

# DISCOVERING AND USING OUR SPIRITUAL GIFTS

## INTRODUCTION

December 27, 2007

Memories of Christmas warm us like the heat from a crackling fire in the fireplace. The reading of the Christmas story from the Gospel of Luke – oversized stockings hung on the mantle – mistletoe strategically hung to steal kisses – streams of colored bulbs that light up the room like a crystal clear night sky – a veritable museum of ornaments decorating the tree. And presents, lots of presents wrapped and waiting, handpicked by the parents for each child – the cuddly stuffed teddy bear, the race car set, the baseball glove – all waiting patiently under the tree for Christmas morning.

So much thought and emotion goes into picking each gift. Imagine how hurt you would be if, after picking just the right gifts, beautifully wrapping each one, placing them under the tree, and giving them out on Christmas morning, they were received with indifference. How would you feel if your children simply took them – without acknowledgement, without thanks, without even bothering to open them.

Now imagine how the Lord must feel when He gives gifts to His children, and they never take the trouble to find out what the gifts are, never thank Him, never put them to use. Shelved away, never to be shared – that's where most spiritual gifts end up. Through this study on spiritual gifts, we're going to change all of that. We're going to take those gifts out of mothballs, unwrap them, and put them into action.

The Scripture teaches that every Christian should fit into a spiritual body (the local church), just as physical members unite together in a physical body. This spiritual body needs the equivalent of hands, feet, eyes, joints, and all the other bodily "members". Our spiritual gifts give us insight into what "member" we were designed to be in relation to the Body of Christ. Our challenge is to discover our gifts and become a contributor for the benefit of the whole body.

At the moment of our spiritual birth, we receive our spiritual gift. However, we have no innate comprehension of what that gift is or even of our having been given it. We must be taught. We are like the boy who, immediately became heir to a fortune. The fortune became meaningful to him only when he realized that he was an heir with vast resources at his disposal.

There is a misconception today among Christians who say that the Bible does not emphasize the discovery and development of spiritual gifts, and so, we shouldn't bother to focus on these areas either. This view fails to be convincing when we consider the exhortations in the New Testament regarding spiritual gifts.

Romans 12:3: For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

1 Corinthians 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

1 Corinthians 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

In addition, since the gifted leaders in the church are to equip the saints to serve and the basis for such service is the possession of their gifts, it is logically impossible to reach the goal without the leaders being aware of the members' gifts;

Ephesians 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

And note how Paul exhorted Timothy in regards to spiritual gifts:

1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

If Timothy wasn't supposed to be thinking about giftedness but only about "serving the Lord", then he couldn't have responded to Paul's exhortations. Everything considered, Christians have to be thinking about gifts in order to respond properly to the scriptural guidance about effective service in the local church.

Uninvolved Christians do not grow like involved Christians. Pastors constantly urge the flock to "get involved", with only a fair degree of success. The problem is the individual members don't know where they fit into the flock. Each member must understand that they have a special, spiritual God-given gift that when used properly, makes them an effective member of the body of Christ. Upon discovering this gift, the spiritual self-worth increases greatly. Training then builds confidence. Finally, the member begins shouldering responsibilities and becomes increasingly inspired by a sense of personal accomplishment through doing an important task. Spiritual gifts are God's way of equipping His believers to minister in His Church. All other methods are inferior. Note 1 Cor 12:1-4. Paul exhorts us to be fully aware of our spiritual gifts and use them for the glory of God. The intention of this series of lessons is to direct the gifted believer on a course toward finding, understanding and using their spiritual gift. The impact will be revolutionary!

Let's begin by distinguishing some of the common terms:

## **I. NATURAL TALENTS:**

- a. Natural talents are inherited abilities and interests received at birth.
  - i. *He's a Natural Athlete, just like his dad.*
  - ii. Such talents become more obvious through education, training and practice.
  - iii. Spiritual life is not necessary for their development
- b. These inborn abilities are often used in church work by dedicated Christians.
  - i. They must be clearly distinguished from spiritual gifts.
  - ii. A Christian's spiritual gift may appear similar to one of his talents, but the inner motivation will be different.
  - iii. The degree and quality of effectiveness will be different.
- c. Note the following Biblical examples:
  - i. Genesis 4:2: Abel was a keeper of sheep, Cain was a tiller of the ground
  - ii. Gen 4:20: Jabel was a cattle herder
  - iii. Gen 4:21: Jubal his brother was a musician
  - iv. Gen 4:22: Tubalcain, an instructor of every artificer in brass and iron
  - v. Gen 25:27: Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

## **II. NORMAL SPIRIT-CONTROLLED BEHAVIOR**

- a. Notice what happens when a person accepts the Lord Jesus Christ as his personal Saviour:
  - i. 2 Cor 5:17
  - ii. This new life is possible because of 1 Cor 6:19
- b. He now has several responsibilities:
  - i. Learn and obey the Scriptures
  - ii. Confess all known sin
  - iii. Let the Spirit of God control his life
  - iv. In so doing, his heart and soul, including natural talents become a channel through which the Holy Spirit can work.
- c. When he carries out those responsibilities, several Spirit-controlled attitudes and actions become clear and obvious.
  - i. Love
  - ii. Joy
  - iii. Temperance: Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
  - iv. Witnessing
  - v. Giving
  - vi. Exercising faith
  - vii. These results are spiritual fruit
  - viii. All Christians can and should bear these regardless of temperament, abilities or spiritual gifts.
- d. Examples of the way a Spiritual life will be demonstrated:
  - i. 1 Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

- ii. Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- iii. Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
- iv. 2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
- v. 2 Corinthians 5:7 (For we walk by faith, not by sight:)
- vi. 1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
- vii. Remember, there is more to the Christian life than using your natural talents for the Lord.

### III. SPIRITUAL GIFTS

- a. A spiritual gift is a supernatural gift of grace which is measured and given out by God to each true Christian as a stewardship for serving the church of Jesus Christ.
- b. Just as we receive our natural talents at the time of our first birth, so we receive our spiritual gift at the time of our second birth, into spiritual life.
  - i. 1 Peter 4:10 **As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.**
  - ii. Each gift is in the form of a specific spiritual ability for service.
  - iii. With it the believer is to help build up the church and honor God
  - iv. To be all that God desires, a Christian must know and use his or her spiritual gift.
- c. This gift may, in certain cases, seem similar to our natural abilities.
  - i. It may also appear to be just the natural outcome of Spirit-controlled behavior.
  - ii. But the Scriptures clearly label a spiritual gift as a distinct, special present from the Holy Spirit.
  - iii. We must realize that effective service in the church depends upon the proper understanding and use of our spiritual gift.
- d. In the New Testament, two Greek words are translated *spiritual gifts*:
  - i. *Neumatika* – 1 Corinthians 12:1 **Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Corinthians 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.** This word means the *breath of spirit* and it emphasizes the inner spiritual motivation that comes with the gift.
  - ii. *Charismata* - Romans 12:6 **Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;** This word emphasizes God's grace in outward display; by grace, the gifted believer is capable of demonstrating spiritual ability in the church, where all can see.
  - iii. It is God who provides both the inner motivation for, and the outward expression of, a person's spiritual gift.
- e. Prior to Pentacost, the Spirit of God indwelt God-fearing believers only in certain instances.
  - i. He was *upon* them - Numbers 11:17 **(70 elders Moses chose) And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.**
  - ii. He was *among* them - Haggai 2:5 **(Zerubbabel, Governor of Judah and Joshua, son of Josedech, the high priest) According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.**
- f. The Holy Spirit did enter mightily into some select Old Testament servants, indwelling, filling, and gifting them for service by a single divine act.
  - i. Genesis 41:38-39 **And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And**

- Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:
- ii. Exodus 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
  - iii. Numbers 11:25-26 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.
  - iv. Numbers 27:18-20 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.
  - v. Deuteronomy 34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.
  - vi. Daniel 4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,
  - vii. Daniel 4:18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

#### IV. A LISTING OF THE GIFTS:

- a. Romans 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
  - i. Prophecy
  - ii. Ministry
  - iii. Teaching
  - iv. Exhortation
  - v. Giving
  - vi. Ruling
  - vii. Mercy
- b. 1 Corinthians 12:8-10 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another

faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

- i. Wisdom
- ii. Word of Knowledge
- iii. Faith
- iv. Healing
- v. Miracles
- vi. Prophecy
- vii. Discerning of Spirits
- viii. Tongues
- ix. Interpretation of Tongues

- c. 1 Corinthians 12:28-30 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

- i. Apostles
- ii. Prophets
- iii. Teaching
- iv. Miracles
- v. Healing
- vi. Helps
- vii. Governing
- viii. Diversity of tongues

- d. One group is made up of those gifts which emphasize outward demonstrations which are clearly miraculous in nature – God gave them to the early church without preparation or development by the recipient:

- i. Miracles
- ii. Healing
- iii. Speaking in Tongues
- iv. Interpreting Tongues

- e. Other gifts are supernatural because God gives the ability, energy, and productivity for them – but they do not show themselves so clearly to be supernatural in nature:

- i. Preaching
- ii. Teaching
- iii. Knowledge
- iv. Wisdom
- v. Exhortation
- vi. Faith
- vii. Discernment of Spirits
- viii. Helps
- ix. Serving
- x. Administration
- xi. Ruling

- xii. Mercy
- xiii. Giving

- f. In addition to these gifts, several gifts are listed in Ephesians 4:11 – they are called office gifts because they are positions in the church. **Ephesians 4:11-12** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
  - i. Apostles
  - ii. Prophets
  - iii. Evangelists
  - iv. Pastors
  - v. Teachers

## V. APPLICATION FOR TODAY

- a. This study's purpose is to assist the Christians of The Olde Tyme Baptist Church in determining which of the 13 spiritual gifts he/she has.
- b. These gifts lend themselves to testing, evaluation, and service.

1 Corinthians 13:8-13 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

### **Question: "Is cessationism Biblical?"**

**Answer:** Cessationism is the view that the “miracle gifts” of tongues and healing have ceased—that the end of the apostolic age brought about a cessation of the miracles associated with that age. Most cessationists believe that, while God can and still does perform miracles today, the Holy Spirit no longer uses individuals to perform miraculous signs.

The biblical record shows that miracles occurred during particular periods for the specific purpose of authenticating a new message from God. Moses was enabled to perform miracles to authenticate his ministry before Pharaoh (Exodus 4:1-8); Elijah was given miracles to authenticate his ministry before Ahab (1 Kings 17:1; 18:24); the apostles were given miracles to authenticate their ministry before Israel (Acts 4:10, 16).

Jesus' ministry was also marked by miracles, which the Apostle John calls “signs” (John 2:11). John's point is that the miracles were proofs of the authenticity of Jesus' message.

After Jesus' resurrection, as the Church was being established and the New Testament was being written, the apostles demonstrated “signs” such as tongues and the power to heal. “Tongues are for a sign, not to them that believe, but to them that believe not” (1

Corinthians 14:22, a verse that plainly says the gift was never intended to edify the church).

The Apostle Paul predicted that the gift of tongues would cease (1 Corinthians 13:8). Here are 6 proofs that it has already ceased:

1) The apostles, through whom tongues came, were unique in the history of the church. Once their ministry was accomplished, the need for authenticating signs ceased to exist.

2) The miracle (or sign) gifts are only mentioned in the earliest Epistles, such as 1 Corinthians. Later books, such as Ephesians and Romans, contain detailed passages on the gifts of the Spirit, but the miracle gifts are not mentioned (although Romans does mention the gift of prophecy, the Greek word translated prophecy mean “speaking forth” and does not necessarily include prediction of the future).

3) The gift of tongues was a sign to unbelieving Israel that God’s salvation was now available to other nations. See 1 Corinthians 14:21-22 and Isaiah 28:11-12.

4) Tongues was an inferior gift to prophecy (preaching). Preaching the Word of God edifies believers, whereas tongues does not. Believers are told to seek prophesying over speaking in tongues (1 Corinthians 14:1-3).

5) History indicates that tongues did cease. Tongues are not mentioned at all by the Post-Apostolic Fathers. Other writers such as Justin Martyr, Origen, Chrysostom, and Augustine considered tongues something that happened only in the earliest days of the Church.

6) Current observation confirms that the miracle of tongues has ceased. If the gift were still available today, there would be no need for missionaries to attend language school. Missionaries would be able to travel to any country and speak any language fluently, just as the apostles were able to speak in Acts 2. As for the miracle gift of healing, we see in Scripture that healing was associated with the ministry of Jesus and the apostles (Luke 9:1-2). And we see that as the era of the apostles drew to a close, healing, like tongues, became less frequent. The Apostle Paul, who raised Eutychus from the dead (Acts 20:9-12), did not heal Epaphroditus (Philippians 2:25-27), Trophimus (2 Timothy 4:20), Timothy (1 Timothy 5:23), or even himself (2 Corinthians 12:7-9). The reasons for Paul’s “failures to heal” are 1) the gift was never intended to make every Christian well, but to authenticate apostleship; and 2) the authority of the apostles had been sufficiently proved, making further miracles unnecessary.

The reasons stated above are evidence that the sign gifts have ceased. According to 1 Corinthians 13:13-14:1, we would do well to “pursue love,” the greatest gift of all. If we are to desire gifts, we should desire to speak forth the Word of God, that all may be edified.

Having the sign gifts be for this day would be the same as Israel still needing the cloud by day and the fire by night to follow God.

**Here are twelve principles that relate to God's design for spiritual gifts:**

1. Every Christian has one or more spiritual gifts.

1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Spiritual gifts are not limited to a sub-group of believers; they are distributed by the Spirit to all Christian men, women, and children.

2. Many believers have evidently received more than one spiritual gift. Because there is such a variety of gifts, the number of possible combinations is great. Each multi-gifted Christian has received a combination of spiritual abilities that is perfectly suited to his or her God-given ministry.

3. Spiritual gifts may be given at the moment of regeneration, but they may lie undiscovered and dormant for a long period of time. Multi-gifted Christians often discover their combination of gifts through a gradual process.

4. Spiritual gifts can be abused and neglected, but if they are received at regeneration, it would appear that they cannot be lost. The Corinthian church illustrates the fact that believers can be highly gifted but spiritually immature.

5. Spiritual gifts are not the same as the gift of the Spirit. The gift of the Spirit has been bestowed on all believers ([John 14:16](#); [Acts 2:38](#)), and every member of the body should appropriate this gift. The gifts of the Spirit, on the other hand, are distributed "as he decides to each person" ([1 Cor. 12:11](#)).

6. Spiritual gifts are not the same as the fruit of the Spirit. Spiritual fruit is produced from within; spiritual gifts are imparted from without. Fruit relates to Christlike character; gifts relate to Christian service. The fruit of the Spirit, especially love, should be the context for the operation of the gifts of the Spirit. Paul made it clear in [1 Corinthians 13](#) that

spiritual gifts without spiritual fruit are worthless. Fruit is eternal, but gifts are temporal ([1 Cor. 13:8](#)); the former is a true measure of spirituality, but the latter is not.

