few (if any) Charismatic authors have written books and articles dealing with all the spiritual gifts. Most Charismatic material addresses only the gifts of prophecy, tongues, distinguishing of spirits, miracles, and healing; therefore, a complete representation of a Charismatic viewpoint is not reflected on the chart. Wagner's column probably comes closest to the views of most Charismatics although he does not claim to be Charismatic himself.

## Dangers Associated with Spiritual Gifts

### Attitudes and Actions to Avoid

Answers on page 132

- 1) Division resulting from \_\_\_\_\_ and \_\_\_\_\_ .
  - a) Viewing your gift as \_\_\_\_\_ (a problem of inferiority).  
i.e., "\_\_\_\_\_ gift is not like \_\_\_\_\_!" (1 Cor. 12:15-16).
  - b) Viewing your gift as \_\_\_\_\_ (a problem of pride).  
i.e., "\_\_\_\_\_ gift is not like \_\_\_\_\_!" (1 Cor. 12:21).
- 2) Confusion with \_\_\_\_\_ .
- 3) Seeking \_\_\_\_\_ (controversial) gifts while neglecting \_\_\_\_\_ gifts.
- 4) Seeking \_\_\_\_\_ ministering gifts while neglecting \_\_\_\_\_ ministering gifts.
- 5) Willing to be \_\_\_\_\_ of spiritual gifts because of the subject's complexity and the widely varying views of respected scholars (1 Cor. 12:1).
- 6) Focusing upon \_\_\_\_\_ as a more significant evidence of the Holy Spirit than the \_\_\_\_\_ of the Holy Spirit (Gal. 5:22-23).  
"Doing" overemphasized to the neglect of "\_\_\_\_\_ ."  
"Service" overemphasized to the neglect of "\_\_\_\_\_ ."
- 7) \_\_\_\_\_ opportunities for service in "\_\_\_\_\_ " areas because you don't have that particular gift which would make the service easier on you (2 Tim 4:5).
- 8) Supposing that spiritual gifts are \_\_\_\_\_ for service, for holiness, for sincerity, for maturity, or for anything else!
- 9) Believing that there is any correspondence between spiritual gifts and \_\_\_\_\_ .
- 10) Supposing that God has \_\_\_\_\_ your spiritual gift because He has not chosen to use it at the present time.  
"for the gifts and the calling of God are irrevocable" (Rom. 11:29).
- 11) Seeking \_\_\_\_\_ and overlooking \_\_\_\_\_ (Rom. 12:9ff.; 1 Cor. 13:1ff.).  
"By this shall all men know that you are my disciples, if you \_\_\_\_\_  
\_\_\_\_\_ " (John 13:35).

## Views on the Duration of Gifts

**The Nature of the Debate:** Have any of the spiritual gifts disappeared since the first century?

**The Various Views:** There are three major views regarding this question. My own responses to some of the arguments are in brackets [] and other rebuttals are in section 3.

### 1. Some Cite Arguments that No Gifts Passed Away (Non-Cessationist) (i.e., all gifts are permanent):

- a. The argument that some gifts passed away begins with Scripture (the temporary nature of apostleship) but then moves into deductions from Scripture [but see pages 16-18].
- b. The Bible does not state that any gift has passed away [but see pages 16-18].
- c. The Bible never says divine authentication of the preaching of the gospel was needed only in apostolic times [true, but this was the biblical pattern. See 3.a. below and 2 Cor. 12:12].
- d. The "dramatic" and "less dramatic" gifts appear side-by-side in Scripture (1 Cor. 12:28) [but this neither argues for or against cessationism—all gifts were present then].
- e. The supernatural was the norm in the early church (book of Acts), so why not today also? [But why assume God must work in the same way in all ages? This hasn't been His pattern throughout Scripture, so why expect it to remain the same from NT times to the present?]
- f. The epistles say much about gifts but never tell us how to phase them out [but this is not our job].
- g. In 1 Corinthians 13:8-13 Paul looks forward not to the passing of the apostolic age but to the final glorious fulfillment of the promises of God [but see pages 16-18].
- h. The decline in supernatural activity in the second to nineteenth centuries was due not to the passing away of certain gifts, but due to the unfaithfulness and lack of spiritual vitality in the church as a whole [such reasoning would argue that the most carnal NT church, Corinth, wouldn't have any gifts, which is not true at all (1 Cor. 1:7)].
- i. Resistance to miracles during the Reformation and today reacts to the crude religious magic of the medieval church and is an expression of rationalism (cf. Wimber, *Power Evangelism*). [But 1 John 4:1 commands us to be rational by testing the spirits to see if they are of God.]
- j. The theory that some gifts disappeared means that the experiences of some sincere and godly Christians today are counterfeit [but sincerity and godliness do not guarantee orthodoxy, as seen both in Scripture (e.g., Peter in Gal. 2:1-10) and church history (e.g., Jonathan Edwards' disbelief in original sin, Luther the Monk on salvation before being saved)].
- k. Supernatural gifts are being claimed by Christians in many different traditions today, sometimes in the most unusual of places. Therefore, God has not abandoned His people. [But supernatural abilities are given by Satan as well as by God (2 Thess. 2:9; Rev. 13:13), so widespread miracles may indicate the closeness of Christ's return (Matt. 24:24).]
- l. Paul told the Corinthians that they would be gifted until the Lord's return: "You are not lacking any spiritual gift as you wait for the revealing of the Lord Jesus Christ" (1 Cor. 1:7).

### 2. Some Cite Arguments That All Gifts Passed Away (Total Cessationist) (i.e., all gifts were temporary):

- a. The disappearance of the miraculous gifts after the first century can also apply to all the gifts [but Scripture does not indicate that all the gifts ceased].
- b. The NT emphasis is not upon *finding* our gift (a 20th century mindset) but upon correctly using the gift that we *know* we have [yes, but this doesn't indicate a cessation of all gifts].

- c. The qualifications for church leaders in 1 Timothy 3 and Titus 1 deal primarily with spiritual character rather than spiritual abilities [true, but while ability is less important than character, it still plays a vital role in church life even if it doesn't in leadership selection].
- d. Signs, wonders, miracles and gifts in Hebrews 2:4 all confirmed the apostolic message then passed away. The word for "gifts" (*merismoi*, "distributions, apportionments") is a general word, broadening the gift activity beyond the miraculous gifts in Acts 2 [but see 3.i. below].
- e. The New Testament emphasizes obeying the *commands* of Scripture more than using gifts [true, but this does not argue for the disappearance of all the gifts].
- f. The fruit of the Spirit has precedence over gifts [yes, but they're not mutually exclusive].

**3. Some Cite Arguments that Some Gifts Passed Away (Partial Cessationist)**  
**(i.e., some gifts were temporary and some permanent):**

- a. The biblical pattern for miracles was to authenticate God's messengers (re: 1.c.).
- b. The reason NT writers did not distinguish between "dramatic" and "less dramatic" gifts as we do today is because they lived when miracles were the norm in the church (re: 1.d.).
- c. The book of Acts cannot be considered the norm for the church in all areas, especially since it covered a critical transition period in God's plan (re: 1.e.).
- d. The reason the epistles do not tell us how to "phase out" gifts is because "phasing out" the spiritual gifts is not the believer's responsibility but God's (re: 1.f.).
- e. The absence of the miracles from the second to nineteenth centuries is not related to gifts—miracles today can still be performed by God apart from any spiritual gift (re: 1.h.).
- f. Even sincere, godly Christians can be deceived into holding experiences above the Word of God. The spirituality of a believer is not the best test of doctrinal integrity (re: 1.j.).
- g. Deception is universal with most "miracles" unverified in distant places. Why can't miracle workers empty hospitals where God could receive the most glory for the healings (re: 1.k.)?
- h. Teaching the spiritual gifts does not necessarily imply that gifts are more important than character (re: 2.c.) or scriptural commands (re: 2.e.). All three are necessary. Balance!
- i. The word for "gifts" in Hebrews 2:4 can just as easily apply to the temporary, non-miraculous gifts as they can to *all* spiritual gifts. Some of these non-miraculous gifts are elsewhere indicated as foundational in nature, therefore being temporary (e.g., prophecy in Ephesians 2:20; re: 2.d.).
- j. 1 Corinthians 13:8-13 indicates that prophecy, knowledge and tongues will disappear before the church body matured under the ministry of the apostles (re: 1.g.; see pages 16-17).
- k. It argues too much to say 1 Corinthians 1:7 teaches all gifts until the Lord's return. The verse speaks of the present situation in Corinth in light of the imminent return of the Lord, without reference to the distant future. To argue for a distant future one would also have to conclude that this church would exist in Corinth until the Lord's return.
- l. Ephesians 2:20 and Revelation 22:18-19 both provide evidence for the temporary nature of apostleship and prophecy (see page 18).

NOTE: The best arguments for temporary gifts are explained more in the next three pages.

## Scriptural Support for Temporary Gifts

NOTE: The next two pages may be the most technical in the entire series as they deal with some very difficult passages. So hold your hat! They are essentially a summary of Robert L. Thomas, "Tongues...Will Cease," *Journal of the Evangelical Theological Society* 17 (1974): 81-89.

**1 Corinthians 13:8-13** indicates that the "partial" (spiritual gifts of prophecy, knowledge, and tongues) will be done away with before the "perfect" (NASB) comes. However, what is meant by the "perfect?" This word (*to teleion*) can mean "complete," "perfect" or "mature" so three major views exist, viewing *to teleion* as:

Crucial Questions	Canon (Bible)	Rapture	Body (Church)
13:8 What is the nature of:			
a) prophecy & knowledge?	revelatory	non-revelatory	revelatory
b) tongues?	confirmatory	non-confirmatory	confirmatory
When do these gifts cease?	with canon	at Christ's coming	with canon
13:10 What is <i>to teleion</i> ?	the "complete" (the canon)	the "perfect" (Christ's coming)	the "mature" (the body)
13:11 What does growth to manhood represent?	before and after completed canon	before and after Christ's coming	before and after body's maturity (indicated by canon)
13:12 What are partial and full sight and knowledge?	before and after completed canon	before and after Christ's coming	before and after body's maturity (completed by <i>parousia</i> )

1. **The Canon View** sees *to teleion* as "the complete, the totality," referring to "the completed Scriptures." Therefore, prophecy, knowledge and tongues ceased before the New Testament was finished and are not existing today.

### Strengths

- Revelational knowledge context (vv. 8-9).
- Confirmatory nature of tongues (cf. 14:22).
- Contrasts with partial nature of prophecy and knowledge.
- to teleion* often means "complete."
- "Complete" best contrasts "partial" (v. 10).

### Weaknesses

- Unreconcilable with Christ's coming (the *parousia*) in verse 12.
- The context does not refer to a completed New Testament. It's also doubtful that Paul ever envisioned one.
- "The whole" (*to ek pantos*) better contrasts "partial" than *to teleion* in that both are quantitative.

2. **The Rapture View** sees *to teleion* as "the perfect" (as opposed to "the complete" above), referring to the coming of Christ at the Rapture. Therefore, prophecy, knowledge and tongues will cease only when Christ comes and exist today as legitimate gifts.

### Strengths

- a. Adequately explains "knowing fully" in verse 12.
- b. "Face to face" (v. 12) well describes seeing Christ at His coming (cf. 1 Cor. 1:7) and has OT parallels to seeing God personally.
- c. "Perfect" well describes the condition at the *parousia* (Rapture).
- d. *to teleion* often means "perfect" in secular, philosophical Greek (e.g. Plato) as well as James 3:2.

### Weaknesses

- a. Inadequately explains the gradual maturing development of verse 11.
- b. Fails to recognize the distinctions between the revelatory nature of prophecy and knowledge and the confirmatory nature of tongues (cf. 14:22).
- c. Paul never uses *to teleion* as "the perfect" in the absolute sense.
- d. "Perfect" (a qualitative term) poorly contrasts "partial" (a quantitative term, v. 10).

3. **The Body View** sees *to teleion* as "the mature," referring to the maturity of the body of Christ. "It pictures the Christian church collectively, growing up as one body, beginning with its birth, progressing through different stages of development during the present [relative maturity, v. 11] and reaching maturity at the *parousia* [ultimate maturity, v. 12; Thomas, 86]." By using the ambiguous term *to teleion* Paul left open two possibilities, the church being: (1) relatively complete at the completion of the New Testament or (2) ultimately complete at Christ's return. This view ultimately comes to the same conclusion as the Canon View.

### Strengths

- a. Parallel 1 Cor. passages contrast *to teleion* (meaning "mature") with "babes, child" (*nēphros*; 2:6 & 3:1; 14:20; cf. Heb. 5:13-14).
- b. Consistent with both the relative maturity of v. 11 and the absolute maturity of v. 12.
- c. Best fits the "body and gifts context" of 1 Cor. 12-14 and similar to Eph. 4:1-16.
- d. Has the same strengths of a., b., & c. in the Canon View.

### Weaknesses

- a. "Mature" (a qualitative term) poorly contrasts "partial" (a quantitative term, v. 10).
- b. Assigns a double sense for *to teleion* which may be unlikely.

**Implications of the Body View:** While this is a difficult text, it seems that the Body View is the best view. There is no NT evidence that Paul knew which would come first: Christ's coming or the completion of the canon (as the Old Testament was complete). His use of the somewhat ambiguous term *to teleion* therefore would allow room for either possibility: the completion of the canon or the Rapture.

However, Paul *did* recognize that the church would be progressing in maturity during the period of direct revelation and miraculous authentication (represented by childhood in v. 11a) until the time of the completion of the canon (represented by the body's maturity in v. 11b). Thus, the church would continue to grow until the time of the *parousia* when maturity will be complete, with the body of Christ conformed to His image. Since the canon was completed *before* Christ's return this means that while some gifts would continue, prophecy, tongues and knowledge ceased when the canon was finished in the first century.

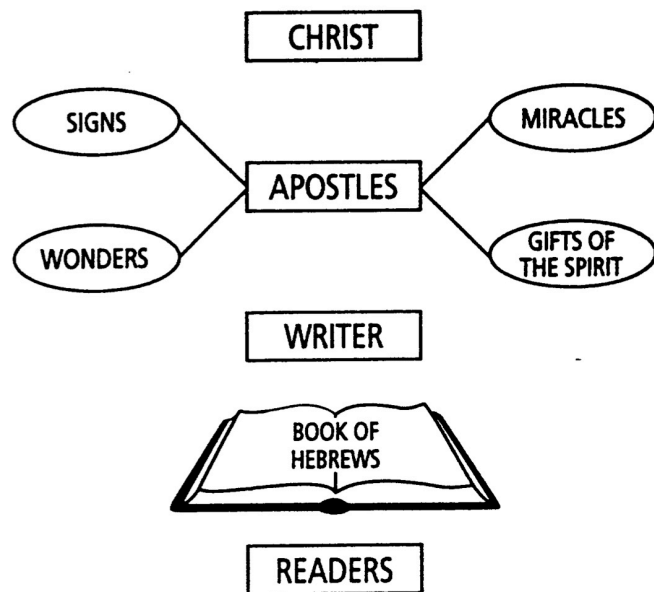
## Other Passages Indicating Some Gifts were Temporary

**Hebrews 2:3-4** indicates that various gifts (v. 4) authenticated the message of Christ and the apostles. The Greek in verse 3b for "was confirmed" (ἐβεβαίωθη) is an aorist verb (past tense), inferring that even at the latest likely date of writing (AD 67-69) the sign gifts were characteristic of the past—gifts which fulfilled their purpose and then passed away. Perhaps this is why Paul could not heal Epaphroditus (Phil. 2:27-30), Timothy (1 Tim. 5:23), or Trophimus (2 Tim. 4:20b).

3 How shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

4 God also testifying with them, by both signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

SOURCE: Professor Manfred E. Kober, Faith Baptist College and Theological Seminary, Ankeny, Iowa 50021. Used by Permission. Ryrie, *The Holy Spirit*, 2<sup>d</sup> ed., 145



However, James and other apostles who were martyrs were not replaced (Acts 12:2). Given that no NT passages support apostolic succession, the gift of apostleship was then temporary in nature.

**Revelation 22:18-19** warns against claiming additional prophetic revelations following the writing of the book of Revelation. Many today suppose that God personally gives them prophecies, thus adding to His Word and violating His own warning in these verses.

Additional evidence for the temporary nature of some gifts can be found on the gift study guides for each gift. Please refer to the "Temporary Nature" sections of each temporary gift for further discussions how these nine gifts were of a temporary nature. Also consult:

Edgar, Thomas R. *Miraculous Gifts*. Neptune, NJ: Loizeaux, 1983. 366 pp.

\_\_\_\_\_. *Satisfied by the Promise of the Spirit: Affirming the Fullness of God's Provision for Spiritual Living*. Grand Rapids: Kregel, 1996. 283 pp. (A response to Deere's book, *Surprised by the Power of the Spirit* and an update on Edgar's own *Miraculous Gifts*.)

\_\_\_\_\_. "The Cessation of the Sign Gifts." *Bibliotheca Sacra* 145 (October-December 1988): 371-86. This is copied on pages 71-79 of these notes.

Farnell, F. David. "When Will the Gift of Prophecy Cease?" *Bibliotheca Sacra* 150 (April-June 1993): 171-202.

MacArthur, John. *Charismatic Chaos*. Grand Rapids: Zondervan, 1992. 415 pp.

McRae, William. *Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976, pp. 90-99.



## Transitional Diagrams

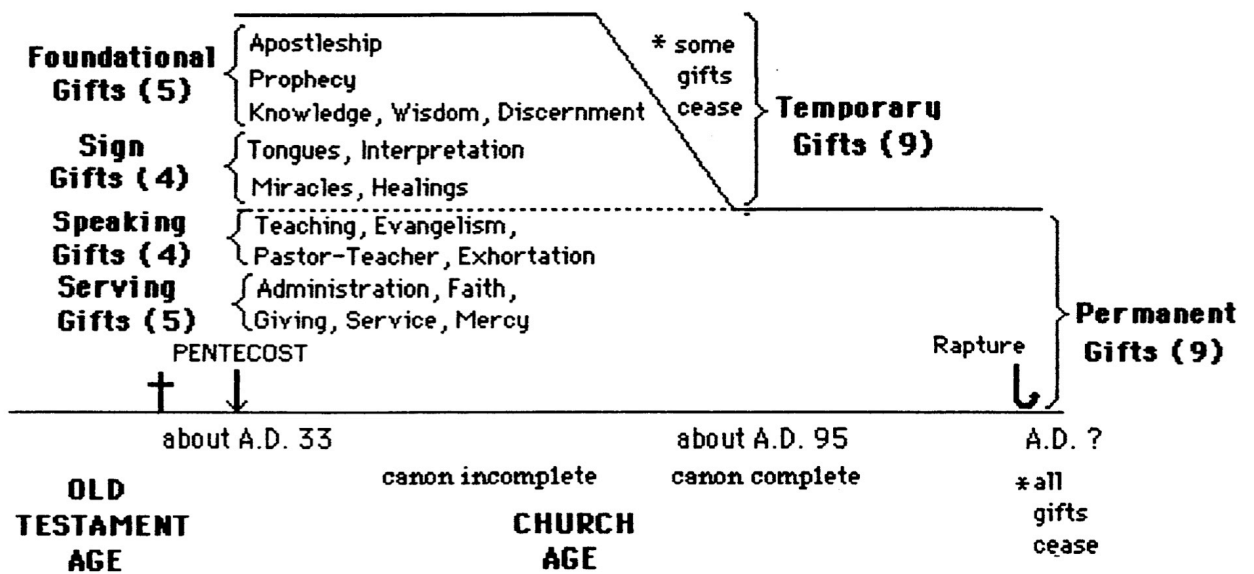


DIAGRAM 1

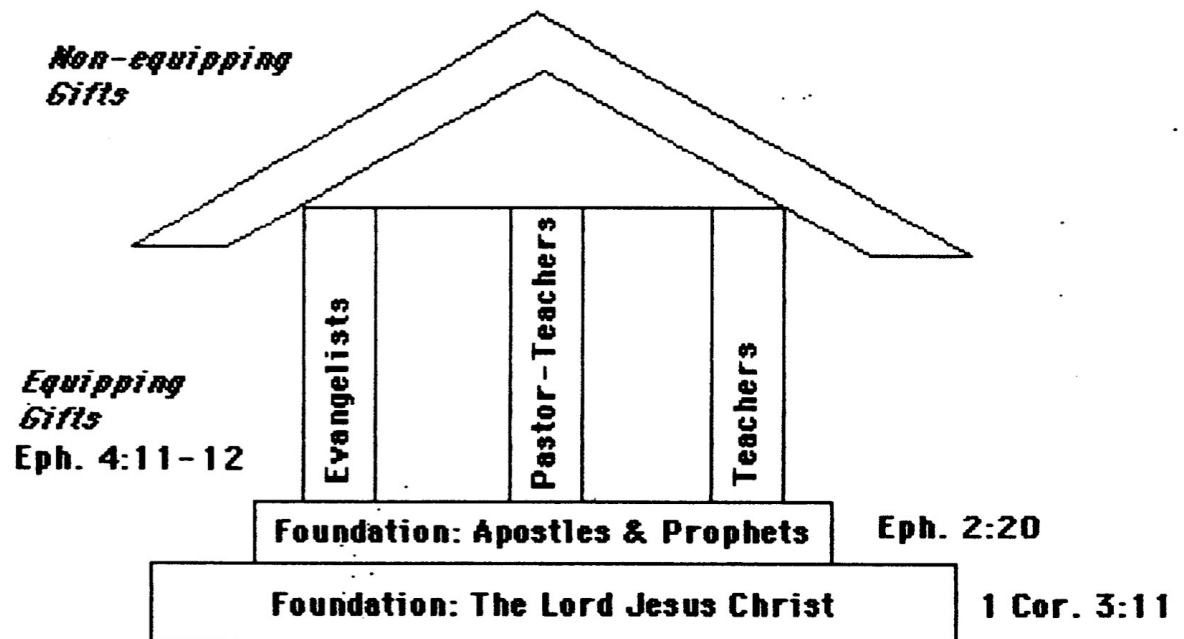


DIAGRAM 2

Diagram 2 is adapted from Charles R. Swindoll, "Spiritual Gifts Bible Study Guide" (Fullerton: Insight for Living, 1983), p. 7.

