

Why Are Christians To Serve Each Other?

Series: Roadmap For Christian Living

Have you ever heard about spiritual gifts?

Do you know what your spiritual gift is?

If you do know what your spiritual gift is, what are you doing with it?

What Does The Bible Say?

10 God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another. (1 Peter 4:10 NLT)

Everyone has a spiritual gift.

11 It is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have. (1 Corinthians 12:11 NLT)

God decides what spiritual gift(s) you get.

Now, dear brothers and sisters, regarding your question about the special abilities the Spirit gives us. I don't want you to misunderstand this. (1 Corinthians 12:1 NLT)

We receive these spiritual gifts when we become Christians.

12 The human body has many parts, but the many parts make up one whole body. So it is with the body of Christ. 13 Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit. (1 Corinthians 12:13 NLT)

God gave us spiritual gifts so we would work together as a team.

There are people who believe the sign gifts disappeared when the New Testament was finished. However, if the sign gifts disappeared, then why did not all spiritual gifts disappear?

Secondly, churches use spiritual gift tests to get people active in church roles. However, I have never seen a good spiritual gift test.

So what is the difference between a talent and a spiritual gift? The main point is when a talent is used, people are impressed with the person; when a spiritual gift is exercised, people are amazed about God.

How Can You Obey?

7 A spiritual gift is given to each of us so we can help each other. (1 Corinthians 12:7 NLT)

God gives us these spiritual gifts to help each other.

If you are not part of a Christian Community, how can you be using your spiritual gift?

What are you doing with your spiritual gift?

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Explore:

Today's Insights to The Biblical World comes from Forlines, F. L. (1975). *Biblical Systematics: A Study of the Christian System of Life and Thought* (p. 59). Nashville, TN: Randall House Publications.

Explore:

The Definition of Spiritual Gifts

What is Meant

The word for spiritual gifts (charisma), obviously related to the word for grace, means something that is due to the grace of God. The use of the word in the New Testament ranges from the gift of salvation (Rom. 6:23), to the gift of God's providential care (2 Cor. 1:11), to the most frequent use in relation to gifts of grace to the believer. When used in this latter relationship I suggest that a spiritual gift is a God-given ability for service.

In this proposed definition the synonym for gift is ability. A spiritual gift is an ability. "God-given" reminds us that Christ and the Spirit are the givers of gifts, and "for service" seeks to capture the emphasis in the central passages that gifts are to be used in serving the body of Christ. Though there exists a close analogy between spiritual gifts and talents (certainly both are God-given, 1 Cor. 4:7), talents may or may not be used for serving the body.

What is Not Meant

1. A spiritual gift is not a place of service. The gift is the ability, not where that ability is used. Teaching can be done in or out of a formal classroom situation and in any country of the world.

Helping can be done in the church or in the neighborhood.

2. A spiritual gift is not an office. The gift is the ability and can be exercised whether one holds an office in a local church or not.

In this regard much confusion exists over the gift of pastor. The gift is the ability to shepherd people. This can be done by the person who occupies what we call, in our modern ecclesiology, the office of the pastorate. Or it can be done, say, by a dean of men or a dean of women in a school. Or it can be done by the wife and mother in a home.

3. A spiritual gift is not a particular age group ministry. There is no gift of youth work or children's work. All ages need to be served by pastors, teachers, administrators, helpers, etc.

4. A spiritual gift is not a specialty technique. There is no spiritual gift of writing or Christian education or music. These are techniques through which spiritual gifts may be channeled.

5. A spiritual gift is different from a natural talent. I have already mentioned that a talent may or may not serve the body of Christ, while a spiritual gift does.

Thus a spiritual gift is a God-given ability to serve the body of Christ wherever and however He may direct.

Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (pp. 423–424). Chicago, IL: Moody Press.

