

DOCTRINE OF SPIRITUAL GIFTS

- I. Introduction and preliminary considerations.
 - A. While there is a great deal of confusion and disagreement about spiritual gifts, their identification, place, and function, it is clear that the Apostle Paul considered this doctrine and the understanding of it to be quite significant. ICor. 12:1 “*Now concerning spiritual gifts, brethren, I do not want you to be **unaware/ignorant/lacking information/to be in error***”.
 - B. This doctrine constitutes a very important area in the Christian way of life and should be taught to believer/priests very early on since this is a major part of the function of the Royal Priesthood. IPet. 4:10-11
 - C. We believe that application in the Christian way of life is to be accomplished with honor—that is, based on clearly taught precepts within an isagogical, exegetical and categorical framework; it is not to be carried out based on “*how you feel about it*”.
 - D. Therefore, only when the believer clearly understands the parameters of service within the context of his gift, and within the context of the Royal chain of command, can he begin to fulfill his role in the Royal Priesthood.
 - E. The motto of the adjusting believer should be: “**Right thinking, right function**” and “**Action with honor.**”

- II. Definition and description.
 - A. A spiritual gift is defined as an ability given by the Holy Spirit at the point of salvation to minister to others and thus, accomplish God’s work. IPet. 4:10-11
 - B. Since that is the case, spiritual gifts have nothing to do with spiritual growth or a believer’s relative level of maturity.
 - C. Spiritual gifts are different than natural abilities since they are **spiritual** (πνευματικός—pneumatikos, that which belongs to the supernatural world and not the natural world) and they are **gifts**, (χάρισμα—that which has been given, a gift of God’s grace, something bestowed freely).
 - D. Interestingly enough, the term **spiritual gift** is only found in Romans 1:11 and, in that context, does not appear to mean a spiritual gift as we understand it.
 1. First, Paul is not the author or distributor of spiritual gifts. ICor. 12:11
 2. Paul is **not** suggesting that these believers did not already have a spiritual gift since that is in direct contradiction to what he says in Romans 12:6
 3. This phrase deals with the fact that Paul’s apostolic authority, which carried with it a number of gifts (healing, tongues, prophecy, etc.), would function toward them in some now, undefined way.
 4. How and what spiritual gifts he might share (μεταδίδωμι—metadidomi, to share) with the Romans is not clear to him at the time of writing, but the purpose of such ministry is. “**...so that you may be established;**”
 5. Here, as in other places, the purpose of functioning under your gift is seen to be the spiritual advance and strengthening of other believers.

- E. Spiritual gifts are to be distinguished from the **fruit of the Spirit**, a term that denotes the character of Christ that is present in the believer that is consistently walking in fellowship. Gal. 5:22-23
- F. Further, spiritual gifts are to be distinguished from offices; much of this confusion has resulted from a misinterpretation of Ephesians 4:7-11
1. The term **χάρισμα** (charisma, a grace gift) is not used in this passage, underscoring the fact that this passage does not focus on spiritual gifts at all.
 2. Rather, the common term **χάρις** (charis, grace or favor) is used to denote a practical proof of God's good will toward mankind by providing what is needed.
 3. The flow of the sentence is interrupted by a parenthesis between verse 8 and verse 10 but naturally reads, **He gave gifts** (δόμα—doma, a simple term for a gift, only used 4X, and never of spiritual gifts. Matt. 7:11; Lk. 11:13; Phil. 4:17) **to men. And He gave some apostles, some prophets, some evangelists, and some pastor-teachers.**
 4. This passage does not deal with a spiritual gift given to a believer at the point of salvation, but rather to the communicators that God gave to mankind for the ultimate purpose of orienting mankind to Himself. Eph. 4:12-16
 5. Obviously, each of these men had their own unique qualifications, and each possessed one primary spiritual gift that they received at the point of salvation. *This accounts for some of the differences one observes between communicators, since each communicator will possess his own spiritual gift.*
 6. The first three offices were temporary and have been set aside; the bulk of the Church age is characterized by the independent, autonomous, local church, with one spiritual leader—the pastor-teacher.
 - a. **The office of apostle.** *See Doctrine of*
 - 1.) Filled only by a male. Matt. 16:17-18
 - 2.) Twelve in number.
 - 3.) Possessed multiple spiritual gifts. Rom. 1:11; ICor. 14:18-19
 - 4.) Had authority over multiple local churches. Gal. 1:2; IPet. 1:1
 - 5.) Must be an eyewitness of the resurrected Christ and selected by Him. ICor. 15:8; Acts 26:16
 - 6.) Foundational to the universal church. Eph. 2:20
 - 7.) Ceased to exist with the death of the last living apostle, John.
 - b. **The office of prophet.**
 - 1.) Second in importance to apostles and subject to their authority. Eph. 2:20; ICor. 14:37-38
 - 2.) Filled only by a male. ITim. 2:12
 - 3.) Indefinite in number.
 - 4.) Provided authoritative revelation for the new dispensation. Eph. 3:5
 - 5.) Foundational to the universal church. Eph. 2:20
 - 6.) Ceased to exist when the canon was complete. Rev. 22:18-19
 - c. **The office of evangelist.**
 - 1.) Only one that we know about, but certainly more existed. Acts 21:8
 - 2.) Had the unusual ability to be effective in Ph₁ gospel presentations. Acts 8:35-40
 - 3.) Given his itinerary by direct revelation. Acts 8:26

- 4.) Possessed temporary sign gifts to document his teaching. Acts 8:6,7,13
- 5.) Subject to the authority of apostles. Acts 8:14
- 6.) Had the spiritual ability to function outside of a local church.
- 7.) Function displaced by the pastor-teacher and adjusted believers. IITim. 4:5; IThess. 1:8
- 8.) Not mentioned with the two extant offices of pastor-teacher and deacon in ITim. 3:1ff.

d. **The office of pastor-teacher.** *See Doctrine of*

- 1.) Males only. ITim. 3:1-2
- 2.) Very large numbers throughout Church age.
- 3.) Highest ranking authority in local church. Rev. 2-3
- 4.) Combines dual functions of shepherding and teaching. Eph. 4:11
- 5.) To be trained by established spiritual leaders. IITim. 2:2
- 6.) Equipped to function as authority (similar to apostle, without multiple churches), communicator (similar to prophet, receiving revelation from the Word of God and communicating it), and evangelist (presenting the gospel when necessary).