## Temporary Foundational Gift

## Apostleship

In Lists: 1 Corinthians 12:28, 29; Ephesians 4:11

Greek: **apostolos** (ἀπόστολος) is from **apo** "from" plus **stello** "I send," i.e., one sent forth, a delegate, a messenger sent forth on a mission with orders from his superior, an apostle.

"The term 'apostle' means an envoy or delegate or ambassador. It was very familiar to the Jewish mind and referred to a special emissary, sent out with legal authority to act on behalf of the one who sent him" (MacArthur, *Liberated for Life*, 11). However, its use in the New Testament (with a few exceptions) is very restrictive, referring to a specific office and gift limited to only a few men. Here are the four different scriptural uses of the word **apostolos** from most common to least common usage (translations are in quotes). Only the first clearly indicates the gift, but the second is possible.

- 1) The twelve disciples plus Paul: "apostles" (Luke 6:13; 9:10; 1 Cor. 15:5), including Matthias (Acts 1:23-26) and later Paul (Gal. 1:1, 12, 15-17).
- 2) Church planters other than the twelve: "all the apostles" who saw Christ resurrected (1 Cor. 15:7) probably indicates more persons than the Twelve (v. 5) and may include Barnabas (Acts 14:4, 14), Jesus' brother James (Gal. 1:19), Andronicus and Junias (Rom. 16:7), Silvanus (Silas) and Timothy (1 Thess. 1:1; 2:6-7), and Apollos (1 Cor. 4:6, 9). Yet each of these texts is debatable.
- 3) Missionaries: "messengers" (2 Cor. 8:23; Phil. 2:25), "one who is sent" (John 13:16).
- 4) Jesus: "Apostle" (Heb. 3:1).

**Definition:** The divinely ordained gift to establish the Church on earth by divine revelation, unquestioned authority, and authentication by miracles.

### Characteristics:

1. Chosen directly by Christ (Luke 6:13; Acts 9:15; Rom. 1:5; Gal. 1-2; 1 Tim. 2:7) or by the Holy Spirit (Acts 13:2).
2. Had miraculous powers as "divine credentials" of their office (2 Cor. 12:11-12; Acts 5:12-17).
3. Received direct revelation from God (Gal. 1:12; Eph. 3:1-6; Col. 1:25-27; 1 Cor. 7:10; 11:23ff; 15:3ff.; 2 Cor. 12:1-7; Jude 17-18).
4. Teachings possessed unquestioned authority as the commandments of God (1 Cor. 4:19-21; 5:3-4; 14:37-38; 2 Cor. 13:2-3, 10; 2 Pet. 3:15-16).
  - a. Exercised divine authority over *all* the churches in doctrinal matters (Acts 15:1-29).
  - b. Did not err in doctrine, but could (and did!) err in practice (Rom. 7:14-25; Gal. 2:11-13).
5. Laid the foundation of the Church (Eph. 2:20).
  - a. Prior to Pentecost announced the kingdom of God (Mark 3:13-15).
  - b. After Pentecost used by God to open the doors of salvation to Jews (Acts 2:38-41), to Samaritans (Acts 8:14-17), and to Gentiles (Acts 10:44-45).
6. Witnessed the resurrected Christ (Acts 1:22; 1 Cor. 9:1).
7. Had the most important office and gift in the Church (1 Cor. 12:28).
8. Equipped the saints for service (Eph. 4:11-12) by pioneer church planting (Acts 13-14).

**Scriptural Examples:** See #1-2 in the uses of **apostolos** section above.

**Temporary Nature:** See #1-6 in the **Characteristics** section above.

### Other Viewpoints:

1. Apostleship died out in the first century, but a "missionary gift" (cross-cultural church planting) exists today (Flynn, 38-47; Graham, 138-39).
2. Apostleship exists today, defined as a ministry (not a gift) in which one is "sent forth from the church for specific Christian service" (Gothard, "Understanding Your Spiritual Gift," 5).
3. The "Gift of Apostle" (ability to exercise authority over several churches) and the "Gift of Missionary" (ability to minister cross-culturally) exist as separate gifts today (Wagner, 204-7).

## Temporary Foundational Gift

## Word of Wisdom

### Utterance of Wisdom, Wisdom

In Lists: 1 Corinthians 12:8

Greek: **logos** (λόγος) "a word (as embodying an idea)" (Strong)  
 "the expression of thought, not the mere name of an object" (Vine)  
**sophia** (σοφία) "wisdom" (BAGD)

The common meaning of the word "wisdom" today refers to a superior ability to apply knowledge to one's experience (discernment in life). This same meaning appears in Scripture (Matt. 12:42; Acts 6:3, 10; 7:10; etc.) However, this does not seem to be Paul's use of the word in 1 Corinthians. The "wisdom" associated with this gift refers not to natural (human) intellect for two reasons:

- 1) All of the spiritual gifts are *supernatural* (not human) enablements, and
- 2) Paul uses **sophia** 17 times in 1 Corinthians (1:17, 19, 20, 21a, 21b, 22, 24, 30; 2:1, 4, 5, 6a, 6b, 7, 13; 3:19; 12:8), usually contrasting man's "wisdom" with God's true wisdom. This wisdom of God concerns the whole system of revealed truth.

The other lists of gifts where "word of wisdom" is not found (cf. Rom. 12:6-8; 1 Cor. 12:28, 29-30; Eph. 4:11) mention the most important gifts first, these gifts almost without exception being the gifts of apostleship and prophecy. This pattern of listing the greater gifts first may also indicate the key importance of "word of wisdom" (and its counterpart, "word of knowledge") in relation to the other gifts since these two gifts are also listed first (1 Cor. 12:8-10).

**Definition:** The God-given ability of apostles and prophets to receive and present God's wisdom within our New Testament.

#### Characteristics:

1. A characteristic gift of the apostles and prophets (1 Cor. 12:8 with 1 Cor. 12:28, 29-30).
2. Extremely important gift to be highly valued (1 Cor. 12:8 with 1 Cor. 12:28, 29-30).
3. Concerned not with the impartation of human wisdom, but with "God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory; the wisdom none of the rulers of this age has understood" (1 Cor. 2:6b-8a). Throughout the book of 1 Corinthians "wisdom" relates to spiritual insight, especially received by direct revelation.
4. In order that the church may be edified through this gift, the spiritual (doctrinal) understanding given to those with the gift was to be spoken (thus, "word of wisdom").
5. Revelational in nature since Paul stated, "for to us [the apostles] God revealed [His wisdom] through the Spirit..." (1 Cor. 2:10).

**Scriptural Examples:** Apostles (1 Cor. 2:6-11) and prophets (1 Cor. 13:2)

**Temporary Nature:** Since the gift of word of wisdom "was a characteristic gift of apostleship and prophesying—foundational gifts not present today—and as it involved direct revelation from God—no longer experienced today—we conclude that the gift of wisdom existed only in the first century in the apostolic age, before the completion of the canon of Scripture. It was a 'foundational gift'" (McRae, 65). This quote does not imply that people today cannot have God's wisdom in the *general* sense (especially as received from the Word of God). Wisdom passed from the church only in the *technical* sense through the passing away of this spiritual gift to receive and deliver revelation.

#### Other Viewpoints/Definitions:

1. The "proclamation of wisdom, speaking wisely" (BAGD 1. a. b.).
2. The "ability to apply knowledge to vexing situations, to weigh their true nature, to exercise spiritual insight into the rightness or wrongness of a complex state of affairs..." (Flynn, 92).
3. The "ability to make God's will known to men...the capacity to apply spiritual principles to contemporary problems" (Yohn, 92; cf. LaHaye, 245).
4. The "supernatural revelation, by the Spirit, of Divine Purpose; the supernatural declaration of the Mind and Will of God; the supernatural unfolding of His Plans and Purposes concerning things, places, people: individuals, communities, nations" (Horton, 61).

## Temporary Foundational Gift

## Word of Knowledge

### Utterance of Knowledge, Knowledge

In Lists: 1 Corinthians 12:8

Greek: **logos** (λόγος) "a word (as embodying an idea)" (Strong)

"the expression of thought, not the mere name of an object" (Vine)

**gnosis** (γνῶσις) "knowledge"; frequently suggests inception or progress in knowledge (Vine); appears ten times in 1 Corinthians (1:5; 8:1a, 1b, 7, 10, 11; 12:8; 13:2, 8; 14:6).

Root: **ginosko** (γινώσκω) "to come to know, recognize, perceive" (Strong)

Gift lists where "word of knowledge" is *not* found (cf. Rom. 12:6-8; 1 Cor. 12:28-31; Eph. 4:11) mention teaching as second only to apostleship and prophecy (which correspond to word of wisdom; cf. pp. 20, 23). Similarly, the high place given the gift of knowledge (second only to word of wisdom) in the 1 Corinthians 12:8-10 list may therefore show that this gift was associated with the gift of teaching. How could a first century teacher in the church know what to teach when there existed no written, infallible New Testament? Perhaps the word of knowledge accompanied the first century gift of teaching.

**Definition:** The first century teacher's divine enablement to understand, expound, and apply doctrinal truth received by direct revelation from God.

**Characteristics:**

1. Refers not to knowledge in the sense of natural (human) intellect, for all spiritual gifts are *supernatural* enablements.
2. A characteristic gift of the first century teachers (1 Cor. 12:8 with 1 Cor. 12:28, 29-30).
3. Extremely important gift to be highly valued (1 Cor. 12:8 with 1 Cor. 12:28, 29-30).
4. In order that the church may be edified through this gift, the spiritual (doctrinal) understanding given to those with the gift was to be spoken (thus, "word of knowledge").
5. There may be a revelational nature to this gift (1 Cor. 13:2; 14:6).
6. Whereas word of wisdom related to the apostles and prophets, word of knowledge seems to be more related to first century teachers.

**Scriptural Examples:** Peter displayed supernatural knowledge that was received directly from God, but presumably not by an audible revelation (Matt. 16:13-17).

**Temporary Nature:**

Both the gifts of prophecy and knowledge were to be "done away" before the coming of the "perfect" (1 Cor. 13:8-10). Since prophecy was a foundational gift (Eph. 2:20), it follows "that the gift of knowledge was a foundational gift, present in the early church when the doctrinal foundation was being laid by the teachers. It was particularly needful for the teacher to have such a gift as he was without the written Word of God in its entirety. As the New Testament was written and became available, this gift would no longer be necessary" (McRae, 66).

**Other Viewpoints/Definitions:**

1. The "supernatural revelation by the Holy Spirit of certain facts in the mind of God" (Horton, 44).
2. The "divine enablement to perceive and systemize the great truths presented by God in His Word" (McQuay, 4; cf. Radmacher, "Spiritual Gifts," Campus Crusade; Flynn, 90-91).
3. "More practice [than the utterance of wisdom], the application of divine wisdom to daily life" (J. Oswald Sanders, 97).
4. The "special ability that God gives to certain members of the Body of Christ to discover, accumulate, analyze and clarify information and ideas that are pertinent to the growth and well-being of the Body [also called the gift of scholar]" (Wagner, 260).
5. "The ability to learn the facts of God's creative universe and relate them to his revealed Word" (LaHaye, 245).
6. The "ability to understand correctly and to exhibit clearly the spiritual wisdom of God revealed to and by the apostles" (McRae, 65).

## Temporary Foundational Gift

## Prophecy

### Prophesying, Inspired Utterance

In Lists: Romans 12:6; 1 Corinthians 12:10, 28, 29; Ephesians 4:11

Greek: **propheteia** (προφητεία) comes from **pro** "forth" and **phemi** "I speak" i.e., speak forth.

"In the Septuagint [the 250 BC Greek translation of the Hebrew OT], [**prophetes**, the noun form of **prophetia**] is the translation of the word **roeh**, a seer; 1 Sam 9:9, indicating that the prophet was one who had immediate [communication] with God. It also translates the word **nabhi** meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated" (Vine).

Prophets spoke an uninterpreted message of God (2 Pet. 1:20-21), some OT prophets not even fully understanding what person or time their message indicated (1 Pet. 1:10-12). NT prophets spoke divine revelation on the impulse of sudden inspiration to exhort the church (1 Cor. 14:29-31), in contrast to teachers, who systematically instruct hearers in a better understanding of the Scriptures (Acts 28:30-31).

**Definition:** The God-given ability to receive divine revelation and declare it to God's people in their own language without error.

**Characteristics** of those with the gift of prophecy:

1. Spoke both predictively ("fore-telling," Acts 11:27-28; 21:10-14) and proclamation or preaching ("forth-telling," Acts 15:32; 1 Cor. 11:4-5), but always from divine origin (2 Pet. 1:21).
2. Received messages by divine revelation (1 Cor. 14:26, 29-30; Eph. 3:5).
3. Did not interpret God's message, but just declared it (2 Pet. 1:20-21).
4. Declarations were 100% accurate, totally free from error (Deut. 18:14-22). This implies that after weighing a message, it should be rejected as a false prophecy if any error is taught (1 Cor. 14:29).
5. Generally directed messages to believers (1 Cor. 14:22) for exhortation (1 Cor. 14:3), edification (1 Cor. 14:3-5, 26), consolation (1 Cor. 14:3), and teaching (1 Cor. 14:19, 22, 31).
6. Could have evangelistic results for unbelievers in a church service (1 Cor. 14:23-25), though not its main emphasis (1 Cor. 14:22).
7. Served as the second most important gift in the Church (1 Cor. 12:28; Eph. 4:11), to be emphasized especially over tongues (1 Cor. 14:1, 5, 29).
8. Differs from *non*-inspired proclamation by teachers (Rom. 12:8) or pastor-teachers (Eph. 4:11).

**Scriptural Examples:** Agabus (Acts 11:27-28; 21:10-11), Barnabas, Simeon, Lucius, Manaen, Paul (Acts 13:1), Philip's four daughters (Acts 21:9), Judas and Silas (Acts 15:32)

**Temporary Nature:** Prophecy was foundational to the Church (Eph. 2:20). Revelation 22:18-19 closes the Scripture with a warning never to add to God's completed revelation. Jude 3-4 also seems to indicate that the canon is closed and that God no longer speaks prophetically. However, two future witnesses will both prophesy during the Great Tribulation (Rev. 11:3). If true prophecies that add to God's revelation do not exist today, the warning "do not despise prophetic utterances" (1 Thess. 5:20) cannot be disobeyed except in reference to disobeying biblical commands. Prophecy is equal in authority to the Bible, for it is God's inerrant word in spoken form rather than written form.

**Other Viewpoints:**

1. Preaching: Revelational prophecy ceased with the completion of the canon, but today "prophesying has come to mean the proclamation of the written Word of God..." (Leslie Flynn, *19 Gifts of the Spirit*, 53; Earl Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ; Billy Graham, 139-141; John MacArthur, *The Church*, 139; Alan Redpath, *The Royal Route to Heaven*, 142-43; C. K. Barrett, *1 Corinthians*, 316).
2. Exhortative Preaching: Non-revelatory prophecy exists today as powerful exhortative-type preaching (Gothard, "Understanding Your Spiritual Gift," 5).
3. Revelational prophecy exists today (Charismatics; Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 228; Deere, *Surprised by the Voice of the Spirit*).

4. Any Christian who is involved in “telling something that God has spontaneously brought to mind” (Wayne A. Grudem, “Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today,” *Christianity Today* [September 16, 1988]: 29; cf. Grudem’s 1988 book, *The Gift of Prophecy*). His article is reproduced in these notes on pages 124-28. Consult the rebuttal in Robert L. Thomas, “Prophecy Rediscovered? A Review of *The Gift of Prophecy in the New Testament and Today*” *Bibliotheca Sacra* 149 (January-March 1992): 83-96.

Grudem’s view now has a great following in both charismatic and non-charismatic settings, so it merits closer scrutiny. His key points are dangerous—if you believe Grudem then you must believe this:

- a. NT apostles (not NT prophets) equal OT prophets in authoritatively writing the NT.

*Response:*

- 1) It is true that both wrote Scripture, but this does not lower the value of NT prophets. It only affirms that NT apostles received revelation directly from God. It does not indicate the NT prophets also did not receive divine revelation.
  - 2) NT prophets are ranked second only to apostles (1 Cor. 12:28) and thus had very high status. In fact, they formed the foundation of the church along with apostles (Eph. 2:20).
  - 3) Continuity between OT and NT prophets is affirmed by Peter who noted that NT prophecy was of the same nature (Acts 2:17-18; cf. Joel 2:28).
  - 4) “The apostles were a very restricted group who existed during one period of time. They were promised that they would be on twelve thrones judging the twelve tribes of Israel (Matt. 19:28) and their names will be on the foundation of the heavenly city (Rev. 21:14). The Old Testament prophets are promised none of these things. Everything about the apostles shows their uniqueness” (Edgar, *Satisfied by the Promise of the Spirit*, 62).
- b. OT and NT prophecy are different in nature. OT prophets spoke with absolute divine authority but “this ordinary [NT] gift of prophecy had less authority than that of the Bible, and even less than that of recognized Bible teaching in the early church” (p. 30). There exists two kinds of NT prophecy: infallible “apostolic” prophecy and fallible “congregational” prophecy.

*Response:*

- 1) Grudem’s argument begins with a broad, *secular* definition of prophecy meaning “one who speaks on the basis of some external influence” (p. 30). Scripture often uses secular Greek terms but attaches more specific meaning (e.g., for *logos*, *agape*, etc.). We do not determine the nature of OT prophecy based upon secular usage but only Scripture; the NT (not secular Greek usage) is also our guide for determining the nature of NT prophecy.
- 2) Identical terms for OT and NT prophecy are used (cf. LXX), so we should assume these are of the same nature unless good exegetical grounds can be shown for a difference. Would God use the same terms with completely different meanings, leading to confusion?
- 3) We should test and not despise prophecies (1 Thess. 5:20-21), but this hardly argues for less authority than OT messages. In fact, it is *identical* to the OT mandate to test prophecies to make sure they come true under penalty of death (Deut. 13:1-5; 18:14-22). Only the death penalty is not reiterated in the NT. The parallel of “Thus saith the Lord” is still used in the NT as “The Holy Spirit says” (Acts 21:11).
- 4) That Paul disobeyed the Spirit’s warning not to go to Jerusalem (Acts 21:4) does not indicate “fallible but inspired” prophecy, as Grudem claims. It may show a fallible Paul. Paul felt compelled by the Spirit (20:22-23) but maybe he was mistaken. Perhaps God wanted him to live longer than he did. Apostles could err in practice (e.g., Peter withdrew from Gentiles in Galatians 2; Paul struggled with sin in Rom. 7:14-25), but apostles did not err in doctrine.