Explore:

There a lot of ways to segregate the gifts listed in the New Testament. Pastor Tim Steele divides them this way; Study, Serve, Share:

Study

- 1) the word of knowledge (1 Corinthians 12:8) *
- 2) the word of wisdom (1 Corinthians 12:8) *
- 3) apostleship (1 Corinthians 12:28; Ephesians 4:11) *
- 4) prophecy (1 Corinthians 12:28; Ephesians 4:11) *
- 9) discerning of spirits (1 Corinthians 12:10) *
- 11) pastor-teachers (Ephesians 4:11)
- 12) teacher (1 Corinthians 12:28)

Serve

- 5) healing (1 Corinthians 12:9) *
- 6) miracles/powers (1 Corinthians 12:10) *
- 7) tongues/languages (1 Corinthians 12:10) *
- 8) the interpretation of tongues (1 Corinthians 12:10) *
- 15) ministry/helps/service (Romans 12:7)

18) administration/governing/leading (Romans 12:8; 1 Corinthians 12:28)

Share

10) faith (1 Corinthians 12:9)

13) evangelist (Ephesians 4:11)

14) exhortation/encouragement (Romans 12:8)

16) giving (Romans 12:8)

17) showing mercy (Romans 12:8)

I have noted the sign gifts and a statement from C. McManis:

* Here are the “Sign” gifts and were dominant during the founding of the church and among the apostles and New Testament prophets (2 Corinthians 12:12).

McManis, C. (2006). *Christian Living Beyond Belief: Biblical Principles for the Life of Faith* (p. 74). The Woodlands, TX: Kress Christian Publications.

Explore:

Let me show you an interesting comparison between some of the spiritual gifts and some of the commands that are given to all believers. The bottom line of this comparison simply says that we are commanded to minister in many areas whether or not we think we have the corresponding spiritual gift.

GIFTS GIVEN TO SOME – COMMANDS GIVEN TO ALL

Ministering	–	Serve one another (Gal. 5:13)
Exhortation	–	Exhort one another (Heb. 10:25)
Giving	–	All give (2 Cor. 9:7)
Teaching	–	Great Commission (Matt. 28:19)
Showing mercy	–	Be kind (Eph. 4:32)
Faith	–	Walk by faith (2 Cor. 5:7)

Evangelism – All witness (Acts 1:8)

Thus all are commanded to do various ministries whether or not they possess the corresponding spiritual gift. If we faithfully obey these commands, we may discover our particular spiritual gifts.

Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (p. 428). Chicago, IL: Moody Press.

Explore:

Actually, dedication or willingness to do anything is more important than discovering your spiritual gift(s). The passage on gifts in Ephesians 4 begins with an exhortation to a worthy life and lowly walk (vv. 1–2). The extended discussion on gifts in 1 Corinthians 12 is preceded in that letter by several exhortations to dedication (3:16; 6:19–20; 10:31). And the passage in

Romans 12 begins with that great call to dedication of life in verses 1 and 2. One who is not dedicated will never discover all the abilities God has given him, nor will he fully develop those that he does discover.

The Description of Spiritual Gifts

Apostleship (1 Cor. 12:28; Eph. 4:11)

In a general sense the word means one who is sent (as used of Epaphroditus in Phil. 2:25). But the technical sense of apostleship refers to the Twelve and possibly a few others like Paul and Barnabas (Acts 14:14). The gift was given for the founding of the church and was accredited by special signs (2 Cor. 12:12; Eph. 2:20). This is not a gift that God gives today.

Prophecy (Rom. 12:6; 1 Cor. 12:10; 14:1–40; Eph. 4:11)

Like apostleship, prophecy is also used in both a general sense and a technical sense. In the general sense it refers to

proclaiming and thus to preaching. But technically a prophet was not only able to proclaim God's message but he also was able to predict the future. All of his messages, whether proclaiming or predicting, came from God directly through special revelation.

The gift must have been rather widely given in New Testament times, though only a few prophets are mentioned specifically (Agabus, Acts 11:27–28; prophets in the church at Antioch, 13:1; Philip's four daughters, 21:9; and the prophets in the Corinthian church, 1 Cor. 14). This, too, was a gift for the founding of the church, unnecessary after that period and after Revelation was written in the New Testament.

Miracles (1 Cor. 12:28) and Healings (vv. 9, 28, 30)

This is the ability to perform special signs, including physical healing. Paul exercised this gift at Ephesus (Acts 19:11–12); yet he did not or could not use this gift in the cases of Epaphroditus

(Phil. 2:27), Timothy (1 Tim. 5:23), or Trophimus (2 Tim. 4:20).