III. The reception of your spiritual gift.

- A. All believers receive their spiritual gift at the point of faith in Christ, when the Holy Spirit assigns each believer his place in the body and equips him to function in that place. ICor. 12:13ff
- B. The exceptions to this rule occurred during the transition period in Acts when the indwelling of the Holy Spirit and the reception of spiritual gifts came through the apostles—only on certain occasions. Acts 8:14-17; IITim. 1:6
 1. This period of time was limited and came about due to the fact that those that had believed in the previous dispensation had to come under the experiential realities of the new dispensation—i.e. the indwelling of the Holy Spirit.
 2. However, the normal course of events is seen in the conversion of those in the house of Cornelius as each believed, received the Holy Spirit, and his or her spiritual gift at the point of salvation. Acts 10:44-48; Rom. 8:9
- C. Each believer is given precisely one spiritual gift or **manifestation (singular) of the Spirit**. ICor. 12:7; IPet. 4:10 *Note the term **to one** and the repetition of the phrase **to another** in ICor. 12:8-10, implying that each one receives a particular gift.*
 1. Just as each bodily part is pre-assigned its place in the anatomy under the laws of genetics, so each believer is assigned his place in the body of Christ at the Baptism of the Holy Spirit.
 2. Further, once a person believes and is assigned his place in the body of Christ, his gift will remain the same since members of the spiritual body are analogous to the parts of a human body, which do not change function.
- D. These gifts are distributed according to the sovereignty of God, and not according to human will. ICor. 12:11,18
- E. They are distributed according to the principle of grace and not human works or merit. Rom. 12:6

- F. Since God has sovereignly determined your place in the body and equipped each believer to fulfill His plan for him, there is no room for arrogance or jealousy in the matter of spiritual gifts. ICor. 12:14-18; Rom. 12:3
 - G. Since one receives his spiritual gift at the point of salvation, it is obviously not a sign of spirituality (walking in fellowship) or maturity (level of spiritual growth), but only of the new birth. *The Corinthian church was the recipient of all manner of spiritual gifts (ICor. 1:7) but as a local church were quite carnal and immature. ICor. 3:1-3 That church was plagued with factions, lawsuits, immorality, marital problems, legalisms, drunkenness, abuse of the Lord's table, misuse of their gifts, and many false doctrines, but they "were not lacking in any gift".*
 - H. However, one must recognize that spirituality and maturity clearly can and do affect the level at which one functions under his gift.
 1. Everyone should recognize that a believer out of fellowship is not going to have the same perceptions and applications as a believer that is walking in fellowship.
 2. Further, it should be evident that a more mature believer is going to be more perceptive, thorough in his application, and consistent in his function than a less mature or baby believer is.
- IV. Prerequisites for the proper function of a spiritual gift.
- A. Since the Holy Spirit is the agent that energizes each spiritual gift, it is imperative that the believer is in fellowship in order to apply under his gift. Jn. 15:4-5
 - B. Further, the believer has to possess the proper mental attitude motivation, recognizing that the purpose of his gift is to serve others. ICor. 13:1-3
 - C. The environment of the local church is the only environment sanctioned by the New Testament for teaching, spiritual growth, and application under one's gift. ICor. 12:27 ***"Now you (the believers in Corinth) are a body (a local body, a microcosm of the universal body) of Christ, and individually members of it."***
 - D. By obvious application, those that have separated themselves from a local church have repudiated the only authorized New Testament environment for spiritual growth and proper function. Heb. 10:25
 - E. Although spiritual growth is relative, it should be evident that any believer, at any stage of spiritual growth can get in fellowship and apply under his or her gift.
 1. In other words, one does not have to gain some level of growth in order to apply properly under his gift.
 2. In some cases, a baby believer that is zealous for the truth and has identified his gift may function quite well, while his more spiritually mature counterpart may be out of fellowship or lacking motivation at some point. Heb. 5:11-12
 3. It is normal to expect that spiritual growth and maturity will produce a believer that can apply under his gift at a higher and more consistent level.
 - F. Each gift must function inside of, and acclimate to, the royal chain of command, which provides the framework in which believers are to operate and apply. IThess. 5:12-13; Heb. 13:17

1. The function of the pastor-teacher is to provide the doctrine that gives spiritual insight to individual believers so each believer is edified, prepared, and motivated to apply. Eph. 4:12 “...**for the equipping** (*καταρτισμός katartismos—a process of adjustment that results in complete preparedness*) **of the saints for the work of the ministry, for the building up of the body of Christ;**
2. Within the properly functioning local church, there is a physical environment that allows believers the opportunity to apply under their gift. *The many physical and spiritual needs demand various gifts to accomplish the tasks the local church faces; from simple physical things like setting up the classroom, adjusting the thermostat, to preparing the notes, prayer, and providing logistical support for believers.*
3. This does not mean that the pastor-teacher and deacons are to determine for each believer when and how to apply; it does mean that they are to function in their respective offices so as to provide the proper environment in which a believer is able to exercise his gift.
4. Further, the pastor-teacher that allows sloppy, slipshod, half-hearted applications and does not address the obvious failings is not doing his sheep any spiritual service.

V. Various ways of classifying spiritual gifts.

A. The greater and lesser gifts. ICor. 12:31

1. The greater gifts are those that are more public in their display and involve communication and/or leadership.
2. Obviously, one that stands in a position of leadership or one that publicly communicates as part of his gift is much more visible and oftentimes more respected than one with a less observable position.
3. While the greater gifts may receive more public attention and honor, they are not “more honorable” than the gifts that do not receive such attention. ICor. 12:22-24
4. There is no place for one with a greater gift to look down on someone with a lesser gift; conversely, there is no place for one with a lesser gift to be jealous of someone with a greater gift. Rom. 12:3 **...I say to every man among you not to think more highly of himself** (*Gk. ὑπερφρονέω—hyperphroneo, lit. to think beyond, to have an unwarranted pride, to be conceited or arrogant*) **than he ought to think** (*Gk. φρονέω—phroneo, to think, to have an opinion, a frame of mind*) **but to think so as to have sound judgment,** (*Gk. σωφρονέω—sophroneo, to be mentally healthy, to have a sound mind, to think straight, to be able to reason sanely*)
5. God has placed each gift in the body as He saw fit and His ultimate purpose is **that there should be no division in the body, but the members should have the same care for one another.** ICor. 12:25

B. Communication gifts versus serving gifts. IPet. 4:10-11

C. Sign and infancy gifts.

1. Some temporary manifestations/gifts were sign gifts, designed to substantiate, corroborate, and authenticate the message of the resurrection and/or credentials of those that proclaimed the gospel. Acts 2:43, 4:30, 5:12,15-16, 6:8, 8:5-6,13; Heb. 2:3-4
2. The sign gift of tongues was not directed to the church but was specifically directed toward unbelievers, especially the Jews.