- 5) Grudem says, "If prophecy had equaled God's word in authority, [Paul] would never have had to tell [Thessalonians] not to despise it" (p. 30); but Grudem ignores the huge rejection of OT prophets (Matt. 23:37; Heb. 11:33-40). People reject God's inspired word even today despite His warnings. On the contrary, if prophecy was fallible, what would be wrong with despising it? The very authority that prophecy carries is the reason why it is not to be despised.
  - 6) The stipulation that prophets were to "weigh what is said" (1 Cor. 14:29) is interpreted by Grudem as "sift the good from the bad" (p. 31). But is this the intent of Paul? The discernment was to judge whether the *message itself* was from God, not to pick and choose which parts were good and bad. This is why God provided the gift of discernment (1 Cor. 12:10), for false prophets could be within their midst (12:3).
  - 7) The stipulation that prophets were allowed to interrupt one already speaking (1 Cor. 14:30) does not indicate fallibility in their messages as Grudem claims (p. 31). Why can't God stop one person from declaring an inspired message when enough has been said? "A prophecy which is truly from God is evidenced by an orderly and rational manner of presentation" (Farnell, 86). True prophets remained in control of their mind in contrast to pagan ones. This verse says nothing at all about the content or reliability of the prophecy.
  - 8) Grudem's idea that early church prophets had less authority than teachers is erroneous (p. 34). True, elders were to teach, but even this emphasizes the *high* standing attributed to prophecy, with which few elders were gifted. In fact, prophecy appears first when listed with teaching (Acts 13:1), indicating prophecy's prominence. The spiritual gifts are listed in order of importance in 1 Corinthians 12:28 with prophets *ahead* of teachers. Surely if the gift included erroneous material inspired by the Holy Spirit it would not be given such priority! The high place ascribed to prophecy is clear in that it is the only gift mentioned in each gift list in the NT (cf. p. 6). Please see the other contrasts between prophecy and teaching on page 27.
- c. God is the author of error since He brings things to believers' minds but they mess it up in the transmission of the message.

*Response:*

- 1) Grudem amazingly accuses the Holy Spirit of error (called "inaccuracies of detail") when Agabus prophesies that Paul would be bound by *Jews*, though it actually happened by *Romans* (Acts 21:10-11, 33). But the Jews *caused* the riot which resulted in the Romans binding Paul (21:27f.), so the Spirit was not wrong in His message through Agabus.
- 2) Agabus also prophesied that the Jews would hand Paul over to the Gentiles (21:11b). The fact that they preferred to kill him in no way argues for "inaccuracy in detail" by the Spirit as Grudem alleges, for in fact the Jews did hand him over, though involuntarily.
- 3) Grudem teaches that a message can be inspired but erroneous. This is incredible. Will God really author error? If so, what about our Bible? This is similar to saying Scripture is inspired but not inerrant in the original manuscripts. While there have always been false (erroneous) prophecies from Satan, it is incredible that evangelicals now actually believe in "inspired but erroneous" messages from God Himself!
- 4) If NT "congregational prophecy" was "simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone's mind" (Grudem, *The Gift of Prophecy*..., 14), who can determine the authoritative (accurate) from the non-authoritative (mistaken) messages of God?
- 5) Sometimes people argue that since many prophecies are limited to a specific group of people for a specific time, they do not carry the same authority as Scripture (e.g., C. M. Robeck, "Prophecy," in *Dictionary of Paul and His Letters*, eds. Gerald Hawthorne, Ralph P. Martin, and Daniel G. Reid [England: IVP, 1993], 755). But do God's words to an individual carry less weight or less accuracy than what he says to a group? Does He speak at varying levels of inspiration or inerrancy? Surely not.

- d. Any Christian may exercise prophecy. As defined earlier, this new view on prophecy is simply “telling something that God has spontaneously brought to mind” (Grudem, “Why Christians Can Still Prophecy,” 29). Since any Christian can share something that the Lord has impressed in his/her mind, any believer can exercise prophecy.

*Response:*

- 1) “Are all apostles? Are all prophets?” (1 Cor. 12:29). The obvious answer is “no” since God distributes the gifts as He wills (12:11, 18) and therefore has not given the potential of the same gift to every believer. Thus this verse is clear that not every Christian should or can have the gift of prophecy.
- 2) “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy” (1 Cor. 14:1; cf. v. 39) does *not* exhort each individual believer to prophesy. If it did, it would contradict 1 Corinthians 12:29 (quoted above) which says that it is not God’s will for all to prophesy. Rather, this is written in the second person plural (“all of you”) encourage the church as a *whole* to promote prophecy over tongues. This is consistent with Paul limitation of no more than three prophets speaking per service (14:29).
- 3) Grudem supposes that even the discernment of prophecy can be exercised by any believer (*The Gift...*, 60-62; cf. 1 Cor. 14:29), but the most logical antecedent of “the others” is the “prophets” noted in the first part of the verse. Paul used *allos* (“another of the same kind”) rather than *heteros* (“another of a different kind”; i.e., not a prophet). Grudem notes, “Especially hard to believe is the idea that the teachers, administrators and other church leaders without special gifts of prophecy would sit passively awaiting the verdict of an elite [prophetic] group” (p. 62). But is this so hard to imagine? “Inspired spokesmen were in the best position to judge spontaneously whether a new utterance agreed with Paul’s teaching... The responsibility of New Testament prophets to weigh the prophecies of others does not imply that true prophets were capable of giving false prophecies, but that false prophets could disguise their falsity by occasional true utterances” (Farnell, 84-85).

### Summary of Views on Prophecy

Grudem’s View	Biblical View
Prophecy is declaring anything (true or false) that the Spirit brings to one’s mind	Prophecy is declaring God’s inspired and inerrant revelation to others
The above definition was invented in 1982 by Wayne Grudem	The above definition has been the teaching of the church for 20 centuries
OT prophets are parallel to NT apostles	OT prophets are parallel to NT prophets
God changed the definition of prophecy from the OT to the NT	God kept the meaning of prophecy consistent between the two testaments
God gives some prophecies with errors	God gives all prophecies without errors (2 Pet. 1:20-21)
Any believer can prophesy	Only those with the gift of prophecy can prophesy (1 Cor. 12:29)
There’s two kinds of NT prophecy (fallible and infallible)	There’s one kind of NT prophecy (infallible)
Fallible prophecy can be inspired	Fallible prophecy is false prophecy (Deut. 13:1-5; 18:14-20)
God sometimes lies	God always tells the truth as He cannot lie (Heb. 6:18)



## Prophecy versus Teaching

Since both prophecy and teaching communicate God's Word, is there any difference between them? Grudem says one key difference is that "prophecy has less authority than teaching" (Wayne A. Grudem, "Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today," *Christianity Today* [September 16, 1988]: 34). The following cites more biblical contrasts:

	Teaching	Prophecy
<i>Value</i>	Inferior: Teaching is listed after prophecy in the leadership structure of the church at Antioch (Acts 13:1)	Superior: Prophecy has a long OT history of declaring an uninterpreted word of God (2 Pet. 1:20-21) whereas teachers must interpret it
<i>Relation to the Other Gift</i>	A less important gift: listed after prophecy in the priority of the gifts (1 Cor. 12:28)	The second most important gift, superseded only by apostleship (1 Cor. 12:28)
<i>Authority</i>	Less authoritative than prophecy since God's written word must be interpreted by the teacher	More authoritative than teaching since the spoken word is divinely inspired and uninterpreted (2 Pet. 1:20-21)
<i>Source of Truth</i>	God's Word (Col. 3:16)	God's Spirit (2 Pet. 1:21)
<i>Revelatory Nature</i>	Uninspired explanation of already revealed truth (Acts 15:35; 11:12, 26; Rom. 2:21; 15:4; Heb. 5:12)	Inspired foretelling the future or "forthtelling" (declaring doctrinal truth) received by revelation (1 Cor. 14:19, 26, 29-30; Eph. 3:5)
<i>Style</i>	Systematic	Spontaneous (Acts 11:28; 21:4, 10-11)
<i>Limitations</i>	No limitation on teaching is given in church services	Two or three prophetic messages in each service (14:29a), speak in turn (14:30-31), weigh what is said (14:29b, 32)
<i>Leadership Requirements</i>	Required of elders (1 Tim. 3:2; 5:17; Tit. 1:9) since the church needs continued teaching of truth through its history	Not required of elders as this would provide too high a standard; also, revelation need not continue after the canon is complete (Rev. 22:18-19)
<i>Foundation for the Church</i>	Not foundational in nature for the Church—the foundation is not in interpreted messages but in divinely spoken and written messages from God provided by apostles and prophets	Foundational for the Church along with apostleship (Eph. 2:20), which means that it need not continue through Church history since the foundation is provided once-for-all (e.g., no apostles today)
<i>Cessation</i>	No hint is given in the NT that this gift has ceased or will do so in the church age	The gift will cease by someone other than self: passive voice (1 Cor. 13:8a; cf. notes, 29)

I believe the above provides a more credible contrast between the two gifts than offered by Grudem in his article (see the box on page 127 of these notes). While he rightfully upholds the value of teaching, his biblical examples do not actually contrast teaching with prophecy. Rather, they only show the great importance that teaching had in the early church.

## Temporary Foundational Gift

## Distinguishing of Spirits

### Discerning Spirits, Discernment

In Lists: 1 Corinthians 12:10

Greek: **diakrisis** (διακρίσις) "distinguishing, differentiation...ability to distinguish between spirits in 1 Corinthians 12:10" (BAGD); "the act of judgment" (Strong); the noun form is also found in Romans 14:1; Hebrews 5:14.

"DIAKRISIS...a distinguishing, a clear discrimination, discerning, judging, is translated 'discernings' [KJV] in 1 Corinthians 12:10, of discerning spirits judging by evidence whether they are evil or of God" (Vine).

Verb: **diakrino** (διακρίνω) is **dia** "through" and **krino** "judge;" some NASB translations are "decide" (1 Cor. 6:5), "pass judgment" (1 Cor. 14:29), "discern" (Matt. 16:2), etc.

What it means to "discern spirits" is much debated, especially on what is meant by "spirits." Basically, it means to be able to determine between the sources of different types of spiritual insight. This is especially true of those who could tell whether one who claimed to speak inspired utterances from God actually was telling the truth. Since God expected prophets to exercise this type of wisdom and insight (1 Cor. 14:32), this may indicate that at least the New Testament prophets had this gift, though perhaps others as well.

"Tongues must be interpreted; prophecy must be discerned" (Gangel, 92).

**Definition:** The God-given ability to judge an oral declaration from someone claiming to be a prophet as from a divine, human, or demonic source.

**Characteristics** of those with the gift of distinguishing of spirits:

1. Ability to evaluate the truth of a prophet's oral declaration (1 Cor. 14:29).
2. Possibly all prophets had this gift (1 Cor. 14:32).
3. Ability to confront spiritual heresy (1 Cor. 14:29).

**Scriptural Examples:** Prophets in the church at Corinth (1 Cor. 14:29-32)

**Scriptural Commands:** 1 Thess. 5:20-21; 1 John 4:1

**Temporary Nature:** The prophecy handout explains reasons why the gift of prophecy passed from the church in the first century. Assuming this to be true, it makes sense that the gift of discerning of spirits also was foundational in nature since it served to evaluate true prophecies.

"In the midst of many forms of oral revelation, it was essential in the early church to have divine assistance in detecting the false amidst the true. Satan then as now attempted every deceiving device. [This gift] was apparently the ability given by the Holy Spirit to discern the true from the false sources of supernatural revelation given in oral form. As the New Testament had not been completed, there was no written Word to appeal to except the Old Testament. With the coming in of the completed New Testament, the written Word made this work of the Spirit no longer necessary" (Walvoord, 188).

**Other Viewpoints:**

1. Revealing false motives in others (Flynn 153, 154; Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ; Acts 5:39; 8:20-23; 13:10, 11).
2. Distinguishing between mental disorders and demonic possession (Bridge and Phypers; Acts 16:16-22).
3. Discerning spiritual truth from spiritual error in someone's teaching (Flynn, 153).
4. Discerning proposed courses of action as from divine, human, or satanic origin (Kinghorn, 11).

## Temporary Sign Gift

## Speaking in Tongues

### Speaking with Tongues, Strange Tongues, Tongues, Speaks in a Tongue, Speaks with Other Tongues, Tongues of Men, Various Kinds of Tongues

In Lists: 1 Corinthians 12:10, 28, 30

Greek: **glossa** (γλῶσσα) "tongue," "language" (BAGD 1., 2.)

The word *glossa* has three different meanings in the New Testament:

1. The tongue as an organ of speech (Mark 7:33; Rom. 3:13; 14:11; 1 Cor. 14:9, etc.)
2. Something shaped like a tongue, such as forked flames of fire (Acts 2:3)
3. A language:
  - a. Understood by the speaker (1 Cor. 14:10; Rev. 5:9)
  - b. Not understood by the speaker (Acts 2:4; 10:46-47; 19:6; 1 Cor. 12:10, 28; 13:1, 8; 14:1-40)

Speaking in tongues is only in Mark 16:17 and Acts and 1 Corinthians (cf. 3b above). Some teach a fourth *glossa* as an "ecstatic utterance" (emotional speaking not in a foreign language). They seek to support this based upon Romans 8:26 ("...the Spirit Himself intercedes for us with groanings too deep for words"), 1 Corinthians 13:1 ("If I speak with the tongues of men and of angels...") and 1 Corinthians 14:2 ("...one who speaks in a tongue does not speak to men but to God... no one understands him; he utters mysteries with his spirit"). They say Acts *glossa* are "languages" but 1 Corinthians *glossa* are "ecstatic utterances."

This interpretation fails on several accounts:

1. Romans 8:26 says that it is the *Spirit* who speaks, not us—and He does so with *inaudible*, *nonuttered*, internal groanings (Edgar, "Cessation," 384).
2. 1 Corinthians 13:1 does not teach that anyone *can* speak an angelic language, but only that *if* one could speak any earthly or heavenly language, this ability would be useless without love.
3. To "speak mysteries" (1 Cor. 14:2) means the speaker and others cannot comprehend the foreign language he is using; it does not indicate that the tongue is not a known language (cf. v. 10).
4. The *only* description of tongues speaking in the NT (Acts 2:4-11) is in real human languages.
5. Paul uses *glossa* three other times (Rom. 3:13; 14:11; Phil. 2:11) outside of 1 Corinthians, each time referring to intelligible speech. Therefore, *glossa* in the NT always refers to known languages.

**Definition:** A God-given ability to speak divine revelation in a foreign language unknown by the speaker to unbelieving Jews in their language (as a sign) that a gifted interpreter can translate to edify the church.

#### Characteristics:

1. Unique among the spiritual gifts in the following respects:
  - a. The only spiritual gift with restricted use (except 2-3 prophets per service, 1 Cor. 14:29):
    - 1) Only to be spoken by 2-3 people at a church gathering, each in turn (1 Cor. 14:27)
    - 2) Only to be exercised if an interpreter is present (1 Cor. 14:28), although each speaker should pray to be able to interpret his message (1 Cor. 14:13). This is not a command to pray for the *gift* of interpretation (ability to understand *others'* tongues messages)!
    - 3) Only to be spoken by men in the church, never women (1 Cor. 14:34-35)
  - b. The only gift in which the believer uses a language unknown to him (1 Cor. 14:2, 11)
  - c. The only gift ever given to *groups* of people—on three unique occasions (Acts 2, 10, 19)
  - d. The only gift ever over-emphasized in a New Testament church (1 Cor. 14)
  - e. The only gift ever said to be misused in a New Testament church (1 Cor. 14).
  - f. The only gift mentioned as gradually ceasing in and of itself (1 Cor. 13:8b; see below)
  - g. The only gift which is useless for edification when exercised apart from another spiritual gift, i.e., the gift of interpretation of tongues (1 Cor. 14:5, 11, 13, 27, 28)
2. Audible speech (Acts 2:4, 11; 1 Cor. 13:1; 14:2ff) in known languages (Acts 2:4-11)
3. Least important of all of the gifts (1 Cor. 12:28), especially inferior to prophecy (1 Cor. 14)
4. Can be controlled by voluntarily refraining from speaking (1 Cor. 14:27-28)
5. Not given to all believers (1 Cor. 12:30)

6. Only understood by God, not men (1 Cor. 14:2, 28), so prayer in a tongue (1 Cor. 14:14) is a *negative* action rather than praise (Acts 2:11; 10:46; cf. Edgar, *Miraculous Gifts*, 181, 186-99)
7. Revelational (1 Cor. 14:16) since God Himself is speaking (14:21)—presumably without error!
8. There may be a twofold purpose of tongues:
  - a. Sign (Mark 16:17) to unbelievers (1 Cor. 14:21-22), including Jews (Acts 2:4-11) and Gentiles (Acts 10:44-48; 19:1-7; 1 Cor. 14:22-24) to authenticate the message of salvation in Christ (Heb. 2:3, 4). They authenticated God's activity in evangelistic settings (Acts 19:6).
  - b. Edification to the church when translated (1 Cor. 12:7; 14:5, 12, 17, 19, 26).

**Note:** Another commonly taught purpose is for self-edification, based upon 1 Corinthians 14:4. However, self-edification is merely an accompanying circumstance or by-product of exercising this gift (or any gift!). Gifts are given not for selfish ends but for the “common good” (1 Cor. 12:7).

**Scriptural Examples:** Apostles at Pentecost (Acts 2:4, 11), Gentile believers (Acts 19:46), converted disciples of John (Acts 19:6), Corinthians (1 Cor. 12-14), and Paul (1 Cor. 14:18)

**Temporary Nature:** In 1 Corinthians 13:8 “to be done away” (*καταργηθήσονται*) in the passive voice indicates that something *outside* of prophecy or knowledge would end their use. However, for tongues “to cease” (*παύσονται*) in the middle voice indicates that “the subject is *both* the performer and receiver of the action” (Goetchius, *The Language of the New Testament* [New York: Charles Scribner's Sons, 1965], 100). This indicates that the gift of tongues would stop in and of *itself* without any object acting upon it. The gifts of prophecy and knowledge were to be “done away” at the coming of the “complete” (“perfect”; 1 Cor. 13:10), which probably refers to the relative maturity of the Body of Christ at the completion of the New Testament since they fulfilled their purpose by providing us with God's Word in written form (see pp. 16-17). However, tongues ceased by *itself* after fulfilling its purpose as a sign to Israel (Isa. 28:11, quoted in 1 Cor. 14:21) and to unbelieving Gentiles (1 Cor. 14:22-24).

“God was thereby giving notice to Israel that He was moving from the Jews to the Gentiles as His people. Paul explains this in detail in Romans 11 and Jesus had prophesied it in Matthew 21:33-43... In 70 AD Israel was wiped out in fulfillment of Deuteronomy 28:63-65. They were dispersed into every nation on the face of the earth, and since that day there has been no Biblical purpose for the gift of tongues” (Radmacher, *Controversial Spiritual Gifts*, 18). Also, Hebrews 2:3-4 says “signs” (including tongues) authenticated the apostolic message.

How then can one explain “speaking in tongues” today? It must not be the biblical gift of tongues, but ecstatic speaking which is often called “glossalalia” (*glossa* “tongue” + *lalia* “speech”). Gibberish then and now serves not as a sign but only underscores the Corinthians’ or our pagan backgrounds. Today’s phenomenon (ecstatic utterances) may be attributed to one of two sources:

1. **Self:** Highly emotional experiences for many people have caused them to suddenly burst out in a gibberish, ecstatic speech, which has often been confused with the biblical gift of tongues. This has been studied extensively by psychologists as a psychological phenomenon.
2. **Satan:** The devil is a master counterfeiter, even appearing as an angel of light if necessary (2 Cor. 11:4), so the more closely ecstatic speaking resembles true tongues, the more suspect it may be! Satan is especially interested in convincing believers to rely upon any experience more than the Word of God. Ecstatic speaking is characteristic of many cults and religions, including Mormonism, Jehovah's Witnesses, Islam, Buddhism, Hinduism and pagan African cults.