The gift of healing might be viewed as a category within the larger gift of miracles. For example, Paul's calling down blindness on Elymas the sorcerer (Acts 13:11) was the exercise of his gift of miracles, but it certainly was not a healing. We recognize that a miracle or healing may be done by God apart from anyone's exercising a spiritual gift (as the physical sign that accompanied the filling of the Spirit in 4:31).

If this is so, then it does not follow that if one considers the gifts of miracles and healings temporary, he is also saying that God does not perform miracles or healings today. He is simply saying that the gifts are no longer operative because the need for them has ceased; i.e., to authenticate the Gospel message.

A believer today cannot necessarily expect to be healed. It is not God's will to give everyone good health. Though Paul prayed earnestly and repeatedly, and though he himself possessed the

gift of healing, it was not God's will to heal Paul of his thorn in the flesh (2 Cor. 12:8–9). If it were God's will to heal every believer, then no believer would die, for even the last illness would be healed. Healers recognize their limitations, for they do not claim to heal decayed teeth or to instantaneously mend broken bones.

To disregard human means available for healing and to simply pray for a miraculous cure is like praying for a harvest and then sitting in a rocking chair, refusing to plant or cultivate the ground.

Tongues and Interpretation of Tongues (1 Cor. 12:10)

Tongues is the God-given ability to speak in a language of earth that is unknown to the speaker. Interpretation of tongues is the ability to interpret that message in a language understood by the hearers. Unquestionably the first occurrence of tongues in Acts 2

was languages (note the word “language” in vv. 6 and 8). The presumption is that the tongues in Corinthians were no different.

The purposes of interpreted tongues were two: to communicate truth from God and to authenticate the truth of the Christian message, especially to Jewish people (1 Cor. 14:5, 21–22).

Because the Corinthians were abusing this gift, Paul laid down strict regulations for its use: Only two or three were to speak in any meeting; no one was to speak in tongues unless the message could be interpreted; prophecy was always preferred; and women were to keep silent (vv. 27–34).

Uninterpreted tongues, especially a private prayer language, is unfruitful (v. 14) simply because even the one praying does not know what he or she is asking for. Therefore, it is better to pray with understanding, which means using a language that the person understands.

Whether one believes the biblical gift of tongues is given today or not, the Pentecostal teaching that tongues are the necessary sign of having been baptized by the Spirit is wrong. Paul said that all the believers in Corinth were baptized (12:13) but not all spoke in tongues (v. 30).

Evangelism (Eph. 4:11)

This ability to proclaim the Gospel message with exceptional clarity also included the idea that the ministry of an evangelist was itinerant. He was sent out by the church, but his ministry was done outside it. It might also be done publicly or privately. Whether or not one has the gift of evangelism, all believers are to be witnesses.

Pastor (Eph. 4:11)

This is the ability to shepherd, provide for, care for, and protect God's people. In verse 11 teaching is linked to pastoring, and in Acts 20:28 ruling is.

Serving (Rom. 12:7; 1 Cor. 12:28; Eph. 4:12)

This is the ability to help or serve in the broadest sense of the word.

Teaching (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11)

This is the ability to explain God's truth to people. Apparently the gift is sometimes given alone and sometimes in connection with that of pastor.

Faith (1 Cor. 12:9)

This is the ability to believe God for the supply of specific needs. Every believer should walk by faith, and each has a measure of faith, but not all have the gift of faith.

Exhortation (Rom. 12:8)

This involves the ability to encourage, comfort, and admonish people.

Distinguishing Spirits (1 Cor. 12:10)

This was the ability to distinguish between true and false sources of supernatural revelation when it was being given in oral form before the completion of the canon.

Showing Mercy (Rom. 12:8)

Like the gift of serving, this involves succoring, particularly those who are sick and afflicted.

Giving (Rom. 12:8)

This seems to be the ability to be very generous with what means one has. It should be exercised with simplicity, that is, with no thought of return or self-gain.

Administration (Rom. 12:8; 1 Cor. 12:28)

This is the ability to rule in the church.

Wisdom and Knowledge (1 Cor. 12:8)

Like other early-church gifts, these involved the ability to understand and communicate God's truth to people.

