

Spiritual Gifts

Leader Guide

(NASB and ESV)

*DISCOVER YOUR
SPIRITUAL GIFTS*

Spiritual Gifts Leader Guide (NASB and ESV)

© 2001, 2009, 2014 Precept Ministries International

Published by Precept Ministries of Reach Out, Inc.

Chattanooga, Tennessee 37422

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher.

Printed in the U.S.A.

Unless otherwise noted Scripture quotations are from the New American Standard Bible®

© The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995.

Used by permission. www.lockman.org

Scripture quotations marked ESV are taken from ESV® Bible (The Holy Bible, English Standard Version®)

© 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

3rd Edition (9/2014)

USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

PRINTED PAGE NO.	L E S S O N S	PDF PAGE NO.
1	LESSON ONE: I Corinthians 12	5
9	LESSON TWO: Romans 12:1-8 and I Peter 4:7-11	13
13	LESSON THREE: Ephesians 4:1-16	17
17	LESSON FOUR: Apostleship, Prophecy	21
23	LESSON FIVE: Evangelism, Pastor-Teacher	27
31	LESSON SIX: Teaching, Exhortation	35
37	LESSON SEVEN: Leadership, Administrations, Giving	41
43	LESSON EIGHT: Helps, Service, Mercy	47
49	LESSON NINE: Word of Wisdom, Word of Knowledge, Faith	53
53	LESSON TEN: Gifts of Healings, Effecting of Miracles, Distinguishing of Spirits	57
59	LESSON ELEVEN: Tongues, Interpretation of Tongues	63
67	LESSON TWELVE: Love	71

To locate a particular lesson in the pdf, click on  in the grey bar on the left side of the window. Bookmarks will appear for each of the lessons. Select the lesson you need.

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 1**

Lesson emphasis:

- 1 Corinthians 12

To begin this discussion, ask what the lesson says about the content of 1 Corinthians.

1 Corinthians 1–6 is about problems reported to Paul.

1 Corinthians 7–16 is a response to what the Corinthians wrote to Paul.

Chapters 12–14 are about spiritual gifts, one of the subjects they wrote to him about.

Verses 1-3

How does this chapter begin? Discuss word studies and application as you go through the text.

Paul didn't want the Corinthian believers to be unaware / uninformed about spiritual gifts.

“spiritual”—*pneumatikos* means “non-carnal”¹; “non-physical”²
“pertaining to the spirit...supernatural or spiritual”³
“connotes the ideas of invisibility and of power”⁴

NOTE: The word “gifts” is not in the Greek text.

Before the Corinthians were saved, they were idol worshipers.
They were led astray to idols which did not speak, mute idols.

Since Paul did not want them to be led astray about spiritual things after they were saved, he warned them about those who would sound “spiritual” by what they said.

Paul's point is that the Spirit from God will never lead anyone to say anything contrary to the Word about Jesus Christ. Perhaps some were sounding “spiritual,” but saying Jesus was accursed, not the Messiah, not God in the flesh.

¹ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G4152.

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G4152.

³ Barclay M. Newman Jr., *A Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993), 145.

⁴ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:594.

Two points:

Don't be unaware / uninformed about spiritual gifts.

Don't be led astray concerning spiritual things.

There is a chart at the end of this guide which you can use as a visual aid, filling it in as you lead the discussion.

Verses 4-11

What are these verses about?

There are varieties of:	but the same:
gifts	Spirit
ministries / service	Lord
effects / activities	God

“varieties,” *diairesis* means “a *distinction* or *variety*”⁵; “different kinds”⁶

“gifts,” *charisma* means “a gift of grace”⁷; “a (spiritual) *endowment*”⁸

Verse 4 says there are different spiritual gifts. All are not the same, and they are gifts of grace, not earned or achieved. However, it is the same Spirit who gives the different gifts.

Verse 5 states there are different or varieties of ministries / service.

diakonia means “*attendance* (as a servant, etc.)”⁹; “service, ministry”¹⁰

There are different services or ministries, but the same Lord gives or directs them. These are ministries / services related to spiritual gifts.

Verse 6 again uses the words “varieties” and “same.”

⁵ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1243.

⁶ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

⁷ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:264.

⁸ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G5486.

⁹ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1248.

¹⁰ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:411.

“effects / activities,” *energema* is “what is wrought”¹¹; “Effect, working. The suffix *-ma* makes it the result or effect of *enérgeia*...energy.”¹²

The person of the Godhead who is connected with these effects / activities is God who works / empowers all things in all believers.

What is the contrast in verse 7? How does it relate to verses 4-6?

Verse 6 ends with all persons, believers, and verse 7 speaks of the individual. To each one, each believer, is given the “manifestation” of the Spirit.

phanerosis means “exhibition . . . expression”¹³; “a making visible or observable”¹⁴

Each believer is given an exhibition or expression of the Spirit in the form of his or her spiritual gift(s). Each believer has at least one spiritual gift given for the common good, all believers.

How is this explained in verses 8-11?

The continuation of thought is still the individual believers who are given different gifts, have different ministries / services, God working different effects / activities through them.

The same Spirit gives to different individual believers the gifts of
word / utterance of wisdom
word / utterance of knowledge
faith
gifts of healing
effecting / working of miracles
prophecy
distinguishing of spirits (ESV—ability to distinguish between spirits)
kinds of tongues
interpretation of tongues

All believers are not given the same spiritual gift, but they all have at least one which manifests the Spirit within each of them. All believers have the manifestation of the Spirit, but that does not mean they all have the same gift(s).

One of the main points about spiritual gifts is that all believers don’t have the same gifts.

¹¹ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:685.

¹² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G1755.

¹³ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G5321.

¹⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G5321.

Ask how this relates teaching today about gifts.

Many teach that all believers should have the same gift(s), whether it is tongues, wisdom, prophecy, healing, etc.

When believers think they have to be just like someone else in gifting and ministry / service and effect / activity, they are put in bondage.

Verse 11 summarizes. One Spirit distributes / apportions spiritual gifts to individual believers as He wills. He works / empowers all these gifts.

works / empowers—*energeo* means “to be active, efficient”¹⁵;
“literally, to work in”¹⁶

distributing / apportions—*diaireo*, “to separate, i.e. distribute”¹⁷;
“literally, ‘to take asunder’ ... ‘to divide into parts’”¹⁸

individually—*idios*, “one’s own, distinct”¹⁹; “privately...separately”²⁰

Who determines which gifts a believer is given?

The Spirit, not the believer, decides which gift(s) each one is given.

Believers are not all gifted alike, nor can they do anything to be given certain gifts. The gift(s) are “grace-gifts,” not given according to merit or request.

Verses 12-27

How do these verses continue? What is the illustration?

These verses illustrate the main points already stated: all believers are not alike in gifting, ministry / service and effects / activities for the body of Christ.

The physical body is one, but it has different members which do different functions for the common good of the body, to make it function efficiently.

¹⁵ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1754.

¹⁶ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:684.

¹⁷ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1244.

¹⁸ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:177.

¹⁹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G2398.

²⁰ Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). 85.

The illustration of the physical body is referring to the spiritual body of Christ made up of all believers, whether Jews or Greeks, slaves or free.

Believers become part of the body of Christ, the church, when they are baptized into the body by the Spirit, when they drink of the Spirit. This takes place at salvation when each one is made a partaker of Christ, part of His church, His body.

It doesn't matter who one was before salvation. All are baptized by the same Spirit into one body; all drink of one Spirit. They become one—the body of Christ. In verses 15-27 several different members of the physical body demonstrate points about the subject of spiritual gifts in Christ's body.

The foot is a part of the body even though it is not a hand.
The ear is part of the body even though it is not an eye.

The foot and the ear are still valuable body parts, just different from the hand and the eye.

Verse 17, there would be no function of hearing if the whole body were an eye, just as there would be no smelling if the whole were an ear.

How does this compare with the body of Christ and different spiritual gifts?

If all believers had the same gift, how would the different functions or ministries of the church be done?

Verses 18-20 restate a main point: God is the one who has placed / arranged the different members in the body. He designed the differences so that there is a body.

All members of Christ, all believers, are not designed by God to be gifted alike, have the same ministry or the same effects of ministry and gifting. Individuals within the body are gifted differently so that the different functions of the body are carried out for the common good as He desired.

You might ask what the point seems to be of verses 21-27.

Since all believers are not gifted the same, we need each other.

The eye needs the hand, and the head needs the feet.

This means that believers don't develop other gift(s) if the need should arise. A hand is always a hand and never changes into a foot. The hand needs the foot to do "foot things."

Some spiritual gifts are more "out front" than others which are "behind the scenes." Some parts of a physical body are more seen and others are hidden inside or behind clothes. The parts inside or hidden are as necessary as the others.

God composed the physical body giving more honor to the member / part which lacked. This is the same in Christ's body. The members have the same care for one another so that there is no "division" in the body.

"division"—*schisma* means "a *split* or *gap*"²¹; "rip, tear...dissension"²²

Give your group time to discuss application of what they've discussed.

Verses 28-31

What do these verses teach about spiritual gifts?

God gave an order of gifts in verse 28. He appointed in the church:

- 1st apostles
- 2nd prophets
- 3rd teachers
- then miracles
- then gifts of healings
 - helps / helping
 - administrations / administrating
 - kinds of tongues

All believers are not apostles, nor prophets, nor teachers, nor workers of miracles, nor have gifts of healings, nor speak with tongues, nor interpret.

Verse 31 is not a contradictory statement.

Review verses 11, 18, 24, and 28—God decides which gifts are given to which believers. The Spirit of God distributes / apportions individually as He desires.

Here is an instruction for the church, not the individuals in it, about spiritual gifts.

"But earnestly desire the greater / higher gifts."

"earnestly desire"—*zeloo* is a plural verb²³ commanding the whole church, not just individuals within the Corinthian church

It can mean "to seek or desire eagerly"²⁴; "show zeal (for)"²⁵

This is not telling individual believers to desire certain gifts, because God the Spirit gives the gifts as He wills. This is telling the Corinthian church to desire that the greater / higher gifts are within their body. The same is true for today.

²¹ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G4978.

²² Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 3:319.

²³ Barbara Aland, Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger and Allen Wikgren, *The Greek New Testament*, 4th ed. (Federal Republic of Germany: United Bible Societies, 1993, c1979). 1 Co 12:31

²⁴ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 2:693.

²⁵ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 185.

“The greater / higher gifts” within this context most likely are the ones listed first in the order of verse 28. Apostles, prophets, and teachers all have to do with giving out the Word of God which is the basis by which the body of believers live.

NOTE: Some scholars think verse 31 is in the indicative mood instead of the imperative and translate it as saying, “You are earnestly desiring the greater gifts.” This means the Corinthian church desired the gifts of tongues, chapter 14, more than any other. Then the last part of the verse is a contrast with that desire of tongues for everyone in the body “And I show you a still more excellent way.”

Either way, the interpretation of this verse has to come from its context. It is not telling individual believers that they should be seeking for God to give them a greater gift than what He has. This is to a whole body of believers, and it does not contradict verses 11, 18, 24, and 28.

This discussion is just the beginning of not being unaware / uninformed concerning spiritual gifts. Encourage your group to continue their study of this course. It will be one of the most important and freeing things that they can do. The truth sets people free.

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 2**

Lesson emphasis:

- Romans 12:1-8
- 1 Peter 4:7-11

REVIEW

To begin this discussion, ask your group what they remember about spiritual gifts from 1 Corinthians 12.