But how about, “Do not forbid speaking in tongues” (1 Cor. 14:39)? This applies only to the true gift of tongues—not to ecstatic utterances. Nothing in the NT prohibits us from limiting ecstatic speech.

#### Other Viewpoints:

1. Tongues today edifies oneself in a “private prayer language,” as well as “public tongues” to communicate immediate messages from God to the church (charismatics; Wagner, 253).
2. Tongues exist today not as a gift, but as a “manifestation” (result in *someone else's* life). This is a supernatural result “of the Holy Spirit's work in our lives and also in the lives of those to whom we minister.” So “various tongues” means that as a tongues speaker speaks, “another's spirit is freed to communicate with God” (Gothard, “Understanding Your Spiritual Gift,” 5).

## Questions on Tongues Speaking

### 1. *Why can't tongues be a special prayer language for private use?*

- a. The purpose of the gifts is that they might edify *others* (1 Cor. 12:7; 14:26). The one mention of tongues edifying self is a *negative* action in comparison to prophecy's *positive* result of building up others (14:4). Self-edification is not to be the *goal* of exercising a spiritual gift, but simply an accompanying circumstance (cf. 1 Cor. 13:5).
- b. The purpose of tongues was to serve as a sign to unbelievers (1 Cor. 14:22). J. B. Phillips translates this, "That means that tongues are a sign of God's power, not for those who are unbelievers but for those who already believe" (*The New Testament in Modern English*, rev. ed., NY: Macmillan, 1972). He explains this misinterpretation thus, "This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here either a slip of the pen on the part of Paul, or, more probably, a copyist's error" (Phillips, 552). Phillips fails to mention, however, that *not one* of the thousands of NT manuscripts read with his own invented reading! Nor can an error by Paul be reconciled with an inerrant text. Despite Paul's clear teaching that tongues serve as a sign to *unbelievers*, most charismatics today see this as a sign to them as *believers* that God is at work in their lives. Examples of tongues usage includes both outside (Acts 2, 10, 10) and inside the assembly (1 Cor. 14), but the clearly stated purpose is as a sign to unbelievers. One could infer from this that God only grants a tongues utterance to an assembly when an unbeliever is present (14:23), but even in this case it should be translated so that believers could be edified (14: 5, 12, 17, 19, 26).
- c. One who speaks in a tongue does so "to God" (1 Cor. 14:2), but Paul clearly says that prayer with understanding is superior to prayer in a tongue because prayer without understanding by comparison is a *negative* action (1 Cor. 14:14-15).
- d. Tongues was not given to all (1 Cor. 12:30), so why would God give a special prayer language to only *some* of His children? While some may ask the same question ("Why did only some receive it?") of any of the gifts, prayer is a privilege shared by all.
- e. God's provision of the gift of interpretation of tongues (1 Cor. 12:30) shows that tongues were not for devotional use. Tongues should never be used without interpretation (14:26-28), which indicates that a private use is out of character with the purpose of the gift. Even though a tongues speaker should seek to understand what he is saying (14:13), this person has no guarantee that he does indeed understand. While very few who claim such a "private prayer language" ever seek to understand their utterances, Paul noted that prayer with understanding is better (1 Cor. 14:19).
- f. The use of every gift is public, not private. In every case where gifts were used, the body is assembled. But how are we to understand 1 Corinthians 14:28 in this respect: "If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God"? Is this not a private use? No, for every time in Scripture that tongues are spoken they are uttered within the context of a group—even the speaking of 1 Corinthians 14:28 takes place "in the church" (cf. 14:19 which is not clearly contrasted with private use).
- g. Paul said that he spoke in tongues more than the Corinthians (14:18). Did this not indicate a private usage? No, for Paul never stated the circumstances or location of this practice. He then notes, "but in the church" intelligible speech is better than unintelligible speech (v. 19). Is this not a comparison between private and public tongues? No, rather he contrasts tongues used outside of the assembly as a sign to unbelievers (vv. 20f.) with tongues needing interpretation in the assembly. In both cases tongues are public.

## 2. *Why isn't speaking in tongues proof that one has been baptized with the Spirit?*

- a. Receiving at least *one* spiritual gift is an evidence that one has received Christ (i.e., been baptized with the Spirit; 1 Cor. 12:7, 11, 18), but nowhere does the Bible say this gift must be tongues. The "gift" of Acts 2:38 is not tongues but the Spirit Himself.
- b. All Christians are baptized with the Spirit (1 Cor. 12:13), but not all believers are to speak in tongues (1 Cor. 12:30); therefore, a connection between the two cannot be maintained.
- c. Scripture records the salvation experience of dozens of individuals; however, on only two accounts did salvation result in tongues (Acts 10, 19).

## 3. *Why shouldn't I seek the gift of tongues?*

- a. You shouldn't seek *any* spiritual gift since the Holy Spirit is the one who decides which gift each believer should possess (1 Cor. 12:7, 11, 18).
- b. Even if you *were* to seek a gift, it is clear that tongues would not be that gift since it is the least important of the spiritual gifts (1 Cor. 12:28).
- c. There are only five passages in the NT which mention tongues-speaking (Mark 16:17; Acts 2:4-11; 10:46; 19:6; 1 Cor. 12-14). None of these passages indicate that the speakers ever sought for the gift. In fact, Peter and the saved Jews were amazed that it happened (Acts 10:45). Therefore, the biblical pattern is not to seek the gift—except in the case of the Corinthians, who were rebuked for it (1 Cor. 14:1-2, 39).

## 4. *Should the use of the gift of tongues in Acts be the pattern for the church today?*

- a. The problem with this question is that it assumes a single pattern of tongues-speaking in Acts, which the following chart shows did not exist. It was bestowed at differing times in relation to salvation and to separate groups. The only common element is that in each occurrence it served as a sign to Jews.
- b. Interpretive problems have often arisen when establishing doctrinal beliefs based only upon the material in the Book of Acts. A proper understanding of Acts can only be obtained when one recognizes that it is a transitional book and therefore not intended to set norms for the post-apostolic age. This is especially true in regard to speaking in tongues in Acts:

Text	Speakers	Audience	Time	Purpose
2:1-4	Apostles+	Unsaved Jews at Pentecost	After salvation	Validate for Jews the fulfillment of Joel 2
8:14-17	Samaritans	Saved Jews doubting God's plan (Peter+)	After salvation	Validate for Jews God's acceptance of Samaritans
10:44-47	Gentiles (Cornelius+)	Saved Jews doubting God's plan (Peter+)	At salvation	Validate for Jews God's acceptance of Gentiles
19:1-7	OT believers in Messiah	Jews needing gospel message confirmed	At salvation	Validate for Jews God's message through Paul

Chart adapted from Stanley D. Toussaint, "Acts," in *The Bible Knowledge Commentary*, 2:408

Notice that in each case above tongues were given on unique occasions to validate God's work for Jews who were in attendance. As far as we know, no situations when the biblical gift of tongues was given to groups of believers ever happened again. Thus no norm can be established from Acts.

## Tongues in Acts and 1 Corinthians

Speaking in tongues in Acts have both similarities and differences with the tongues of 1 Corinthians. While the tongues themselves are the same, the circumstances were different.

<b>Comparisons</b>	<b>Tongues in Acts</b>	<b>Tongues in 1 Corinthians</b>
<i>Known foreign languages used</i>	Languages of the Roman world were spoken (Acts 2:7-11)	Since the same term ( <i>glossa</i> ) is used, we should assume the nature of the gift is the same
<i>Both functioned as a sign to unbelievers</i>	The listeners were exhorted to receive forgiveness (Acts 2:38)	Unbelievers in the assembly needed translation for blessing (1 Cor. 14:21-22)
<i>Source is God rather than self</i>	The tongues speakers were not trying to get the gift (Acts 2:2)	Tongues is among the gifts of the Spirit (1 Cor. 12-14)
<b>Contrasts</b>	<b>Tongues in Acts</b>	<b>Tongues in 1 Corinthians</b>
<i>Speaker's Control</i>	Uncontrolled	Controlled
<i>Given to...</i>	Groups only	Individuals who are gifted
<i>Phenomenon</i>	Wind and fire (Acts 2:2)	None
<i>Frequency per person</i>	One-time	Repeated
<i>Those who understand</i>	Native speakers	Those gifted in interpretation
<i>Interpretation</i>	No corollary gift	Yes (corollary gift of interpretation)
<i>Dates</i>	AD 33-53 (Acts 2-19)	AD 56
<i>When occurred</i>	Generally at salvation	Generally after salvation
<i>Use</i>	Always used properly	Often misused
<i>Restrictions</i>	None	Some: only 2-3 per service, each in turn, need interpreter (1 Cor. 14:27)

## Tongues versus Prophecy

The Apostle Paul felt that one of the best ways to teach the proper emphasis regarding the gift of tongues was to contrast tongues with prophecy. Most of 1 Corinthians 14 is devoted to showing the superiority of prophecy over tongues. Paul's teaching here is summarized in the following chart along with other relevant passages.

	<b>Tongues</b>	<b>Prophecy</b>
<b>Value</b>	Inferior (14:5a)	Superior (14:1)
<b>Relation to Other Gifts</b>	The least important gift (12:28)	The second most important gift (12:28)
<b>Language Used</b>	Foreign (14:10)	Vernacular (14:19)
<b>Corollary Gift</b>	Interpretation of tongues (12:30; 14:27-28)	Discerning of spirits (12:10; 14:29)
<b>Speaker's Knowledge of Language</b>	Unknown: "utters mysteries with his spirit...my spirit prays but my mind is unfruitful" (14:2b, 14)	Known: "pray with my spirit [and] with my mind" (14:15, 19)
<b>Value (without Interpretation)</b>	Harmful: people cannot understand and thus are not edified (14:16-17, 23, 28)	Great: people can understand and thus are edified (14:5b, 24-25)
<b>Edification (without Interpretation)</b>	Self only (14:4a; cf. 10:24; 12:7, 11)	Entire church (14:4b)
<b>Direction of Speech</b>	To God (14:2)	To men (14:3)
<b>Result in Others</b>	Revelation, knowledge, prophecy, word of instruction (14:6)	Strengthening, encouragement, and comfort (14:3b)
<b>Type of Communication</b>	Speaking (14:6), prayer (14:14), praise (14:16), singing? (14:15b)	Foretelling the future, "forthtelling" or declaring doctrinal truth (14:19)
<b>Purpose</b>	Sign to unbelieving Jews (14:21-22a)	Message to believers (14:22b)
<b>Limitations</b>	Two or three tongues messages in each service (14:27a), speak in turn (14:27b), someone must interpret (14:27c-28)	Two or three prophetic messages in each service (14:29a), speak in turn (14:30-31), weigh what is said (14:29b, 32)
<b>Exhortation</b>	Negative: Do not forbid tongues (14:39b)	Positive: Be eager to prophesy (14:39a)
<b>Agent of Cessation</b>	Self: middle voice (13:8b)	Someone other than self: passive voice (13:8a)



## Temporary Sign Gift

# Interpretation of Tongues

## Interpretation

In Lists: 1 Corinthians 12:10, 30

Greek: **ermeneuo** (ἐρμηνεύω) "explain, interpret, translate" (BAGD)

**dierneneuo** (διερμηνεύω) "translate, explain, interpret" (BAGD)

The forms of *ermeneuo* which refer to the gift of interpretation of tongues are found in 1 Corinthians 12:10, 30; 14:5, 13, 26, 27. Each reference implies or states specifically that the interpretation refers only to translating the gift of tongues into the language of those who listened to the tongues message. An analysis of all other uses of *ermeneuo* (John 1:38, 42; 9:7; Luke 24:27; Acts 9:36; Heb. 7:2) reveals that this translation is always from one language (e.g., Aramaic or Hebrew) into another (e.g., Greek). One possible exception may be Luke 24:27 when Christ explained the Scriptures to the disciples on the Emmaus road. Therefore, the New Testament does not substantiate the claim by some that this gift sometimes translates ecstatic speech.

Sometimes the gift has been referred to simply as the "gift of interpretation." This has led some to believe that it merely refers to a natural ability to learn and translate languages easily, but the gift entails much more as 1 Corinthians 14:13 makes the purpose of this gift clear: to interpret or translate the gift of tongues to make God's message understandable to other believers. (However, the next verse teaches that God desires the tongues speaker himself to understand as well.)

The gift of interpretation of tongues is unique among the gifts in that it serves no purpose apart from another gift, namely, speaking in tongues. Both gifts are mutually dependent upon one another for the church to be edified. As the speaker of tongues does not realize the foreign language he is using, so the interpreter also does not recognize it as well, except by supernatural enablement from the Holy Spirit. Therefore, the interpretation is just as much a miracle as the exercising of tongues!

**Definition:** The God-given ability to receive by divine revelation and to declare in the language of the church the translation of a message in tongues.

**Characteristics** of the gift of interpretation of tongues:

1. Corollary gift to tongues, always to follow messages in tongues in order to edify the church (1 Cor. 14:5, 13, 27). One with this gift should be identified before a church service which will include tongues.
2. Always translated a foreign language in tongues into the language which the church understood (see *ermeneuo* study above).
3. Not characteristic of all believers, nor even of all who speak in tongues (1 Cor. 12:30).
4. Should be requested of God by those who speak in tongues (1 Cor. 14:13).
5. Can be controlled by voluntarily refraining from speaking (1 Cor. 14:27).
6. Church services should be restricted to one interpretation for each tongues message (1 Cor. 14:27), probably to prevent confusion.

**Scriptural Examples:** Some Corinthian believers (1 Cor. 12:30; 14:27).

**Temporary Nature:** Since the gift of tongues was temporary, it follows that interpretation of tongues was temporary, in accord with the completion of revelation contained in God's Word (Rev. 22:18-19).

**Another Viewpoint:**

The gift exists today and "when the tongue was a foreign language, would be the ability to translate by someone who did not know the language. In the case of ecstatic utterance, the gift would be to interpret the non-linguistic sounds" (Flynn, 180, charismatics).

## Temporary Sign Gift

# Miracles

## Effecting/Working of Miracles/Power, Wonders, Signs

In Lists: 1 Corinthians 12: 10, 28, 29

Greek: ***dunamis*** (δύναμις) "deed of power, miracle, wonder" (BAGD 4.)

NASB: "miracle(s)" (19 times), "power" (80 times), other words (22 times)

***teras*** (τέρας) "...omen, wonder" (BAGD)

NASB: "wonders" (16 times, only in the plural and only with semeion)

***semeion*** (σημεῖον)

1) "the sign or distinguishing mark by which something is known, token, indication" (BAGD 1; cf. 2 Thess. 3:17; 1 Cor. 14:22)

2) "a sign consisting of a wonder or miracle, an event that is contrary to the usual course of nature" (BAGD 2.; cf. John 20:31-32)

NASB: "sign(s)" (74 times), "miracle" (2 times), "distinguishing mark" (1 time)

Of these three Greek words referring to miracles, only the word *dunamis* is used in the specific references to the gift of miracles in the NT lists of spiritual gifts (1 Cor. 12: 10, 28, 29). However, *teras* and *semeion* are often used together (Acts 2:19, 43; 4:30; 5:12, etc.) and in conjunction with *dunamis*, thus, "miracles, wonders, and signs" (Acts 2:22; 2 Cor. 12:12; Heb. 2:4). It may be thought that the miracle (*dunamis*) results in a wonder where people marvel (*teras*) for the purpose of an authenticating sign (*semeion*).

Many teachers (including me) have taught that miracles in the Bible occurred only in four time periods: Moses-Joshua, Elijah-Elisha, Daniel, and Jesus-Apostles (e.g., Phillips, *Moody* [July/August 1982]: 72-74). However, few of us teach this now as we see that God has performed miracles throughout Scripture.

**Definition:** "[Performing] an event of supernatural power [*dunamis*], palpable to the senses [*teras*], accompanying the servant of the Lord to authenticate the divine commission [*semeion*]" (Flynn, 161).

**Characteristics** of those with the gift of working miracles:

1. Ability to perform supernatural acts contrary to natural laws, such the immediate blinding of another person (Acts 13:8-11), declaring God's fatal judgment upon another (Acts 5:9-11), and the exorcism of demons (Acts 8:6-7; 19:12).
2. Performing acts that are immediately observable by eyewitnesses—actions that leave no doubt in the minds of others whether an event beyond human capacity occurred (John 9:7-9).
3. Although the miracle is obvious, it does not necessarily cause others to always believe (Acts 5:12-18; 6:8ff.; John 20:30-31).
4. Authenticated a commission from God (2 Cor. 12:12) and the salvation message (Heb. 2:3-4).
5. The first of the lesser gifts (1 Cor. 12:28).
6. Can be counterfeited by Satan (2 Thess. 2:9), though not as powerful (Acts 19:13-16).

**Scriptural Examples:** Paul (2 Cor. 12:12), Philip (Acts 8:6-7), Stephen (Acts 6:8)

**Temporary Nature:** Hebrews 2:3-4 (AD 62) indicates that miracles were performed by those who heard Christ to confirm God's salvation. Aorist (past) tenses are used, seeming to indicate that these acts no longer occurred. It should also be said that if someone considers the gifts of miracles and healings temporary this doesn't mean "that God does not perform miracles or heal today. He is simply saying that the gifts are no longer given because the particular purpose for which they were originally given (i.e., to authenticate the oral message) has ceased to exist" (Ryrie, 87; italics mine).

**Other Viewpoints:**

1. Miracles and the gift of miracles exist today (charismatics, Wagner, 237-238).
2. Miracles and the gift exist only in remote areas approximating New Testament situations where the Bible is unavailable and God's power over demons must be shown (Flynn, 165).
3. God is not doing miracles today, not distributing the gift, and never will (Neighbour, 51—but he has since changed his view).

## Temporary Sign Gift

# Healing

## Gift of Healings, Gifts of Healing

In Lists: 1 Corinthians 12:9, 28, 30

Greek: **ἰαμα** (*ἰαμα*) "healing," used by Herodotus with the meaning of remedy (BAGD).

While Vine claims that the verb form of *ἰαμα* is used not only of literal, physical healing (Matt. 15:28; Acts 9:34), but figuratively, referring to spiritual healing (Matt. 13:15; John 12:40; Acts 28:27; Heb. 12:13; 1 Pet. 2:24), a careful examination of the *gift* of healing will show that this gift refers only to physical healing, not spiritual healing. Interestingly, this gift only appears in the plural form in New Testament (i.e., "gifts of healing" or "gift of healings"), perhaps emphasizing the broad scope of physical ailments healed by those with this gift. Some Christians believe that God should heal all believers, but this lacks scriptural support (2 Cor. 12:7-10).

**Definition:** The supernatural ability to miraculously cure any illness, restore health, and even raise the dead apart from natural means.

**Characteristics** of those with the gift of healings (McRae, 69-70, adapted on point "i"):

1. "Healings by our Lord and the apostles were:
  - a. Instantaneous (Mark 1:42)
  - b. Complete (Matt. 14:36)
  - c. Permanent (Matt. 14:36)
  - d. Of constitutional diseases (e.g., leprosy, Mark 1:40), not psychological illnesses
  - e. In unbelievers who exercised no faith and did not even know who Jesus was (John 9:25)
  - f. Not for the purpose of relieving people from their suffering and sickness. If this were so, it would have been cruel and immoral for our Lord to leave the cities, where the sick sought healing, for the solitude of the country (Luke 5:15-16)
  - g. Secondary to preaching the Word of God (Luke 9:6)
  - h. Intended to confirm Him and the apostles as the messengers of God and their message as a Word from God (John 3:2; Acts 2:22; Heb. 2:3, 4)
  - i. Always successful except once when the *disciples'* lack of faith was the cause (Matt. 17:20)
  - j. Even of the dead. The supreme demonstration of this gift was raising the dead (Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40). If these are the earmarks of the gift of healing, many who claim to have this gift are quickly discredited."
2. Performance of healings which are immediately observable by eyewitnesses—actions which leave no doubt in the minds of others whether an event beyond human capacity occurred.
3. Even public healings do not always necessarily cause others to believe (Acts 3:1-4:4).
4. Second most important of the lesser gifts (1 Cor. 12:28).

**Scriptural Examples:** Peter (Acts 3:6-8; 5:15, 16; 9:40), Philip (Acts 8:6, 7), Paul (Acts 14:8-10; 19:11, 12; 18:8, 9).