**7.** Spiritual gifts are not the same as natural talents. Unlike the natural abilities which everyone has from birth, spiritual gifts belong exclusively to believers in Christ. In some cases, the gifts of the Spirit coincide with natural endowments, but they transcend these natural abilities by adding a supernatural quality. Both are given by God ([Jas. 1:17](#)), and should be developed and used according to their purpose for the glory of God ([1 Cor. 10:31](#)).

**8.** All Christians are called to a ministry, but not all are called to an office. Ministry is determined by divinely given gifts and opportunities ([Eph. 3:7](#)). Offices (e.g., elder, deacon, evangelist, and teacher) are humanly recognized and appointed spheres of ministry within the body.

**9.** Some spiritual gifts are more desirable in the church than others because they result in greater edification of the body. Paul exhorted the Corinthian church to "covet earnestly the best gifts" ([1 Cor. 12:31](#); see 12:28-30; 14:5).

**10.** *Charismata* literally means "grace-gifts"--they are sovereignly and undeservedly given by the Holy Spirit. There is no basis for boasting or envy. Every member of the body has a special place and purpose. Whether more or less prominent in the eyes of men, the same standard applies to all: it is required of stewards that one be found faithful ([1 Cor. 4:2](#)). Work with what God has given to you ([2 Tim. 1:6](#)), and seek to please Him rather than men ([Gal. 1:10](#); [1 Thess. 2:4](#)).

**11.** Gifts are God's spiritual equipment for effective service and edification of the body.

They are not bestowed for the self-aggrandizement of the recipient, or as an evidence of a special endowment of the Spirit, but for the profit and edification of the Body of Christ. The possessor is only the instrument and not the receiver of the glory (J. Oswald Sanders).

Gifts were given "so that in everything God will be glorified through Jesus Christ" ([1 Pet. 4:11](#)).

**12.** High mobilization of spiritual gifts was the key to the rapid multiplication of the church in the New Testament (cf. [Rom. 1:11](#), [Eph. 4:12](#), [2 Tim. 2:2](#)).

# GIFT OF MERCY

The gift of mercy is the special ability God gives to certain members of the Body of Christ to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and the ability to translate that compassion into cheerfully done deeds which reflect Christ's love and alleviate the suffering.

People with this gift show:

- |                 |               |                  |
|-----------------|---------------|------------------|
| * Empathy       | * Deference   | * Responsiveness |
| * Attentiveness | * Fairness    | * Tolerance      |
| * Caring        | * Meekness    | * Kindness       |
| * Compassion    | * Gentleness  |                  |
| * Comfort       | * Sensitivity |                  |

## **Characteristics:**

1. Express love, grace and dignity to those facing hardships or crisis.
2. Have sensitivity to what the need is – the surface and the root needs.
3. Desire to remove the hurt of others.
4. Serve in difficult or unsightly circumstances, and do so cheerfully in spite of the undeserving nature of the needy without grudging or complaint.
5. Serve others with extraordinary patience.
6. Concern themselves with individual or social issues in which people are treated unjustly.
7. The least noticed, but most appreciated gift (along with the gift of helps)
8. The ability to feel genuine pity and compassion for people in trouble.
9. Have the God-given ability to sense the pain of individuals or groups, often by just walking into a room.
10. The gift of service seeks to meet the needs of others by giving practical help, but the gift of mercy meets the emotional needs of those in difficulty.
11. Tolerant of personal differences.
12. Very sensitive to words and actions that may hurt others.
13. Desire to have Christians stop hating and hurting one another.
14. Enjoy being with others who are mercy motivated.
15. Are loyal in friendships and expect the same from others.
16. Easily detect insincerity or wrong motives.
17. Mercy people are attractive to those who were hurting.

## **Scriptural examples:**

1. Dorcas – Acts 9:36
2. Good Samaritan (Luke 10:33-35)
3. Onesiphours (2 Tim 1:15-18)
4. Joseph, husband of Mary

**Misuses:**

1. Becoming an enabler to those who need to make some difficult changes in their life. Can be clouded by emotions, sympathizing with those who directly violate God’s laws.
2. Need to guard against feeling unappreciated, since some of the people helped will not show or express any appreciation.
3. Because it is the most tender and sensitive of all gifts, it is easy to become ultra sensitive and offended. They may sever fellowship with those who reflect insensitivity or harshness towards their friends. They must learn to always walk in forgiveness (Col 3:13).
4. They react deeply to criticism from others and tend to close their spirit to those who try to correct them, especially if they sense a lack of sensitivity and understanding.
5. Often have a lack of firmness; an inability to say no to others.
6. A mercy motivated person seldom confronts, yet they need to learn to speak the truth with love.
7. They can sometimes attract people who have been corrected and are rebellious toward church leadership. They may coddle, continue to listen to them, and take up their cause and offense. They must not allow themselves to be taken advantage of and become a verbal dumping ground for those who walk in offense.
8. Can take on too many issues of others and get caught up in their problems – resulting in depression. They must rely on God’s strength and give mercy with cheerfulness. They must carry other people’s burdens only long enough to place them in God’s hands and into His provision. They need to keep their own emotional and spiritual tank full with consistent devotions.
9. They must not allow themselves to be guided by their emotions. Their gift is to our emotions, but they must learn to control their own feelings or problems such as depression or confusion will follow.
10. They can react negatively to God’s purposes in allowing people to suffer. Unlike exhorters who look at suffering as a means of growing spiritually, those with the gift of mercy find it hard to believe that God would not allow a person to suffer for a good purpose. Their main concern usually is to remove the cause of suffering as soon as possible. They need to understand God’s timing. An example would be bailing people out financially who don’t have their priorities in order.

God expects all Christians to be merciful. It is a reflection of the fruits of the spirit in our lives. James 2:13

**MINISTRIES:**

- |                        |                       |
|------------------------|-----------------------|
| * Childrens Ministries | * Hospital Ministries |
| * Counseling           | * Nursery Ministry    |

- \* Community services
- \* Recovery groups

- \* Benevolence

## GIFT OF EXHORTATION

Colossians 1:21-29 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

**The gift of exhortation is the ability to bring encouragement, to help others see the relevance of Scripture, to give insightful counsel, to motivate, to comfort, and to offer hope that prompts action, to present every man perfect in Christ Jesus.**

A believer with the motivational gift of exhortation will be focused on discovering the root cause of someone else's difficulty, identifying God-honoring responses, and finding ways to maximize spiritual growth in the process. They will also . . .

- See God's presence in difficulties. In their advisory capacity, they will view trials as opportunities for spiritual pruning, growth, and discovery. The Spirit enables them to discern God at work in people's struggles and express what they observe.
- Become personally involved. These brothers in the Lord prefer to give their message in face-to-face meetings. Seeing another person's response helps them to identify the heart issues involved and the biblical principles that apply.
- Be teachable. Because their focus is on spiritual maturity, they are willing to make changes in their own lives. The insights gained through their personal experiences will allow them to help others.

When believers with this gift follow the Spirit's lead, the Lord bestows wisdom about motives and solutions; otherwise, they speak only from personal opinion. Staying in step with God sharpens their awareness of spiritual growth in others and leads to discovery of creative answers to problems, whereas on their own, they tend to be apathetic and uninspired. What's more, drifting from God can dampen their enthusiasm and reduce a loving attitude to a judgmental one.