All believers don't have the same spiritual gifts.

Illustration: physical body

Body parts don't change; gifts don't change.

God the Spirit, not the individual believer, determines gifts.

Gifts are a manifestation of the Holy Spirit within the believer.

Gifts are received when one is baptized by the Spirit into the body of Christ at salvation, when one drinks of the one Spirit.

Each believer is given at least one spiritual gift.

All the gifts are important.

There is an order in the church appointed by God.

There is a chart at the end of this guide which you might use as a visual aid for this discussion.

Romans 12:1-8

Ask about the information given on Day One about the context of Romans.

Romans 1–11	doctrinal content about salvation
Romans 12–16	how a life of salvation is to be lived

Verses 1-2

How does this chapter begin?

Paul, who wrote Romans, urged / appealed to the believers in the church at Rome to present their bodies as a living sacrifice because of God's mercies to believers.

It is a spiritual service of worship.

Verse 2 is a command. Don't be conformed to the world but be transformed.
That takes place as the believer renews his mind—no more thinking like the world.

God's will for each believer is good, acceptable, and perfect.
This life of sacrifice and God's will is followed with a section about spiritual gifts.

Verses 3-8

How do these verses fit the context?

Believers are to think with sound / sober judgment concerning their service in the body of Christ. Don't think more highly than one ought to think of one's self or of one's gifts or ministry / service within the body.

The renewing of one's mind and thinking with sound / sober judgment have to do with a life of service. God has allotted / assigned to each a measure of faith.

The illustration is the same as in 1 Corinthians 12.

Many members, one body
Members have different functions
One in Christ, individually members one of another

The gifts (*charisma*, same as in 1 Corinthians 12) are given by the grace of God.
Believers receive this grace of gifts at salvation.
It has to do with one's service in the body.

Ask what verses 6-8 teach about gifts and how to use them.

Gifts differ according to what God has given by grace, not by what believers earn.

Believers are to exercise / use their gifts.

If one has the gift of prophecy, it is to be exercised according to the proportion of that one's faith.

If one has the gift of service, he should be serving.

The one with the gift of teaching should be teaching.

The one given the gift of exhortation should be serving the Lord by exhorting.

The gift of giving / contributing should be exercised / used with liberality / generosity.

The gift of leading should be exercised with diligence / zeal.

The one who has the gift of showing mercy should do that with cheerfulness.

Give time for your group to discuss application and how this fits with what they learned in 1 Corinthians 12.

Since believers are given different spiritual gifts, then those believers should be in different areas of ministry directly related to their gifting.

One's ministry is dictated by one's gifts. God gives the gifts; so therefore, He directs the area of service. No one should think too highly of his or her area of ministry or gifting because it all should be directed by God.

Offering one's body as a living sacrifice is part of saying one is willing to do God's will and His will alone. Knowing one's spiritual gift(s) limits the area of service to the body where that one is effective.

You might ask your group if they have presented their bodies as a living sacrifice. Are they ready to identify the area of service that He has for them? Are they trying to minister according to the gifts given to another believer?

Ask if they have tried to serve in an area in which they were not gifted.

1 PETER 4:7-11

What does this passage add to the teaching about spiritual gifts?

Be of sound judgment / self-controlled and sober-minded for prayer.
Be fervent in loving one another. Focus on others in the church.
Be hospitable without complaint / grumbling. This also focuses on others.

Verses 10-11 give the teaching about gifts.

charisma, the same word used in 1 Corinthians 12 and Romans 12

The context is still about serving one another in the body of Christ.
Serve one another as good stewards of what God has given—grace.

There are two categories of gifts:

Speaking
Serving

What are the believers with speaking gifts to do?

Speak the utterances / oracles of God . . . God's Word

Speak the Word of the Lord, not just whatever latest teaching is coming into the church at any given point in time. The result is that God is glorified through Christ.

How are those with serving gifts to serve?

Serve with God’s strength, not one’s own physical and emotional strength. God’s strength doesn’t run out; man’s strength does. It’s not enough. When the serving gifts are ministered through God’s strength, He is glorified.

Using verse 10, review the main points of spiritual gifts.

All three passages your group has studied say each believer has received a spiritual gift. Therefore, if one does not have a spiritual gift, that one does not have the Spirit. Gifts are a manifestation of the Spirit, a showing of the Holy Spirit within each believer.

Gifts are to be employed or used in serving one another or for the common good. One’s gifts are for the good of the body of Christ.

Gifts are given by God. Believers are only stewards of what God has given by grace. There is nothing a believer does to earn or merit his or her spiritual gifts.

Give time for your group to discuss which category they think their gifts fall into.

Encourage your group that as this course progresses, each of the gifts mentioned in the Word will be studied individually. They might identify their gifts by the time this course is finished. They can also learn to identify the gifts that others in their local body have.

GIFTS	ILLUSTRATION
God allotted / assigned to each Different gifts Each one received a special gift by grace For serving one another Categories: Speaking gifts Serving gifts	<u>The Body</u> Many members in one body All members do not have same function One body in Christ Individually members one of another

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 3**

Lesson emphasis:

- Ephesians 4:1-16

REVIEW

To begin this discussion, ask your group what they remember as some of the main points about spiritual gifts from 1 Corinthians 12, Romans 12 and 1 Peter 4.

Use the chart in the lesson as a visual aid for this discussion.

There are varieties of gifts; different gifts are given to believers by the same Spirit.

All believers are gifted with a manifestation of the Spirit at salvation when they are baptized with (in or by) the Spirit into Christ's body, when they drink of the one Spirit.

The Spirit distributes / apportions gifts to individual believers as He desires.
God decides which gifts each believer is given.

The illustration of the body is used in three of the four passages about gifts.

Gifts don't change. A hand is always a hand; an eye is always an eye.
No one believer has all of the gifts. The members of the body need each other.
Believers do not develop other gifts; they only have the ones given when saved.

Believers need to appreciate the other members of the body, those who are gifted differently.

Romans indicates that believers should serve in the area of their gifting for effectiveness.
All members don't have the same function.

Understanding spiritual gifts helps believers know what area of ministry in which they should be the most involved in their service to the local body of believers, or even if they serve more than the local body.

1 Peter 4 shows two categories of spiritual gifts.

Speaking and serving

Speak God's Word.
Serve with God's strength.

Relate this to the order of the gifts in 1 Corinthians 12:28 and the reference to the “greater / higher gifts” in verse 31.

God appointed in the church

1st apostles

2nd prophets

3rd teachers

The Corinthian church was to earnestly desire the greater / higher gifts in their body.

Since these are speaking gifts, the reason for them to be listed as first, second, and third in the order and referred to as greater / higher gifts would be because those with speaking gifts are to speak God’s Word, the foundation for the church to function properly.

EPHESIANS 4

Verses 1-6

What are these verses about?

Walk or live in a manner worthy of the calling, a life different from the world, a manner of life on a higher plane. Believers have been called to a life of holiness.

Showing tolerance for / bearing with one another in love parallels serving the body, using one’s gifts for the common good of the body of Christ, the church.

Preserving / maintaining the unity of the Spirit in the bond of peace parallels what 1 Corinthians 12 says as far as there being no division in the body.

You might ask what word is repeated in verses 4-6.

“One” body, Spirit, hope, Lord, faith, baptism, God and Father

“One” God over all believers, in all believers

This somewhat parallels what 1 Corinthians 12 teaches about one Spirit distributing / apportioning the varieties of gifts to individual believers. Also there is one body with many members who have different functions within the body.

Verse 6 of 1 Corinthians 12 refers to “all.” This is all believers.

It’s contrasted with “each one” in verse 7, referring to individual believers within the all.

Verses 7-16

Who and what are these verses about? Discuss the word study.

To each one grace was given.

This parallels all three of the other passages your group has studied in this course.

“Grace” and “gift” are connected in verse 7.

“gift”—*dorea*, a “*gratuity*”¹ or “*gift*”²; “denotes ‘a free gift,’ stressing its gratuitous character”³

Verse 8, “gifts”—*doma*, “a *present*”⁴ or “gift”⁵; “lends greater stress to the concrete character of the ‘gift,’ than to its beneficent nature”⁶

The Greek word for “gift(s)” in 1 Corinthians, Romans, and 1 Peter is *charisma*, gifts of grace.

Although the Greek words are different, they both mean gift.
Both are used in the context of spiritual gifts.

Verse 11 lists some of the gifts mentioned in the other passages.
Apostles and prophets have already been called spiritual gifts in the other passages.

This passage refers to the men with the gifts instead of the gifts themselves, but that does not change the subject matter from being spiritual gifts and those with certain gifts.

According to verse 7, there is grace given to each believer according to the measure of Christ’s gift.

According to verse 8, when did Christ initially give spiritual gifts to men?

After His ascension

NOTE: This took place in Acts 2. Also, your group doesn’t need to discuss verse 9. You can leave that until they study the PUP course on Ephesians.

How does this passage read from verse 8 to verse 11 omitting the statements in the parentheses?

“ . . . He gave gifts to men . . . And He gave some as / the apostles”

This statement is a continuation of thought. Christ gave gifts to men after He ascended.

¹ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1431.

² Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries : Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1431.

³ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:264.

⁴ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G1390.

⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1390.

⁶ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:264.

Some as apostles (ESV—the apostles)
Some as prophets / the prophets
Some as evangelists / the evangelists
Some as pastors and teachers / the shepherds and teachers

NOTE: Many scholars think pastors and teachers / shepherds and teachers is one gift and not two. The Greek and English construction also fit this interpretation.

Prophets or the gift of prophecy was mentioned in 1 Corinthians 12 and Romans 12.

Apostles were mentioned in 1 Corinthians 12.

Evangelists and pastor / shepherds-teachers have not been mentioned before.

According to verse 12, why have these gifted men been given to the body of Christ?

For equipping the saints for the work of service / ministry

These are speaking gifts, and those with speaking gifts (1 Peter 4:11) are to speak the utterances / oracles or Word of God. God's Word equips believers, saints.

As those with speaking gifts give out the truth of God's Word and equip the saints, the work of service / ministry takes place, to build up the body of Christ.

How long will this process go on?

Until the unity of the faith and of the knowledge of the Son of God

This is to the maturity, the fullness of Christ, when the church is complete in its maturity, when the body is complete—the fullness of Him. This then would be the culmination of the church, when the church is complete with the Lord Jesus Christ.

What is the result of these speaking gifts equipping the saints?

No longer children, immature
No longer tossed and carried away by deceitful doctrines of men, false teachings
Verse 15 adds, “grow up in all aspects / every way into Him...”

Every member of the body is to be functioning / working properly.

Each individual believer in the church should be using his or her spiritual gifts to serve the church. This causes the growth of the body, the church.

Love has been repeated in this chapter in relationship to fellow believers.
The body is to function in love.

Give time for your group to discuss relevant application from what they've studied.

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 4**

Lesson emphasis:

- Apostleship
- Prophecy

There is a chart at the end of this guide which you might use as a visual aid for your students to see from the Word of God the main points about these two gifts.

REVIEW

Ask what your group remembers about the main points of spiritual gifts.

There are two categories of gifts, speaking and serving.

Each believer was given at salvation at least one spiritual gift by the Spirit according to grace. All believers don't have the same gifts.