**Temporary Nature:** Since the Word of God needs no confirmation as truth, the confirmatory gift of healings is no longer needed today. Perhaps healings may be included under the miracles which had ceased before the writing of the book of Hebrews (2:3-4). Although Paul had this gift, near the end of his life (AD 67) he left his traveling companion Trophimus sick at Miletus without healing him (2 Tim. 4:20b). It seems that God confirmed His message through this gift only in the early days of the church until the NT was completed and that even during Paul's lifetime it may have been passing away (cf. Gary W. Dericksen, "The Cessation of Healing Miracles in Paul's Ministry," *Bibliotheca Sacra* 155 [July-September 1998]: 299-315). Our task even in remote areas without the written revelation is to evangelize and teach God's truth more than to rely upon healings. God still heals today, but not through this gift. James 5:16-17 should be our guide for treating sickness today.

### Other Viewpoints:

1. Both healings and the gift of healings exist today (Charismatics, Wagner, 238-242).
2. Healing and the gift exist today only in remote areas approximating New Testament situations where the Bible is unavailable and God's power over demons must be shown (Flynn, 165).

## Power Evangelism

### I. The Thesis and History: Signs and Wonders

- A. Thesis: “My hope and goal is to provide a new perspective on old information—a new understanding of biblical accounts of the supernatural, and how they apply to us today...it is the actual *doing* the works of Christ—including signs and wonders—that is intended to be a part of the normal Christian life” (John Wimber, *Power Evangelism*, 11, emphasis his).
- B. History: Twentieth Century Charismatic Phenomena in Three Stages:

	<i>First Wave</i>	<i>Second Wave</i>	<i>Third Wave</i>
<i>Names</i>	Pentecostalism	Neo-Pentecostalism Charismatic Renewal	Signs & Wonders Movement Wimber Movement Vineyard Movement Power Evangelism Power Encounter Movement ("Charismatic" term avoided)
<i>Key Leaders</i>	Charles Parham (TX) William Seymour (CA)	Dennis Bennett (Episcopal priest)	John Wimber C. Peter Wagner (Fuller) Jack Deere
<i>Historical Beginnings</i>	1901 (Parham) <b>1906</b> (Seymour) 1914 (AOG)	1959 (Roberts) <b>1960</b> (Bennett) 1967 (Catholics)	1979 (Wimber's experience) 1985 (Wimber's book) 1993 (Deere's book)
<i>Denomination Origin</i>	Holiness (Sectarian)	Mainline & Catholic (Ecumenical)	Evangelical + Charismatic (Church planting/infiltration)
<i>Social Class</i>	Poor, black	Middle, white	Middle-Upper, white
<i>Major Center</i>	Azusa Street Mission	St. Mark's Episcopal	Vineyard Church
<i>Origin</i>	Los Angeles, CA	Van Nuys, CA	Anaheim, CA
<i>Worship Style</i>	Emotional excess Spontaneity "Spirit of Confusion"	Orderliness Formal "The Quiet Spirit"	Free with Emotion Informal "The Involved Spirit"
<i>Results: New...</i>	Forms of worship (dance, theater, hymnody, singing in tongues)	Social experiences (small groups, innovative disciple- ship, community)	Interest in Holy Spirit (prayer, Bible study, meditation, fasting, spiritual warfare)

## II. The Man: John Wimber

- A. Frustration with carnal Christianity (lack of the miraculous)
- B. “Even as a successful pastor, I remained uneasy, always sensing the gap between the early disciples’ experience as they spread the gospel of the kingdom of God, and what my congregation experienced” (p. 15).
- C. In 1974 he resigned as co-pastor of Yorba Linda Friends Church to become founding head of the Department of Church Growth at what is now called the Charles E. Fuller Institute of Evangelism and Church Growth in Pasadena, California. At this time he also became an adjunct professor at Fuller Theological Seminary’s School of World Mission in Pasadena, California. From 1981-1986 Wimber taught the course at Fuller called “MC:510 The Miraculous and Church Growth” with C. Peter Wagner, professor of Church Growth. The “exorcisms,” “healings,” and “words of knowledge” in the course lead to it being canceled.
- D. For many years Wimber pastored the Vineyard Christian Fellowship in Anaheim, California (near Disneyland!) until his death in 1997. His first experience of a “power encounter” at the church was shortly after he began to pastor the church in 1979 (pp. 36-37)

## III. The Arguments (summarizing some chapters of *Power Evangelism*)

- A. Dependence upon the kingdom theology of George Eldon Ladd’s *A Theology of the New Testament* and *The Gospel of the Kingdom*. Simply stated, this thesis is that “two kingdoms, the kingdom of God and the kingdom of Satan, are in conflict, and Christians have been drafted in Christ’s army to do battle against Satan” (p. 97).
- B. The Power Encounter
  - 1. Definition: “a visible, practical demonstration that Jesus Christ is more powerful than the false gods or spirits worshipped or feared by a people group” (p. 29 [quoting Wagner])
  - 2. Scriptural examples: Christ exorcising a demon-possessed boy (Mark 1:21-28), Elijah’s confrontation with the prophets of Baal on Mt. Carmel (1 Kings 18), Paul and Barnabas’ revealing of secret sins (Acts 13:6-12).
  - 3. “Among primitive peoples there is the need to see the superior power of the gospel demonstrated for them to believe” (p. 30).
  - 4. Commenting on the bestowal of the gift of tongues at Pentecost, he writes, “Often a power encounter that leads to conversion occurs first in those who are evangelizing, then in those who are evangelised” (p. 35).
  - 5. The power encounter generally involves praying over a person who falls to the ground and gets converted to Christ (p. 38), resulting in fear among the unbelieving (p. 39). At times this is accompanied by a revelation of specific sins in the unsaved (p. 40).
- C. Power Evangelism
  - 1. Definition: “By power evangelism I mean a presentation of the gospel that is rational but also transcends the rational. The explanation of the gospel comes with a demonstration of God’s power through signs and wonders. Power evangelism is a spontaneous, Spirit-inspired, empowered presentation of the gospel. Power evangelism is that evangelism which is preceded and undergirded by supernatural demonstrations of God’s presence... in words of knowledge..., healing, prophecy, and deliverance from evil spirits” (p. 46).
  - 2. He cites several statistics of many who “trust Christ” but never become church members and concludes, “Although there is always a need for more *workers* to reap the harvest, the current situation in Western societies indicates a need also for more *powerful* ways of reaching people with the gospel” (p. 50; emphasis mine). Thus, the power evangelism

which generally happens in non-Western societies is also needed to combat the secularism, rationalism, materialism and mechanism in Western countries like the USA.

3. Wimber feels that Christian growth encompasses three elements: intellectual growth about God, character growth, and growth in faith for miracles (p. 54). This third element is lacking in most believers, although the charismatic churches worldwide have incredible church growth because of this element.
  4. "Since 1978 the Vineyard Christian Fellowships have grown to include 140 congregations, mostly in the United States and England, with over 40,000 members. The majority of our members are new converts (mostly young people) who have experienced a power encounter" (p. 55).
- D. Divine Appointments are arranged by God for all who are sensitive to His voice. This means that God specifically tells believers what to do and say, as well as where to go to minister to specific people through a "word of knowledge."
- E. Signs and Wonders and Worldviews: The Western worldview is anti-supernatural which has caused doubt about signs and wonders until recent years.
- F. Answering the question "What Shall I Do?" (chap. 10) Wimber suggests three applications:
1. "Go home and be one": make it a regular practice to pray over people for healing (p. 148).
  2. "Disciples of Jesus first": get discipled in power evangelism by someone experienced in this area, read "good Christian literature," and go to conferences; but first be a disciple of Jesus to not miss out on "the opportunity to receive his lordship in our hearts" (p. 150).
  3. "Waiting on God": "allowing him to speak, act, lead—always yielding our right to control whatever situation we're in. There is something very simple, almost childlike, about power evangelism. God gives impressions, and we act on them. If he does not speak to us, then we wait—something difficult for action-oriented Western people to do" (p. 150).

#### IV. Bibliography (see the sources listed in the syllabus for this course)

#### V. Specific Errors of the "Signs and Wonders" Movement

- A. As a whole, the movement faults reason and exalts experience. Wimber prefers to cite stories of unbelievers won to Christ through the miraculous rather than to provide a biblical theology of miracles. His writings lack any systematized theology (though Jack Deere has helped to fill in the void somewhat here).
- B. Wagner's approach to church growth counts only *bodies* (outward, quantitative) and must also include *spiritual* growth (inward, qualitative) to be complete (Ken L. Sarles, "An Appraisal of the Signs and Wonders Movement," *Bibliotheca Sacra* 145 [January-March 1988]: 59).
- C. Wimber does not recognize the transitional nature of the Book of Acts. He assumes that what happened in Acts should be the normal Christian experience today. Even what he claims to be the norm for the Book of Acts is not true. "Eight times in Acts, powerful effective evangelism is directly related to miraculous signs. But on twenty-two other occasions there is no such link. In other words, the common feature of all apostolic evangelism is the *spoken message* (the kerygma)" (Donald Bridges, *Power Evangelism and the Word of God* [Eastbourne, England: Kingsway, 1987], 232).
- D. Wimber believes that since signs and wonders were abundant in Scripture, they should be commonplace today. But why must this be so? Why must we assume that because God worked one way in the past, He must work in the same way today?

- E. The cessation view of gifts (i.e., that some passed away) is supported on several fronts:
1. Apostles & Prophets: Few, if any, Protestants believe in apostolic succession. Since the gift of apostleship passed away in the first century, is it not possible that other gifts also were temporary? That no-one is willing to claim prophetic revelations equal with Scripture today is evidence that they believe the gift of prophecy ceased as well.
  2. Experience: Church history bears out the cessation of the miraculous gifts, except for a few alleged instances—especially among heretical sects. “Why then is there such a dearth of evidence if the gifts continued throughout church history?” (Sarles, 73).
  3. Likeness to Biblical Miracles: No one today has yet demonstrated an ability to perform miracles at will like those performed by the apostles. “Do missionaries blind their opponents as Paul did? Do church leaders discern hypocrisy and pronounce immediate death as in Acts 5:1-11? Do evangelists amaze an entire city with miracles as did Philip (8:5-8)? Are they then taken to another place of ministry by the Holy Spirit (vv. 39-40)? Are entire multitudes healed by merely being in the shadow of the healer (5:15)? Do prophets give specific prophecies which come to pass soon after (11:27-28)?” (Edgar, “Cessation,” 376—or p. 74 in these notes).
  4. Several other passages support the idea of temporary gifts (Eph. 2:20; Heb. 2:3-4). For many additional verses see Edgar’s article, 379-83.
- F. Wimber teaches that all Spirit-filled Christians should be performing miracles. However, the New Testament shows that only the apostles (2 Cor. 12:12) and very few others (e.g., Philip) could perform miracles.
- G. The teaching that growth in faith for miracles (his third and most emphasized area where believers should grow) produces more spiritual Christians has not been shown. While charismatic churches are growing faster than non-charismatic, this is not necessarily accompanied by true discipleship. Jesus confronted crowds that sought not Him but either a glimpse of the miraculous or bread for their stomachs. Oftentimes today people substitute a craving for the supernatural for a faith in the Bible alone.
- H. Wimber assumes that power encounters always produce faith in unbelievers, but Scripture does not bear this out (1 Kings 18; John 11; Acts 4:16-17).
- I. “The greatest demonstration of God’s supernatural power is the inner transformation of human character in spite of outward circumstances” (Sarles, 81).
- J. The emphasis upon signs and wonders exalts these spiritual gifts above the more important gifts (1 Cor. 12:28).

## VI. Application

- A. Ask whether you are willing to believe God based upon faith without seeking a sign: “For we walk by faith and not by sight” (2 Cor. 5:7). Also recognize that Jesus Himself noted that “an evil and adulterous generation seeks a sign” (Matt. 12:39).
- B. Know and use the spiritual gift which God has already given you. (Complete the Spiritual Gifts Inventory and Worksheet).

## Temporary Gift Study Guide

For the Gift of \_\_\_\_\_

**Scriptural Examples** (Who in the New Testament may have had this gift? List the Scripture references and their names.)

**Definition** (From the above passages, how would you define this gift? What is it?)

**Characteristics** (What may be some common personal traits of those having this gift?)

**Temporary Nature** (Which passages of Scripture may indicate that this gift fulfilled its purpose in the first century?)

**Other Viewpoints** (What differing perspectives are you familiar with regarding this gift? How would you evaluate them?)



## Permanent Gift Study Guide

### For the Gift of \_\_\_\_\_

**Scriptural Examples** (Who in the New Testament may have had this gift? List Scripture references and their names.)

**Definition** (From the above passages and your own knowledge and past experience, how would you define this gift? What is it?)

**Characteristics** (What may be some common personal traits of those having this gift? What type of person is he/she?)

**Misunderstandings** (From the "Characteristics" section above, what may be some wrong perceptions by those without this gift as they view the gifted person's traits?)

**Personal Examples** (Whom do you know that may have this gift?)

**Scriptural Commands** (How are **all** Christians to obey commands which are associated with his gift? List Scripture references and the commands.)

**Ministry Opportunities** (Do you know of any specific areas of service where someone with this gift could be used?)

**Personal Application** (The Key: Be *very* specific)

- 1) How can you encourage someone else who may have this gift? Specify the person's name and your specific strategy.
- 2) If this gift may be a spiritual gift of yours, where can you begin to use this gift to build up the Body of Christ?
- 3) If this is not a spiritual gift of yours, what specific commands associated with this gift should you begin to obey, and how?

## How Many Gifts Does Each Believer Have?

### Support for the “One Gift” Position (Gothard, “Understanding Spiritual Gifts,” 7)

1. The word “gift” always appears in the singular wherever the Scripture refers to the giftedness of a specific Christian:
  - a. “Do not neglect your *gift*...” (1 Tim. 4:14; *italics mine*).
  - b. “And for this reason I remind you to kindle afresh the *gift* of God which is in you...” (2 Tim. 1:6 NASB; *italics mine*).
  - c. “As each one has received a special *gift*, employ *it* in serving one another, as good stewards of the manifold grace of God” (1 Pet. 4:10 NASB; *italics mine*).
2. Gifts are compared to the parts of a body, each with its own purpose (1 Cor. 12:12f.).
3. Each person is to concentrate fully on the gift God has given him (Rom. 12:3-8). This would not be possible if he had more than one gift.

### Support for the “Multiple Gift” Position

1. The passages above (1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10) do not specifically state that each believer has only *one* gift. They only say that every Christian does have a gift, or at best that Timothy had but one gift (but see below on this).
2. We must be careful not to stretch the symbolic language of 1 Corinthians 12 too far in its implications. Even if we do, just as each part of the body may have several purposes (e.g., the mouth can eat, speak, kiss, etc.), so the same may be said of individuals in the church body.
3. Romans 12:6 does not state that each Christian is to “concentrate fully on the gift God has given him.” The NIV renders it, “We have different gifts, according to the grace given us...” Verses 6-8 show only various ways in which believers are to exercise their gift(s).
4. Scripture seems to mention several individuals who had more than one gift:
  - a. Paul prophesied (Acts 18:8), taught (Acts 18:11), exhorted (Acts 14:22) and had a pastor’s heart (Philemon 8-20).
  - b. Timothy had the gifts of pastor-teacher (Phil. 2:19-22) and service (1 Thess. 2:7-9).
  - c. Dorcas is characterized by abilities to give, serve, and show mercy (Acts 9:36, 39).
  - d. Barnabas may have been gifted in teaching (Acts 11:26), evangelism (Acts 13:49f.), pastor-teacher (Acts 9:26-27), exhortation (Acts 4:36b), faith (Acts 11:24), and giving (Acts 4:36-37).

**Conclusion:** The arguments better support the multiple gift view. This does not mean that each Christian does have multiple gifts. It only allows for this possibility.

For gifts which are sometimes confused with one another due to their similarities, please consult pages 66-67.

## Problem Passages

### **“But earnestly desire the greater gifts...” (1 Cor. 12:31b; cf. 14:1)**

#### 1. Problems:

- a. Why would Paul encourage us to seek to *obtain* certain gifts in light of teaching that the Holy Spirit decides the gifts each believer receives (1 Cor 12:11,18)?
- b. What is meant by “the greater gifts”?

#### 2. Solution:

- a. Paul doesn’t say that the “desiring” relates to *obtaining* certain gifts. It is actually unstated and must be supplied.
- b. Paul is not commanding *individuals* (this is not second person singular—“you”) but the *church* as a whole (it is second person plural—“you all”).
- c. Therefore, this is a command not for individuals to ask for specific gifts but for the church to *emphasize* the most important gifts (just mentioned in order of importance in verse 28).

### **“... I long to see you that I may impart some spiritual gift to you...” (Rom. 1:11)**

#### 1. Problem: Can Paul really “dish out” spiritual gifts contrary to 1 Corinthians 12:12,18?

#### 2. Solution:

- a. Apostles could not distribute spiritual gifts, so Paul must mean that he desired to: (a) exercise his *own* spiritual gift(s) on their behalf, or (b) bestow upon them other spiritual favors (i.e. blessings).
- b. Even if apostles could grant certain gifts, since there exist no more apostles today, this verse would not be a problem for the modern church.

### **“Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery” (1 Tim. 4:14; cf. 2 Tim. 1:6).**

#### 1. Problems:

- a. This is a similar problem as in Romans 1:11 above (could Paul distribute gifts?).
- b. What is “prophetic utterance” and are some gifts bestowed through prophetic utterance?

#### 2. Solution:

- a. Since this “spiritual gift” was given in connection with Timothy’s ordination it is better understood as an “awareness of his own abilities” (*Bible Knowledge Commentary*, 2:750), referring to his new ministry as pastor-teacher.
- b. The nature of a “prophetic utterance” is explained in detail elsewhere (notes, 23-25) as an inerrant message from God equal in authority to Scripture. Since hardly anyone today claims such authority, this issue is also rarely (if ever) relevant for our day.

## Gifts and Ministries

Spiritual Gift	A God-given ability to...	Ministries of Service
<b>Teaching</b>	Study and communicate the Bible with clarity	Elder, Bible college lecturer, author, teacher in parachurch, care group, Sunday School, etc.
<b>Evangelism</b>	Proclaim the gospel with ease and conversions, and to train others in sharing with the lost	Witnessing one-on-one and in Bible studies, prisons, etc.; itinerant preaching; writing tracts; films
<b>Pastor-Teacher</b> Shepherding	Shepherd (guard, comfort, lead) and feed (teach, exhort) a group of believers	Care group or youth group leader, Christian psychologist, pastor, letter writing
<b>Exhortation</b> Encouragement Counseling	Apply Scripture to people's lives to lead them into God's will	Marriage or family counselor, youth advisor, follow-up, psychologist, home visitation
<b>Administration</b> Leadership, Ruling Organization Management	Preside over groups to achieve objectives with wisdom and organization	Organize & implement events, chair committees, SS superintendent, church/parachurch administrator
<b>Faith</b> Vision	See what God wants done and do it despite obstacles	Launch ministries: music team, training institute, Bible school, building project, missions, churches
<b>Giving</b> Contribution	Provide money or things for God's work with joy, wisdom, and generosity	Give to church, the poor, missions, special projects, establish foundations
<b>Service</b> Helps Ministering	Provide practical help in behind-the-scenes ways to assist up-front ministries	Hospitality, music, crafts, preparing Lord's table, deacon, custodian, flowers, secretarial, etc.
<b>Showing Mercy</b> Compassion Lovingkindness Sympathy	Provide understanding, sympathy, and compassion to those suffering physically or emotionally	Caring for sick, afflicted, orphans, widows, new or unwed mothers, divorcees, imprisoned, etc.