**Literal meaning:**

To come along side of; to encourage, a helper, counselor.

**Description:**

The gift of exhortation is the special ability that God gives to certain members of the body of Christ to minister words of consolation, encouragement, comfort, and counsel to other members of the body in such a way that they feel helped and healed.

**Bible references:**

**Theory:** Ro 12:8 1 Thess 2:11-12 Hebrews 10:24, 25

**Practice:** Acts 11:22-24 Acts 14: 21,22 Acts 15:30-32

**Personal traits and behaviors:**

A person with this gift is usually:

- |              |              |               |              |
|--------------|--------------|---------------|--------------|
| * Positive   | * Motivating | * Challenging | * Sensitive  |
| * Reassuring | * Supportive | * Trustworthy | * Optimistic |

People with this gift:

- can sometimes be overly optimistic, too simplistic or flattering;
- should first take time to understand where others are and what they really need;
- may want to just say «positive» things to others and avoid being confrontational when it's needed.
- Is person-oriented – he cares about people and desires to help them in their spiritual growth and maturity.
- He is disciple-directed – meaning that he directs his attention to those who are disciples of Christ or those who are becoming disciples of Christ.
- He is program-preparing – in other words he may offer advice, an outline for solution, a program for progress.
- He takes Hebrews 3:12-13 to heart: **Hebrews 3:12-13 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.**

**People with this gift are needed in the church for:**

- Church visitation
- Worship leaders

- Hospital visitation
- Prison ministry
- Youth ministry

## GIFT OF SERVING

**Serving 1 Corinthians 12:28, Romans 12:7, Acts 6:1-4, Romans 16:1-2**

The gift of serving is a divine enablement or endowment to accomplish practical and necessary tasks, which free up, support, and meet the needs of others. These are the people who serve behind the scenes wherever they are called upon to support the spiritual gifts of others. People with this gift see tasks that need to be done and take pleasure in doing them for the Lord Jesus. They see it as their spiritual calling to perform practical service. They receive a blessing out of being able to free others up for their own service in God's Kingdom wherever that may be. The gift of serving is the God given ability to want to serve God by giving help or aid in both physical and spiritual situations. This person is one who is involved in meeting the practical needs of his fellow Christians and the church.

Examples: Martha Luke 10:40-41, John Mark 2 Timothy 4:11, Timothy 1 Timothy 1:2, Philemon 1

**Serving** (Greek: *diakonia*, the root for deacon). The spiritual ability to meet the physical needs of people within a given community of believers or unbelievers. One of the first examples of the serving gifts in action was recorded in Acts 6:1-6 when the apostles selected seven men out of their group to minister to the poor Hellenistic Jewish widows who needed food. This in turn set the apostles free to minister with their spiritual gifts **Phoeba**, Acts 16:1).

**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 results."

This gift is a practical gift. Those with the gift of service enjoy doing routine tasks around the church regardless of how they effect others. Those with this gift enjoy menial tasks and do them cheerfully. Service-oriented people would rather take orders than give them. *Scripture: John 12:26; Acts 6:1-7; Romans 12:6-7; Galatians 6:2, 9-10; 2 Timothy 1:16-18; Titus 3:14.*

**Note:** The gifts of *Helps*, *Mercy*, and *Service* are often confused. *Helps* focuses on Christian works and freeing others to accomplish their God-given ministries. *Mercy* focuses on people in distress and reflects God's love and compassion. *Service* focuses on

accomplishing little tasks that may otherwise go undone in order to move the greater goal of the ministry or church toward completion.

## GIFT OF DISCERNMENT

The Greek root for discern, diakrino, means "to judge through, to see through to the truth, to truly evaluate something." So, discerning spirits is simply to evaluate the spirit -- whether it is God, or a spirit other than the Holy Spirit. One with the spiritual gift of discernment demonstrates a unique ability to correctly judge the true spiritual level and integrity of others.

Two criteria are important in developing the gift of discernment: **Hebrews 5:13-14** For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. The inner drive of the one with this gift: **1 Thessalonians 5:21** Prove all things; hold fast that which is good.

Perhaps the gift of discernment can be used when two Christians are arguing. Instead of going to a pagan court, they are brought before some people who will make a judgment (1 Cor. 6:5). Someone with the gift of discernment might be able to determine who is right and who is wrong.

Those people with this gift are the watchmen of the church. I don't have any reason to believe that this gift has ceased. I do have reason to believe that the ministry is altered from what it was in the first century. But I want to warn you: This gift can easily deteriorate into critical, proud condemnation and degenerate into a judgmental spirit when operated in the flesh.

**1 Corinthians 2:15** But he that is spiritual judgeth all things, yet he himself is judged of no man..

**Matthew 7:1** Judge not, that ye be not judged.

F.F. Bruce: "Judgment is an ambiguous word, in Greek as in English: it may mean sitting in judgment on people (or even condemning them), or it may mean exercising a proper discrimination. In the former sense judgment is depreciated; in the latter sense it is recommended."

The Christian is not to judge hypocritically or self-righteously, as can be seen from the context. [But] Scripture repeatedly exhorts believers to evaluate carefully and choose between good and bad people and things. The Christian is to "test everything":

**1 Thessalonians 5:21** Prove all things; hold fast that which is good.

A.W. Tozer: "Among the gifts of the Spirit scarcely one is of greater practical usefulness than the gift of discernment. This gift should be highly valued and frankly sought as being almost indispensable in these critical times. This gift will enable us to distinguish the chaff from the wheat and to divide the manifestations of the flesh from the operations of the Spirit."

For clarity, let's use the word *discern* for the judgment that God encourages, and *criticize* for inappropriate judgments. By context, try to identify whether the word judgment, when used in Scripture, means discernment or criticism.

### Spiritual Malpractice

Luke 12:57 Yea, and why even of yourselves judge ye not what is right?

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

It is important that we judge things properly, or *discern*. If a person with appendicitis is diagnosed as having an ulcer, it may seem a mere matter of terminology, but if judged improperly, treatment could lead to death! If a baby has a fever, you wouldn't put it in the freezer to cool it down. Treating the symptom may make the problem worse! Discernment by outward appearances, out of ignorance, confusing cause and effect, symptom with problem, can be devastating--even with the best of intents.

2 Corinthians 10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

### Why Are Our Prayers And Ministry So Ineffective?

Consider our lack of discernment: Of the causes mentioned in Scripture of God, the world, the flesh, the devil; each Christian sect seems to focus on one and ignore the others. Diseases are assumed to be demons and "rebuked" without discernment or effect. Demons are assumed to be sickness, and "treatment" is attempted. God's discipline is attributed to Satan, and made light of. The obvious promptings of the flesh are assumed to be the spirit, or even of the soul. The soul is confused with the flesh and spirit. A mere matter of terminology, right? With such faulty diagnosis, we attempt "ministry", to no effect, and often to great harm. Is this ministry? Is this us?

John 7:24 Judge not according to the appearance, but judge righteous judgment.

### Counterproductive Ministry

If a medical doctor were to make such outlandish mistakes, we would put a stop to his "practice". But the modern church carries on in this "anti-ministry", leaving behind a wake of damaged souls. It is a very bad symptom when we don't care if our prayers and ministry are effective; it shows that the object of our "spirituality" is self-glory and not love. We don't dare look to see for fear of realizing how badly we are doing. Ignorance is bliss. Clearly, we need to learn to judge properly before we act. We need discernment.