Believers are all part of one body, the church, and are to be using their gift(s) for the common good of the body of Christ.

All the spiritual gifts are important, and there should be no division in the body.
Some gifts are more "out-front," and others are more "behind-the-scenes."

God decides which gift(s) an individual believer receives.
A believer's gifts don't change; none are removed or added after salvation.

There is an order God appointed in the church; apostles, prophets, and teachers are listed as 1st, 2nd, and 3rd in that order. They are all speaking gifts. According to 1 Peter 4 these are to be speaking the oracles / utterances or Word of God. Ephesians says that when the apostles, prophets, evangelists, and pastors-teachers do this, it equips the saints for the work of service or ministry.

The Word of God equips the church; therefore, each church should desire to have those equipping and speaking gifts operating within it. As those with serving gifts are fed the Word, then they are more prepared to serve with the strength of God and not their own.

APOSTLES

What is the definition of this word?

apostles, apostolos—comes from two Greek words

apo—“from” and *stello*—“to send”¹

It means one who is sent from or sent forth.
It can mean “a messenger, one sent on a mission.”²
Or it can mean an ambassador.³
The one sending gives the authority to the messenger.

The message is the gospel or the Word of God.
The one sending is God.

Apostles are those who are sent out to take the message of the gospel.

Ask what your group learned from the cross-references.

Hebrews 3:1

Jesus is the Apostle and High Priest of our confession.
He was sent from God the Father with the message of redemption, and He paid the price.

Matthew 10:1-4

The 12 were sent out by Jesus Himself. Eleven of them were a special group of apostles.

Even Judas Iscariot was sent out with the other 11 as an “apostle” of Jesus.
In this context the word does not mean anything other than a messenger, one sent.
Jesus sent these 12 forth; but this does not mean Judas was anything other than a messenger at that point in time. He never believed in Jesus as the Christ.

Acts 1:2-5, 15-26

Jesus had chosen the 11 to be His apostles and had given orders to them by the Holy Spirit. They had seen Him after His resurrection over a period of 40 days. He then gathered them and told them to wait in Jerusalem for the Father’s promise of the Holy Spirit; they were baptized with the Holy Spirit ten days later on the day of Pentecost. This was the initial pouring out of the Holy Spirit to permanently indwell all believers.

Matthias was added to the 11 apostles as they prayed and asked the Lord whom He had chosen to take Judas’s place.

Acts 2:43; 5:12; Hebrews 2:1-4

Many signs and wonders took place by the 12 apostles.
God was testifying to their message and to the fact that they had been sent by Him.

¹ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:30.

² Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G652.

³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G652.

Acts 6:2-4

The ministry of the 12 was to devote their time to prayer and the Word of God. They ministered to the body with their speaking gifts. They gave out the Word, the gospel message of salvation. They served the church by teaching and building up with what God taught in the Scriptures.

In this passage both categories of gifts are mentioned.

Revelation 21:14

These 12 were a special group of apostles.

Acts 16:4

They spoke the Word of the Lord for the church and decided decrees for the believers.

Who else in the New Testament was called an apostle?

Galatians 1:1, 12-19

Paul was also called an apostle in several New Testament references. He was called and sent by the Lord Jesus, not sent by men. He was sent primarily to Gentiles, Ephesians 3:4-5.

Cephas, another name for Simon Peter, is also in this chapter. James, the Lord's brother, is called an apostle.

Paul was also an apostle with a special place in the body, for he wrote a lot of the New Testament. But he was never referred to as one of the 12.

1 Corinthians 9:1-5 and Acts 14:12-15

Barnabas was also an apostle.

1 Thessalonians 1:1; 2:6

Silvanus and Timothy were apostles and served with Paul.

Romans 16:7

The NASB is not clear whether Andronicus and Junias were apostles. The ESV does not indicate that they were.

What were the results of these apostles?

Ephesians 2:19-22 and 2 Peter 3:2

The foundation of the church

Ask your group if they think this gift still exists for the church now. Give time for them to discuss why they think as they do.

Since 1 Corinthians 12 states that God has appointed "in the church" first apostles, and Ephesians 4 says apostles are to equip the saints "until" there is the maturity or completion of the body, then there should still be those who are gifted by God as apostles today.

These might be those missionaries who are sent out from one church to take the message of the gospel and the teaching of the Word to other places, perhaps that have never heard. Maybe some with this gift today are teachers whose ministry is going to other places to teach the Word, therefore building up the body of Christ.

What is the warning associated with apostles?

2 Corinthians 11:13-14 and Revelation 2:2

There are false apostles.

These are deceitful, disguised as and calling themselves apostles of Christ.

Give time for your group to discuss how they can tell the difference between the true and false.

PROPHETS, PROPHECY

Ask what they learned about this spiritual gift from the definition and the four main passages about spiritual gifts.

prophecy—*propheteia* comes from two words:

pro—“in front of, prior”⁴; “forth”⁵

phemi—“to show or make known one’s thoughts”⁶

“signifies ‘the speaking forth of the mind and counsel of God’”⁷

prophet—*prophetes*, “a proclaimer of a divine message”⁸

“one with a special gift and calling to proclaim the divine message”⁹

This is the only gift which is mentioned in every reference where gifts are listed.

1 Peter 4:10-11

Obviously it is a speaking gift which is concerned with giving forth God’s Word.

1 Corinthians 12

This is the second gift listed in the order God appointed in the church.

Speaking gifts give the basis for the church, God’s Word.

⁴ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G4253.

⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G4396.

⁶ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G5346.

⁷ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:492.

⁸ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:493.

⁹ Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament library (Grand Rapids, Mich.: Baker Books, 2000). 337.

Ephesians 4

The person with this gift equips the saints for the work of service / ministry.

Romans 12

The one speaking prophecy is not to go beyond the proportion of his faith. Faith is believing what God says. Speak what the Lord says to speak at a particular time and to a particular group.

Now ask what they learned from the references in 1 Corinthians 13 and all of 1 Corinthians 14.

1 Corinthians 13:2

It's connected with knowing / understanding mysteries and knowledge.
That would be mysteries and knowledge of God's Word.

1 Corinthians 13:9-10

The knowledge and prophecy are partial now.
The partial will be done / pass away when the perfect comes.

NOTE: "Perfect" is the same Greek word as "mature" in Ephesians 4 and can mean "complete." The partial is not needed with the complete. The partial will be done / pass away because there will be no need of it when the complete or perfect comes. This seems to be the completion or perfection of the church in this context.

1 Corinthians 14

Again the text says to desire earnestly spiritual gifts. The plural is used again and, along with the context, signifies the church as a whole, not just individuals within the body.

Verse 3 gives the best definition of this gift. This one, or the prophet, speaks for edification / upbuilding, exhortation / encouragement, and consolation to the body of Christ.

This chapter contrasts the gifts of prophecy and tongues and states that prophecy is a greater gift if there is no interpreter for the church.

Prophecy can be understood, but tongues cannot.

Prophecy edifies the church because it convicts the hearers, calls them to account based on the Word of God, and discloses the secrets of men's hearts. When they hear the Word, people repent and worship as a result of the proper functioning of this gift.

There is an order for the prophets to speak in the assembly of believers: one at a time, only a few, and held accountable to the Word by the other prophets.

Ask about the other references in the lesson.

Revelation 19:10

The testimony of Jesus is the spirit of prophecy.

Matthew 7:15-20; 24:24; Luke 6:26 and 1 John 4:1-3

These are all warnings about false prophets. They can look like the true.
 Test the spirits.

What do the Old Testament references say about prophets at that time?

Deuteronomy 13:1-5; 18:20-22; Jeremiah 28:9-17

If a sign or wonder does not come true, then that one is a false prophet.
 If the sign or wonder comes true, but the one leads others away from serving the Lord,
 then that one is a false prophet.

Give time for your group to discuss application of what they learned in this lesson.

APOSTLES	PROPHETS / PROPHECY
One sent forth, messenger, ambassador Take the gospel / Word of God Jesus The 12 Paul and Barnabas Silvanus and Timothy Adronicus and Junias?	Speak forth the mind and counsel of God Exercise / use it according to the proportion of faith For edification / building up, exhortation / encouragement, and consolation
There are false apostles and prophets.	

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 5**

Lesson emphasis:

- Evangelists
- Pastors / shepherds—teachers

REVIEW

To begin your discussion, review the main facts about spiritual gifts.

What?	a manifestation of the Spirit
Who?	each believer has at least one, but not the same ones
When?	received when placed in the body of Christ, at salvation
Why?	for service in the body of Christ
How?	given by the Spirit as He wills members placed into the body as God desired

Ask your group to sum up what they learned in the previous lesson about apostles and prophets.

An apostle is one sent forth, a messenger, an ambassador.
The apostle goes out with the message.

A prophet is one who speaks forth the mind and counsel of God.
1 Corinthians 14:3 says the prophet speaks for edification, exhortation, and consolation.

What are those with speaking gifts supposed to speak, 1 Peter 4:10-11?

God's utterances / oracles, or His Word

What builds up or equips the body of Christ?

The apostles, prophets, evangelists and pastors / shepherds—teachers speak God's Word

EVANGELIST

Ask what they learned from the word studies on evangelists, preach, preaching and gospel.

“Evangelist,” *euangelistes*, comes from *eu*, “well” and *angelos*, “a messenger,” thus it is “a messenger of good.”¹

¹ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:208

“Preach” is primarily *euangelizo*, “to announce good news.”²

Kerusso, also translated “preach,” signifies, “to be a herald . . . to proclaim . . . to preach the gospel . . . to preach the word.”³

Kerugma is “a proclamation by a herald” and “denotes ‘a message, a preaching.’”⁴

Combining these definitions, an evangelist is one who preaches the good news, the gospel.

Euangelion is the good news, the good tidings of the kingdom of God and of salvation.⁵

You can use the chart at the end of this guide for a visual aid.

Ask what your group learned from the references about Jesus, why He came and how this relates to evangelism.

Matthew 4:17, 23

Jesus preached the gospel. After John the Baptist had been taken into custody, He began to preach, “Repent, for the kingdom of heaven is at hand.”

Luke 4:18 and Matthew 11:2-5

Jesus proclaimed the good news to the poor and liberty to the captives.

Luke 20:1-2

He preached the gospel in the temple so all could hear.

Mark 1:38

Jesus came to preach.

Matthew 9:35

He taught in the synagogues, proclaiming the gospel of the kingdom.

There seems to be no difference between what Jesus was doing when *euangelizo* or *kerusso* was used.

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996), G2097.

³ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:481.

⁴ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:482.

⁵ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:275.

Ask what they learned about evangelism from the cross-references about the twelve apostles.

Matthew 10:5-8

Jesus sent the twelve to the lost sheep of Israel to preach, “The kingdom of heaven is at hand.”

Luke 9:6

The twelve were sent among the villages, preaching the gospel.

Mark 16:14-15, 20

After Jesus’ resurrection but before His ascension, He instructed the eleven to “go into all the world and preach / proclaim the gospel to all / the whole of creation.”

Luke 24:46-48

Jesus appeared to the eleven and others, telling them they were witnesses of His suffering and resurrection and to proclaim repentance for / and forgiveness of sins should be proclaimed in His name to all the nations, beginning at Jerusalem.

Acts 5:42

After His ascension, the apostles were teaching and preaching in the temple and from house to house that Jesus is the Christ.