- a. The prophecy of tongues. Isa. 28:11-12
 - b. The fulfillment began with the day of Pentecost. Acts 2:4-11
 - c. It was a sign of the fact that Messiah had come and Israel was about to be set aside as the vehicle of God's program. Matt. 21:18-20,42-43
 - d. The need to testify to the nation in other languages ceased when the nation went under the fifth cycle in 70 AD. *Note the phrase in ICor. 14:21...to this people...*
3. The infancy gifts were those temporary gifts that validated the messengers and confirmed their accuracy until the time the authoritative canon was completed.
 4. At that point, one could compare the message of any communicator to the Scriptures and determine accuracy, eliminating the need for authenticating signs.
- D. Temporary and permanent gifts.
1. The temporary gifts were those manifestations of the Holy Spirit given to the church during the apostolic era, and carried the church until the completion of the canon.
 2. They include the gifts/manifestations listed in ICor. 12:7-11 and 12:28.
 3. These gifts were gradually phased out and the permanent gifts were those that were designed to carry the church following the completion of the canon until the rapture. Rom. 12:6-8
 4. Further, it should be noted that the offices listed in Ephesians 4:11 have all been phased out, with the exception of the office of pastor-teacher, the communicative office designed to carry the church for the bulk of the Church age. *The offices of apostle and prophet are clearly related to the foundation era of the church and, as totally authoritative in their function. The office of evangelist (only mentioned here, in Acts 21:8 and II Tim. 4:5) never was what the fundamentalists have suggested, and its work is to be carried out by individual churches and believers in their geographic locale.*
 5. It must be observed that some gifts (like teaching, prophecy and leading) had a temporary form and a permanent form; and this explains why they can be found in the temporary lists and in the permanent list. *The difference would be that the one with the temporary gift of teaching would be able to fulfill his function apart from the completed canon, whereas the one with the gift today has the full revelation of Scripture.*
 6. It should also be noted that the permanent gifts were present in the various churches and functioned alongside the temporary manifestations of the Holy Spirit. *While Romans and I Corinthians were written less than one year apart, these books have very different emphases for many reasons: Paul had never been to Rome and so deals with the general subject of spiritual gifts since he was aware of no problem; the Corinthian church was clearly in a spiritual mess and had totally missed the point of spiritual gifts due to their carnality and selfishness.*
 7. The temporary gifts and the significance of each one. ICor. 12:8-10
 - a. Word of wisdom-an inspired utterance, providing direction for how a person or group should apply in a given situation.
 - b. Word of knowledge-an inspired utterance of knowledge or information that a person or group needed; the emphasis was on the information rather than application.
 - c. Faith-the ability to believe God for unusual or incredible things.
 - d. Gifts of healing-the supernatural ability to heal others from various physical afflictions, especially sickness or disease.

- e. Miracles-the supernatural ability to transcend the normal, physical laws that govern the universe, the ability to do the impossible.
 - f. Prophecy-the ability to speak forth the divine viewpoint, the ability to provide revelation on a matter, a necessary and valuable gift at any time in the Church age.
 - g. Discerning of spirits-the Holy Spirit given ability to evaluate those that came before you and weed out the imposters, those that claimed inspiration from the Holy Spirit but received it from another source.
 - h. Tongues-the supernatural ability to speak fluently in a known language that one had not previously learned.
 - i. Interpretation of tongues-the ability to translate a previously unlearned language into the language of the audience, only to be used in conjunction with the gift of tongues.
 - j. Helps-the ability or capacity to act as an assistant or helper, only used in ICor. 12:28 and not the same as the gift of serving.
 - k. Administrations-the ability to guide a ship, the ability to oversee all that is necessary to move the vessel through the water, only used in ICor. 12:28 and is likely the temporary form of leading.
8. The permanent gifts and their significance. Rom. 12:6-8
 - a. Prophecy-the ability to provide the truth/divine viewpoint on matters that may not be so obvious to others. The ability to clearly define issues in terms of right and wrong.
 - b. Service-the ability to help other believers by performing some necessary, physical task.
 - c. Teaching-the ability to communicate the divine viewpoint in an academic setting via the willingness and ability to study and communicate that truth.
 - d. Exhortation-the gift that encourages or exhorts others to come alongside and apply in areas that they may be lacking.
 - e. Giving-the ability to further the plan of God by making financial applications.
 - f. Leading-the ability to organize others, motivate and inspire them to work together to perform what one alone could never accomplish.
 - g. Mercy-the supernatural ability to discern when another believer is in some mental, spiritual, or emotional distress and to provide the appropriate aid and comfort.
 9. It is interesting to note that there are seven permanent gifts, suggesting that the local church with all these gifts functioning properly will be a complete reflection of the Christ. Rev. 3:1, 5:6
 10. With the exception of prophecy, the gift the leads the list, most interpreters do not question the fact that the spiritual gifts listed here are permanent.
 11. Further, it is quite important to note that each believer is commanded to function under each of these gifts whether it is their primary spiritual gift or not.
 - a. Prophecy. Eph. 4:15,25 “*speaking the truth in love..*”
 - b. Serving. Gal. 5:13 “*...through love, serve one another.*”
 - c. Teaching. Col. 3:16 “*...teaching and admonishing one another...*”
 - d. Exhortation. Heb. 3:13 “*But encourage one another...*”
 - e. Giving. IICor. 9:7 “*Let every man give...*”

- f. Leading. Tit. 3:8,14 “...they may give serious consideration to taking the lead in good works...”
 - g. Mercy. Jude 22; Jms. 2:12-13 “And have mercy on some...”
12. Note that there are no royal imperatives in the New Testament to function under the temporary manifestations of the Holy Spirit, like tongues, healing, etc.