Proverbs 19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

If we were willing to ask, willing to wait, willing to listen, we might gain discernment, so that we could "know", and not have to waver. We might achieve real faith. We would see past the surface, into reality. Our prayers and ministry would be effective. We could know God's will and see it done.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

### **Jesus On Discernment**

Mat 16:3 ..It will be foul weather today: for the sky is red and lowering.' O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

Isaiah 11:2-3 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

### **Discernment In The Church**

Are we to "judge" teachings, situations, and even people in the church? Many Christians are fearful of making judgments, and unclear if this is the mission and duty of the church. After all: "Judge not!..." (We will consider hypocritical judgment, or criticism, in a moment.) This fear of using proper judgment may come from a simple lack of understanding of God's will, or from superstition.

(Colossians 2:18-19 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.), or even from a lack of the Holy Spirit (Jude 1:17-19 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.). Scripture is useful for correcting such conditions (2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.).

1 Corinthians 5:12-13 For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 1 Corinthians 6:1-6 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?

how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

1 Corinthians 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 1 Corinthians 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

### **The Case of Simon Peter**

Matthew 16:16-17 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. "

Matthew 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. Matthew 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men"

Amazing how the same mouth that spoke a "word of revelation" was "in the flesh" just a few moments later. The gift is great, but the "in the flesh" part can be a real problem for others. Jesus, who had discernment, openly "judged" Simon Peter, moments after praising him. For most of us, we will not have to openly judge, but simply decide for ourselves whether or not the "prophetic" message is from above or from below.

### **How To Discern Real Prophecy From What "Simon Says"**

Matthew 7:15-16 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matthew 7:22-23 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

A.W. Tozer: "The healthy soul, like the healthy blood system, has its proper proportion of white and red blood cells. The red corpuscles are like faith: they carry the life giving oxygen to every part of the body. The white cells are like discernment: they pounce upon dead and toxic matter and carry it out to the drain. In the healthy heart there must be provision for keeping dead and poisonous matter out of the life stream."

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

### **Criticism in The Church**

Matthew 7:1-2 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Matthew 7:3-5 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

This is not inconsistent with other Scriptures that instruct us to "judge" and help others be delivered from sin. The message here is to make sure you have been delivered first! Then, and only then, will you be effective at ministering to others. "Splinter removal", after all, is an important work of the church.

Sin can be debilitating and painful, like a splinter in the eye. But removing a splinter from your own eye may be impossible. Often, we need each other for this type of healing. For removal, the "healer's" hands must be clean, the environment must be full of light, the approach must be sensitive and reassuring. This should never be attempted by the self-righteous, in an environment of darkness, or with dirty hands.

### **"Judges" With Dirty Hands**

James 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. James 4:11-12 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Romans 2:1-3 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God

### **Don't Judge Anyone But Yourself In Disputable Matters**

1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.

Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Romans 14:4-5 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. Romans 14:10-13 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

### **Personal Judgment: Discernment or Criticism?**

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Suppose you think that you have "discerned" something. A good test of whether this "realization" is from above or from below is: *what you feel*. Does your discernment lead you to help, heal, love, share? Does it lead towards purity of the body, towards Christ? Then the Holy Spirit may have given you a taste of His perspective: the truth, with love. Your actions will prove the validity of what you think, and deeper fellowship and/or humility will be the result.

But if *what you feel* in your heart as a result of the discernment is superiority, scandal, bitterness, or a desire to detach yourself from the body of Christ, then it is not of God. Whether it is correct, or not, is not the issue: The "knowledge" comes from below, not above--as judged by its fruit. God looks at the heart. If what you "know" about others isn't useful to them or you, forget what you "know". It's poison.

### **APPLICATION:**

1. The person with this gift gives in to his impulse to probe people in order to ascertain their true spiritual character.
2. The person with this gift is quick to analyze the reasonings and rationalizations of others.
3. The person with this gift has a profound sense of right and wrong.
4. This person assists others in identifying root spiritual problems.
5. This person has a tendency to render judgments on people's spiritual condition, and thus avoids helping them to see the needed process of change.

Ministries for those with the Gift of Discerning the spirits:

- Mission board
- Evangelism/outreach
- Christian education
- All-church fellowships
- Visitation ministries
- Youth ministries
- VBS
- Children's church
- Counseling

### **The Gift Of Discernment**

Philippians 1:9-10 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

1 Kings 3:9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

1 Corinthians 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Proverbs 15:14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

John 7:24 Judge not according to the appearance, but judge righteous judgment.

### **God's Thoughts**

1 Corinthians 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Corinthians 2:14-16 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Corinthians 10:15 I speak as to wise men; judge ye what I say.

# GIFT OF ADMINISTRATION

1 Corinthians 12:4-5 Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.

**“The God-given ability to guide and direct the workings of the ministries of the church with skill.”**

The gift of administration allows a person to organize people and resources for greater efficiency, effectiveness, and success. Administrators have the natural ability to apply resources where they will do the greatest good. Administrators are good with details and are deeply aware of how all the parts of a group or organization work together to achieve their goals.

Administration is one of the most important gift-ministries given to the church. Without it few of the other ministries would be able to function. Yet, there seem to be few who fully understand this gift, or utilize it properly. Regardless of the anointing and the other gifts in our church or ministry, the gift of Administration will have a significant influence over how fruitful we actually are, and how much of the fruit remains. Without fruit, and without being able to keep the fruit, our efforts are being wasted.

Like all of the gifts given by the Lord to His church, this gift must be recognized and developed. Having experienced numerous churches and ministries, I have observed that most have people in administrative positions that do not have the gift of Administration, while those who do are seldom recognized, or used. This usually happens because many leaders are more prone to gather those around them who have like doctrines, or who have similar or compliant personalities, rather than those who have the calling.

The Administration should be made up of both leader-types and manager-types. There are many differences between these orientations which can easily cause conflicts. Leader-types tend to think in concepts and are bored with detail. Manager-types usually want cold details and are bored with concepts. It is difficult for leaders and managers to work together, but it is a difficulty that must be overcome for the effective Administration of the church or any other venture. An Administration that does not have both types, properly recognized and given authority for their different perspectives, will be either like a ship with sails and no rudder, or one with a rudder and no sail. One may be able to catch the wind and move, but it will usually be precariously out of control. The other will have plenty of control but will be unable to move.

Every enterprise begins with Administration-no one has ever started a venture until the decision was made to do it. After the initial decision is made to begin, most of the attention then gets focused on the purpose for the endeavor. Then the Administration develops piecemeal, with different departments often being born more out of crisis than sound planning. This haphazard development of such a crucial part of an organization is a major cause of the failure of most enterprises, as well as many churches and ministries.

Administration is the brain and nervous system of every venture--through it all of the other essential elements are controlled. Regardless of the quality and strength of the rest of the organization, if your Administration is not functioning properly, your venture will be like a healthy body with a sick mind--somewhere between out of control and completely useless. However, if your Administration is healthy it may be able to compensate for even serious problems in the other essential areas.

The church is referred to as the "body" of Christ because it is supposed to reflect the glory, harmony and genius of the human body. Our body works because it has many different parts, with very different functions, but which know how to function as a single entity. As King David reflected, truly we have been "wonderfully made." The effectiveness and efficiency of a well-developed human body is unequalled in the natural realm. The Body of Christ is supposed to be a similar glory-different people with different functions all operating in unity. When the Body of Christ starts to function as the Lord designed it to, every business, every organization, and every government in the world will stand up and marvel.