Passages where found: Rom. 12:5-7; 1 Cor. 12:8-10, 28-30; Eph. 4:11; 1 Pet. 4:10

## Speaking Gifts Comparison Chart

	Teaching	Evangelism	Pastor-Teacher	Exhortation
<b>Shares...</b>	Biblical Learning	Faith & Testimony	Heart & Bible	Optimism
<b>Need Met in Recipients...</b>	Scriptural Truth	Salvation & Equipping for Evangelism	Shepherding	Encouragement
<b>Sensitive to Needs...</b>	Doctrinally	for Conversion	Spiritually (overall needs)	Spiritually (specific needs)
<b>Ministers to Those Needing...</b>	Instruction	Saving Faith	General Spiritual Direction	Urging in Practical Steps
<b>General Trait:</b>	Accuracy in the Word	Heart for the Lost	Shepherd Heart	Uplifts Others

The New Testament does not specifically designate which gifts are “speaking gifts” and “serving gifts” as such. However, immediately following Peter’s encouragement for each believer to be involved in using his or her spiritual gift in the body of Christ (1 Pet. 4:10) the Apostle addresses two categories of believers concerning their spiritual gifts. In 1 Peter 4:11 he writes,

*If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be glory forever and ever. Amen. (NIV)*

Therefore, since these general classifications do exist, it will be helpful to study each gift to determine under which category it fits best. Does each gift primarily involve a ministry of *declaring* the Word of God (“speaking gifts”) or *assisting* those who declare the Word (“serving gifts”)?

It seems that the four “speaking gifts” in the chart above best describe ministries of *proclaiming* the Word (as opposed to ministries which indirectly *help* the proclamation of the Word). All four gifts would be nearly impossible without verbal communication. For this reason they are classified in this study as “speaking gifts.”

## Teaching vs. Evangelism

**Directions:** This little mini-quiz is just to get you thinking about the gifts of teaching and evangelism. Match each of the following characteristics with the gift of teaching, evangelism, both or neither! (Oh, yes—Be sure to do this with a partner!!!)

<u>Teaching</u>	<u>Characteristics</u>	<u>Evangelism</u>
1.	Generally has an itinerant (traveling) ministry	
2.	Apt at explaining salvation clearly	
3.	Communicates the whole Word of God	
4.	Relates better with unbelievers than the other gift	
5.	Primarily a speaking gift	
6.	Loves ice cream at church socials	
7.	Ministers mostly to large groups	
8.	Generally is a young Christian	
9.	Has the deeper burden for the lost	
10.	Concern for the accuracy of words	

## Permanent Speaking Gift

# Teaching

In Lists: Romans 12:7; Ephesians 4:11 (with pastoring); 1 Corinthians 12:28, 29

Greek: **didaskalia** (διδασκαλία) "the act of *teaching, instruction* " (BAGD 1.)

Teaching is mentioned in virtually all of the lists of spiritual gifts in the New Testament. (Swindoll says it is in **every** list.) Therefore, its frequent occurrence in the lists and the fact that the gifted teacher declares God's Word makes it one of the most important of the spiritual gifts.

Before the New Testament was completed at the end of the first century, teachers could only expound from the Old Testament. Perhaps the best explanation regarding how they knew what to teach is that God granted them another (revelatory) gift, the "word of knowledge" (1 Cor. 12:8). See the word of knowledge handout for a detailed explanation of this gift.

"A person with the gift of teaching will be marked by two distinct characteristics. He will have a keen interest in the personal study of the Word and in the disciplines involved in studying the Scriptures. These may include language study, principles of interpretation, methods of Bible study, history, geography and theology. Also, he will have the capacity to communicate clearly the truths and applications of the Word so that others learn and profit. After you have heard a 'teacher' teach, your response should be, 'I see what he means.'...Do not confuse natural talent with the spiritual gift. Happy is the case when they overlap in the same person, but we should never assume that one is qualified to teach Sunday School because she is a public schoolteacher" (McRae, 48, 49). Teachers without the spiritual gift have difficulty communicating **spiritual** truth.

"The gifted teacher is not necessarily more intelligent than others, but continues to advance in his/her knowledge and absorption of Biblical truth. Accuracy and clarity accompany this gift" (Swindoll, 4).

**Definition:** "The ability to communicate the Scriptures with clarity, ease, wisdom, and efficiency... explains God's Word with understanding" (Swindoll, 4).

**Characteristics** more prominent in those **with** the gift of teaching (Gothard, adapted from "Understanding Your Spiritual Gift," 3):

1. The belief that teaching is foundational to other's gifts (Acts 2:42).
2. An emphasis on the accuracy of words (Gal. 3:16).
3. A testing of the knowledge of those who teach them.
4. A delight in research in order to validate truth (Luke 1:4).
5. The validating of new information by established systems of truth (Luke 1:1-3).
6. The presentation of truth in a systematic sequence (Luke 1:1-3).
7. A resistance to Scripture taken out of context.

**Misunderstandings** of those **without** the gift of teaching (Gothard, "Understanding Your Spiritual Gift," 3):

1. The emphasis on the accuracy of... interpretation may appear to neglect its...application.
2. The research of others may appear to be depended upon more than the teaching ministry of the Holy Spirit (through meditation).
3. The use of knowledge in testing others may appear to be pride of learning.
4. The concern to impart details of research may appear unnecessary to those listening.
5. The need to be objective in research may appear to lack warmth and feeling when speaking.

**Scriptural Examples:** Apostles (Acts 2:42; 4:18; 5:21, 25, 42), Antioch Men (13:1), Paul & Barnabas (11:26; 15:35), Apollos (18:24-26), Paul (18:11; 19:10; 20:20; **28:30-31**)

**Scriptural Commands:** Matt. 28:19-20; **Col. 3:16**; 2 Tim. 2:2; Tit. 2:3; Heb. 5:12

**Ministry Opportunities:** Sunday School teacher (in any age group), seminary or Bible college professor, pastor, elder, small group Bible study leader, growth group leader, author, etc.  
Permanent Speaking Gift

# Evangelism

## Evangelist

In Lists: Ephesians 4:11

Greek: **euangelistes** (εὐαγγελιστής) "*preacher of the gospel, evangelist*" (BAGD)

-This noun is found only three times in the NT (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

-*"Lit., a messenger of good (eu, good, angelos, messenger), denotes a preacher of the Gospel"* (Vine); *"a bringer of good tidings, an evangelist"* (Thayer)

Whereas the gift of teaching is a ministry among the **saved**, the evangelism gift is directed primarily to the **unsaved**. However, God also desires those with this gift to equip other members of the Body for this work of service (Eph. 4:11-12). Exercising this gift can be either public (cf. Philip in Acts 8:5-6, 12) or private (cf. Philip in Acts 8:26-40). However, in the New Testament personal evangelism is the rule, and mass evangelism the exception. Perhaps some with the gift of evangelism minister better with groups while others with the gift are more effective with individuals.

**Definition:** The ability both to proclaim the gospel with ease resulting in conversions, and to train others in effectively sharing Christ with the lost.

**Characteristics** more prominent in those **with** the gift of evangelism:

1. The ability to present the gospel easily, confidently, and clearly (Acts 8:30).
2. A conviction about praying especially for lost (Rom. 10:1).
3. Witnesses unusual success in being used to bring others to Christ (Acts 8:6, 12, 38).
4. An ability to share the gospel frequently and with many kinds of people (Acts 8:5, 12, 30).
5. A keen insight in proper methods of presenting the gospel (Acts 8:30).
6. An interest in and an unusual ability in relating to unbelievers and new Christians.
7. Knows how non-Christians think and feel, so spends time with them and is accepted by them.
8. An unusual responsiveness to the Spirit's promptings to share Christ on the spot (Acts 8:30).
9. An itinerant ministry, or one with many non-Christian contacts (Acts 8:5, 12, 30, 40).
10. A desire to encourage and equip others in effectively sharing their faith (Eph. 4:11-12).
11. Views evangelism as the Christian's highest priority (1 Cor. 9:19-23).
12. Experiences an unusually great joy in seeing others come to know Christ as Savior.

**Misunderstandings** of those **without** the gift of evangelism:

1. Excitement in sharing personal witnessing victories may be judged by others as being proud of "successes" in evangelism.
2. Witnessing to those with whom follow-up is unlikely may appear as insensitive to their need for follow-up.
3. Sensitivity to methodology in presenting the gospel may seem to others as over-meticulous.
4. Systematic follow-up of new believers (e.g., using the same materials for all new Christians) may be viewed as over-simplistic.
5. Desire to "move on" after a group has been evangelized may appear as having left too soon.
6. Conviction in maintaining evangelism as his/her highest priority may be taken as callousness to other areas of spiritual service.
7. Frequent association with non-Christians may be viewed as worldliness (adapting their lifestyle). Jesus was also misunderstood in this respect as being a "friend of sinners."

**Scriptural Examples:** Philip (Acts 8:5-6, 12, 26-40; 21:8), Paul and Barnabas (Acts 13:4—14:1), Peter (Acts 2:37-41)

**Scriptural Commands:** Matt. 28:18-20; Mark 16:15; 2 Tim. 4:5

**Ministry Opportunities:** Training Christians in evangelism methods; preaching at evangelistic outreaches, camps, universities; door-to-door, hospital and institutional visitation; films, Home Bible studies, letter writing, music, phoning, prison ministry, radio, TV, tracts, illusion.



## Contrasting the Pastor-Teacher and Exhorter

Those with the gifts of pastor-teacher and exhorter have many common traits, which often cause these gifts to be confused. Both counsel, both teach to some extent, both are definitely relational, and both involve speaking (are speaking gifts).

However, for the sake of clarification, several differences exist between the two:

	<b><u>Pastor-Teacher</u></b>	<b><u>Exhorter</u></b>
<b>Duration of Ministry to an Individual</b>	<b>Long-term</b>	<b>Short-term</b>
<b>Type of Person Ministered to</b>	<b>“All” —broad</b>	<b>“Movers” —narrow</b>
<b>Number of People Ministered to</b>	<b>Group Shepherding (this includes individuals)</b>	<b>Individual</b>
<b>Attitude Towards “Slow Movers”</b>	<b>Patience</b>	<b>Less Patient</b>
<b>Teaching Process</b>	<b>Scripture to Experience</b>	<b>Experience to Scripture</b>
<b>Emphasis Concerning the Word of God</b>	<b>Instruction</b>	<b>Application</b>
<b>Responsibility</b>	<b>High</b>	<b>Low</b>

## Permanent Speaking Gift

## Pastor-Teacher

### Shepherding, Pastor, Pastoring, Being a Pastor

In Lists: Ephesians 4:11

Greek: **poimen** (ποιμήν) "pastor" (only once in the New Testament in Ephesians 4:11; BAGD)

"shepherd" (17 times in the New Testament; BAGD)

verb: **poimaino** (ποιμαίνω) "herd, tend, (lead to) pasture" (BAGD), "to feed" (Thayer)

The Greek construction of "pastors and teachers" in Ephesians 4:11 reveals that this is a reference to only one gift. The gift of pastor-teacher is the only "dual gift" in the church, and, though every teacher need *not* be a pastor, every pastor *must* be a teacher. Thus, the responsibilities of those with this gift are two-fold:

**Shepherding:** provision, protection, warning, encouragement, leadership

**Teaching:** study and research, instructing in the Word (doctrines, principles, applications)

One might say that those with the gift of pastor-teacher also seem to possess some qualities characteristic of those with gifts in teaching, exhortation, and showing mercy. When these traits are lacking, a pastor without this gift will have a difficult time in his ministry. Yet being a pastor is only one ministry possible to those who have this gift (see below).

**Definition:** "The ability to shepherd (guard, comfort, lead the flock) along with feeding (teaching, instructing, exhorting) them as their undershepherd" (1 Pet. 5:1-4; Swindoll, 7).

**Characteristics** more prominent in those *with* the gift of pastor-teacher:

1. Helps Christians wandering spiritually to find their place back in the fellowship (Gal. 6:1).
2. A concern regarding false cults which may lead believers astray (Phil. 3:2).
3. An ease at expressing warmth to individuals (Phil. 2:20).
4. The foresight to foresee potential personal problems of others (Philemon 12).
5. The ability to be a sensitive listener before offering advice (Acts 9:26-27).
6. A satisfaction in *being* with people as opposed to *doing* things with them.
7. Often is entrusted with personal information from others which they share with few people.
8. An ability to abhor one's sin while also accepting him as a special individual (Philemon 10).
9. Biblically counsels individuals whose problems result from Scriptural violations.
10. A concern which enables people to sense consistent support during difficult times (Phil. 2:22).
11. The qualities of one with the gift of teaching (see teaching gift handout).

**Misunderstandings** of those *without* the gift of pastor-teacher:

1. Seeking to reconcile straying believers may appear as neglecting more consistent members.
2. Expressing warmth to others may arouse suspicion on their part.
3. Verbalizing future pitfalls to others may be taken by them as a negative or judgmental spirit.
4. Focusing on *others'* needs may appear as a lack of *personal* struggles.
5. Consistent acceptance of and attention to those with habitual sin patterns may appear to others as an unproductive use of time.
6. Verbalizing how Scriptural violations caused problems may be seen as over-simplistic.

**Scriptural Examples:** Barnabas (Acts 9:26-27), Timothy (Phil. 2:19-22), Epaphras (Col. 1:7; 4:12-13), Paul (Philemon 8-20)

**Scriptural Commands:** Gal. 6:1-2; 2 Thess. 3:14-15; John 21:16

**Ministry Opportunities:** Youth counselors, Christian psychologists, pastors, Home Bible study (nurture/growth) group leaders, letter writing.

## Permanent Speaking Gift

# Exhortation

## Encouragement, Admonishment, Paraclete, Counseling

In Lists: Romans 12:8

Greek: **parakaleo** (παράκαλέω) **para** "beside" **kaleo** "to call," "...call to one's side..." (BAGD) -a **verb** meaning "to call on, entreat...to admonish, exhort, to urge one to pursue some course of conduct (always *prospective*, looking to the future, in contrast to the meaning to comfort, which is *retrospective*, having to do with trial experienced)" (Vine).

**paraclete** (παράκλητος) one "...called to one's side [aid]" (Thayer); "one who appears in another's behalf, mediator, intercessor, helper" (BAGD); the **noun** form of **parakaleo** is used of God the Father ("God of all comfort"; 2 Cor. 1:3-7), Jesus, the "Advocate" (1 John 2:1) and the Holy Spirit, or "Helper," "Comforter" (John 14:16).

"Exhorters possess a marked ability to encourage, comfort and assure other believers as well as point out practical areas of need and disobedience. While the teacher communicates facts and truths of the Word of God, the exhorter is able to encourage the hearer to act upon that which he has heard. The teacher gives the *what* of the Scripture, while the exhorter gives the *how*" (Swindoll, 5).

### A Noteworthy Scriptural Example - Barnabas (Original name: "Joseph")

- 1) Renamed Barnabas, meaning "Son of Exhortation/Encouragement" (Acts 4:36-37)
- 2) Endorsed Saul, an unwelcome convert (Acts 9:26-28; Gal. 2:9)
- 3) Accepted alien believers, the Gentiles (Acts 11:19-24)
- 4) Enlisted Paul, a promising teacher (Acts 11:25-26)
- 5) Developed Paul as a gifted assistant (Acts 12:25; 13:42ff)
- 6) Restored Mark, a youthful deserter (Acts 13:13; 15:36-41; 2 Tim. 4:11)

Summary: Barnabas never wrote a word in the NT, but he encouraged Paul, who wrote at least 13 of our New Testament letters, and Mark, the author of our second Gospel (Flynn, adapted, 84-88).

**Definition:** "The ability to appeal for action, *drive home* specific truths from the Scriptures and lead others into an active realization of the will of God for their lives" (Swindoll, 5).

**Characteristics** more prominent in those *with* the exhortation gift (expanded and adapted from Gothard, "Understanding Your Spiritual Gift," 4):

1. A desire to visualize specific achievement and prescribe precise steps of action (Col. 1:28-29).
2. A tendency to avoid systems of information which lack practical application (Tit. 3:9a).
3. The ability to see how tribulation can produce new levels of maturity (2 Cor. 1:5; 12:9).
4. An ability to discern a person's level in spiritual growth and relate on that level (1 Cor. 3:1).
5. The discovery of insights from experience which can be validated...in Scripture.
6. An enjoyment with those eager to follow steps of action (Acts 11:25-26).
7. A grief when teaching is not accompanied with practical steps of action (Tit. 3:9b).
8. A delight in personal conferences [discussions] that result in new insights.

**Misunderstandings** of those *without* the gift of exhortation (Gothard, "Understanding Your Spiritual Gift," 4):

1. The emphasis on steps of action may appear to oversimplify the problem.
2. The urgency in giving steps of action may appear as having overconfidence in them.
3. The use of Scripture for practical application may appear to take it out of context.
4. The emphasis on steps of action may appear to disregard the feelings of those being counseled.

**Scriptural Examples:** Barnabas (see above), Paul (Acts 14:22; 1 Thess. 2:11)

**Scriptural Commands:** Col. 3:16; 1 Tim. 4:13; Tit. 2:4; **Heb. 3:13**; 10:25

**Ministry Opportunities:** Counselor, psychologist, visitation, youth advisor, follow-up.

## Serving Gifts Comparison Chart

	Administrations	Faith	Giving	Service	Showing Mercy
<b>Shares...</b>	Organizational Ability	Vision	Possessions	Abilities	Concern
<b>Need Met...</b>	Leadership	Belief	Monetary	Assistance	Understanding
<b>Sensitive to Needs...</b>	Managerially	Visually	Materially	Practically	Emotionally
<b>Ministers to Those Needing...</b>	Structure	Hope	Finances & Material Things	Aid in Everyday Tasks	Comfort
<b>General Trait:</b>	Orderliness	Confidence in God	Generosity	Availability	Compassion

How do we know that these five gifts are those the Scripture refers to when it exhorts "whoever serves..." to use their gifts (cf. 1 Pet. 4:11b)? As stated on the "Speaking Gifts Comparison Chart," the specific "serving gifts" can only be determined by evaluating whether the gift primarily concerns **declaring** the Word of God or **assisting** those who involve themselves in a ministry of the Word.

It seems that the five gifts discussed on this comparison chart more properly fit into the latter category, the "serving gifts." This doesn't mean that no speaking is involved in the use of these gifts, but only that speaking the Word of God doesn't have as important a role as it does with the four "speaking gifts."

Those that have one of these "serving gifts" free up time for those with "speaking gifts" to have more time in their ministries related to the proclamation of the Scriptures. For example, administrators, custodians, and secretaries in the church assist elders, pastors, evangelists and counselors to better use their time in ministering to the needs of others through the Bible. These distinctions would be similar to the work of the seven men who cared for the physical needs of the saints in order to allow the apostles to involve themselves primarily in a ministry of prayer and the Word (cf. Acts 6:1-6).

Permanent Serving Gift

## Administrations

**Administration, Government(s), Leadership,  
Leading, Ruling, Management, Organization**

In Lists: Romans 12:8; 1 Corinthians 12:28

Greek: Romans 12:8 **proistemi** (προϊστέμι) **pro** “before” **histemi** “to stand” i.e., “to set or place before; to set over...to be a protector or guardian; to give aid” (Thayer); “be at the head (of), rule, direct...manage, conduct” (BAGD 1.).

Greek: 1 Corinthians 12:28 **kubernesis** (κυβερνήσις, verb) “a governing, government” (Thayer); “administration” (BAGD) from **kubernetes** (κυβερνήτης, noun) “captain,” “steersman,” “pilot” (BAGD; Acts 27:11; Rev. 18:17)

“In 1 Corinthians 12:28, 'Administrations' is taken from the term **kubernesis**, meaning the work of serving as a steersman or pilot of a ship. The **kubernetes** steered the ship through rocks and shoals safely to the harbor” (Swindoll, 5).

"The one who has this gift has the unique ability to organize and administer with great ease and efficiency. This person is sensitive to the details involved in matters of organization...the ability to organize and direct toward certain goals would be an essential characteristic of those who have this gift. The gift is usually accompanied with a good measure of common, practical sense and tact in dealing with others, along with personal zeal and an intense concern that matters be handled 'properly and in an orderly manner' (1 Cor. 14:40)" (Swindoll, 5).

**Definition:** "The... ability to preside, govern, plan, organize, and administer with wisdom, fairness, example, humility... confidence, ease and efficiency" (Flynn, 127).

**Characteristics** more prominent in those **with** the gift of administration (Gothard, adapted from "Understanding Your Spiritual Gift," 5):

1. An ability to see the overall picture and to clarify long-range goals.
2. A motivation to organize that for which he is responsible (Acts 6:1-7).
3. A desire to complete tasks as quickly as possible.
4. An awareness of the resources available to complete a task [insight into people's unique gifts].
5. An ability to know what can or cannot be delegated.
6. A tendency to assume responsibility if no structured leadership exists.
7. A willingness to endure reaction from workers in order to accomplish the ultimate task.
8. A fulfillment in seeing all the pieces together and others enjoying the finished product.