- VI. Identification of, characteristics of, and pitfalls associated with each spiritual gift.
- A. Since God provides all the spiritual gifts for the benefit and edification of the body of Christ, each believer must seek to accomplish this task through their spiritual gift/motivation.
 - B. It must be recognized that any believer, male or female, can possess any spiritual gift.
 - 1. The occupational hazard for any believer with a communication gift, especially for a female, is that he loses sight of the royal chain of command and begins to act as a law to him or herself. ICor. 14:37,38; ITim. 1:19-20
 - 2. A female with a verbal gift must consider the fact that she still has to operate under whatever authorities she has in her particular niche. *Pastor-teacher, parents, husband, etc.*
 - 3. All gifts must recognize that their function has to occur within the parameters of the royal chain of command. *The Holy Spirit does not establish the royal chain of command and then act in ways that undermine it.*
 - C. The verbal gifts tend to seek to orient and encourage others via communication of the divine viewpoint, while the serving gifts tend to offer overt or concrete help to orient and encourage others.
 - D. Those with verbal gifts must recognize that there are times when the other person does not need a lecture; they may need some physical need met or may simply need someone to listen. Jms. 2:15-16
 - E. Conversely, those with serving gifts must recognize that some believers are in the predicaments they are in due to a lack of doctrinal diligence and may need some doctrinal, verbal corrective. Prov. 12:15, 14:16, 19:19
 - F. The best way to demonstrate the motivation of each spiritual gift is to consider how each gift might react to the same situation, demonstrating that there is a place for all the gifts and their function.
 - G. For example, someone walks into a cafeteria, carrying a tray of food, they slip, lose their balance and fall; how would you react?
 - 1. The gift of prophecy—“You weren’t watching where you were going, and that is what happens when you are not careful.” *Motivation—to point out their error so they do not repeat it.*
 - 2. The gift of serving—“Here, let me help you clean up that mess.” *Motivation—to meet the immediate physical need.*
 - 3. The gift of teaching—“You should carry your tray this way, and always watch where you are walking.” *Motivation—to provide information to help in the future.*
 - 4. The gift of exhortation—“That’s okay, accidents can happen to anyone; don’t worry.” *Motivation—to alleviate embarrassment, put the person at ease, and provide encouragement.*
 - 5. The gift of giving—“Here, let me buy you another lunch.” *Motivation—to meet the financial need.*

6. The gift of leading—“You, get a mop. You, get some towels. You, see if he is cut. You, make sure no one walks here until this is cleaned up.” *Motivation—to organize others to accomplish the task at hand.*
7. The gift of mercy—“Are you alright? I’ve had that happen to me and I know it hurts.” *Motivation—sharing the pain of the other person.*

H. Prophecy.

1. The believer with this gift is motivated to help other believers out by proclaiming the truth, providing the divine viewpoint on some matter at hand; no matter how unpleasant. ICor. 14:3 **But the one who prophesies speaks to men for edification** (*spiritual building, spiritual growth*) **and exhortation** (*calling them alongside, rousing their will to action*) **and consolation** (*inner comfort, encouragement*).
2. The word is derived from the Greek προ (pro-before, used of time and spatial orientation) and φημι (phemi-to say or speak) and means to declare openly.
3. This involves some insight into a person, an issue, or a situation that comes to them via supernatural or providential means.
 - a. It may be some sudden prompting by the Holy Spirit.
 - b. It may be some scripture that comes quickly to mind.
 - c. It may be a series of events that only this person observed.
4. This person has the ability to see through things quickly, at a level that others do not discern, make quick spiritual judgments, and pronounce them accordingly.
5. In one sense, this is the most abrasive of the gifts since these people tend to see things in terms of right and wrong, black and white, etc.
6. Since this gift can quickly size up a situation and see where it is heading, oftentimes this person is put off by those that do not have an equal amount of insight, or that do not see the error(s) so obvious to him.
7. Other believers may think that this person is “jumping the gun”, making decisions without the necessary facts or taking the time to consider those facts. Indeed, this is an occupational hazard of the gift.
8. Further, one with this gift tends to be very direct when correcting others and often does not take other important factors into consideration, like love and gentleness. Eph. 4:15 The Old Testament prophets are good examples of this, since they were often not well liked as they exposed evil that others ignored or, of which they were unaware.
9. Every pastor-teacher functions under this gift when he is in the pulpit, acting as a mouth-piece for God, providing the divine viewpoint to those that have assembled. ICor. 14:3-4 cf. IITim. 4:2
10. In many cases, the pastor-teacher is “*in the dark*”; in some ways being like Caiaphas when he prophesied about the death of Jesus. Jn. 11:49-51
11. One very clear hazard of this gift is that the person can begin to believe they are infallible, understanding every person and every situation equally, regardless of revelation.
12. This gift is to operate with the constraint found in Romans 12:6, **speaking the truth in proportion to the faith.** *This may mean subjective faith, only analogous to what you actually believe; or, it may refer to objective faith, the content of doctrine.*

- a. If this is subjective faith, the person with this gift must be careful and not go too far, making sweeping pronouncements without sufficient spiritual confirmation.
 - b. If this gift is to function in proportion to the doctrine believed, it should be clear that there is no place for “prophecies” that contradict the biblical revelation.
 - c. Further, it is evident that someone declaring the divine viewpoint on some matter is **never** to be considered as some new scriptural revelation.
13. The further suggestion that this gift demands one hundred percent accuracy is incorrect.
- a. All of the spiritual gifts can function out of fellowship and make erroneous judgments, and the same is true of this gift.
 - b. This gift is **not** the office; it is not the same in authority as either the Old Testament or New Testament prophet; in fact, this gift is like all others and must function within the parameters of the royal chain of command in a local church.
 - c. Even New Testament prophets had their content evaluated. ICor. 14:29
14. The gift of prophecy functions as the eyes/conscience of the body.
- I. Service.
- 1. The believer with this spiritual gift is motivated to help other believers in their niches by providing physical support.
 - 2. Whereas one with the gift of leadership can organize others, see the “*big picture*”, and accomplish more long-range tasks, this believer sees and helps with the immediate, smaller tasks.
 - 3. The person with this gift notices the immediate needs that may not be noticed by other believers and is motivated to do what is necessary without fanfare.
 - 4. They may react harshly to others that are not so motivated and apparently not cognizant of the obvious need. They can especially react to the verbal gifts, thinking that they are out of line or have missed the point of what needs to be done.
 - 5. Believers with this gift delight in meeting the physical needs of others and, therefore, can be pressed by others into things they are not capable of handling.
 - 6. While meeting the needs of others, they can neglect areas of responsibility that are incumbent on them--at home for instance.
 - 7. They may have difficulty in delegating responsibility since they are willing to apply and may not be willing to say “no” when it is necessary.
 - 8. A person with this gift may be so willing to serve that he gets in God’s way and continues to help someone that needs to simplify his niche, or is making some spiritual mistakes that are hampering him.
 - 9. This gift forms the backbone of most churches, is quite common, and generally is the one that completes the basic day-to-day tasks that are necessary in any church.
 - 10. This gift is the hands/feet of the body.
- J. Teaching.
- 1. The motivation for a believer with this gift is to aid other believers by teaching them the precepts of doctrine in a formal or academic setting.
 - 2. In the local church, the pastor-teacher is the only one authorized to teach adults, but other believers can teach children as they are able to comprehend the truth.
 - 3. This gift does not authorize home Bible study groups that effectively exalts the teacher to the position of pastor-teacher of that group.