Acts 8:14, 25

Peter and John, two of the original twelve, preached to many villages of the Samaritans.

Who else in the New Testament was referred to as an evangelist?

Acts 21:8

Philip the evangelist, one of the seven

NOTE: In Acts 6 the believers selected seven men to oversee the daily serving for food.

Acts 8:5-13

Philip was the first one to proclaim Christ in Samaria. They gave attention to what he said and saw the signs he performed. They believed the good news about the kingdom of God and the name of Jesus Christ and were baptized.

Acts 8:26-40

Following the Spirit, Philip joined an Ethiopian eunuch who riding in a chariot and was reading Isaiah. Philip began from that Scripture and preached Jesus to him. The eunuch believed and was baptized.

He reasoned about Jesus from the Scripture.

2 Timothy 1:11

Paul was appointed a preacher for the gospel, *euaggelion*, “good tidings.”⁶

A preacher is “a herald . . . of divine truth.”⁷

Paul was appointed as a herald of the gospel.

Acts 26:14-20

Paul was appointed by Jesus as a minister and a witness to Jew and Gentile, to open their eyes so that they turn, repent, to receive forgiveness of sins. Paul was obedient.

1 Corinthians 15:1-5

Paul preached the gospel of Christ’s death and resurrection.

Paul was appointed by Jesus to preach the gospel.

It seems he had the spiritual gift of evangelism.

2 Timothy 4:5

Paul told Timothy to do the work of an evangelist.

Ask your group to summarize what they’ve learned about the gift of evangelism.

One with the gift of evangelism brings the good news or gospel of Jesus Christ.

Those who believe the message become a part of the body of Christ.

All are not evangelists. He gave “some” as evangelists.

All believers are to be witnesses, but all do not have the spiritual gift of evangelism.

What is the responsibility of all believers to witness? How is it different from the gift of evangelism?

Acts 1:8

The power to witness comes with and from the Holy Spirit.

All believers have the power of the Spirit to be Jesus’ witnesses.

Acts 8:1-4

The church was scattered because of persecution, and those who had been scattered went about preaching the word. It does not say that only those with the gift of evangelism witnessed.

Matthew 28:16-20

Jesus commanded His disciples to go and make disciples of all nations. He said He would be with them until the end of the age, an indication that this command is for all believers.

⁶ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G2098.

⁷ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G2783.

John 16:7-11

Jesus sent the Helper, the Holy Spirit, when He went away. The Spirit is in believers (John 14:17) and convicts the world of sin, righteousness, and judgment.

1 Thessalonians 1:5-8

Paul, Silvanus, and Timothy brought the gospel to the Thessalonians; then the word sounded from the Thessalonians in every place their faith toward God went forth.

Each child of God has the Holy Spirit within and should be a witness with his life as well as giving the gospel as God gives the opportunity.

The evangelist has been gifted by God to give the gospel; therefore, their ministry and focus is for the lost to hear the truth and be saved. These are the people in the church who are always bringing the lost to the Lord.

PASTOR-TEACHER

Ask what your group learned about this gift. Is it one gift or two?

“Pastor,” *poimen*, is “‘a shepherd, one who tends herds or flocks’ (not merely one who feeds them) . . . ‘Pastors’ guide as well as feed the flock . . . this involves tender care and vigilant superintendence.”⁸

“Teacher,” *didaskalos*, is “an instructor.”⁹

Many scholars think this is one spiritual gift based on the Greek construction of this statement.

NOTE: Don't let whether this is one gift or two become a debate. Your group might or might not all agree on this.

What was Jesus' example as the Good Shepherd in John 10:1-16?

He calls His sheep by name and leads them, going before them.
He laid down His life for the sheep. This shows a selfless care for the sheep.

What were Jesus' commands to Peter concerning His sheep in John 21:15-17?

This took place after Jesus' resurrection and before His ascension.

He instructed Peter to tend / feed His lambs. The word “tend / feed” means “to feed.”¹⁰

⁸ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:462.

⁹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1320.

¹⁰ W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:231.

Jesus then told him to shepherd / tend His sheep, and “shepherd / tend” is *poimaino*, “to act as a shepherd.”¹¹ This would include not only feeding, but all that a shepherd does concerning his sheep.

In these verses is the necessity for constant care for the sheep, especially for feeding them, giving them the Word of God.

What did Peter write in 1 Peter 5:1-4?

Elders are told to shepherd God’s flock. They are to voluntarily oversee the flock, according to the will of God, not lording it over the flock but being an example to them.

Jesus is the chief Shepherd.

How does 1 Timothy 3:1-7 fit with this?

The overseer must be able to teach.

Because the elder / overseer is to shepherd the flock and be able to teach, a man with the gift of pastor-teacher would meet these two qualifications.

How does this relate to 1 Peter 4:11 and Ephesians 4:11-16?

Pastor / shepherd-teacher is a speaking gift, and those with speaking gifts are to speak the utterances / oracles of God, the Word of God.

All do not have the gift of pastor / shepherd-teacher.

They equip the saints for the work of the service, to build up the body of Christ. They will continue until we all attain to the unity of the faith, to the fullness of Christ. As a result of this, we should not be carried about by every wind of doctrine, and the body of Christ will grow.

Ask your group to summarize what they learned about the gift of pastor / shepherd-teacher.

One with this gift would not only teach the Word, but also guard or protect from false teaching and guide their flock by example.

How do Jeremiah and Ezekiel help to understand the role of shepherds in the church?

Jeremiah 17:16

Jeremiah gave guidance and warning to the people by speaking God’s Word.

A true shepherd doesn’t run away from the flock or from speaking God’s truth.

¹¹ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:231.

Jeremiah 2:8

At one point the shepherds, leaders, of Israel transgressed against God.
The priests who were supposed to be the one who knew the Law didn't know Him.
And the prophets spoke from Baal, not God.

Jeremiah 3:15

In the future, God will give Israel shepherds after His own heart, who will feed them on knowledge and understanding.

The church has those kinds of shepherds now.

Ezekiel 34

The Lord told Ezekiel to prophesy against Israel's shepherds, leaders, who cared for themselves but not the people. They had dominated them with force and severity.

That's the opposite of what Peter wrote about the elders and how to shepherd the church.

God will judge them, and He will also seek out His sheep, gather them, feed them, bind the broken, and strengthen the sick. He will set David over them as prince and make a covenant of peace with them.

To end this discussion, ask how the four equipping gifts of Ephesians 4 work together to equip the saints for the work of service / ministry, to the building up of the body.

Also, ask your group to evaluate if any of them have one or more of these gifts.

EVANGELIST	PASTOR / SHEPHERD-TEACHER
<p>Messenger of good</p> <p>preach—announce good news gospel</p> <p>Jesus and the 12 Philip, the evangelist Paul Timothy</p>	<p>Pastor— a shepherd</p> <p>Teacher— an instructor</p> <p>Jesus, the Good Shepherd calls by name, leads laid down His life for the sheep</p> <p>Peter Overseers, elders shepherd the flock by example able to teach, take care of the church of God</p>

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 6**

Lesson emphasis:

- Teaching
- Exhortation

REVIEW

Ask what your group remembers as the main points about spiritual gifts and the four gifts they've studied in the previous lessons.

All believers have a spiritual gift, but all do not have speaking gifts.

All gifts are important for the proper functioning of the body, but there is an order appointed by God.

According to 1 Corinthians 12:28 God appointed in the church first apostles, second prophets, and third teachers.

Considering how these gifts work together, the following statement might be an order: apostles establish the church, prophets build upon what the apostles establish, and teachers teach in order to equip the saints for the work of service.

There are equipping gifts which are to speak the Word of God to build up the body, the church. Evangelists are those who are constantly taking the gospel message to the lost, bringing them into the body of Christ when they are saved.

The pastor-teacher is the one who guards and guides the flock given by God. The guarding and guiding has to be based on the Word of God.

TEACHING

Ask what your group learned about this gift from the definitions.

teaching—*didaskalia*, “providing instruction”¹ “active instruction”²
teacher—*didaskalos*, an “instructor, master, teacher”³

¹ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

² Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 113.

³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1320.

What did Jesus teach? What was His example for teachers?

Jesus taught in synagogues, from a boat or shore, in the temple, in towns.
He taught on the Sabbath and early in the morning, as well as other times.

The people were amazed because He taught them with authority.
His authority came from the Word of God.

Jesus taught and explained from Moses, the Law, and the Prophets. In other words, He taught the Old Testament. He explained what the Scripture meant, and gave a warning to teachers who would annul commandments from the Law and teach others to do the same thing.

His words were from the Father who told Him what to say and do. Jesus spoke the Father's message. As Jesus taught the Old Testament, He explained prophecies concerning the Christ, Himself, from the Scriptures.

Jonah—Son of Man three days and nights in heart of the earth
1 Kings—One greater than Solomon is here
Genesis—created them male and female from the beginning;
days of Noah; Lot, destruction of Sodom
as will be when Son of Man is revealed

Who else are examples of teachers or teaching?

The Apostles

Jesus commanded them to make disciples, teaching the Word of God.

Matthew 28:19-20

The main command is to make disciples, learners or followers. Teaching is how one disciples another, and the teaching is to be from all God commanded, the Word. This teaching was to be “observed,” applied to their lives.

They taught Jesus as the Christ.

Paul taught Jews and especially Gentiles the Word of the Lord.

Priscilla and Aquila taught Apollos the way of God more accurately. He was only acquainted with part of the Word. Their teaching completed what was lacking in his understanding.

What is James warning about teachers?

James gave a warning that not many should become teachers because of a stricter judgment.

Ask what else your group learned about teaching from the references in this lesson.

Those who teach doctrines that do not agree with Scripture are teaching false doctrines, precepts / commandments or teachings of men, destructive heresies. Those who teach such things as the latest thinking of the world or humanistic psychologies and philosophies fall into this category of teaching as doctrine the precepts / commandments of men.

The only thing that builds up the body of Christ is the Word of God. That is what the teachers are to be teaching. That is also what will refute those who contradict sound doctrine.

It is so important for those with the spiritual gift of teaching to have much time for study of the Word. They should be able to give it out in clarity so the hearers can understand it and live by it. Teachers should also give out the deep things of the Word, the meat of what God has said.

The goal of a Bible teacher should be as Paul's was, to "present every man complete in Christ," Colossians 1:28.

What is the difference between the gift of teaching and the responsibility of all believers to study and share God's Word?

The Holy Spirit is the one who teaches all believers the truth.
His anointing abides within all believers.

1 John 2:27

His anointing teaches all believers and they do not need for anyone to teach them. This is not contradicting the fact that God places teachers in the church to teach the saints. These two facts fit together.

1 John was written because of false teachers trying to deceive and lead believers astray. The Spirit of God within believers gives them the ability to know the truth and not be led astray by the false.

Whereas teachers are placed in the body to explain the Word to believers who are able to understand, it is because of the Spirit within them. It is also an interesting thought that all believers are "anointed" by God with the Teacher of the Holy Spirit who abides within them.

As with other gifts, all believers are to study and share the Word with others; but teachers primarily and consistently minister to the body by teaching. This is the area of their ministry.

Give your group time to discussion application.