The list numbers eighteen separate gifts (though I have linked several together). Is this all? Nowhere is there any suggestion that there are other gifts, and these that are listed would seem to be sufficient for the building of the body of Christ.

Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (pp. 428–432). Chicago, IL: Moody Press.

Explore:

Dr. John F. Walvoord:

Before turning to the discussion of the gifts themselves, certain general factors relating to gifts may be mentioned. First, spiritual gifts are revealed to be given sovereignly by God, and as such, they are not properly the objects of men's seeking. To the Corinthians, who were exalting minor gifts to the neglect of more important gifts, Paul wrote, "But covet earnestly the best

gifts” (1 Cor. 12:31), yet in his other epistles it is clear from his silence on the subject that seeking spiritual gifts is not a proper subject for exhortation. Because their bestowal is sovereign, it follows that it is not a question of spirituality. A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities.

According to the Scriptures, “All these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:11). It remains true, of course, that proper adjustment in the spiritual life of the believer is essential to proper exercise of his gifts, but spirituality in itself does not bring spiritual gifts.

The question has been raised whether spiritual gifts are a part of the original bestowal of grace accompanying salvation, or whether they are a subsequent work. The Scriptures give no clear answer, but from the nature of the baptism of the Holy Spirit, which occurs at the moment of new birth, and the resultant placing into the body of Christ, it would be reasonable

to infer that spiritual gifts are bestowed at that time in keeping with the place of the believer in the body of Christ, even if these gifts are not immediately observed or exercised. Accordingly, spiritual gifts probably attend the baptism of the Holy Spirit, even though their bestowal is not included in the act of baptism. In the analogy of natural gifts as seen in the natural man, it is clear that all the factors of ability and natural gift are latent in the new-born babe. So, also, it may be true for spiritual gifts in the one born again. In both the natural and spiritual spheres, it is a matter of proper use and development of gifts rather than any additional gifts being bestowed. Second, it may be observed that every Christian has some spiritual gifts. According to the Scriptures, “The manifestation of the Spirit is given to every man to profit withal” (1 Cor. 12:7), and “All these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:11). Christians are “members in particular” (1 Cor. 12:27), and “are one body in Christ, and every one

members one of another” (Rom. 12:5). However small the gift, or insignificant the place, every Christian is essential to the body of Christ. As the Scripture puts it, “Nay, much more those members of the body, which seem to be more feeble, are necessary” (1 Cor. 12:22). There is divine purpose in the life of every Christian, and spiritual gifts are in keeping with that purpose. It is the challenge of the Scriptures on this subject (cf. 1 Pet. 4:10) that every Christian fulfill the ministry for which he has been equipped by God. Third, it is clear that gifts differ in value. While there is equality of privilege in Christian faith, there is not equality of gift. According to 1 Corinthians 12:28, “God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” In the nature of the various gifts, some are more effective and essential than others. Paul contrasts the gift of prophecy and the gift of tongues with the words, “I would that ye all spake with tongues,

but rather that ye prophesied” (1 Cor. 14:5); and again, “Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (1 Cor. 14:19). Fourth, as 1 Corinthians 13 bears witness, spiritual gifts to be profitable must be used in love. Spiritual gifts in themselves do not make great Christians. Their use in the proper way motivated by divine love, which is the fruit of the Spirit, is effective and bears fruit to the glory of God. A fifth general feature of spiritual gifts is that certain gifts were temporary in their bestowal and use. It is clear that the great body of Bible-loving Christians does not have all the spiritual gifts manifested in its midst as did the early apostolic church. On the other hand, certain gifts clearly characterize the entire present dispensation. The considerations leading to the classification of each gift will be noted in its individual treatment. A sixth and concluding feature of spiritual gifts which is of great importance is the evident contrast

between spiritual gifts and natural gifts. While God may choose men of natural ability, it is clear that spiritual gifts pertain to the spiritual birth of Christians rather than their natural birth. The qualities of the spiritual gifts are not evident in the individual before his salvation. The spiritual gifts pertain to his new nature rather than his old. Spiritual gifts must not be regarded, then, as an enlargement of natural powers, but a supernatural gift bestowed in keeping with the purpose of God in placing that individual in the body of Christ. It may be frequently observed that individuals with little natural talent are often used mightily of God when those with great natural talent, though saved, are never similarly used. The spiritual gift is not, then, a demonstration of what man can do even under favorable circumstances, but rather it reveals what God can bestow in grace.