4. Like all the gifts, a male or a female may possess this gift.
 5. Those believers with this gift enjoy the process of researching the truth and putting it into a form that others can understand; although they may enjoy the actual teaching process much more.
 6. They want to help other believers grow by providing the doctrinal details that make the truth more clear.
 7. They are often concerned with things that other believers may find inconsequential, like chronology, but things that are necessary to gain a fuller understanding of the truth.
 8. Due to their research into the Scriptures and their own understanding, this person will acquire a great deal of knowledge, which may possibly result in some spiritual arrogance. ICor. 8:1
 9. Those with sufficient training may come to rely on their education and/or credentials, rather than on the Spirit of God, Who is the ultimate teacher of doctrine. Jn. 16:13; IJn. 2:27
 10. They may acquire much information and lose sight of their own personal responsibility before the Lord, falling into the trap of thinking too highly of their place in God's plan. Rom. 2:21, 12:3
 11. While this may not be the primary gift of the pastor-teacher, it certainly is one that he must master for the office. ITim. 3:2
 12. All mature believers should have the ability to teach the principles of doctrine, regardless of whether they possess this gift or not; failure to do so may lead to serious spiritual problem(s). Heb. 5:12
 13. This gift (or at least the temporary form of it) was ranked quite highly in terms of its importance. ICor. 12:28
 14. Those with this gift, especially those that function in the capacity of a teacher, need to know that they are held to a higher standard. Jms. 3:1
 15. This gift is, in some ways, the mind of the body.
- K. Exhortation.
1. This is the third of the verbal gifts and, in some ways, is to be contrasted with prophecy.
 2. While prophecy focuses on declaring the truth, no matter how much pain it may cause, this gift focuses on the encouragement side of the Christian way of life. IITim. 4:2 *Prophecy would tend to deal more with reproof and rebuking, while exhortation is generally less harsh, tending more toward encouragement.*
 3. This gift is designed primarily to function in a one-on-one setting, but this does not preclude multiple people being involved.
 4. The person with this gift desires to **exhort/encourage/urge/stimulate** other believers to apply, to come alongside, to join in the fight, and he verbally encourages them to do so.
 5. Unlike the gift of prophecy, that simply says ***"this is the truth and you had better orient to it"***, the exhorter tends to stress his solidarity and compassion with the person he is exhorting. IPet. 5:1 **"I exhort the fellow elders...as a fellow elder..."**
 6. This believer may have the ability to see the spiritual problems/issues that are hampering another believer and wants to help them get beyond it.
 7. It is clearly revealed that this is to be a regular feature of the function of the pastor-teacher with his congregation. IITim. 4:2

8. Because one has this gift, it is not a license to bully other believers or to meddle in the life of another, unless authorized by the royal chain of command or clearly taught in the Word of God.
9. The person with this gift must be very sensitive to the leading of the Holy Spirit (as all gifts should) and recognize whether or not they are being blessed with success, or simply exhorting to a blank wall. *You can encourage all you like, but you must recognize that ultimately spiritual success is determined by each believer's own volition.*
10. The one that exhorts must recognize that he does not have any authority over another believer in the local church and should not allow his exhortations to come off as commands. IIThess. 3:12 *Although Paul had the spiritual authority to command, he often exhorted, exercising less dogmatic spiritual force.*
11. Those with this gift must be careful not to allow their exhortations to be based on some personal consideration or personal preferences, but must **exhort in sound doctrine**. Tit. 1:9; IThess. 2:3
12. This gift is the heart of the body, providing affectionate compassion and encouragement. Phil. 2:1
13. This gift serves as the mouth of the body.

L. Giving.

1. This gift entails the ability to contribute to God's plan in a financial way.
2. It is not limited only to those with large amounts of money; any believer may have this gift, relative wealth notwithstanding.
3. Those with this gift are motivated and enabled to meet the financial needs of other believers beyond the scope of ordinary giving.
4. The fact that there are believers with this gift does not absolve any believer of the personal responsibility of grace giving. IICor. 9:7
5. Obviously, the Word of God clearly teaches that financial generosity will result in both Ph₂ and Ph₃ blessing for every believer. Lk. 6:38
6. However, one with this gift, who functions under it appropriately, may come under more than the normal financial blessing that God provides for all positive believers.
7. Since this is true, sometimes believers may be tempted to take advantage of those with resources and the generosity to share them, being attracted to them for less than honorable reasons.
8. Other believers may come to resent the person that is blessed financially as they function under this gift, suggesting that they are less than spiritual since they have been blessed so much. *Reverse discrimination.*
9. Those with this gift must never use their place in God's plan to attempt to control another believer's life or the ministry of some communicator by giving or withholding funds.
10. One with this gift may function well under it by being frugal with himself; alternately, one may also rationalize his generosity with himself, his STA lunging, based on his generosity with others.
11. This gift has been abused in fundamentalist circles by either taking advantage of those with it, or by exalting those with it beyond the other gifts.
12. The one with this gift must fight the tendency to be stingy or grudging since the one whose gift is giving must function **with liberality**.