EXHORTATION

Ask your group what they learned from the word studies connected with this gift.

exhortation

parakaleo—“from *pará*, to the side of, and *kaléō*, to call”⁴
“to call near”⁵

The word means to call to one’s side,⁶ or it can mean an “entreaty”⁷ It refers to one who urges another to pursue a course of conduct.⁸ The person with the gift of exhortation then has the ability to effectively encourage or comfort another. It is the supernatural ability to come alongside another person to motivate him or her to a walk of obedience.

“another Helper” from John 14:16

Jesus said the Father would give another (*allos*, another of the same kind⁹) Helper (*parakletos*, same root word as “exhortation”) to be forever with the disciples.

This is what took place after Jesus was glorified. The Holy Spirit was sent to indwell all believers permanently.

Within all believers is the Helper of the same kind as Jesus.

But there is also a spiritual gift of exhortation which some believers have, but not all.

What was Jesus called in 1 John 2:1? What is the connection with exhortation?

Jesus was called the Advocate (*parakletos*, “called to one’s aid”¹⁰).

When believers sin, He is the one who aids as an advocate with the Father.

Give time for your group to discuss how all of this relates to them.

⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000), G3870.

⁵ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). G3870.

⁶ W.E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, electronic ed. (Nashville: Thomas Nelson, 1997, c1996). 2:217.

⁷ Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament library (Grand Rapids, Mich.: Baker Books, 2000). 296.

⁸ W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:217.

⁹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G243.

¹⁰ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G3875.

Who else was called an exhorter in the references of the lesson?

Barnabas was given that name by the apostles because he must have been a man of exhortation. It means “son of encouragement or consolation.” He came alongside, called to his side, motivated, encouraged, consoled John Mark as he took him to minister alongside on his trip to Cyprus. Barnabas had also been the one who brought along Saul, Paul in his early times of salvation. He so developed John Mark that even Paul asked for him near the end of his life, as one who was useful to him for service.

Paul gave a word of exhortation in the synagogue in Acts 13. That word consisted of teaching from the Old Testament about Jesus as the Christ and His death and resurrection. Then he gave a warning that those who heard should take heed to what the Word says.

Therefore, warning is also part of exhortation as the author of Hebrews (written as a brief word of exhortation, Hebrews 13:22) said to his recipients: Don’t take lightly the Lord’s discipline.

In 1 and 2 Thessalonians Paul himself wrote warnings as part of his letters to believers. They were exhorted to work in quiet fashion and eat their own bread since some had stopped working and become busybodies, and they were being a burden to the others.

Paul, Timothy, and Silvanus (Silas) had proved to be gentle among them, exhorting them and encouraging them. He was calling them to walk in a manner worthy of God.

The prophets Judas and Silas encouraged, exhorted, the brethren with a lengthy message. 1 Corinthians 14:3 states that the one who prophesies speaks exhortation / encouragement and consolation as well as edification, building up.

Peter exhorted those at Pentecost in Jerusalem to be saved. In 1 Peter 5:1-2 he also exhorted the elders in shepherding their flocks.

Timothy was told by Paul to exhort with the Word, using great patience and instruction. He was told to give attention to exhorting those allotted to his charge.

To close this discussion, ask your group how the gift of exhortation ministers or serves the body of Christ. Ask if any of them think they have this spiritual gift. Give time for them to share.

TEACHING	EXHORTATION
<p>An instructor, master, teacher</p> <p>Jesus taught with authority explained the Scriptures</p> <p>Holy Spirit teach believers all things guide into all truth</p> <p>Apostles teaching Jesus as the Christ the Word of the Lord</p> <p>Teach God’s Word, not man’s precepts / commandments</p>	<p>To call (near) to a person to call to the side; come alongside</p> <p>Holy Spirit, with believers forever</p> <p>Jesus, our Advocate</p> <p>Barnabas, son of encouragement</p> <p>Paul</p> <p>Peter</p> <p>Timothy</p>

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 7**

Lesson emphasis:

- Leadership
- Administrations / administrating
- Giving / contributing

REVIEW

To begin this discussion, ask what your group remembers as the main points about gifts.

Spiritual gifts are supernatural abilities, 1 Corinthians 12:7, given to each believer, 1 Peter 4:10; Ephesians 4:7.

Believers receive their spiritual gift(s) when placed into the body at salvation, 1 Corinthians 12:13-14.

Spiritual gifts were initially given at Pentecost, Acts 2; Ephesians 4:8.
The four equipping gifts are “until we all attain to the unity of the faith,” Ephesians 4:13.

Believers are given spiritual gifts for the common good, 1 Corinthians 12:7, to serve one another, 1 Peter 4:10, and to glorify God, 1 Peter 4:11.

They are given by the Spirit, 1 Corinthians 12:8-11.

Leadership

Ask what they learned about “leads” in Romans 12:8.

proistemi, *pro*—before, over and *histemi*—to place, to stand
to stand before, to preside¹

This text says the one who leads is to do it with diligence / zeal.

Who are examples of leaders in the references studied in this lesson?

Jesus in John 13:12-17.

He was the perfect example of leading people.

¹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G4291.

He washed the feet of the ones who followed Him, the job of a servant. Encouraging them that they should wash one another's feet, He told them to follow His example. He led with humility and by example.

Peter

He was one of those whose feet Jesus washed, the one who gave resistance to it until he understood the implications of what Jesus was doing. Peter was given the gift of leading, along with several other spiritual gifts, when the Holy Spirit came to permanently indwell him at Pentecost at the beginning of the church.

Peter exhorted his fellow elders to shepherd their flocks, not lording it over them but proving to be examples among the believers or churches.

Paul

He followed Jesus' example and led believers to imitate Christ in their lives, behavior. He taught much about leadership and was an excellent example of what he wrote on the subject.

Paul also wrote to the elders about how to lead their flocks.

Elder/ overseer

It means just as it is translated — over seer, a leader in the church.

They are to first of all lead in their own homes. The Greek word for “manage” in 1 Timothy 3:4 is the same word as “leads” in Romans 12:8. The leaders in the body or household of God should be those who rule their own household well, who keep their children under control.

One of the ministries connected with this gift is leading the local church by the elders or overseers. They should have this gift.

Discuss some of the principles about leadership in general which your group observed in the passages about elders and overseers.

Above reproach
Respectable
Gentle
Good reputation
Holding fast the faithful word

You might ask what they learned about the warning regarding leadership.

Paul and Peter wrote warnings regarding following false teachers and prophets, those who would lead others astray from the purity of following Christ. Avoid such men as these; but sadly, many will follow.

Paul wrote to Timothy, whom he put in charge of some churches, that he was not to receive an accusation against an elder without 2 or more witnesses.

Also, he was not to lay hands on anyone too hastily. Those with the gift of leading need time to grow in their faith before being put in a position of leadership. They can learn from observing the examples of others with this gift, as no doubt Timothy did with Paul.

To the followers of the ones in leadership Paul requested that they appreciate those who diligently labor. They are to be esteemed very highly in love.

Appreciate others in the body who serve faithfully and diligently. Paul was an example of labor and hardship, working night and day to be a model for those who followed him.

The author of Hebrews stated to those who follow to imitate the faith of those who led them. Obey the leaders and submit to them. Leaders are those who keep watch over souls. They are the ones who will give an account to the Lord.

Elders/ overseers/ pastors are only some who should have the gift of leading. Those who head up women's ministries, missionary organizations, or other ministries would be other examples of leaders in the body. Leaders in the church are those whom others follow.

All believers do not have this gift, but the ones who do should be exercising it with diligence for the common good of the believers.

Give time for your group to discuss personal application. How does this gift and those who have it relate to them?

ADMINISTRATIONS

Ask what they learned about this gift. Do they think it is different from the gift of leadership?

kubernesis—"literally, the skill with which a pilot guides a ship"²
directorship, pilotage³

This word was used to identify the pilot that was responsible for bringing ships into the harbor. In Acts 27:11, translated "pilot," the word is used to describe the person who actually steered a ship. So the believer with the gift of administrations is one who has the ability to guide, to steer, and to direct.

²Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament library (Grand Rapids, Mich.: Baker Books, 2000). 239.

³James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G2941.

The believer who leads sets goals, sets particular directions, leads people toward a particular goal, and exercises care and authority with diligence over those he leads. The administrator then might be the one who devises and develops plans to accomplish those particular goals. He's a person who has a sense for organization, able to facilitate certain activities.

There is a difference in the Greek words used, and a difference in the way each word is used in the Word of God. That difference indicates that these are probably two separate gifts.

The person with the gift of leadership would be the one who has a broader sweeping view of things and more of an authoritative role with other people, whereas the administrator perhaps would be the person who carries out the details.

Regardless of whether or not your group agrees with the thought that these are two gifts instead of one, help them to base their conclusions on what they discover inductively in the Word of God.

Also, help them to analyze themselves to understand if any of them have either of these gifts. Encourage others who maybe have not yet recognized their gifts that there are still more to study.

GIVING

You could begin your discussion of this gift with the word study for “gives / contributes” in Romans 12:8.

metadidomi—“to give over, i.e., share”⁴; “impart by contributing to needs”⁵

There seems to be a distinct reason that this particular Greek word was chosen to describe the gift of giving. Paul did not use the simple Greek word for giving, *didomi*.

Another Greek word, *epididomi*, was compared to *metadidomi* in the lesson. *Epididomi*, meant “to give by handing, to hand.”⁶

Ask your group what they learned from the five uses of this word in the New Testament.

It was used of one sharing his tunic with another in Luke 3:11.

⁴James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G3330.

⁵James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). DBLG 3556.

⁶W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:265.

In Romans 1:11 Paul said he longed to see them that he might impart some spiritual gift. He was saying he longed to see them that he might exercise one of his spiritual gifts in order that they might be established. He wanted to see them to impart what he had to them.

In 1 Thessalonians 2:8 Paul imparted his life, not just the gospel, but also his very life to the Thessalonians.

In Ephesians 4:28 Paul instructed the believers to work so they would be able to impart or share with another.

The picture is not just handing something to someone, but it's imparting, it's a sharing of what one has.

There are certain people in the Body of Jesus Christ who have the gift of being able to supernaturally impart, give or contribute what they have to others. It's not just a giving of themselves in that they would show love to another person or mercy to another person or help another person. But it is a supernatural ability to give / contribute of one's substance.

Quite often believers with the gift of giving have substantial means, but not always. They give liberally / generously, and they give to meet a need.

There is no need to discuss each detail of the cross-references about giving in the lesson, but give the opportunity for your group to share what they learned from those Scriptures.

Giving is required of all believers. This is different from the one with the gift of giving just as all believers are to have faith, are to have mercy, and are to help others. The gifts are beyond the responsibilities of all believers.

The rich should share with the poor.

Believers should support other believers who have needs according to what they have.

Giving is a ministry, a service, a gracious work, and should be done generously and joyfully.

Ask any of your group who might have this gift how they can use it effectively to build up the body of Christ.

LEADS	ADMINISTRATIONS	GIVES / CONTRIBUTES
<p>One standing in front, to stand before, preside</p> <p>Lead with diligence</p> <p>Paul’s example imitate Christ, imitate me</p> <p>Elders / Overseers diligent labor lead by example</p>	<p>To steer, pilot, directorship</p> <p>Greek and English words different from “leads”</p>	<p>To give a share of, give over</p> <p>Give with liberality / generosity</p>

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 8**

Lesson emphasis:

- Helps
- Service
- Mercy

REVIEW

You could begin your discussion by quickly reviewing the main facts about spiritual gifts.