An examination of the fifteen spiritual gifts revealed in the New Testament will disclose considerable differences in the character

of the gifts. Certain gifts are clearly the possession of the Church today as exhibited in their exercise in gifted men throughout the present dispensation. There is little doubt that some men today have (1) the gift of teaching, (2) the gift of helping or ministering, (3) the gift of administration or ruling, (4) the gift of evangelism, (5) the gift of being a pastor, (6) the gift of exhortation, (7) the gift of giving, and (8) the gift of showing mercy. In contrast to these, as their individual exposition will demonstrate, stand other spiritual gifts known by the early Christians, which seem to have passed from the scene with the apostolic period. Some of these are claimed for today by certain sects, whose neglect of the Scriptural instructions for use of these gifts is in itself a testimony to the spurious quality of their affected gifts. Among these temporary gifts the following can be named: (1) the gift of apostleship, (2) the gift of prophecy, (3) the gift of miracles, (4) the gift of healing, (5) the gift of tongues, (6) the gift of interpreting tongues, (7) the

gift of discerning spirits.—The Doctrine of the Holy Spirit, pp. 182–85

Chafer, L. S. (1993). Systematic theology (Vol. 6, pp. 218–220). Grand Rapids, MI: Kregel Publications.

Explore:

Although there is only one positive criterion for testing those who claim the gifts of the Holy Spirit, Paul insists that there are many spiritual gifts. The section 12:4–11 is a thought unit that begins (v. 4) and ends (v. 11) with the assertion that the variety of gifts is inspired by one and the same Spirit. Paul seems not to be concerned primarily about the unity of the community but intends to stress the diversity and multiplicity of spiritual expressions and actions. Such a variety of spiritual endowment is given to everyone for the “common good” (v. 7).

This diversity of spiritual gifts is elaborated with the enumeration of the workings of the Spirit in vv. 8–10. Each of the three lists of spiritual gifts in 12:8–10; 12:28; and 12:29–30 varies, but in all three lists speaking in tongues and its interpretation come last. Since in the second list “apostles” comes first, Paul seems to put first what is most important to him and mentions the least important last. Paul does not disqualify and repudiate speaking in tongues but he ranks it as the lowest of spiritual endowments. His concluding admonition to seek the “higher gifts” indicates that he is interested in establishing a hierarchy of gifts (v. 31).

Mays, J. L. (Ed.). (1988). Harper’s Bible commentary (p. 1184). San Francisco: Harper & Row.

Explore:

In the Old Testament, God’s Spirit granted special gifts to people whom God had chosen for a particular purpose (e.g.,

prophecy, leadership, artistic creation). The gifting of the Spirit was rare but was certainly a significant way in which God chose to work among his people. Joel 2:28–29 records a promise that, one day, God would pour out his Spirit and spiritual gifts more broadly. The New Testament record of the Spirit's empowerment begins with the incarnate Christ (e.g., Luke 4:14–21). Later, when Christ sent out his disciples to minister in various towns, he gave them a share in his spiritual authority, and they performed wonders in his name. After Christ's ascension, the Spirit came upon the church, fulfilling the promise in Joel: he bestowed supernatural gifts, such as speaking in tongues (Acts 2). Paul's letters reveal that the Spirit's distribution of spiritual gifts among believers was central to the Christian experience and pivotal for the empowerment of the fledgling faith and for the spread of the gospel (1 Cor 12–14; Gal 3:5; Jas 5:14–15).