13. This gift is a private parts gift and is not to be paraded before the church; it is analogous to the genitals.

M. Leading.

1. The person that has the spiritual gift of leading/administration is motivated to help others by taking charge of some organization, project, etc. and bring it to a successful conclusion.
2. The person with this gift can see the task before the group and all that will be necessary to accomplish that task.
3. He can recognize the resources he has; be they financial, physical, or human resources and is able to effectively marshal the things at his disposal to get the job done.
4. This person must be one that knows when and how to delegate authority; he must distinguish what he needs to do personally and what can be safely entrusted to others.
5. This type of believer is able to commit to a task and overcome whatever problems, opposition, etc. that may come his way in the course of completing his assignment.
6. Since he clearly sees the goal, he is able to quickly evaluate requests, make firm decisions, and stick to them.
7. This type of person is very detail oriented and recognizes that the difference between a job merely done and a job done well is found in attention to the details.
8. Since this type of believer is largely dependent on the cooperation of those under his authority, he may become disillusioned or disheartened when others fail to apply as he thinks or knows they should.
9. Since he requires loyalty and faithfulness to complete his work, he may become guilty of partiality or favoritism toward those he deems more necessary. *He must be careful not to view workers on the basis of their ability to get the job done or he may be reluctant to dismiss one that has some obvious problems, communicating approval of their actions to others.*
10. The **man in charge** tends to give orders without always explaining them and so others may begin to get the idea that they are merely pawns in the operation and not really appreciated or respected.
11. Since he has authority over other believers, he must never lose sight of the fact that he is under the authority of the royal chain of command and begin to see himself as his own ultimate authority.
12. This gift functions within the body in an organizational/head capacity.

N. Mercy.

1. The motivation for the believer with this gift is to help other believers by sharing in their pain or sorrow; by bearing their burdens with them. Gal. 6:2
2. Those with this gift have the knack of knowing when one is suffering some mental or emotional distress.
3. This gift has the ability to sense when people are hurting and desire to enter into their suffering.
4. A believer that is spiritually merciful may cause those that are hurting or suffering to be drawn to him.
5. One with the gift of exhortation may seek to explain the benefit of the pain and suffering, but one with the gift of mercy will desire to share in and seek to remove the suffering.

6. Those with this gift often find it difficult to be firm with people since they would not want to do anything that would cause anyone pain or suffering.
7. People with this gift do not like suffering or conflict (who really does?) and can seek to avoid separation or other doctrines that are unpleasant, wanting believers to be happy.
8. This gift obviously demands a much greater level of emotional, personal involvement than some of the other gifts.
9. It is very possible that certain people will take advantage of one that is so caring and compassionate and can inappropriately dominate the time of the believer with this gift.
10. It is important that those with this gift be discerning as to why certain people are suffering; one would not want to use his spiritual gift to provide aid and comfort to someone under God's discipline.
11. However, this gift would be very important to help those under reversion recovery since they would likely be burdened with lupe.
12. Those with this gift must be careful to not take offense for other believers, allowing themselves to be caught up in mental attitude sins or something worse.
13. Since it is easy for a believer with this gift to fall into the trap of operating on emotion rather than Bible doctrine, he should be very careful when dealing with single people of the opposite sex.
14. This gift forms the inner parts of the body, the seat of the tender emotions. Greek σπλάγχνον (splanchnon—the heart, stomach, bowels, the heartfelt emotions of mercy or compassion).

VII. Recognizing and developing your gift.

- A. There are several reasons why a believer would not recognize his particular gift and place in the body of Christ.
 1. Failure to be in a church that rightly understands and teaches this doctrine.
 2. Consistent carnality short-circuits spiritual insight and perception. ICor. 3:1ff
 3. Failure to possess the proper motivation; the lack of love for other believers, marked by self-involvement and self-centeredness. ICor. 13:1ff
 4. Unwillingness to accept one's place in the body, or unwillingness to apply in the local church would certainly hinder the working of God in one's life. ICor. 12:15-18
- B. If a believer is unsure of his gift, certainly prayer for wisdom is in order. Jms. 1:5
- C. One may figure out what his spiritual gift is by the process of elimination. One should readily note whether or not they tend to be more comfortable giving verbal instruction/help to others or by doing things for others to help them.
- D. An inclination or desire for particular kinds of tasks may mark the presence of a particular spiritual gift.
- E. Recognition by others, as well as effectiveness in a particular area can be indicators of your spiritual gift. Acts 13:2
- F. If one is seeking to discover his gift, attempting various forms of application in the local church should certainly provide some insight.
- G. The ultimate preparation for any gift and its proper function is face-to-face teaching in the only authorized environment, the local church. Eph. 4:11-16

1. Only at the level of the local assembly (body) can unity and harmony among the gifts be realized. *There is no royal chain of command outside of the local church, and believers that freelance on their own will never make the maturity adjustment. Imagine feet, hands, eyes, ears, toes, hearts, genitals, etc. scattered over tape recorders, in front of the TV set, or listening on a telephone to doctrine! This does not constitute a local church since bodily parts were meant to be intertwined into an organized, unified whole.*
- H. If one is still unsure of his gift, let your spiritual leaders know of your availability and interest and, even if it is only a small beginning, it is a beginning nonetheless and is quite important.

VIII. Spiritual gifts and the body metaphor. ICor. 12:12-27

- A. This analogy is designed to provide insight into the spiritual gifts, their place in the big picture of the body of Christ, and their proper function.
- B. The normal human body consists of a diversity of parts functioning in concert with one another, each part and the whole body being subject to the head.
- C. Verse 12 stresses the principle of unity and diversity within the basic framework of that bodily unity. **...the body is one...yet has many members.**
- D. The bodily part did not chose its place or function under genetic laws; neither does the believer chose his place, it is pre-assigned by God the Holy Spirit, according to His wisdom and plan. Vs. 13
- E. Failure to understand one's place in the body, or maladjusting to that place by jealousy toward another bodily part, does not change the fact that each believer is part of that body. Vs. 15-16
 1. The lesser gifts can react to the attention that the greater gifts receive, causing all sorts of mental attitude problems including bitterness, jealousy, hatred and implacability.
 2. The greater gifts under STA domination can exude an arrogance that overestimates one's person, powers, attainments, etc. causing an inordinate desire for recognition, attention, approval or praise.
- F. Each bodily part has a limited sphere of activity by genetic design, so each spiritual gift is restricted according to its innate design. Rom. 12:6-8
- G. Further, each given part will be restricted in effect or production based on niche, spiritual growth, opportunity and willingness to apply. ICor. 12:6
- H. The necessity of diversity is stressed by the rhetorical questions found in verses 17-19 with the fact that God is the author of such diversity in the body as seen in verse 18.
- I. The five senses, represented by the eye (seeing), the ear (hearing), and the nose (smelling), illustrate those gifts (like prophecy, exhortation or mercy) that inform the body of particular conditions and cause the body to act or react.
- J. The subordinate parts that take orders from the brain, like the hands and feet that carry the body and accomplish work, illustrate the gift of serving.
- K. The head of the body illustrates that authoritative gifts or offices that function in the body including, pastor-teacher, deacon, and the gift of leading.
- L. Therefore, this metaphor demands a chain of command with certain gifts ruling and leading and other gifts following. *Head-arm-hand-fingers*
- M. There is no room for arrogance in the body, as demonstrated by the comments in verse 21.