What?	a manifestation of the Spirit
Who?	each believer has at least one, but not the same ones
When?	received when placed in the body of Christ, at salvation
Why?	for service in the body of Christ
How?	given by the Spirit as He wills members placed into the body as God desired

Ask your group to define each of the gifts, gifted men previously studied.

An apostle is one sent forth, a messenger, an ambassador.
The apostle goes out with the message.

A prophet is one who speaks forth the mind and counsel of God.
1 Corinthians 14:3 says the prophet speaks for edification / up building, exhortation / encouragement, and consolation.

A teacher gives instruction in the Word of God.

One with the gift of exhortation comes alongside others, motivating them to continue in a walk of obedience to Christ.

One with the gift of leading stands before, leading by example.

The one with the gift of administration has the ability to steer, to guide, to direct.

The one with the gift of giving / contributing gives over and above what every believer would give.

There is a chart at the end of this lesson's guide which you might use as a visual aid for this discussion.

HELPS / HELPING

Ask what they learned and who among them thinks they have this gift.

antilepsis—relief¹; “helpful deeds, assistance, . . . an undertaking on behalf of another”² from *anti*, “in exchange” or “in front” and *lambano*, “to take, lay hold of, so as to support”³

1 Corinthians 12:28

This is listed as a spiritual gift which some in the body of Christ have and others do not have.

Acts 20:35 Help the weak, working hard

Luke 10:40 Help in serving others in a proper way without being distracted

Philippians 4:3 Help those who are laboring in the cause of the gospel

Romans 8:26 The Spirit helps our weakness by interceding for us

This gift seems to be giving relief or support in general ways.

Give your group time to discuss application.

SERVICE

Ask what they learned about this gift. Also, ask if they think this is the same as helps / helping.

diakonia—“attendance (as a servant, etc.) . . . aid, (official) service”⁴
“Deacon” is *diakonos*.

This is listed as a spiritual gift in Romans 12:7.

“Serving” comes from the same root word as “ministries” in 1 Corinthians 12:5.

1 Peter 4:10-11 says each believer should use his or her gift in serving one another.

In 1 Peter 4:11 serving is a category of several gifts, and Ephesians 4:12 also seems to be speaking of the category of serving gifts.

¹ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G484.

² Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), pp. 378-379.

³ W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:301.

⁴ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G1248.

Since this is a common word in the New Testament, just a general understanding of how this word is used might help define the gift of service.

Jesus, as the ultimate servant, said that whoever wanted to be great should be a servant.

Angels are ministering spirits sent out to render service.

Hebrews speaks of ministering to the saints.

Some in the New Testament who might have had the gift of service are:

Phoebe

John Mark

Epaphroditus

Onesimus

Onesiphorus

This gift is the one which enables deacons in the local churches to function properly. Since a different Greek word is used for this gift, it seems like it's not the same as helps / helping. If there is a difference between the gifts of helps / helping and serving, it might be in the area of specific serving and general helping.

Give time for your group to discuss if any of them have this gift and how to use it properly to serve the church.

MERCY

Ask what they learned from their study about this gift.

eleeo—compassionate⁵

“to feel sympathy with the misery of another,’ and especially sympathy manifested in act”⁶

“to have mercy, . . . to show kindness, by beneficence, or assistance”⁷

This gift is directed toward those in misery from their circumstances.

It's listed in Romans 12:8 as a spiritual gift.

It's to be exercised with cheerfulness.

Hebrews 2:17-18

Jesus Christ as the merciful and faithful high priest is the model or example of mercy.

God is the God of mercy toward those in misery from their sinful circumstances.

⁵James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G1653.

⁶W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:404.

⁷W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:117.

Matthew 9:36

Jesus felt compassion for those in distress without a shepherd.

“compassion” *oikteiro*—“to have pity, a feeling of distress through the ills of others”⁸
splanchnizomai—“to be moved as to one’s inwards . . . to be moved with
compassion . . . yearn with compassion”⁹

The person with the gift of mercy has the ability to feel sympathy with the misery of another person, but also they have the ability to assume the need of another person. It is sympathy in action.

One way that the gift of mercy might be defined is that it’s the Spirit-given ability to give practical compassion and cheerful love towards suffering members of the body of Christ. It is more than feeling; it’s action.

Ask your group about the kinds of ministries one with this gift might be involved with.

What is the responsibility of all believers to be merciful?

Luke 10

Jesus told the parable of the good Samaritan.
All should be merciful to anyone who needs it.

James 2:15-16 and 1 John 3:17

Mercy can be demonstrated toward other believers in supplying clothing and food for those who have need. Give them what is necessary for their body. Share the world’s goods with them.

Acts 2 and 4 describe this in action among the early church.

In which category are all three of gifts studied in this lesson? How are they to be ministered?

Serving by God’s strength

This prevents “burn out.” God’s strength doesn’t burn out.

To end this discussion, ask if any in your group thinks he or she has one of these three gifts. Discuss how they might minister to the church.

Also, give time for them all to discuss how to appreciate believers with gifts different from their own.

⁸W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:116.

⁹W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:116.

HELPS / HELPING	SERVES	MERCY
<p>To aid, relief, to take a burden off</p> <p>Help the weak</p> <p>Help fellow Christian workers</p>	<p>Attendance as a servant, aid, wait upon</p> <p>Serving tables Serve as deacons</p> <p>John Mark Phoebe Epaphroditus Onesimus Onesiphorus</p> <p>Serving gifts— serve by God’s strength</p>	<p>Have pity, compassionate, sympathy manifested in action</p> <p>Jesus merciful high priest compassion for people</p> <p>for the needy, downtrodden, afflicted</p>

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 9**

Lesson emphasis:

- Word / utterance of wisdom
- Word / utterance of knowledge
- Faith

REVIEW

You might begin with a review of what a spiritual gift is.

A supernatural gift given by God to a believer for service in the body of Christ
All believers do not have the same gifts.

Take a few minutes for your group to share what they have learned about spiritual gifts.

WORD / UTTERANCE OF WISDOM

Ask what they learned about this gift listed in 1 Corinthians 12.

“Word / utterance,” *logos*, denotes “‘the expression of thought’—not the mere name of an object”¹

“Wisdom,” *sophia*, “is the insight into the true nature of things”² “knowledge . . . acquired by acuteness and experience.”³ “Generally, the ability to use knowledge for correct behavior *insight, understanding*.”⁴ Wisdom is concerned with how one lives his life.

From these definitions, one with this gift would have supernatural insight to speak the counsel of God’s Word as applicable for a situation.

There is a short list of each gift in this lesson which you can use as a visual aid for the discussion. It’s at the end of this guide.

¹ W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:683.

²W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:678.

³ James Strong, *Enhanced Strong’s Lexicon* (Bellingham, WA: Logos Bible Software, 2001), G4678.

⁴Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament library (Grand Rapids, Mich.: Baker Books, 2000). 352.

Ask what they learned from the cross-references on wisdom.

NOTE: It is not necessary to discuss every cross-reference.

The fear of the Lord is wisdom, Job 28:28.

Fools despise wisdom, Proverbs 1:7.

The righteous speaks wisdom, Psalm 37:30.

The Lord gives wisdom, Proverbs 2:6; Daniel 2:23.

James 3:13-18

This contrasts wisdom from above and earthly wisdom.

God's wisdom is pure, peaceable, gentle, reasonable / open to reason, full of mercy and good fruits.

1 Corinthians 1:18-25; Colossians 2:3 and 1 Corinthians 1:18, 23-24, 30

The world cannot come to know God through its own wisdom, but only through Christ.

In Christ are hidden all the treasures of wisdom and knowledge.

Christ crucified is the wisdom of God, but to the world it is foolishness.

Colossians 1:9-12 is a prayer Paul said for the believers at Colossae in which he taught that being filled with the knowledge of God's will is directly related to spiritual wisdom.

Ask how they think the spiritual gift of word / utterance of wisdom serves the body of Christ. Give time for them to discuss if any of them think they have this gift.

One with the gift of word of wisdom would have supernatural insight into God's wisdom and the ability to communicate His counsel from His Word as applicable for situations of everyday life. Perhaps believers with this gift might give counsel to other believers. They would be recognized by the body as being wise men and women who can give godly advice to others.

This spiritual gift of wisdom is beyond the wisdom that all believers are to have; it is a special gift given by God to some believers, but not all.

WORD / UTTERANCE OF KNOWLEDGE

Ask what your group learned about this spiritual gift listed in 1 Corinthians 12.

“Word / utterance” is the same as for word / utterance of wisdom, *logos*, “the expression of thought”⁵

⁵ W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:683.

“Knowledge,” *gnosis*, is “primarily ‘a seeking to know, an enquiry, investigation’”⁶ of God’s revelation or truth.

It seems that this gift might give the supernatural desire to investigate and the ability to communicate truths from God’s Word.

Discuss what they learned about knowledge from the cross-references.

The fear of the Lord is the beginning of knowledge, Proverbs 1:7.

In Christ are hidden all the treasures of wisdom and knowledge, Colossians 2:3.

Proverbs 15:2, 7; 17:27

The wise make knowledge acceptable by the way they give it out,.

The intelligent, those who have understanding seek knowledge, Proverbs 15:14.

God said He would give Israel shepherds after His own heart who will feed the people on knowledge and understanding, Jeremiah 3:15.

A priest should preserve knowledge so men can seek instruction from him. He is a messenger of the Lord. Malachi 2:7

1 Corinthians 13:8, knowledge is now partial and will be done away when the perfect or complete comes. This is in the context of spiritual gifts.

Ask your group what they think the gift of word / utterance of knowledge is and how it functions in the church. Also give time for them to discuss if any of them think they have this gift.

FAITH

Ask what they learned about this gift.

“Faith,” *pistis*, is “‘firm persuasion,’ a conviction based upon hearing . . . producing a full acknowledgment.”⁷

“Believe,” *pisteuo*, is from the same root word. It means “to be persuaded of” or “to place confidence in, to trust.”⁸

The supernatural ability to believe God for something not yet realized, to believe Him for great things.

⁶W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:348.

⁷W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:222.

⁸W. E. Vine, Merrill F. Unger and William White, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:61.

This is not saving faith which all believers have, nor is it living faith by which the righteous live on a daily basis. This is a gift which is not given to all believers.

Romans 1:17

The righteousness of God is revealed from faith to faith. It is by faith that the righteous man is to live.

Hebrews 11:1 and 6

Faith is “the assurance of *things* hoped for, the conviction of things not seen.” Without faith it is impossible to please God.

Ephesians 2:8 and Acts 26:18

Believers are saved and sanctified by faith.

Galatians 2:20

We are to live daily by faith in the Son of God.

Discuss what all believers’ responsibility is toward faith.

Pursue faith, 1 Timothy 6:11; 2 Timothy 2:22, by being in the Word of God. Faith comes from hearing, and hearing by the word of Christ, Romans 10:17. The Word of God is necessary for faith.

You could ask about the two illustrations of faith in Matthew 9.

Faith was the basis for healings.

NOTE: Don’t let your group get into a discussion of healing since this is not the subject they studied in this lesson.

Ask what they think the gift of faith is and how it’s to be used in the church. Give time for them to share if any of them think they have this gift.