Just as the human body, made up of so many different parts functioning together, is such an awesome wonder, the unity of the body can also present great dangers if it is not taken care of properly. The body is so interconnected that disease in just one small part of the body can threaten the life of the entire body if it is not treated. In this way, even the members of the body that do not seem that important, such as an appendix, can cause the death of the entire body. Many churches, ministries and missions are likewise either seriously damaged or destroyed by seemingly small problems that go unnoticed until they are too large to deal with.

The Lord allows the potential for every small part of the body to be so significant for a reason. Most Administrations are prone to give their attention to projects and organizations, but the Lord wants us to give our devotion to people. His church is made up of people, not programs, outreaches, or meetings. The Lord loves the poor, the oppressed, the unseemly and the seemingly unimportant. He does not want any of His precious little ones falling through the cracks as the church or ministry grows. His church is not meant to be just an organization, but a family. When we start to become an organization and cease to be a family, we cease to be His church and become a part of the counterfeit church. In a healthy, godly family there are no unimportant members.

It is very difficult for leaders who are devoted to vision and growth to give much attention to individuals. Leader-types tend not to see individuals anyway, but rather groups--they are almost always focused on the "big picture." Leader-types have trouble seeing the trees for the forest. Manager-types have trouble seeing the forest for the trees. This may be right for them to a degree, but if the leader-type completely loses touch

with the personal nature of the venture, he will lead to places no one wants to go. Likewise, if the manager-type is not occasionally able to perceive the big picture, he may never go anywhere.

#### APPLICATION:

- The person with the gift of Administration aspires to positions which require charting courses of action and decision making.
- This person is conscious of efficiency and order (or lack of order) within the church.
- This person can carry on discussions, summarize, draw conclusions, and often harmonize the best from various points of view.
- This person has a tendency to be so convinced of his/her own opinions that he/she stifles discussion and resents opposition.

#### Ministries for those with the gift of Administration:

- Deacon
- Missions
- Evangelism/outreach
- Christian Education
- Visitation ministries
- Youth ministries
- Counseling
- Ushers/greeters
- Choir
- Office help

# GIFT OF RULING

Romans 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**“The God-given ability to stand before others to preside and effectively lead others with care and diligence.”**

The church's organization was still fluid. Official offices had not been established, nor were duly appointed officials yet ruling the churches. It was necessary, therefore, that certain members should receive and exercise the gift of ruling or governing the local assembly of believers. This gift would take the form of sound advice and wise judgment in directing church affairs.

Gradually, of course, this gift of guiding and ruling in church affairs would come to be identified so closely with certain individuals that they would begin to assume responsibilities of a quasipermanent nature. They would become recognized officials in the church, fulfilling well defined duties in the administration of the Christian community. At the beginning, however, it was acknowledged that some Christians had received the gift of ruling and had liberty to exercise it. In addition to administration, practical matters in the conduct of public worship would require wisdom and foresight, and here again those who had recognizably received the gift of ruling would be expected to legislate.

## **APPLICATION:**

- The person with this gift has a compulsion for church business to be done in an orderly fashion, and inwardly reacts with strong feelings toward inadequate procedures.
- The person with gift has the ability and interest in learning to lead.
- This person is more naturally concerned with overall organizational objectives and programs than with the feelings and individual spiritual needs of others.
- This person may desire and actually carry out a thorough job of leading Bible studies.
- The person with this gift tends to assume leadership, organize, and delegate responsibilities if no assigned leader exists in a group.

Ministries of those with the gift of Ruling:

- Deacon
- Missions
- Evangelism/outreach
- Christian education
- Planning
- Youth ministries
- Counseling
- Ushers/greeters

# GIFT OF PROPHECY

**Romans 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

**“The God-given ability to take the truth of God in the Bible and speak it forth with the result that lives are changed.”**

The prophets in the NT church seem often to have been itinerant preachers. Moving from church to church, they built up believers in the faith by teaching the word. Their ministry would probably be characterized by spontaneity and power, since it seems to have included speaking by revelation (1 Cor. 14:6, 26, 30 - 31). In these passages, however, the prophet's utterances were clearly understood compared with the utterances in tongues.

On occasion God would make his will known through the prophet (Acts 13:1ff.), or a future event would be foretold (Acts 11:28; 21:10 - 11); but the prophet's special gift was the edification, exhortation, consolation, and instruction of the local churches (1 Cor. 14). In the subapostolic period the prophet could still take precedence over the local minister, but the day was not far off when this gift of prophecy passed to the local ministers who preached the word to edify the members of the Christian fellowship.

The nature of this gift of prophecy was such that the danger of false prophets must always have been present. The Spirit, therefore, communicated a gift that enabled some among those who listened to the prophets to recognize the truth or falsity of their utterances. This was not natural insight or shrewd judgment but a supernatural gift. Paul describes this spiritual gift as a "discerning of the spirits." The fact that the prophet spoke by revelation made the appearance of false prophets almost inevitable; while, therefore, Paul urged his converts not to despise prophesyings, they were, nevertheless, to prove all things (1 Thess. 5:20 - 21).

## **APPLICATION:**

- The person with this gift tends to prefer speaking to groups over individual interaction.
- The person with this gift tends to carefully study Scripture before speaking.
- The person with this gift exhorts, teaches, and consoles in his messages, rather than doing just one of these three.
- The person with this gift urges others to make big decisions immediately, rather than working for long range, small changes in behavior.
- The person with this gift may have difficulty in being sensitive to and patient with individual's problems.

Ministries for those with the gift of Prophecy:

- Full time Christian service
  - Pastor
  - Missionary
  - Bible Teacher
- Boards and commissions
  - Elder
  - Deacon
  - Missions
  - Evangelism/outreach

# GIFT OF TEACHING

Romans 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

**“The God-given ability to systematically and effectively organize and explain the principles of the Bible.”**

Clearly related to, but carefully distinguished from, the gift of prophecy is the gift of teaching (1 Cor. 12:28 - 29; Rom. 12:7). The prophet was a preacher of the word; the teacher explained what the prophet proclaimed, reduced it to statements of doctrine, and applied it to the situation in which the church lived and witnessed. The teacher would offer systematic instruction (2 Tim. 2:2) to the local churches. In Eph. 4:11 Paul adds the idea of pastor to that of teacher, because no one is able to communicate effectively (teach) without loving those who are being instructed (pastor). Likewise, to be an effective pastor, one must also be a teacher.

## **APPLICATION:**

- The person with this gift tends to rely definitely and assuredly on the authority of the Scriptures.
- The person with this gift tends to delight in research and systematic presentation of the truth.
- The person with this gift tends to be tenacious about keeping verses in context and being accurate in every statement made.
- The person with this gift prefers a public ministry (for which he/she can prepare) to individual counseling.
- The person with this gift tends to be critical of others with different positions on Biblical doctrine.
- The person with this gift has a balanced emphasis on logic, word meanings, and practical application for life changes.

Ministries for those with the Gift of Teaching:

- Deacon
- Missions
- Evangelism
- Christian Education
- Bible Study groups
- Sunday School Superintendent/Assistant
- Sunday School Teacher
- Youth ministries
- Children's church

# GIFT OF THE WORD OF KNOWLEDGE

1 Corinthians 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

**“The God-given ability to translate and interpret Biblical truth for preaching and teaching.**

Speaking the word of knowledge suggests a word spoken only after long and careful consideration. This would be a word that the Christian teacher would ordinarily speak. Of course, this mental activity would not be entirely unaided; a point being reached when the Spirit would give knowledge, understanding, insight, that might be described as intuition. But since Paul points out that both the word of wisdom and the word of knowledge are given through or according to the Spirit, the emphasis is on the reception of the word, not on its interpretation.