- N. Subjectivity leads to disorientation with respect to your place in the body; either by overestimating your importance or by underestimating it. Rom. 12:3; ICor. 12:15-16,21
- O. The less honorable parts, on which we bestow more abundant honor, illustrate the reality that some bodily parts are quite visible and obvious, while others are not. Vs. 23a *The pastor-teacher should put everyone on notice that the more dominant gifts are no more important than those that are quieter or less obtrusive are.*
- P. Nonetheless, while we may not see the heart, liver, kidneys, stomach, or lungs, life could not exist without them.
- Q. In similar fashion, the most inconspicuous members of the spiritual body are quite essential—those who pray, work menial jobs, faithfully give, perform small but essential tasks, etc. are extremely valuable though largely unnoticed.
- R. The unseemly members are parts of the body that modesty and self-respect cause us to keep covered—the genitals for instance; this is analogous to the private parts gifts such as giving. Vs. 23b
- S. The ultimate purpose of such a diversity of gifts is spiritual unity, so that **there should be no division in the body.** Vs. 25
- T. When one part of the body suffers, all the body suffers; when one part of the body is blessed, all the body is blessed. Vs. 26
- U. This should cause us to recognize that trouble in one part of the body affects the body as a whole, each believer is equally important in the overall scheme of things. Trouble in one organ often affects the rest of the body and causes it to compensate for the afflicted part.
- IX. The enigma of I Corinthians 13:8-13 explained, and its relationship to the extant spiritual gifts.
- A. The first question that must be answered is ***“Will prophecy and knowledge be done away at the same time that tongues are to cease?”***
1. There is considerable evidence in this passage that indicates that tongues cease at a different time than the time that prophecy and knowledge are abolished.
 2. First, there is the obvious change of verbs in verse 8, using the verb *παύω* (pauo—to cease or quit) of tongues and using the verb *καταργέω* (katargeo—to be rendered inoperative or useless by means of a superior force replacing the force previously in effect) of both prophecies and knowledge.
 3. The argument that Paul changes verbs to avoid repetition is clearly incorrect since he uses *καταργέω* no less than four times in verse 8,10, and 11.
 4. The change of voice in both these verbs is also significant, with *παύω* being in the middle voice, (emphasis on the fact that tongues cease by themselves, or on their own) while *καταργέω* is passive in verse 8 and 10 (emphasizing that prophecies and knowledge will be abolished by a superior force or situation).
 5. The omission of any mention of tongues in verse 9 and 10 implies that tongues will not be in existence at the time when prophecy and knowledge are rendered inoperative.
 6. The conclusion is that tongues **ceased/quit/left** off by themselves since there was no further need for them, while prophecies and knowledge will be superseded by the appearance of Christ.

- B. Interpreters do not debate that Paul is teaching that our present partial revelation/knowledge will be superceded at some point in the future **when the perfect comes**. ICor. 13:9-10
- C. Identification of the term τὸ τέλειον (to teleion—the complete/mature/ perfect), which has as its chief component that which is total or complete as opposed to partial or limited.
1. Three suggestions have been advanced to define this very vague term, used only here in the New Testament in the neuter gender with the definite article.
 2. The first, and most widespread among conservative scholars, is that this term refers to the completed canon of scripture.
 - a. This is accepted by Vine as he states “*With the completion of the apostolic testimony and the completion of the scriptures of truth (the faith once for all delivered to the saints. Jude 3), that which is perfect has come and the temporary gifts were done away. For the scriptures provided by the Holy Spirit were perfect and complete, nothing was to be added to them and nothing taken from them.*”
 - b. While we do not argue with the completeness and perfection of the Word of God, the more complete situation is described in verse 12 as **then face to face**.
 - c. Again, most interpreters agree that verse 12 refers to Ph₃.
 3. The second view is that this term refers to the end of the early church period, suggesting that Paul is looking at the church in two stages of its development.
 - a. The early church was immature (as observed by the comments in verse 11) and the latter church was mature; when the church matured, tongues ceased.
 - b. There are certain things in our passage that commend this view.
 - c. The illustration of the child and adult in verse 11 implies a comparison is being made between maturity and immaturity.
 - d. The mention of **speaking, thinking, and understanding** in verse 11 is thought to correspond to the gifts of prophecy, tongues and knowledge in verse 8.
 - e. The use of the adjective τέλειος (teleios—the perfect) in verse 10 often describes that which is mature.
 - f. While this interpretation appears attractive on the surface, there are certain factors that mitigate against accepting it.
 - g. First, the picture/illustration of verse 11 is not illustrating the church; rather it is illustrating the principle that was stated in verse 10.
 - h. It is normally understood that a better thing supercedes its predecessor (maturity is superior to and replaces immaturity), with another illustration following in verse 12 that clearly has to do with Ph₃. (Seeing in a mirror dimly, as we do now, will be superceded by a superior condition of seeing face to face).
 4. The third interpretation of our verses suggests that knowledge and prophecy are rendered inoperative at the rapture.
 - a. Clearly, without question, verse 12 is contrasting our present incomplete knowledge in time with our complete conformity to Christ in Ph₃, resulting in perfect understanding. Rom. 8:29-30; IJn. 3:2; Heb. 8:10-11
 - b. While **the perfect thing/situation** may refer to the complete revelation of scripture, it more naturally refers to the future perfect state we will enjoy in Ph₃, when we are completely conformed to the image of Christ in our resurrection body. Rom. 8:23