Three Pauline letters contain a list of specific spiritual gifts: Romans, 1 Corinthians, and Ephesians. In addition, 1 Peter

mentions the gifts of speaking and serving. Some perceive these gift lists to be comprehensive, meaning that there can be no more spiritual gifts than those listed. It is more generally held that these lists are not comprehensive but rather suggestive of the diversity of ways that the Spirit gifts God's people. The listed gifts include ecclesiastical offices (apostles, prophets, teachers), functions within the church (encouragement, generous giving, leadership), and spiritual abilities (wisdom, knowledge, healing, tongues). Some of the gifts are expected of every believer (faith and service), so it is assumed that Paul is here referring to an extra measure of gifting. The New Testament does not definitively answer some of the questions that frequently arise when discussing spiritual gifts: (1) Are the gifts permanent once received, or can they be given for a season? (2) What is the difference between a natural talent or ability and a supernatural, Spirit-given gift? It is the Spirit who gives the gifts; the when and how are areas left to mystery.

The theological conversation on spiritual gifts often revolves around a number of controversies. The role of miraculous gifts, such as tongues, healing, exorcism, and prophecy, are particularly debated. Citing 1 Corinthians 13:8–10, “cessationists” argue that the miraculous gifts ceased to be given by the Spirit at the close of the early church age. Charismatic believers, on the other hand, assert that the miraculous gifts are still active today within the church and continue to be important for God’s work in the world. One key area of disagreement is whether the early church’s experience, recorded in Acts, is to be taken as normative for today, or if it represents a transitional period in the life of the church. It is also debated whether Christians ought to seek out the gifts of the Spirit or only be open to receiving them as he wills.

Despite unresolved debates over spiritual gifting, all Christians can glean a number of principles from the biblical teaching.

First, the Spirit gives gifts in order to empower the church for

God's mission. The gifts serve the mission and should therefore be received in humility and for service. Second, the gifts are not given to affirm any person's power, prestige, or personal superiority. Rather, they highlight the beauty of diversity in the body of Christ and the necessity of a corporate ministry. No hero can be singled out in God's kingdom since the gifts are spread among God's many people. Third, the very nature of any gift is that it is unearned and is to be received with a posture of gratitude (1 Cor 4:7). The Spirit is the giver of the gift, while the human recipient is only a steward (1 Tim 4:14). Finally, the giving of gifts by the Spirit reassures believers that God will empower them for his calling. It is God himself who bears the weight of the world's needs, and it is God who will address every one. Although he calls his children to accomplish his mission, the power and the ability to do so come from him alone.

Calhoun, S. (2018). Spiritual Gifts in the Church. In M. Ward, J. Parks, B. Ellis, & T. Hains (Eds.), *Lexham Survey of Theology*. Bellingham, WA: Lexham Press.

Explore:

In what way are believers equipped to admonish and counsel one another? Through the spiritual gifts that are imparted to each member of the Body. The primary purpose of spiritual gifts is ministry in the Church itself: “There are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good” (1 Cor. 12:5–7, emphasis added). Nearly all the spiritual gifts delineated in the New Testament have usefulness in the counseling ministry.

It is important that we understand that the spiritual gifts described in Scripture are not detached entities given in identical measure or stamped according to a singular pattern. Every believer has a distinctive spiritual gift: “To each one is given the manifestation of the Spirit for the common good” (1 Cor. 12:7). Each gift is thoroughly unique, designed by God’s grace for each individual in particular: “There are varieties of gifts, but the same Spirit” (1 Cor. 12:4). “We have gifts that differ according to the grace given to us” (Rom. 12:6). Spiritual gifts are offered in infinite variety, each with a different design, like snowflakes. The gifts listed in the New Testament (e.g. Rom. 12, 1 Cor. 12) are simply categories. An individual’s spiritual gift should comprise several features of the various abilities named as gifts in these passages. In other words, someone whose primary gift is teaching will probably also be gifted to some degree in wisdom, discernment, or mercy. That person’s gift is a singular

blend of abilities and characteristics that enable him or her to minister according to God's calling.

MacArthur, J., F. .. Jr, & Mack, W. A., Master's College. (1997). Introduction to biblical counseling: basic guide to the principles and practice of counseling (Electronic ed., pp. 314–315). Dallas, TX: Word Pub.

Question 1 of 5

How are spiritual gifts different than natural gifts or aptitudes?

Question 2 of 5

What is the main purpose of the gifts?

Question 3 of 5

What is your spiritual gift and how are you employing it in the local church today?

Question 4 of 5

Why is love greater than the spiritual gifts?

Question 5 of 5

Why is Modalism or the Oneness theology wrong when we talk about the Trinity?