

A few principles about gifts of the Spirit in 1 Cor 12

Read 1 Cor 12.

Note: the word translated "spiritual gift" in most Bible simply means "gift". It is used of the "gift" Paul wished to give to the Romans by coming to them (Rom 1:11), of the "gift" of justification from sins (Rom 5:15-16, 6:23), of God's blessings on the Jews (Rom 11:29), of everything ever created or given is ultimately a gift from God (Philo Alleg 3:78), of the human soul as a gift (Sibyl 2:54), and of our kindness toward others being God's gifts to them (Didache 1:5). The gifts God has given us in 1 Cor 12 are "spiritual" in the sense that they are given by the Spirit, and in the sense that they are to be used for a spiritual (godly) purpose. But in a world where "spiritual" is often taken to mean "emotional" or "mysterious", I think we would be better off just speaking of "gifts" rather than "spiritual gifts" - especially since this is a more accurate translation of the word. Yet, because we are used to referring to "spiritual gifts", I will use this phrase throughout this sheet.

- 1) What is the purpose of spiritual gifts (12:7, 19)?
- 2) Who has spiritual gifts (12:7, 11, 12, 21)
- 3) What is a spiritual gift - how would you define it (12:4-7)?
- 4) Is it possible to have faith without having the spiritual gift of faith (12:9, cf. 12:30)?
- 5) What, then, is the difference between doing something and having it as a spiritual gift?
- 6) If someone performs a supernatural healing, does that mean he has it as a spiritual gift?
- 7) Does Paul give us a complete list of spiritual gifts, or might there be more (12:8-10, 27-28)?
- 8) Might piano playing and singing be spiritual gifts?
- 9) Are all, some, or none of the spiritual gifts supernatural?
- 10) Are all the gifts either supernatural or not supernatural?
- 11) Does 1 Cor 12 tell you how you know what spiritual gifts you have?
- 12) How might you find out what spiritual gifts you have?
- 13) Is it possible to seek and develop spiritual gifts (12:4-11, cf. 14:1)?
- 14) How might spiritual gifts create disunity (12:12-26)?
- 15) Is it possible for a certain spiritual gift to be relevant in one setting but not in another?
- 16) If time: pick out a few of the gifts and discuss what Paul meant by them.

Below is the majority of a longer Bible study on spiritual gifts, for reference only.

Which verses talk about humility?	v2-6, 16	v15-24	v2
Which verses talk about unity?	v4-5	v4-14, 24-31	v3-6, 15-16
Which verses list the spiritual gifts?	v6, 7	v8-10 v28-30	v11
What are the spiritual gifts listed?	Prophecy ministry teaching exhortation giving leading showing mercy	word of wisdom word of knowledge faith healings miracles prophecy/prophets tongues apostles teachers administrations	apostles prophets evangelists pastors/teachers
Which verses talk about the purpose of spiritual gifts [these are a bit scattered]?	v1, 4-5, 6	v7, 17, 24-25	v12-16
What are the specific purposes of spiritual gifts?	unity in the church edifying the body pleasing God	for the profit of all functionality unity	For the equipping of the saints = edifying the church unity, Christ-likeness, knowledge stability in doctrine (cf v12-16)
Which verses talk about love?	v9-21	12:31-13:13	v1-2, 15-16
	Rom 12	1 Cor 12-13	Eph 4:1-16 (this one is tricky)

Why are these topics listed together every time Paul gives a list of spiritual gifts?

Rom 12: Love [a necessary detour]

John, the "apostle of love," is a good instructor on the
What will you do if you love someone [Jn 3:16, 35, 1Jn 18, esp. Jn 11:5-6]?

Why?

How will you consider your own well-being if you love
[Jn 14:28, 15:13, 12:25, 1 Jn 3:16]?

Why?

We are supposed to love God more than anything else [Jn 12:43, 1Jn 2:15]. What does it mean to love God [Jn 24, 31, 15:10, 1Jn 2:5, 5:2, 3, 3:10-11]?

Why?

Why is love necessary for salvation (1Jn 3:14; cf Lk

Why do we love each other [Jn 15:9-12, 17:26, 1Jn 3:16, 20]?

What might be a good definition of "love" in the Bible?

Read 1Jn 4:7-11. How might we learn to better love each other?

Bearing in mind this definition of love, read 1 Cor 12:31-13:13

A "better way" than what (12:31)?

Why are spiritual gifts pointless without love (13:1-3) [cf 1:9 Col 2:2]?

Summarize what Paul says about love in:

13:4-5: Love is not _____

13:6: Love is based on _____

13:7: Love _____

Doesn't love's "believing all things" contradict love's "rejoicing in truth"?

Why will spiritual gifts pass away, but not love (13:8-13)?