- c. This allows for a consistent interpretation of this passage, contrasting the now, the current state of understanding, with the then, the perfect state of understanding.
 - 1.) Now, we have the partial revelations of prophecy and knowledge. Vs. 8
 - 2.) Now, we know in part and prophesy in part. Vs. 9
 - 3.) Now, we see in a mirror dimly. Vs. 12
 - 4.) Now, we merely know in part. Vs. 12
 - 5.) Then, prophecy and knowledge will be abolished. Vs. 8
 - 6.) Then, in Ph₃, the partial revelation will be superceded by the complete revelation of Christ. Vs. 9
 - 7.) Then, we will see Him face to face. Vs. 12
 - 8.) Then, we will have complete knowledge and understanding. Vs. 12
- D. Doctrinal implications of this interpretation.
 - 1. This interpretation is grounded in the syntax, grammar and overall context of I Cor. 13, emphasizing the superiority of love, which will continue to exist after faith and hope have become superfluous. ICor. 12:31, 13:13
 - 2. It relegates the temporary gift of tongues to the period of history for which it was originally intended, passing out of existence when the Jews went into dispersion in 70 AD. ICor. 14:21-22
 - 3. It deals with the fact the tongues ceased by themselves (once they became unnecessary) and that our imperfect revelation will be replaced with complete understanding in the resurrection body in Ph₃.
 - 4. It allows for the continued functions of prophecy and knowledge, with the recognition that such prophecy or knowledge is not on equal footing with scripture. *Note there is no mention of the office of prophet.*
 - 5. In other words, God can continue to employ the spiritual gift of prophecy and teaching for the bulk of the Church age, since these gifts had both a temporary form and a permanent form.

X. Conclusions.

- A. While it has been stated that there are four major passages that deal with spiritual gifts, in actuality there is really only one that sets forth the permanent gifts for the Church age.
- B. As we have observed the passage in Ephesians 4:8-11 deals with the men that Christ gave to the church as a part of His strategic victory in the angelic conflict.
 - 1. At the first advent of the Holy Spirit on the day of Pentecost, these gifts began to become manifest.
 - 2. As the Head of the body, Jesus Christ directs the ministry of the church in history through the communicators He provided.
 - 3. The purpose of these communicators/gifts is to provide instruction for the body/believers in respect to the Head so they can think and function like Christ by knowing His mind or thinking. Eph. 4:12-13,15
- C. The passage in I Corinthians 12:4-11 deals with the temporary manifestations of the Holy Spirit that were operative during the apostolic era and functioned until they were no longer necessary.

1. These gifts/manifestations functioned alongside the permanent spiritual gifts until they were phased out due to the fact they were no longer needed.
 2. One clear purpose of these temporary gifts was to validate the authenticity of one's spiritual experience and the veracity of a messenger/message. Acts 8:6, 10:44-47, 11:17; ICor. 12:3
 3. These temporary manifestations of the Holy Spirit were also necessary at this time in history since the church did not immediately understand the nature of God's plan for the Church age. *By the time of I Timothy (c 64 AD), Paul clearly recognized the principle of one pastor-teacher and a board of deacons.*
 4. As noted in Acts, a loose board that had oversight governed the church, but the actual services appear to have been largely unregulated and could become chaotic. Acts 14:23; ICor. 14:26,33,40
 - a. This certainly was the case in Corinth, with immature, carnal believers were vying for supremacy, majoring on the minor points of doctrine, and generally lacking love and understanding.
 5. As noted previously, the gift of tongues was directed toward Israelite unbelievers and became unnecessary with the dispersion of the nation in 70 AD. ICor. 13:8 **"...if there are tongues (first class condition...and there were at the time of writing) they will stop by themselves..."** (Gk. *παύω*—actively to stop or restrain, in middle voice, to stop oneself, or cease.)
 6. This gift just quietly passed out of existence, but never was the norm for local churches, a fact that should be evident since Paul never mentions it in any correspondence to any other church.
 7. The Corinthians made far too much of the temporary situation and Paul attempted to provide corrective by focusing them on the truly important spiritual gift of prophecy. ICor. 14:1-22
- D. The list in I Corinthians 12:28ff is not designed to focus on spiritual gifts per se, but is designed to delineate the chain of command and relative importance of these offices and gifts to one another.
1. Paul informs them that this is the order of importance from the divine perspective, since **God has appointed/placed/ordered/arranged in the church...**
 2. The Corinthians were told to get their focus off the less important but more spectacular manifestations of the Spirit (like tongues) and to **be zealous for the greater gifts.**
 3. This was designed to make them understand that the office of apostle, prophet, and teacher was far more critical to the life of the church (providing revelation, orientation and instruction) than a less important gift that tended to glorify the one that had it.
 4. The Corinthians were making celebrities out of the minor players and needed to be focused on the major issues of the Christian way of life.
 5. This is followed up with the lecture on the supremacy of love and its absolute necessity in relation to spiritual gifts.
- E. The bottom line for the church today is that each believer possesses one spiritual gift he received at salvation. IPet. 4:10
- F. Each is to employ that gift in the local church, serving other believers with the spiritual talent God gave him. Luke 19:12-27

1. The certain nobleman is Jesus Christ.
 2. The distant country is Heaven, where he waits to receive His kingdom. Dan. 7:13-14
 3. The slaves are believers.
 4. The mina each received indicates that each received a spiritual gift as a grace asset from the Master.
 5. His citizens are negative unbelieving Jews.
 6. The evaluation of the slaves occurs at the bema seat.
 7. The first slave illustrates maximum exploitation of his operating asset, maximum application of doctrine and maximum SG₃.
 8. The key to his success was faithfulness in his designated sphere.
 9. His reward is wildly out of proportion to his profit, illustrating how our Divine good production compares to our SG₃. Rom. 8:18 **“...the glory that is to be revealed...”** II Cor. 4:17 **“...an eternal weight of glory...”**
 10. The second man illustrates the principle found in the parable of the soils that all positive believers do not produce equally; but all will be treated fairly by the Master. Mk. 4:20
 11. The last slave represents the believer that did not use his operating asset (spiritual gift) and then casts aspersions on the master to cover his failure.
 12. The master criticizes the slave for his own lack of initiative and good common sense, illustrating the believer that does not exploit his gift and the opportunities to apply in Ph₂.
 13. The master responds to the criticism, and suggests that even a small amount of initiative on the part of that slave would have been better than what he did.
 14. He then further rewards the first slave by taking what the lazy slave thought he had and giving it to the diligent slave. Lk. 8:18
 15. This illustrates the believer that built with the wrong material (doctrine/thinking) and ends up in Ph₃ with nothing but the smell of smoke. I Cor. 3:15
 16. Further, his loss of the mina demonstrates that in Ph₃ there is no opportunity for application under your spiritual gift; the time is **NOW!**
- G. Each believer should recognize that his spiritual gift is God’s provision so he can glorify his Master in time and be ecstatic at the Bema seat. IPet. 4:10,13

“As each one has received a gift, employ it in serving one another...knowing that your toil is not in vain in the Lord.”

I Peter 4:10; I Cor. 15:58