## **APPLICATION:**

- The person with this gift tends to have an interest in and places emphasis on the doctrines of Scripture, i.e., nature of God, God’s eternal plans, etc., and mentally grasps the way these pieces of knowledge fit into the whole of doctrine.
- The person with this gift shows the ability to understand and remember doctrine; he/she may tend to measure the degree of spiritual maturity in others mainly by the amount of Biblical knowledge they retain.
- The person with this gift emphasizes knowledge in a passage more than it’s life-relatedness.
- The person with this gift finds practical applications of Scripture and counseling to be difficult tasks.

Ministries for those with the gift of Word of Knowledge:

- Deacon
- Missions
- Evangelism/outreach
- Christian Education
- Sunday School ministries
- Youth ministries

# GIFT OF THE WORD OF WISDOM

1 Corinthians 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

**“The God-given ability to take the knowledge of God’s Word and apply it by principles and insights to practical living”**

An important part of the Spirit's endowment so far as the Christian community was concerned was wisdom. This gift would communicate ability to receive and explain "the deep things of God." In God's dealings with men much is mysterious, and the ordinary Christian is often in need of a word that will throw light upon his situation; and the person fitted by the Spirit to fulfill this ministry is through the Spirit given the word of wisdom. Because of the strong sense of revelation or insight implied in the phrase, perhaps this gift was akin to a revelational utterance by the Christian prophet.

The word wisdom is translated from the Greek word *sophia*, coming from the root word meaning *“to taste”*. Tasting of wisdom is tied to experiential living rather than just theory. The gift of wisdom is the special ability to take a number of truths and to use them to judge gray areas not directly resolved by a single truth. One with the spiritual gift of wisdom and training demonstrates an unusual ability in the church to make discerning applications to practical questions on Christian living. James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

## APPLICATION:

- The person with this gift tends to have an interest in Biblical truth as it applies to conduct.
- The person with this gift tends to emphasize the more practical portions of Scripture for study.
- The person with this gift tends to place careful emphasis on attaining insight regarding the Lord’s will.
- The person with this gift has no intense interest in (and may question the value of) in-depth doctrinal studies.
- The person with this gift tends to be suspicious of all nonBiblical insights from life and the social sciences, because of a unique appreciation for the Scriptural perspective.
- The person with this gift will tend more toward unifying people than causing division based on doctrinal differences.

Ministries for those with the gift of the Word of Wisdom are similar to those with the gift of the Word of Knowledge.

## GIFT OF FAITH

1 Corinthians 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

**“The God-given ability to exercise wonder-working faith, to see beyond the problems and needs to the resource – God.”**

The gift of faith should probably be included among the gifts closely related to the practical life and development of the church. These spiritual gifts would naturally strengthen the believers in their faith, and convince the unbelievers of the authenticity of the church's message. The Spirit's gift of faith could effect mighty things (Matt. 17:19 - 20), and keep believers steadfast in persecution. These spiritual gifts, then, had special reference to the practical aspects of the church's life, the physical well being of believers, and orderliness of their worship and conduct.

The word is translated from one of the most common and basic New Testament words, the Greek word *pistis*. It means trust or conviction about something or someone. The gift of faith is confidence in God's wonder-working power. One with the spiritual gift of faith has vision and foresight. They demonstrate unusual confidence and boldness: **Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.** Those with this gift serve to propel the body of believers into actively claiming the promises of God. Even when the church faces seemingly insurmountable problems this person remains optimistic. **Acts 6:5-8 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Acts 11:22-24 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.**

### APPLICATION:

- The person with this gift has a strong belief in and reliance on God when foresight and future goals are involved.
- The person with this gift desires to see seemingly impossible tasks accomplished.
- The person with this gift provides continual vision for others amid seemingly hopeless situations.
- The person with this gift has feelings of impatience with logical, cautious thinkers.

- The person with this gift is concerned with end goals and tends to overlook details, considering them unimportant.
- The person with this gift is usually not responsive to counsel and refinements of his or her goals.

Ministries for the person with the Gift of Faith:

- Deacon
- Missions
- Evangelism/outreach
- Christian Education
- Visitation ministries
- Youth Ministries
- Counseling

# GIFT OF HELPS

**1 Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

**“The God-given ability to be willing and available to help out in any area in which there is a need.”**

What spiritual gift was signified by "helper" may be gathered from Acts 20:35, where Paul exhorts the Ephesians elders to labor "to help the weak" and constantly to remember the Lord's own words, "It is more blessed to give than to receive." Paul supports this exhortation from his own example. The early church seems to have had a special concern for the needy among her members, and those who helped the indigent were considered to have been endowed by the Spirit for this ministry. It is not impossible that the office of elder originated in the gift of government or rule. By the same token, the office or duty of deacon may have originated in this gift of helpers. The deacon was one who ministered to the needy (Acts 6:1 - 6).

This word is translated from the compound Greek word *antilapsis*: The first part of the word means opposite, instead of and exchange for. The second part of the word means to grasp, seize, or take up helpfully. The parts combine in a noun form to mean to seize something in front of one for the purpose of helping. This implies responding to a request to do a certain job. One with the spiritual gift of Helps responds when a need becomes clearly known and a request for help is given. **1 Timothy 6:2** And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. **2 Timothy 1:16** The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: **1 Corinthians 16:15** I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

## **APPLICATION:**

- The person with this gift is deeply impressed with Biblical exhortations to serve other Christians.
- The person with this gift is sensitive to meeting the immediate needs of people when called upon or when any needs come to his/her attention.
- This person doesn't seek a leadership position, but seeks to serve under someone else.
- The person with this gift prefers to respond to a need which does not require preparation time and organizational detail.
- This person doesn't emphasize finishing tasks or verbal witnessing.

Ministries for the person with the gift of Helps is similar to those with the gift of Serving.

# GIFT OF GIVING

**Romans 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

**“ The God-given ability to give liberally with love and joy.”**

**Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**

The gift of giving is the deep commitment to provide whatever resources are needed to support God’s will and plan. In addition to radical generosity, those who possess the gift of giving have the uncanny ability to discover and channel new sources of money, time and energy to needs. Money management skills and the easy knack of asking for donations and cultivating donors are common skills of gifted gives.

This word is translated from the compound Greek word “*metadidomi*”. The first part, *meta*, means in the midst of, in association or fellowship. The second part, *didomi* means to give in association with others. These words imply that the giving is not done objectively or coldly, but within the context of a spiritual fellowship. There is fellowship with God in giving as an act of worship. There is fellowship with others when giving is done in love and concern for the needy.

## **APPLICATION:**

- The person with this gift is sensitive to material needs of others and desires to meet those needs without publicity.
- This person is always ready to give; he/she can make quick decisions regarding helping others in need.
- This person has the ability to gain wealth and make wise investments.
- The person with this gift works hard in order to have enough to share with others; he/she keeps that goal in his/her mind rather than only adding to personal wealth.
- This person may measure the spiritual maturity of others by the percentage of income or absolute amount they give to the church and/or Christian organizations.

Ministries for the person with the Gift of Giving:

- Deacon
- Missions
- Evangelism/outreach
- Christian education
- Youth Ministries

- Counseling

## PERSONAL ASSESSMENT OF PREFERENCES AND TENDENCIES

### INSTRUCTIONS:

Circle as many answers to each question as solidly apply to you. *Do not limit your response to one choice* if more than one applies, unless a specific limitation is given along with the question. Circle no response if you find that none of the choices apply to you. For example, if you prefer not to speak or make presentations, do not circle any of the answers in question 4.