WORD / UTTERANCE OF WISDOM	WORD / UTTERANCE OF KNOWLEDGE	FAITH
Word / utterance— the expression of thought wisdom— insight into the true nature of things	knowledge— a seeking to know, an inquiry, investigation	Firm persuasion, a conviction based upon hearing Assurance of things hoped for Conviction of things not seen

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 10**

Lesson emphasis:

- Gifts of healings
- Effecting / working of miracles
- Distinguishing of spirits (ESV—distinguish between spirits)

REVIEW

You might begin with a review of what a spiritual gift is.

A supernatural gift given by God to a believer for service in the body of Christ
All believers do not have the same gifts.

Take a few minutes for your group to share what they have learned about spiritual gifts.

GIFTS OF HEALINGS

Ask your group what they learned about this spiritual gift.

There is a simple chart at the end of this guide which you can use as a visual aid.

“Gifts,” *charismata*, is the same word used for “gifts” in 1 Corinthians 12–14; Romans 12; and “gift” in 1 Peter 4:10-11. This word in 1 Corinthians 12:9, 28, 30 is plural in the Greek text.

“Healings,” *iamaton*, comes from the word *iaomai*, “to heal.”¹
This word is also plural in the Greek text.

Isaiah 53:4-5; Matthew 8:17 and 1 Peter 2:24

Jesus healed illnesses and sins.

Matthew 4 and Luke 9

Jesus healed while teaching and proclaiming the gospel of the kingdom.

Acts 10

He healed all those oppressed by the devil.

¹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G2386.

John 9

When Jesus healed the man born blind, He told His disciples the man was not born that way because of his or his parents' sin, but so God's works might be displayed in him. Healing from God brings glory to Him.

Matthew 10:1

Jesus gave His 12 disciples authority to heal every kind of disease and sickness / affliction.

Acts 3 and 4

After Jesus' ascension, Peter and John met a man lame from birth. Peter raised him up to walk in the name of Jesus Christ. It caused the lame man to praise God and the people watching were filled with wonder and amazement. Peter spoke to them of Jesus the Christ and many believed.

Acts 9:33-34

Peter healed Aeneas, and he gave the glory to Jesus Christ. This was after spiritual gifts were given, so Peter must have had this spiritual gift.

Acts 14:8

Paul healed a lame man. Paul had this spiritual gift, also.

However, Paul did not heal everyone he saw who was ill. He did not heal Epaphroditus who was sick to the point of death, nor did he heal Trophimus or Timothy. Paul himself had a bodily illness.

NOTE: Plural "gifts" might indicate at different points in time rather than continuous use. For instance, one with the gift of teaching can teach the Word of God on a continuous basis, but one with gifts of healings might only exercise this at certain times. A healing at this point, then another at a later time, then another time of healing. Just as "effectings" and "distinguishings" are also plural, they might not be exercised by the believer with those gifts on a continuous basis like other gifts are.

Ask your group if they think this gift is still given to believers now, and if so how is it to be used.

EFFECTINGS / WORKING OF MIRACLES

Ask what they learned about this spiritual gift.

The Greek word for "effecting / working" is plural.
energemata, workings²; effects, operations³

²James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G1755.

³Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1755.

miracles—*dunameon*, “power, might”⁴

John 2:11 and 23; 7:31

When Jesus turned the water into wine, it manifested His glory and His disciples believed in Him. When Jesus performed other signs, many believed in His name.

John 3:2 and Acts 2:22

Doing the signs or miracles proved He was of God. God did the miracles through Him.

Hebrews 2:4

God bore witness with those who had heard directly from Jesus by miracles and gifts of the Holy Spirit.

Acts 6:8; 8:6 and 15:12

Stephen, full of grace and power from God, performed great wonders and signs. Philip also performed signs or miracles and people gave attention to what he said. God did signs and wonders through Barnabas and Paul.

Are all miracles from God?

Matthew 7

On the day of judgment, many will say to Jesus that they performed miracles / mighty works in His name, and He will tell them to depart from Him. They are the ones who are false teachers, prophets, apostles; those who practice lawlessness. He never knew them, and they never really knew Him, or were saved.

Matthew 24

False Christs and false prophets will arise at the end times and do great signs and wonders.

2 Thessalonians 2 and Revelation

At the end times the beast or antichrist, the false prophet, and spirits of demons will perform signs which will be Satan’s activity.

Discuss how gifts of healings and workings of miracles might be used today.

These two gifts seem to give authentication to the gospel in areas where it has not gone before.

Ask if any in your group think they have either of these gifts. Or if they think they are still given to believers now. Why or why not?

⁴Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1411.

DISTINGUISHINGS OF SPIRITS (ESV—DISTINGUISH BETWEEN SPIRITS)

Ask what they learned about this gift.

“distinguishings,” *diakriseis*, plural and means “a clear discrimination, discerning, judging”⁵

“spirits,” *pneumatōn*, means breath or wind; “is invisible, immaterial and powerful”⁶

This is the gift which is many times referred to as discernment.

Acts 5

Peter knew Ananias and Sapphira were lying about the price for which they had sold their property.

Acts 13

He knew Elymas was full of all deceit, that he was a son of the devil. He recognized that Elymas was not of God.

Acts 16

Paul knew that the slave girl had a spirit of divination, not of God.

Acts 20; 2 Timothy 4; 2 Corinthians 11

Paul spoke of savage wolves who would come in among the flock, speaking perverse things, to draw away disciples. He said the time would come when those who would not endure sound doctrine would accumulate for themselves teachers in accordance with their own desires.

That time has come, and there are many who preach another Jesus, a different spirit, a different gospel. These are the false apostles, deceitful workers, disguising themselves as apostles of Christ.

1 John 4:1 and Acts 17:11

This warns of false prophets, saying to test the spirits to see if they are from God. This is the responsibility of all believers, who like the Bereans should examine the Scriptures daily to see if what they are being told is true from the Word.

All believers should be able to recognize false teaching; however, one with the gift of discernings of spirits might discern that a person is not of God immediately, before the rest of the body, before there is any evidence that the teaching is false.

⁵W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:171.

⁶W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:593.

Hebrews 5:12-14

The mature believers, because of practice, have their sense trained to discern good and evil, because they know the Word of God. This is not the spiritual gift, but true for all believers.

Ask if any of them have this gift and how they should use it to benefit the church.

GIFTS OF HEALINGS	EFFECTINGS / WORKING OF MIRACLES	DISTINGUISHINGS OF SPIRITS / DISTINGUISH BETWEEN SPIRITS
<p>Jesus healed for God’s glory blind, lame, sick, oppressed by devil</p> <p>Disciples healed</p> <p>Paul didn’t heal Epaphroditus Timothy Trophimus himself</p>	<p>Jesus Apostles Paul and Barnabas</p> <p>Result— belief in Jesus manifested His glory</p> <p>False Christs and prophets will do miracles</p>	<p>Peter and Paul</p> <p>Discern good and evil false teachers, apostles, spirits</p>

SPIRITUAL GIFTS LEADER GUIDE Lesson 11

Lesson emphasis:

- Tongues
- Interpretation of tongues

REVIEW

You might begin by discussing what a spiritual gift is and what the two categories of spiritual gifts are.

A supernatural ability given by God to believers for the common good of the body of Christ. Not all believers have the same gifts. Gifts are given at salvation, and the Spirit determines which gift(s) individual believers receive at salvation. A believer's gifts do not change.

The two scriptural categories of gifts are speaking and serving.
Tongues and interpretation of tongues are speaking gifts.

TONGUES AND INTERPRETATION

Ask about the different Greek words for “tongues.”

glossa is used for tongues like fire at Pentecost in Acts 2, an organ of speech (the tongue), a language, “the supernatural gift of speaking in another language without its having been learnt”¹

dialektos means a language or dialect²

heteroglossos means different tongues; *heteros* is “another of a different sort”³

Remind your group that even though they know the definitions of the words, it is still the context in which the word is used which determines its correct interpretation.

For instance: in Mark 7:33-35 the use of the word tongue, *glossa*, is as an organ of speech, the physical tongue in one's mouth.

The same Greek word is used in Acts 2.

Verse 3 for tongues as of fire that rested on each of the believers there

¹ W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:636.

² W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:352.

³ W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:636.

Then verse 4 says they all spoke with other tongues (*heteros glossos*), languages, which is made clear in verse 11.

In Acts 2:6 and 8 the same account of the apostles speaking in languages known by others there also uses the word *dialektos* for the same event.

Therefore, caution should be used in trying to prove something based solely on the definition of a Greek word or which word is used.

Ask about the definition of “interpretation.”

hermeneia is one of the words used and means “explanation”⁴; explain the meaning of words

diarmeneuo (verb) means “to explain thoroughly”⁵; “to explain clearly and exactly”⁶
diarmeneutes (noun) means “an explainer”⁷

These words are a combination of *dia*, “an intensive [meaning clear, exact], and *hermeneuo*.”⁸

Ask what your group learned about the spiritual gift of speaking in tongues.

There are two lists at the end of this guide which you can use as a visual aid for this discussion.

Mark 16:17

Jesus spoke to the eleven during the time between His resurrection and His ascension and told them to go into all the world to preach the gospel. In verse 17 He said that speaking with new tongues would be one of the signs accompanying those who believed. But He did not say all who believed would do all of those signs.

NOTE: Mark 16:9-20 is not in the earliest manuscripts. Therefore, some do not think this is a part of the inspired Word of God. Don't let your group get into a debate about this fact.

Acts

On the day of Pentecost, tongues as of fire rested on the disciples.

They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. Those present heard the disciples speaking in their native languages the mighty deeds of God. The apostles had not learned those languages, but when the Spirit came within them, then they received that gift.

⁴Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G2058.

⁵Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1329.

⁶Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1329.

⁷Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1328.

⁸Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1329.

This event was the beginning of the church, the first time any believers were given any spiritual gifts, Ephesians 4:8.

Acts 10

The next mention of tongues is in when Gentiles became part of the church. Peter was sent to Cornelius's house, and as he spoke the Spirit fell on all listening. They were saved and spoke in tongues. Those Jewish believers with Peter were amazed to see that the Holy Spirit had been poured out on the Gentiles just as had happened with the Jews at Pentecost. Since it happened in the same way, then it authenticated what happened with the Gentiles.

Acts 19

Paul spoke to a group of 12 men who were disciples of John the Baptist in Ephesus. They were only aware of John's teaching of repentance and had been baptized, believing in the One Who would come after John. As Paul laid hands on them after teaching them the rest of the gospel, they believed and began speaking with tongues and prophesying.

This was when these 12 men were saved. Evidently Apollos had taught these men because he was only aware of the events up to John the Baptist. It wasn't until after Priscilla and Aquila taught him that he heard the rest of the events and was saved. That was after he had been at Ephesus, and before Paul found the men there.

In Mark 16:17 and Acts the references are to the spiritual gift of speaking in tongues as are the references in 1 Corinthians 12-14.

Ask what your group learned from 1 Corinthians 12–14.
Tell them to look at their chart in the lesson as a visual aid.

From chapter 12 it is clear that the Holy Spirit does not give all believers the spiritual gift of speaking in tongues or the gift of interpretation of tongues. Also, gifts are given as a manifestation of the Spirit at salvation when each one is baptized into or identified with the body of Christ and drink of the one Spirit.

But from verse 28 it is also clear that tongues has been appointed or placed "in the church" by God.