**Misunderstandings** of those **without** the gift of administration (Gothard, adapted from "Understanding Your Spiritual Gift," 5):

1. The ability to delegate responsibility may appear as laziness in avoiding work.
2. The willingness to endure reaction may appear as callousness.
3. The neglect in explaining why tasks need to be done may prompt workers to feel ... misused.
4. The viewing of people as resources may appear that projects are more important than people.
5. The desire to complete tasks swiftly may appear to be insensitive to the schedule, weariness or priorities of workers.

**Scriptural Examples:** Titus (**Tit. 1:5**), the “Seven” (Acts 6:1-7; 21:8), Elders (1 Tim. 5:17). James (Acts 15:1-29, esp. vv. 13-21).

**Scriptural Commands:** **1 Cor. 14:40**; 1 Tim. 3:4, 5, 12

**Ministry Opportunities:** Organizing & implementing church events, projects; chairing boards (e.g., deacon, elder) & committees (e.g., building, C.E.); administrator at churches, Christian colleges, seminaries, organizations; church wedding hostess, Sunday School superintendent.

## Permanent Serving Gift

## Faith

### Vision

In Lists: 1 Corinthians 12:9

Greek: **pistis** (πίστις) "*faith*," "*trust*" (BAGD)

Verb: **pistoo** (πιστεύω) "*feel confidence*, *be convinced*" (BAGD 2.)

"Primarily, firm persuasion, a conviction based upon hearing...is used in the New Testament always of faith in God or Christ, or things spiritual" (Vine).

"Faith is the assurance that the things which God said in His Word are true; and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence, is Faith" (George Mueller).

"Faith is believing that something *is* so, when it *isn't* so, so that it will *be* so!" (Anonymous)

**Definition:** "The Spirit-given ability to see something that God wants done and to [be involved in accomplishing it while sustaining] unwavering confidence that God will do it regardless of seemingly insurmountable obstacles" (Flynn, 141).

**Scriptural Definition:** "Now faith is being sure of what we hope for and certain of what we do not see" (Heb. 11:1 NIV).

**Characteristics** more prominent in those **with** the gift of faith:

1. A conviction to pursue God's best in spite of "insurmountable" obstacles (Rom. 4:21).
2. A delight with outward circumstances that cause the meeting of needs to appear humanly impossible.
3. An ability to dream great dreams and tackle great tasks for God (Matt. 17:20).
4. A keen perception in knowing God's will for certain projects--a self-perception of "being in partnership with God" (Rom. 8:31).
5. An ability to thank God in advance as though the answer to prayer was an accomplished fact (John 11:41-42).
6. A focus on the future more than the past.
7. Knowledge of when a *helpless* situation is not a *hopeless* situation.
8. An ignorance of (or unconcern with) the details necessary in order to accomplish the task dreamed about.
9. A high priority placed on believing prayer.
10. An ability to inspire others to trust God for significant things.

**Misunderstandings** of those **without** the gift of faith:

1. Consistent pursuing of projects for God's glory may appear to others as arrogant pursuance of personal goals.
2. Delight with "impossible circumstances" may be viewed as an inability to see things realistically.
3. Convictions regarding what is considered to be God's will (but cannot be validated specifically as His will in Scripture) may appear as over-reliance upon mere personal perceptions.
4. Future mindset may be taken as unconcern with present circumstances.
5. Disinterest with the details involved in the accomplishment of the vision may be viewed as insensitivity by those responsible for the details.

**Scriptural Examples:** Stephen (**Acts 6:5**), Barnabas (Acts 11:24), Philemon (Philem. 5,6)

**Historical Examples:** George Mueller, Bill Bright, Hudson Taylor

**Scriptural Commands:** Rom. 12:3; 1 Cor. 4:2; 2 Cor. 5:7; **Heb. 11:6**

**Ministry Opportunities:** Launch tape ministries within churches; start music teams; establish Bible schools, colleges, or seminaries; open missions or Sunday Schools in neglected areas; begin a Vacation Bible School, Boy's Brigade, or Pioneer Girls; lead others in dreaming God's dreams for building projects, missionary enterprises, and whatever glorifies Him!

## Permanent Serving Gift

## Giving Contribution

In Lists: Romans 12:8

Greek: **metadidomi** (μεταδίδωμι) is from **meta** "among, after, or with" and **didomi** "to give" meaning, "to give a share of," "impart" (Vine; cf. Luke 3:11; Rom. 1:11; Eph. 4:28; 1 Thess. 2:8)

Those with this gift are commanded in Romans 12:8 to give with **haplotes** (ἀπλοτης), translated "liberality" (NASB), "simplicity" (KJV) and "generously" (NIV). It also has the idea of "sincerity, uprightness, frankness...liberality" (BAGD) or perhaps even "joyful eagerness" (Gangel, 83). It is derived from a Greek word meaning "without folds," referring to a piece of cloth unfolded, thus emphasizing openness in giving (Flynn, 117).

**Definition:** "The capacity to give of substance to the work of the Lord or to the people of God consistently, liberally, sacrificially, and with such wisdom and cheerfulness that others are encouraged and blessed" (McRae, 50-51).

**Characteristics** more prominent in those **with** the gift of giving:

1. Alertness to valid needs that may be overlooked by others (Phil. 4:15,16).
2. A willingness to contribute generously and sacrificially of personal possessions, as opposed to giving only of one's excess wealth (2 Cor. 8:3).
3. A forgetfulness of acts of generosity, without false pretense (Acts 5:1-2).
4. An avoidance of public attention for contributions (Matt. 6:1-4).
5. A delight in sharing resources with others while not viewing it as a duty (2 Cor. 9:7).
6. Views resources as belonging to God alone and self as only a steward of those resources.
7. May be wealthy (but most are not; 2 Cor. 8:2), yet does not *love* money (1 Tim. 6:10).
8. A deep realization that God is the provider of personal needs.
9. An enjoyment in meeting needs without pressure appeals (2 Cor. 8:4).
10. A joy when the gift given has been an answer to specific prayer (2 Cor. 8:2).
11. A need to feel a part of the work to which contributions are made.
12. An attempt to give in order to motivate others in giving (2 Cor. 11:9).

**Misunderstandings** of those **without** the gift of giving:

1. The need to focus on the values of personal investments may appear to others as excessive over-attention on temporal values.
2. Contributing sacrificially, generously, and cheerfully may appear to others as motivated by desire for personal recognition.
3. The desire to give in order to increase a ministry's (or person's) effectiveness may be taken as an attempt to control the work (or person).
4. Lack of response to pressure appeals may be interpreted as insensitivity to material needs.
5. Giving in order to encourage others to give may appear as lacking generosity and unnecessary pressure.
6. The accompanying divine material blessing may arouse jealousy on the part of those who are less faithful in giving.

**Scriptural Examples:** Dorcas (**Acts 9:36, 39**), Barnabas & Others (Acts 4:32-37), some Philippians (Phil. 4:14-19), some Macedonians (2 Cor. 8:1-5; 11:9)

**Scriptural Commands:** Mal. 3:8-10; Matt. 6:3, 4; Luke 6:38; **Rom. 12:13**; 1 Cor. 16:2; 1 Tim. 5:4; James 2:15,16

**Ministry Opportunities:** Giving to churches, pastors, evangelists, missionaries, missionary organizations, the poor, special projects (building funds, office needs, Sunday School, etc.); establishing foundations.

## Permanent Serving Gift

# Service

## Serving, Ministering, Helping, Helps

In Lists: Romans 12:7; 1 Corinthians 12:28

Greek: Romans 12:7 "service" (NASB)

**diakonia** (διακονία, noun) "service, ministering" (Thayer)

**diakoneo** (διακονέω, verb) "wait on someone ...at table" (BAGD 1)

The verb means to serve, wait upon, minister to one, wait at a table and offer food and drink to guests, supply food and the necessities of life. We get our English word "deacon" from the Greek word **diakonos** (διάκονος).

Greek: 1 Corinthians 12:28 "helps" (NASB)

**antilempsis** (ἀντιλήψις) is **anti** "instead of" plus **lambano** "to take or lay hold of so as to support" (Vine); "helpful deeds" (BAGD).

**Definition:** "The extraordinary ability to serve faithfully behind the scenes in practical ways so as to assist in the work of the ministry" (Swindoll, 4).

"These ministries, though often missed by the public eye, form the *backbone* of an effective local church. They guard the public declaration of the Word from interruption, delay and unnecessary demands. It is to be noted that *all* Christians are to be available to help and assist, but not all are able to do it with unending joy, ease, and efficiency. Most often, these folk are very observant, able to notice needs and take care of them without others having to call their attention to them. They usually loathe the limelight!" (Swindoll, 4-5).

**Characteristics** more prominent in those **with** the gift of service (Gothard, adapted from

"Understanding Your Spiritual Gift," 2):

1. A tendency to feel inadequate and unqualified for spiritual leadership (1 Tim. 4:14-15).
2. The alertness to detect and meet practical needs. Enjoys manual projects (2 Tim. 4:13).
3. The motivation to meet needs as quickly as possible (avoids delegating).
4. The physical stamina to fulfill needs with disregard for weariness (Phil. 2:22).
5. The willingness to use personal funds to avoid delay (1 Cor. 16:17).
6. The desire to sense sincere appreciation and the ability to detect insincerity.
7. The desire to complete a job with evidence of unexpected extra service (Phil. 2:21).
8. An involvement in a variety of activities with an inability to say "no."
9. A preference for short-range projects and frustration with long-range goals (1 Tim. 4:16).
10. A frustration when limitations of time are attached to jobs.

**Misunderstandings** of those **without** the gift of service (Gothard, "Understanding Your Spiritual Gift," 3):

1. Quickness in meeting needs may appear to be pushy.
2. Avoidance of red tape may result in excluding others from jobs.
3. Their disregard for personal needs may extend to their own family needs.
4. Eagerness in serving may prompt suspicion of self-advancement.
5. May react to others who do not detect and meet obvious needs.
6. Insistence on serving may appear to be rejection of being served.
7. Desire to sense sincere appreciation may result in being easily hurt.
8. Quickness to meet needs may interfere with spiritual lessons God is teaching those with needs.
9. Meeting practical needs may be judged as lack of interest in spiritual matters.

**Scriptural Examples:** Dorcas (Acts 9:36, 39), Onesimus (Philem. 10-13), Onesiphorus (2 Tim. 1:16-18), Mark (2 Tim. 4:11), Stephanas, Fortunatus, & Achaicus (1 Cor. 16:15-18)

**Scriptural Commands:** John 13:14-15; **Luke 22:26, 27**; 1 Pet. 4:10

**Ministry Opportunities:** Music, hospitality, craftsmanship, artwork, assisting teachers, private intercession, letter-writing, preparing the Lord's supper elements, deacon or church board member, church custodian, flowers, secretarial, construction, kitchen ministry, bus ministry, and *many* more!



Permanent Serving Gift

## Showing Mercy

### Lovingkindness, Compassion, Sympathy

In Lists: Romans 12:8

Greek: **eleeo** (ἐλεέω) "to have mercy or pity .. on someone" (BAGD)

"**eleeo** signifies, in general, to feel sympathy with the misery of another, and especially sympathy manifested in act, (a) in the Active Voice, to have pity or mercy one... (b) in the Passive Voice, to have pity or mercy shown one, to obtain mercy" (Vine).

Those with this gift are commanded in Romans 12:8 to show mercy with **hilarotes** (ἡλαρότης), meaning "cheerfulness" (NASB) and "...gladness, graciousness" (BAGD). This word's root is **hilaros** (ἡλαρος) from which we derive our English word "hilarious."

"This gift meets the needs of the bereaved, the lonely, the miserable, the depressed and the infirmed. There is far more demonstrated in this gift than the 'milk of human kindness.' Connected with this gift is the 'inner awareness' of the proper time to speak or remain silent, to visit or stay away, to use the Scriptures or refrain until a more opportune moment, to smile or weep, agree or disagree. It is always done 'with cheerfulness'" (Swindoll, 6).

"Many people shrink from the ill and weak; they consign these people to an institution. In this area of daily life, mercy is a rare virtue. Wherever a person has this gift, he is a great hope for sick and neglected people. To be sure, merciful people are quickly besieged by those in need [so] it is important for all who have this talent to use it" (Grossman quoted by Gangel, 99).

**Definition:** "The ability to demonstrate sympathy, understanding, compassion, patience, and sensitivity toward those who suffer or undergo periods of severe pressure and emotional anxiety" (Swindoll, 6).

**Characteristics** more prominent in those **with** the gift of showing mercy (Gothard, "Understanding Your Spiritual Gift," 5):

1. The ability to feel an atmosphere of joy or distress in an individual or group.
2. An attraction to and an understanding of people who are in distress (Phil. 2:26).
3. A desire to remove hurts and bring healing to others (Acts 9:36).
4. A greater concern for mental distress than physical distress.
5. An avoidance of firmness unless he sees how it will bring benefit [i.e., a difficulty using discipline, even when it is appropriate and needed].
6. A sensitivity to words and actions which will hurt other people (then a tendency to take up an offense, but to keep it bottled up within).
7. An ability to discern sincere motives in other people.
8. An enjoyment and unity with those who are sensitive to the needs and feelings of others.
9. A closing of his spirit to those who are insincere or insensitive.

**Misunderstandings** of those **without** the gift of showing mercy (Gothard, adapted, "Understanding Your Spiritual Gift," 6, adapted):

1. The avoidance of firmness may appear to be weakness and indecisiveness.
2. The sensitivity to the spirit and feelings of others may cause some to feel he is guided by emotions rather than logic.
3. The demonstration of affection and understanding to distressed members of the opposite sex may be easily misinterpreted. (Take care! You must be firm!)
4. The sensitivity to behavior which causes hurts may appear to be taking up another's offense.
5. The ability to detect insincere motives may cause some to feel he/she is hard to get to know.

**Scriptural Examples:** Dorcas (Acts 9:36, 39), Epaphroditus (**Phil. 2:25-30**), Paul, Silas, & Timothy (1 Thess. 2:7-9)

**Scriptural Commands:** Matt. 25:31-40; Luke 10:37; Gal. 6:2; **Col. 3:12**; James 1:27

**Ministry Opportunities:** Caring for and visiting new mothers, unwed mothers, divorcees, the sick, afflicted, orphans, widows, bereaved, imprisoned (in hospitals, homes, prisons, etc.).

Name \_\_\_\_\_

Date \_\_\_\_\_

## Spiritual Gifts Inventory

This inventory has been designed not to test your *knowledge* of spiritual gifts, but rather, your interest and experience in *using* your gift(s). Answer each of the following 90 questions according to the scale below. (Record your responses on scratch paper if you want to use this inventory again.) Do not answer what you would **like** to be true for yourself, but what is **actually** true for you. (Be honest!) Should a question ask if you enjoy doing something that you have never experienced, answer according to how much you *think* you would enjoy it. After you have finished, transfer your responses onto the Spiritual Gifts Inventory Worksheet to tabulate your scores. **Do not** record your responses directly onto the worksheet so that you will be able to take the inventory objectively.

0	1	2	3	4	5
Never	Very Rarely	Seldom	Sometimes	Usually	Always
(or only once)	(hardly ever)	(infrequently)	(occasionally)	(often)	(or almost always)

1. I feel motivated to study the Bible in order to give an orderly presentation of Scripture.
2. I enjoy giving a public testimony of how Christ changed my life.
3. I like to give of myself even when it causes me inconvenience if it will help other believers grow in their relationship with Christ.
4. I have a warm heart towards people and enjoy "coming alongside them" to encourage growth.
5. I desire to complete tasks and projects as quickly as possible.
6. I have joy in thanking God in advance while praying as if my request was already answered.
7. I delight in donating things to others in the body of Christ.
8. I enjoy helping with practical tasks that need to be done at church.
9. I enjoy going out of my way to help individuals in distress.
10. I am concerned about the accuracy of words in scriptural matters.
11. I feel I need to give people opportunity to become Christians after I share the gospel.
12. I like taking on the responsibility of nurturing new Christians in their spiritual growth.
13. I like helping others with goals and steps of action to develop a deeper commitment to Christ.
14. I find fulfillment in organizing people with various abilities in order to achieve a common goal.
15. I enjoy trusting God for goals even when external circumstances cause the accomplishment of these goals to appear humanly impossible.
16. I am very concerned that my financial investments in God's work be of high quality.
17. I like to volunteer for "behind the scenes" manual tasks such as cleaning, typing, ushering, etc.
18. I feel compelled to console a person who is embarrassed or who needs comfort.
19. I am interested in researching what the Bible says in order to discern the truth concerning what has been presented to me (I carefully evaluate what I'm taught).
20. I like to go where non-Christians often pass or congregate so that I may win them to Christ.
21. I enjoy going out of my way for new people at church in order to make them feel welcome.
22. I enjoy spending time with people who are eager to follow strategies to enable them to change a personal behavior pattern or to pursue a particular goal.
23. I delight in organizing people to accomplish projects (i.e., being used to "see all the pieces come together" and to see others enjoying the finished product).
24. I love to dream great dreams and tackle great tasks for God.
25. I enjoy contributing money or possessions in order to encourage others also to contribute.
26. I can easily sense whether others really appreciate my help with projects.
27. Not only do I feel sympathetic with people experiencing *physical* discomfort, I have sympathy with those undergoing *mental* stress.
28. I find that I am willing to be criticized as stubborn or narrow-minded for sticking to God's Word when others' opinions differ from what I see the Bible saying.
29. I am concerned to use the proper approach when giving the gospel to different kinds of people.
30. When a fellow Christian strays from the Lord, I feel compassionate to help him return to Christ.
31. I love conversations which give me insights into how I can better meet people's spiritual needs.
32. I can endure criticism from people under my leadership in order to accomplish the ultimate task.
33. I love praying until God miraculously changes situations (or until something is clearly not His will).
34. I am not greatly concerned that my donations will prevent me from having enough money, so I trust God by contributing sacrificially.

0	1	2	3	4	5
Never (or only once)	Very Rarely (hardly ever)	Seldom (infrequently)	Sometimes (occasionally)	Usually (often)	Always (or almost always)

35. I like to avoid delegating those responsibilities that I think I may be able to do myself.
36. I prefer not to be a firm disciplinarian.
37. I find joy in harmonizing and arranging biblical content.
38. I enjoy encouraging and teaching other Christians how to be more effective in witnessing.
39. I want to know others well so I can most effectively guide them and meet their spiritual needs.
40. When encouraging others, I'm very concerned how that person responds to my efforts to help.
41. I desire to move on to a new challenge after fully completing the previous project.
42. Seeing my vision *accomplished* is more important to me than seeing *details* needed to achieve it.
43. I feel that Christians' offerings should be at least a tithe, but probably more.
44. I delight to assist others with everyday tasks to help them be more effective in their ministries.
45. I sympathize with others so much that I fail to confront them with truth when they need it.
46. I show ability at effectively communicating a spiritual truth that someone else shared with me.
47. I experience a great joy when leading someone to Christ.
48. My experience has shown that others look to me for guidance in their spiritual growth.
49. Believers come to me for Christian counsel because I can apply the Scriptures to their situations.
50. I have an ability to see the overall picture and clarify long-range goals.
51. Others say I have an unusual ability to rely on God's promises despite "impossible" situations.
52. I am "unusually generous" when donating to the Lord's work (i.e., compared to my income).
53. I get asked to assist in practical projects because I like to help and will "go the extra mile."
54. I am very understanding and sympathetic with those experiencing grief and affliction.
55. I have had others comment on how clearly I expound the Scriptures.
56. I find it natural and easy to invite others to commit themselves to Christ as Savior.
57. I can abhor a person's sin while at the same time lovingly accept that person as an individual.
58. I experience grief when teaching lacks practical application (e.g., specific steps of action).
59. I will delegate a responsibility if I can find someone else who can do it better.
60. I can discern projected plans for the future as to whether or not they may be God's will.
61. I have been one of the first to contribute to people who need food, clothing, or money.
62. I recall the likes and dislikes of others which enables me to effectively meet their practical needs.
63. I am able to remove hurts, renew hope and bring healing to others.
64. I continually test others' preaching or teaching with what the Bible says about that subject.
65. I explain the gospel clearly (because I know it well) and confidently (I am bold).
66. I am patient with believers who are making slow progress in their Christian growth.
67. I can easily apply God's truth to a person's circumstances so that he/she is encouraged.
68. I assume leadership in managing if no structured leadership exists, but I'm not domineering.
69. I find it easy to trust God even when others lack confidence in His workings.
70. I need to feel a part of the work to which I contribute financial support.
71. I am very alert to detect and meet small, unnoticed details that require attention.
72. I show much sensitivity to words and actions that may dishearten and hurt others.
73. I have a resistance to scriptural quotations used out of context.
74. Compared to most Christians, I experience unusual success in bringing others to know Christ.
75. I take responsibility to protect weak Christians from influences that may undermine their faith.
76. I can gently rebuke others without condemning or discouraging them.
77. I work well under pressure and get to the heart of the matter quickly to take decisive action.
78. Raising another's expectations that God will do the improbable is an ability that I exercise.
79. I experience great joy when my gift (money or possessions) was an answer to specific prayer.
80. I am easily overextended in helping with a variety of projects because it is difficult to say "no."
81. I naturally sense when others are hurting inside.
82. I tend to see how scriptural truths relate to one another as a whole.
83. I witness to strangers even though I know that I won't be able to follow them up.
84. I can easily express warmth to individuals even though I may not know them very well.
85. I find it easy to call forth the best in others (their potential).
86. I easily discern and employ the abilities and gifts of others to meet practical needs.
87. I have a unusual prayer capacity to tap into God's resources on behalf of others.
88. I can sense when certain appeals for money are not worthy appeals.
89. I get frustrated when time limitations are placed on what I have to do (like this inventory!).
90. I can cheerfully spend time consoling those who need a listening ear.