1. I prefer situations in my church in which I am:
  - a. a speaker
  - b. in a discussion group
  - c. just a listener
2. If asked to speak, I prefer to speak to:
  - a. large groups
  - b. small groups
  - c. individuals
3. When faced with counseling another person about his or her problems, I tend to:
  - a. identify deeply with that person's situation
  - b. offer the best biblical solution I can think of, even if I'm not totally confident about my counsel
  - c. urge him/her to follow my counsel, because I honestly believe God often helps me see solutions to others' problems
4. When I begin to prepare to speak to other Christians, I am normally motivated to:
  - a. emphasize the truths of basic Bible themes so as to lead the listeners to a clear-cut decision in the meeting
  - b. carefully organize a biblical passage in a systematic way so that the listeners can clearly understand its meaning
  - c. instruct on doctrinal topics to enable the listeners to have a better understanding of these subject areas
  - d. stress application of passages that emphasize practical truths, so that the listener's conduct can be refined

- e. take one verse and outline practical, specific steps of action for the listeners to follow
5. When listening to others speak, I tend to:
    - a. dislike in-depth doctrinal studies without applications
    - b. dislike talks which heavily emphasize illustrations and applications, without logical order and doctrine
    - c. be strongly impressed by exhortations to serve other Christians
  6. If I had to choose between the following approaches to personal devotions, I most prefer to: (choose only one response)
    - a. search out how the verses I'm studying add to my understanding of doctrine
    - b. analyze the verses with the purpose of changing specific areas of my conduct
    - c. relate to the verses emotionally, so as to get a personal blessing
  7. If I had my choice of passages to study, I would usually choose ones which: (choose only one response)
    - a. are rich in doctrine
    - b. are very practical
    - c. are controversial or difficult to understand
    - d. have great emotional appeal to my Christian life
  8. When I give a testimony, I tend to:
    - a. encourage or console others, rather than just share a verse or experience
    - b. indicate some area of doctrine that has come alive to me through an experience and/or verse I've studied
    - c. emphasize the practical applications of some verses to my life
  9. With regard to planning for the future of my church, I tend to:
    - a. have positive confidence about what the church should do
    - b. be concerned about and be willing to do detailed, deliberate work on the plans
    - c. be more concerned with envisioning end results than with the details involved in getting there

- d. have a great desire to see quick growth in the ministries of the church
10. When conversing with other Christians, I tend to:
- a. probe them to determine their true spiritual condition and needs
  - b. exhort them to embrace certain goals and actions
11. If a person were to ask me to evaluate his or her spiritual condition, I would tend to:
- a. point out errors in his or her mental understanding of the Christian life and doctrine
  - b. sense areas of right and wrong conduct in that person's life, and point out some solutions
  - c. be critical of areas of the person's life which are not disciplined and well ordered
12. When presented with a physical or spiritual need, I tend to:
- a. respond on my own initiative to try to meet it if possible
  - b. respond best if someone calls and asks me to help fill it
  - c. not respond if the need requires considerable personal preparation
  - d. not respond if the need involves a lot of organizational detail and red tape
  - e. respond with money and possessions
13. In an organization, I usually prefer to: (choose only one response)
- a. lead a group
  - b. be a follower under another's leadership
14. When given a task which needs to be done now, I:
- a. tend to complete it before taking on another task
  - b. tend to leave it for another task if the second one seems more important at the time
  - c. prefer to be told by a competent leader exactly what to do
  - d. tend to be concerned with doing a high quality and thorough job
  - e. favor doing it myself rather than delegating it

15. If asked to lead in a church program somewhere, I would tend to choose a position which involves:
  - a. comprehensive planning for the future
  - b. detailed planning and decision making for the present
  - c. harmonizing various viewpoints for a decision
  - d. evaluating personnel for various leadership positions
  - e. drawing up procedures and guidelines for effective inner working of the church
  - f. delegating responsibilities to others
16. If a group is meeting and no assigned leader is there, I would tend to:
  - a. assume the leadership
  - b. let the meeting proceed with no direct leadership
  - c. appoint or ask someone in the group to lead
  - d. call someone to find out who the real leader is
17. My reaction to the needs of others tends to be:
  - a. slow, because I don't know what to do
  - b. quick, because I sense what needs to be done most of the time
  - c. deliberate, because I want to make sure I've thought it through thoroughly
18. In regard to decision making when the facts are clear, I tend to:
  - a. make decisions easily and with confidence
  - b. lack firmness because of people's feelings
  - c. rely on others who I believe are more capable of sorting out the issues in the decision
19. With regard to financial matters, I tend to:
  - a. be able to make wise investments and gain wealth
  - b. be moved to give all I can to people and organizations I consider worthy
  - c. want assurances that the money I give will be used wisely

- d. feel deeply that such matters should be handled in an orderly and prudent manner
  - e. see money as a means as carrying out ministries and meeting needs, more than for construction of buildings, payment of salaries, etc.
  - f. work hard to meet legitimate needs
20. If given a choice among the following involvements in a Sunday school class lesson, I would most favor: (choose only one response)
- a. doing the biblical research and study to provide the lesson content
  - b. organizing available content and illustrations for presentation of the truths
  - c. thinking up original applications for the lesson after having been given the organized content
  - d. presenting the lesson for which the content, illustrations, and applications are provided
21. With regard to decisions made from my speaking, I prefer to: (choose only one response)
- a. see an immediate commitment at the meeting by individuals in the group
  - b. do follow-up counseling directed at long-run changes in conduct
  - c. have an opportunity to explore the decision in depth through discussion
22. If I were a leader faced with two Christians in the church who couldn't get along, I would tend to: (choose only one response)
- a. change one person's responsibilities and position at the point of conflict
  - b. talk to the two people about changing their attitudes
  - c. leave the situation alone, for fear of offending and making it worse
23. When called upon to serve, I am most naturally motivated to help in situations in which there are specific:
- a. material needs (food, buildings, equipment, money)
  - b. mental needs (lack of understanding of Scripture, need to find God's will in a certain matter, etc.)
  - c. emotional needs (fear, anxiety, frustration, moods due to pain and trials, etc.)

- d. spiritual needs (for commitment, faith, dealing with sin, etc.)
24. When speaking before people, I:
- a. sense an inner urgency to persuade people to make spiritual decisions and commitments right then
  - b. find it easy to accept the authority of the Scriptures without hesitation
  - c. am inwardly compelled to prepare well and speak carefully
  - d. encourage thought-life decisions more than conduct changes
  - e. feel most comfortable presenting a thorough, detailed study of a biblical passage or topic
  - f. have an inner urge to share practical insights consistent with high biblical standards
  - g. have a tendency to feel real concern for those in difficulty, and to suggest ways to help them
25. Generally speaking, I have a tendency to:
- a. visualize future goals and work toward them in spite of the difficulties
  - b. be wise in discerning the character quality of another person
  - c. accurately detect weaknesses and pitfalls when evaluating opportunities and situations
  - d. have great energy and stamina for working on and meeting the practical needs of others
  - e. be sensitive to overall organizational direction more than minority, individual opinions
  - f. help meet obvious needs without measuring the worthiness of the recipient or evaluating his real needs
  - g. desire positive results and high quality in the things to which I give my efforts and money
  - h. see through other's actions to their real motives and inner attitudes