The first three verses of chapter 13 state how the gifts are to be used for the common good, with love. If one had the utmost in effective use of their gifts, but did not have love, then it would profit nothing. Some think that verse 1 is teaching that believers can have an angelic tongue, but every time in Scripture when angels spoke they spoke a human language. These verses are simply making contrasts to using gifts without love as the motivating force.

The biblical definition of love then follows, and it is very interesting to observe this within its proper context of spiritual gifts.

In chapter 13 the statement is made that tongues will cease. Many make a case of the difference in the verb and voice of the verb for “cease” as opposed to “done away” for prophecy and knowledge.

A careful inductive examination of this text within its context shows a contrast in time in verses 8-13. The contrast is between “now” and “then.” The “now” is when prophecy and knowledge are partial, and the “then” is when the partial will be done away because the perfect will come. There is no other time mentioned in this chapter.

The word “perfect” is the same word as “mature” in Ephesians 4:13 and 1 Corinthians 14:20, *teleios*. This is the word which can mean complete, adult, full-grown, of full age, perfect, whole.

But because of the statement that “tongues will cease,” some teach that this gift has already ceased in and of itself because of the completion of the canonization of Scripture. The context of this passage is not the Word of God, Scripture, nor is it the Second Coming of the Lord. The context is the exercise of gifts with love within the body of Christ, the church.

It is possible to prophesy in part and know in part, but is impossible to speak in tongues in part. That doesn’t make sense. The complete, perfect, whole, full coming is what will “do away” with the partial. That does make sense. There will be no need for the partial when the whole or complete has come.

Since there is no other time except the “now” and “then” in this chapter, and since the statement about tongues ceasing is in the middle of the section about prophecy being done away and knowledge being done away, it is reasonable to understand that this will all happen at the same time. These gifts will cease and be done away, as will all of the gifts at the culmination of the church, when it is perfect, complete, full. This is also substantiated in Ephesians 4 as the passage teaches that the gifts are “until” we reach the fulness of Christ, the mature or complete or perfect man, body.

What two gifts are contrasted, compared in chapter 14?

Verses 1-5

Paul continued his teaching about gifts from chapters 12 and 13. He presented a contrast between tongues and prophecy. He exhorted the Corinthian church to pursue love and again desire earnestly spirituals. As in 12:31, this is a command for the whole body, not individuals within the church.

They were especially to desire prophecy within their body, for the one who prophesies does so for edification / upbuilding, exhortation / encouragement, and consolation.

The contrast is that tongues would not be understood, as it was a language most of them did not know. Prophecy exercised would edify / build up the body because they could understand what was being said.

The one who speaks in a tongue speaks to God and edifies / builds up himself. Prophecy edifies / builds up the church and is therefore greater, unless the tongue is interpreted, so that everyone can understand what was said.

If the tongue is interpreted, which would be by one who had the gift of interpretation, then the church is edified.

Verses 6-11

Tongues does not profit the brethren like knowledge, prophecy, or teaching, because they don't understand—unless there is interpretation. Paul illustrated this by mentioning the flute and harp. Distinct tones must be played. No one will prepare for battle until the bugle produces a distinct sound. The same is true with the exercise of the gift of tongues; if the tongue doesn't speak things that are clear, it would be as though the person were only speaking into the air.

Paul stated that all languages have meaning, but if the one hearing the language does not understand it, then the one speaking is like a barbarian.

Verses 12-19

Paul exhorted the Corinthian believers to abound for church's edification / building up. This is in contrast to the edification / building up of the individual.

Again in verse 13 Paul did not contradict what he said in chapter 12 several times — that the Spirit determines which gifts are given to individual believers. When he said “pray that he may interpret,” it has to mean either that he is to pray for interpretation of what he said by one who has that gift or that he has the gifts of both tongues and interpretation.

In verse 14 praying in a tongue is mentioned. Paul said that the one praying, singing, or blessing should be doing it in an understood language and not in a tongue so the church is edified / built up.

The “ungifted / outsiders” of verses 16 and 23 is probably one who does not have the gift of interpretation of tongues and therefore not able to understand what is said. It might refer to someone who is visiting the assembly.

Paul spoke in tongues more than all of them, but in the church he used words which were understood.

Verses 20-25

It is not mature thinking for a believer that tongues is the most spiritual of gifts and that it should be used in the assembly without interpretation.

Isaiah 28:11 is quoted in verse 21; tongues was prophesied. It is a sign to unbelievers. Tongues alone is not for the edification / building up of the body, but a sign to unbelievers.

You could review with your group what the gifts of tongues and interpretation of tongues are.

Tongues is the supernatural ability to speak in a language not learned.

Interpretation of tongues is the supernatural ability to interpret for someone speaking in a language the interpreter has not learned.

To end this discussion, ask your group if they think tongues and interpretation are still given to believers now and why they think as they do. Also, give time for any to discuss if they think they have either of these gifts.

**SPIRITUAL GIFTS
LEADER GUIDE
Lesson 12**

Lesson emphasis:

- Love

REVIEW

Ask your group what they remember as the main points about spiritual gifts.

A gift is a manifestation of the Spirit, 1 Corinthians 12:7.

Each believer is given at least one gift (1 Corinthians 12:7; 1 Peter 4:10; Ephesians 4:7) at salvation when placed into the body of Christ (1 Corinthians 12:13).

Gifts are for the common good of the body of Christ (1 Corinthians 12:7, 28).

Gifts were initially given in Acts 2 on Pentecost, the beginning of the church (Eph. 4:8) until the perfect or mature or whole comes, the fulness of Christ (1 Corinthians 13:10; Ephesians 4:13).

The Spirit of God gives the gifts as He desires (1 Corinthians 12:8-11).

There are two categories of gifts, speaking and serving (1 Peter 4:11). Those with speaking gifts are to speak God's Word, and those with serving gifts are to serve in God's strength.

1 CORINTHIANS 13

Ask what they learned from this chapter. How are spiritual gifts to be exercised?

Paul presented the main points about spiritual gifts in 1 Corinthians 12; then he ended that chapter with, "And I show you a still more excellent way." 1 Corinthians 13 teaches that the more excellent way is love.

Give time for them to discuss application at any relevant point in this discussion. There are two lists the end of this guide which you can use as a visual aid.

Verses 1-3

If a believer is able to accomplish the ultimate in being gifted and in ministry, if it is without love, it profits nothing. The gifts are for serving one another, and the way to do that is by love.

“love”—*agape*, benevolent love¹
doing what the one who loves deems is needed by the one loved

Verses 4-8

patient—*makrothumeo*, “to be long-spirited, forbearing”²

kind—*chresteuomai*, “to show oneself useful”³; “to be kind, obliging, willing to help or assist”⁴

not “jealous / envy”—*zeloo*, “to have warmth of feeling for or against”⁵; in this context, “to envy, be moved with envy”⁶

Relate this to rejoicing with the member that is honored, 1 Corinthians 12:26. Believers are not to be jealous of how another is gifted or of how God calls another believer to minister to His body.

not “brag / boast”—*perpereuomai*, “to boast”⁷

Relate this to Romans 12:3, not to think more highly of oneself than he or she ought. Believers are not to brag or boast about gifts, ministries, or effects because all is from the Spirit, the Lord, God.

not “arrogant”—*phusioo*, “to puff up, blow up, inflate, is used metaphorically in the NT, in the sense of being ‘puffed’ up with pride”⁸

not “act unbecomingly / rude”—*aschemoneo*, “to behave in an ugly, indecent, unseemly or unbecoming manner”⁹

“not seek its own / insist on its own way,” present tense which means continuing or habitual action

¹ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G26.

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G3114.

³ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G5541.

⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G5541.

⁵ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G2206.

⁶ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G2206.

⁷ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G4068.

⁸ W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:497.

⁹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G807.

not “provoked / irritable”—*paroxuno*, “to sharpen alongside, i.e. (fig.) to exasperate”¹⁰; “metaphorically, to sharpen the mind, temper, or courage of someone, . . . to provoke or rouse to anger or indignation.”¹¹

not take into account a wrong suffered / resentful—“does not register (the evil)”¹²; does not “keep mental record”¹³

not rejoice in “unrighteousness / wrongdoing”—*adikia*, “injustice, wrongfulness”¹⁴

rejoices with the truth—*sugchairo*, “to sympathize in gladness, congratulate”¹⁵

“bears” all things—*stego*, “to roof over, to cover with silence”¹⁶

believes all things; believes, *pisteuo*, is the normal verb used in the New Testament. “Love trusts that the motives of action are pure”¹⁷

“hopes” all things—*elpizo*, “to hope, expect with desire”¹⁸

“endures” all things—*hupomeno*, to remain under, remain, bear up under, persevere, endure¹⁹

never “fails / ends”—*pipto*, “fall, fall down; fall to one’s ruin or destruction; fall to one’s knees . . . be done away with, come to an end”²⁰

The main point Paul made in this chapter is that gifts are not forever, but love is. Therefore, it is only reasonable to use the gifts in love, serving one another.

¹⁰James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G3947.

¹¹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G3947.

¹²Cleon L. Rogers Jr. and Cleon L Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 380.

¹³James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). DBLG 3357, #2.

¹⁴James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G93.

¹⁵James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G4796.

¹⁶James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G4722.

¹⁷Cleon L. Rogers Jr. and Cleon L Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 380.

¹⁸Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1679.

¹⁹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G5278.

²⁰Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). 142, 143.

Ask what they learned from the cross-references about love and how it relates to the subject of spiritual gifts.

It is only possible for a believer to have this kind of love because of the Spirit within each one. The Spirit within is the Holy Spirit of Christ, even the Father Himself.

The Godhead dwelling within His believers is an awesome thought. Therefore, believers can love others with the love of God, the love which sacrificed His only Son. That love is part of the nine-fold fruit of the Spirit, His character in believers.

It is because of the Spirit within believers that the body functions, caring for one another.

The fruit of the Spirit is different from spiritual gifts. Gifts are supernatural abilities and the fruit is character.

Love
Joy
Peace
Patience
Kindness
Goodness
Faithfulness
Gentleness
Self-control

Some of this character is also listed in 1 Corinthians 13 as part of love, how it behaves.

Ask what they learned from 1 John 3-5 about love.

The children of the devil are obvious / evident because they do not love.

If one wants to know for sure if he or she is truly saved, love is one way to know.

Death is the result for those who do not live in love.

The one who does not share, closes his heart toward his brother, does not have the love of God, the Spirit of God, abiding in Him. That one is not saved. Love is to be in deed as well as in word.

God is love, and therefore, whoever does not love does not know God. The one who lives in love lives in God.

Believers love because God first loved us.

Love is keeping His commandments.

Relate Romans 13:8-10.

Loving others is the fulfillment of the law.

Ask about walking in the Spirit and how this relates to gifts.

Being led by the Holy Spirit within, obeying the Word of God, loving the brethren

Exercising gifts for the benefit of others

Learning how to be more effective in the serving of others in the body

Don't serve the flesh, be self-centered or envious or jealous or cause divisions.

To end your discussion, ask your group what they've learned about how they are to be using their gifts to serve the church.

GIFTS	LOVE
<p>Supernatural abilities for service in the body</p> <p>All believers have one or more, but not same ones</p> <p>From Pentecost until the perfect comes</p> <p>From the Spirit within</p>	<p>Patient</p> <p>Not jealous / envy, arrogant</p> <p>Does not seek its own / Insist on its own way</p> <p>Never fails / ends</p> <p>From the Spirit within</p>