Name \_\_\_\_\_

Date \_\_\_\_\_

## Spiritual Gifts Inventory Worksheet

### Directions

1. Transfer your answers from the Spiritual Gifts Inventory onto the corresponding blanks below. **Do not** record your responses directly onto this sheet while answering the inventory questions because this will tend to make you more biased in your self-evaluation. The inventory had ten questions for each gift: five related to interest or preference (questions 1-45) and five related to experience or ability (questions 46-90).
2. Add up your scores in the vertical columns to determine a total score for each gift and put each sum on the blank in the **Total Score** line. The highest possible score for each gift is 50.
3. Rate each gift on the **Gift Rating** line by assigning the highest **Total Score** a rating of 1, the second highest a 2, etc. Give tied scores the same rating and go to the next highest score.

1 _____	2 _____	3 _____	4 _____	5 _____	6 _____	7 _____	8 _____	9 _____
10 _____	11 _____	12 _____	13 _____	14 _____	15 _____	16 _____	17 _____	18 _____
19 _____	20 _____	21 _____	22 _____	23 _____	24 _____	25 _____	26 _____	27 _____
28 _____	29 _____	30 _____	31 _____	32 _____	33 _____	34 _____	35 _____	36 _____
37 _____	38 _____	39 _____	40 _____	41 _____	42 _____	43 _____	44 _____	45 _____
46 _____	47 _____	48 _____	49 _____	50 _____	51 _____	52 _____	53 _____	54 _____
55 _____	56 _____	57 _____	58 _____	59 _____	60 _____	61 _____	62 _____	63 _____
64 _____	65 _____	66 _____	67 _____	68 _____	69 _____	70 _____	71 _____	72 _____
73 _____	74 _____	75 _____	76 _____	77 _____	78 _____	79 _____	80 _____	81 _____
82 _____	83 _____	84 _____	85 _____	86 _____	87 _____	88 _____	89 _____	90 _____
_____	_____	_____	_____	_____	_____	_____	_____	_____ <b>Total Score</b>
_____	_____	_____	_____	_____	_____	_____	_____	_____ <b>Gift Rating</b>
<b>Teaching</b>	<b>Evangelism</b>	<b>Pastor-Teacher</b>	<b>Exhortation</b>	<b>Administration</b>	<b>Faith</b>	<b>Giving</b>	<b>Service</b>	<b>Showing Mercy</b>
——Speaking Gifts ——				————Serving Gifts ————				

### Small Group Discussion Questions

1. What did the inventory show as your gift(s)? Did you score higher in speaking or serving gifts?
2. Do you agree with the inventory results? Do the others in your group agree?
3. What commitment will you make to the Lord to develop your gift(s)? Be specific concerning where and how you think it can be used. Be sure to share this with your small group.

Class \_\_\_\_\_

Date \_\_\_\_\_

## Spiritual Gifts Inventory Group Record

**Directions:** After completing the Spiritual Gifts Inventory and the Spiritual Gifts Inventory Worksheet, please print your name and record your personal gift ratings for each gift below. Then circle those ratings of the gifts which you think may be your own spiritual gifts.

	Teaching	Evang.	Pastor-Teacher	Exhort.	Admin.	Faith	Giving	Service	Mercy
Example: Rick Griffith	1	6	2	3	2	8	4	5	7
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									
11									
12									
13									
14									
15									
16									
17									
18									
19									
20									
21									
22									
23									
24									
25									
26									
27									
28									
29									
30									
<b>Total "1"s per column</b>									

### Discussion Questions:

1. What do these inventory results indicate as our church's strengths? weaknesses? Do you agree? Why or why not?
2. How is our church doing at seeing people's gifts and plugging them into ministries they enjoy? (Or are we just desperate for any unqualified volunteer?) How can we improve here?
3. Do *you* feel cared for and useful in our church body? How? If not, what can we do?

## Spiritual Gifts Inventory Explanatory Supplement

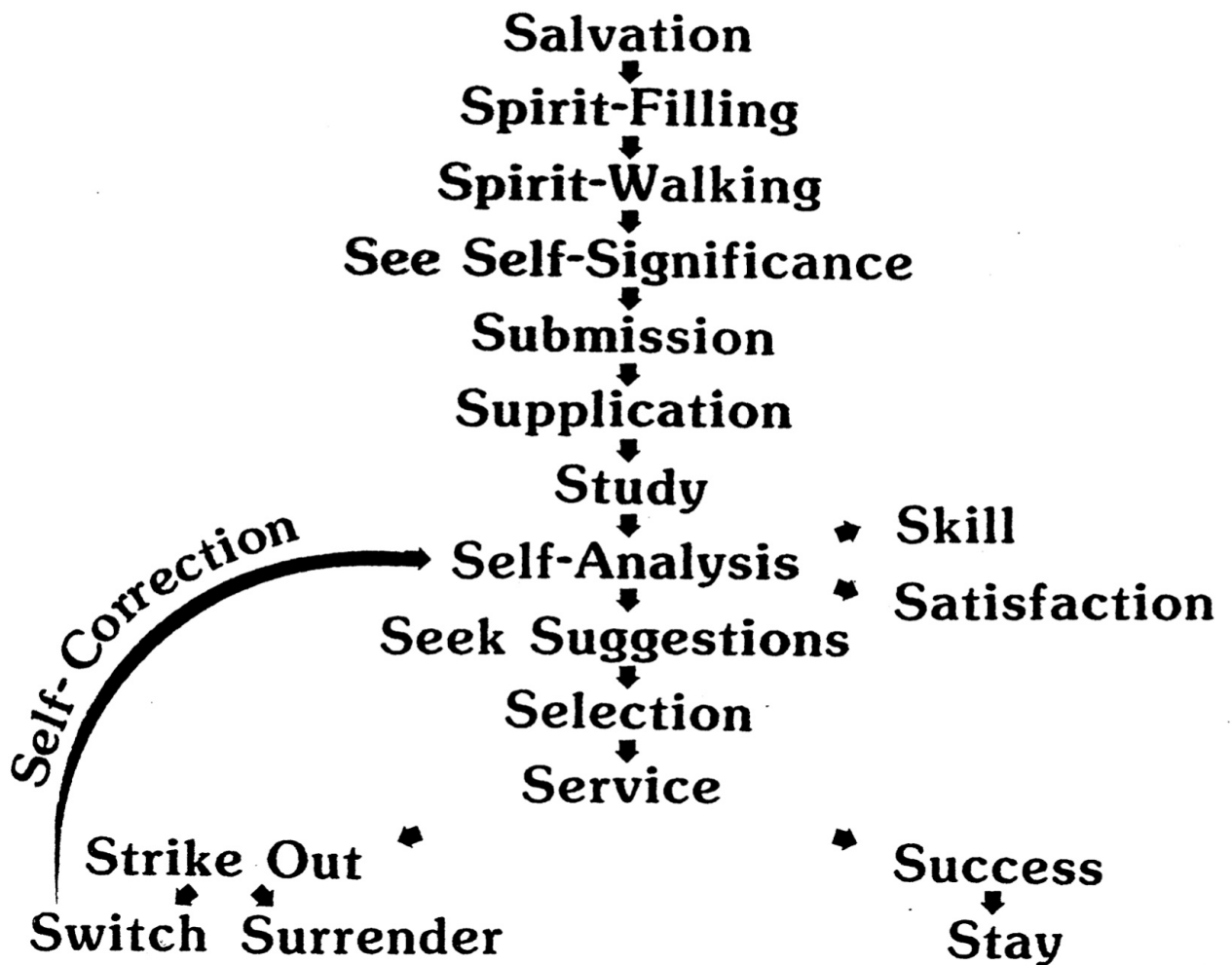
### The Purpose of the Spiritual Gifts Inventory

The Spiritual Gifts Inventory is a self-diagnostic test which, if taken honestly, will fairly accurately measure strengths and weaknesses in relation to the spiritual gifts. It is designed to help evaluate interests and preferences (questions 1-45) as well as experience and ability (questions 46-90). Each of the nine gifts receives a final score which has helped hundreds of believers to discern areas of strengths, either: (1) confirming what they already knew about themselves, or (2) pointing out "hidden" areas of interest and potential which should be developed. However, there are some limitations and cautions concerning the use of this inventory which are explained below.

### The Limitations of the Spiritual Gifts Inventory

- 1) **Single Indicator:** This inventory really serves as only *one* possible indicator of what may be your spiritual gifts. Obviously, considering the opinions of others who know you well also has great value. You might want to have your spouse or close friend take the inventory evaluating *you* by simply replacing occurrences of the word "I" with *your* name, then compare your evaluation of yourself with the other person's evaluation of you. It might surprise you!
- 2) **Easily Misinterpreted:** Scripture clearly teaches that the Holy Spirit distributes the spiritual gifts (1 Cor. 12:7, 11, 18), so this inventory does not decide which gifts apply to you. Be careful not to automatically assume that the column with the highest total score indicates your gift. However, on the other hand, it does indicate that in comparison to the other gifts your strongest areas of ability and interest seem to be associated with that particular gift.
- 3) **Pastor-Teacher Scoring:** In that this gift is the only "dual gift" (half of which is tested under the questions for the teaching gift) only the "pastor" aspect of this gift is covered in the questions associated with this gift. One should look at scores for both teaching and pastor-teacher to obtain an accurate self-appraisal of the gift of pastor-teacher.
- 4) **Subjective:** One inevitable characteristic of all self-diagnostic tests is subjectivity. Therefore, the results of the Spiritual Gifts Inventory are influenced by certain variables which may distort the "actual picture." For one thing, some people are just more critical of themselves than others (holding higher standards especially in the area of their gift!). Some tend to read too much into each question. Also, if you recently experienced success in a particular area you will tend to rate yourself higher in that area. (The opposite applies to areas of recent failure where you may score lower than the "real you.") Taking the inventory at "non-emotional" or "non-transitional" periods will produce the most accurate results. Also, taking the inventory again after a time lapse may provide further confirmation of your score.
- 5) **Trait Orientation:** The Spiritual Gifts Inventory measures only traits which, to some degree, are true of all of us. This has led some people to the idea that they must have a "portion" of all of these gifts! Nothing could be further from the truth; however, experience with the inventory has revealed that more spiritually mature Christians generally will score higher on most gifts than new believers. The reason is that they have had more experience in spiritual matters and have had a longer time to develop godly characteristics as a way of life in several areas. This is why, for comparison purposes, only the "Gift Rating Column" (not the "Total Score Column") should be used when comparing scores with others. The Spiritual Gift Inventory certainly is not the perfect diagnostic tool; however, application of good common sense and a prayerful heart will enable the inventory to help you be most effective for our Lord.

## How to Discern Your Spiritual Gifts



## Questions to Help Discern Your Gifts

The following questions contrast various gifts to enable you to determine more accurately what may be your own gift(s). This should be especially helpful if you have already narrowed them down to a few. However, contrasting two gifts doesn't necessarily imply that you can't have both, or neither! For example, if you have no strong leaning towards one answer on a question below it may be that you possess both gifts! Hopefully, by seeing the various gifts contrasted you'll develop a better understanding of the nature of each gift.

### Teaching or Evangelism

Which brings you a greater joy: instructing Christians in the Word of God (teaching) or imparting spiritual truth to non-believers to lead them to salvation in Christ (evangelism)?

### Teaching or Exhortation\*

Do you enjoy teaching in order to participate in research (teaching) or as an opportunity to counsel others (exhortation)?

On finding solutions to human problems, do you usually begin with Scripture and relate it to human experiences (teaching) or do you usually begin with human experiences and relate them to Scripture (exhortation)?

### Evangelism or Exhortation

Which is a greater concern of yours as it relates to counseling: to counsel *the lost* in order to bring them to Christ (evangelism) or to counsel *believers* in order to stimulate them to obedience (exhortation)?

### Pastor-Teacher or Teaching

Which is a stronger motivation for you in teaching the Scriptures: the privilege of being involved in accurately presenting truth (teaching) or the privilege of being used in "nourishing other's needs" through God's Word (pastor-teacher)?

### Pastor-Teacher or Exhortation

Do you find it fairly easy to encourage those who seem to be making slow progress in their spiritual growth (pastor-teacher) or do you find this difficult and discouraging (exhortation)?

### Exhortation or Administration\*

When conflicts arise among two Christians for whom you are responsible, are you more inclined to change one's responsibilities to solve the problem (administration) or would you focus on changing the believer's attitude (exhortation)?

### Administration or Showing Mercy\*

Do you desire harmony in a group in order that it may run smoothly (administration) or because of the joy and fellowship which results in a oneness of spirit (showing mercy)?

Do you receive greater joy in being able to openly and freely discuss a problem (showing mercy) or in designing steps to solve the problem (administration)?

### Administration or Service

When facing tasks are you more inclined to do the whole job yourself (service) or to enlist others to help you (administration)? Isa. delegation difficult (service) or easy (administration) for you?

### Faith or Administration

In being involved in a great project for God, which would you enjoy more: providing the initial and sustained vision to see it completed (faith) or providing the leadership to coordinate the resources necessary to complete the task (administration)?



**Giving or Service**

What type of involvement appeals to you more in being used to see a project completed for the Lord: contributing of your material means for the project (giving) or contributing of your time and abilities to see the project accomplished (service)?

**Service or Exhortation\***

Do you enjoy counseling individuals in order to give them steps of action (exhortation) or in order to discern what their practical needs are so that you can meet their needs (service)?

**Service or Showing Mercy\***

Are you more comfortable in helping to meet the practical needs of others (service) or in meeting their mental and emotional needs (showing mercy)?

**Showing Mercy or Teaching\***

Are you motivated to do research in order to establish correct doctrine (teaching) or in order to understand doctrinal differences among Christians and how to bring harmony and oneness (showing mercy)?

Are you more concerned with the Scriptural pattern of a worship service (teaching) or with the atmosphere of a worship service (showing mercy)?

**Showing Mercy or Exhortation\***

Which emphasis is more important to you: spiritual healing or spiritual growth?

If the answer is spiritual healing: Are you interested in healing for the sake of preventing unnecessary suffering (showing mercy) or for the purpose of challenging one on to spiritual maturity through healing (exhortation).

If the answer is spiritual growth: Are you interested in spiritual growth primarily that by growing spiritually one may eliminate suffering and disharmony caused by wrong responses (showing mercy) or primarily for the sake of that person's spiritual maturity (exhortation)?

Which is more important: that you are able to sense a genuine concern and interest in a person helping you (showing mercy) or that the person can give you steps of action in solving a problem (exhortation)?

When ministering to another's needs, do you generally encourage him/her regarding hurts from something which already occurred in the past (showing mercy) or do you encourage him/her in areas of growth looking primarily to the future (exhortation)?

\* Adapted from the Institute in Basic Youth Conflicts by Bill Gothard, "Understanding Your Spiritual Gifts," 6-8.

## **Ministry Opportunities at Our Church**

Scripture teaches that God has gifted each member of this church body with a spiritual gift "for the common good" (1 Cor. 12:7). This, of course, implies that each of us would benefit the church most when we function primarily in a ministry which employs these strong traits. Isn't this true for you? Why not consider some of the current needs in these areas right now?

**Concerning this gift ...      our church has these needs...      so talk to ...      at ...**

**Teaching**

**Evangelism**

**Pastor-Teacher**

**Exhortation**

**Administration**

**Faith**

**Giving**

**Service**

**Showing Mercy**

## How to Make Your Spiritual Gift Really Count

1 Corinthians 13:1-7

**Truth:** The way to make your spiritual gift really count is to use it in selfless love for others.

### Introduction

Issue: How can you make your spiritual gift really count?

The real issue is not what gift you have, but how you use it for Christ.

The Corinthian believers were very gifted but really messing up in how they used their gifts.

- a. Some used their gifts with a spirit of inferiority (12:14-20).
- b. Some used their gifts with a spirit of superiority (12:21).
- c. Both attitudes were wrong since we all need one another (12:22, 27).

The even “better way” to use their gifts (12:31b) introduces chapter 13.

### I. Any gift used to its maximum helps no one if not exercised in love (13:1-3).

- A. Speaking every earthly and heavenly language without love helps no one (12:1).
- B. Using very important gifts without love helps no one (12:2).
- C. Using a serving gift such as giving without love helps no one (12:3).

### II. Loving use of the gifts is seen when they are used to benefit others (13:4-7).

**If you use your gifts in love then people will be helped.**

- A. Using gifts in love means serving others with characteristics which unite the body (13:4a).
  1. Serving others in love means doing it with patience.
  2. Serving others in love means doing it with kindness.
- B. Using gifts in love means serving without seven divisive actions (13:4b-5).
- C. Using gifts in love means we get excited about the right things in our church (13:6).
- D. Using gifts in love means not becoming easily discouraged from helping others (13:7).

### Application

The issue of motivation (A. W. Tozer):

“Ask not *what* a man does to determine whether his work is sacred or secular.

Ask *why* he does it. The motive is everything.

Let a man sanctify the Lord God in his heart and he can thereafter do no secular act.”

The best way to make your spiritual gift really count is to use it in love, which means to use your abilities for the sake of others.

The best way I can make *my* spiritual gift count for eternity is by...

## Guidelines for Using Your Spiritual Gift

*A cassette tape by Chuck Swindoll based upon 1 Timothy 4:11-16*

### I. Introduction

### II. Attitudes and Guidelines

#### A. Four "Adolescent" Attitudes that Accompany the Teaching of Spiritual Gifts:

1. I am waiting for the sudden inspiration of God ("the right feeling") and then I will exercise my gift.  
1 Cor. 12:4-7
2. My gift is the most (or least) important of all.
3. I refuse all other involvements except the area of my gift.  
2 Tim. 4:5  
Titus 1:5  
Titus 1:10, 13
4. I quit either because I am in conflict with someone or I am not appreciated.  
2 Tim. 4:7, 14-17  
1 Tim. 4:14

"Spiritual gifts are wanting only because they're being neglected, not because they're not available! There's plenty of manpower, plenty of ability..."

#### B. Guidelines in Five Words How to Stop Neglecting Your Gift (1 Tim. 4):

1. Information (v. 11)
  - a. Believe that you have a spiritual gift.
  - b. Make a spiritual gifts notebook
  - c. Teach others about spiritual gifts.
  - d. Pray that God will give you clear direction in the area of your spiritual gift.
2. Toleration (v. 12)
3. Attention (v. 13)
4. Confirmation (v. 15)  
Prov 27:19  
Prov 27:17
5. Evaluation (v. 16)

### III. Conclusion: Stay alert, be available, don't wait, give it a try, start today.

### IV. Personal Application Questions

- A. What do you foresee as the greatest hindrance from you exercising your gift? (i.e., If *one thing* would prevent you from using your gift, what would that be? Pride? Inadequacy? Lack of training? Fear? etc.)
- B. What new area of ministry should you begin in response to what you now know about your spiritual gift(s)?