How, according to 1Cor 13, is love related to spiritual gifts [cf Rev

How might one practice the following spiritual gifts without love:

There are four different Greek words for "love" in the NT: Agapao (verb) and Agape (noun), and Phileo (verb) and philo (noun). The former two are related, and the latter two are related. They usually have basically the same meaning and are often used interchangeably (footnote), though in other contexts they may have slightly different connotations. The distinction in flavor between the words is that philo/phileo is more often used of a love of emotion or friendship/relation, while agape/agapeo is more often used of a love of volition, almost always resulting in action: choosing to love, often despite circumstances. A common misconception is to elevate "agape-love" over all other loves, saying that it is the perfect love which

only God can have. Cf the phrase in 12:31 "But earnestly desire the greater gifts" can also be translated "You [only] want the better gifts" (GW). And yet some of you keep competing for so-called "important" parts" (MSG). Based on the context of ch 12 (i.e. v22) about "weaker" gifts being the more important, and footnote: Agapeo (A) and Phileo (P) used interchangeably. "A more excellent way." The NLT does a good job of paraphrasing v7: "Love is a more excellent way than pride and seeking one's own honor by losing faith, is always hopeful, and endures through every circumstance." The NIV translation is also helpful: "It always protects, always trusts, always hopes, always perseveres."

subject: 3:17, 4:9,

someone

3:19, 14:21-

14:26)?

4:19-

Phil

Leadership (1Pet 5:2-3)

Prophesying (1Cor 14:29-31)

Giving (Acts 5:1-2)

Working miracles (Acts 8:18-23)

Evangelism (1Phil 1:15-16)

Rom 12:4-8 [a necessary detour on spiritual gifts]

What is the definition of “love”?

Romans 12:6-8	1 Corinthians 12:8-10	1 Corinthians 12:28	Ephesians 4:11	1 Peter 4:11
Prophecy	Word of wisdom	Apostle	Apostle	Whoever
Serving	Word of knowledge	Prophet	Prophet	speaks
Teaching	Faith	Teacher	Evangelist	Whoever
Exhortation	Gifts of healings	Miracles	Pastor-teacher	renders service
Giving	Miracles	Kinds of healings		
Leadership	Prophecy	Helps		
Mercy	Distinguishing between spirits	Administration		
	Tongues	Tongues		
	Interpretation of tongues			

(Table taken from Wikipedia)

Might there be more spiritual gifts than the ones listed in the Bible? Why or why not?

Find at least three pairs of spiritual gifts which overlap. What does this tell us about the nature of spiritual gifts?

If you don't have the gift of giving, should you still tithe?

What is/are the purpose(s) of spiritual gifts (Rom 12:4-6, 1Cor 12:7, 17, Eph 4:11-16)?

What might be a good definition of spiritual gifts?

Based on this definition, how might you find out what your spiritual gifts are?

Read 1Pet 4:10-11. How should we exercise spiritual gifts?

Look over Rom 12:1-8 and the other passages about spiritual gifts. Which verses tell us to try to find out what our spiritual gift is?

Look over Rom 12. What are Paul's basic commands to believers?

What did we agree the purpose of spiritual gifts was?

Look over Rom 12. How can we "discover" what our spiritual gifts are?

Why might each of the following questionnaire questions, taken from a Bible study at Brumunddal, poor indicators of one's spiritual gift:

- I have applied spiritual truth effectively to situations in my own life.
- I have verbally encouraged the wavering, the troubled or the discouraged.
- I feel comfortable relating to ethnics and minorities, and they seem to accept me.
- I am single and I enjoy it.
- Living a simple lifestyle is an exciting challenge for me.
- I have actually heard a demon speak in a loud voice.
- I study and read quite a bit in order to learn new Biblical truths.
- When I do things behind the scenes and others are helped, I am joyful.
- People call on me to help those who are less fortunate.
- When I give a public message in tongues, I expect it to be interpreted.
- I have desired to make my home available to those in the Lord's service whenever needed.
- I respond cheerfully when asked to do a job, even if it seems menial.

MacArthur: "People often ask me how is it that you can know your spiritual gift? How is it that you can understand what your gifts are? And I reply, "That isn't the issue." It doesn't really matter, frankly, whether I have define my gift. In the first place it's a little bit elusive and I can't always pinpoint it. What is the issue is that I walk in the Spirit, right? Because if I walk in the Spirit and live in the Spirit and am filled with the Spirit, the Spirit of God will minister through me, through my gift, and it's really not too important whether I understand the definition of that thing. It isn't an academic issue. It isn't a matter of going to a seminar and finding out what your gift is, it's a matter of getting on your knees and asking the Spirit of God to dominate and control your life and as you yield to Him the Spirit of God operates through you and He will do what He will do and that will be your area of ministry.

And so the best way to know your gifted area is not to figure it out and then do it, but to walk in the Spirit and look back and say, "So that's what I do." Don't worry about definitions. I'm not sure that I can exactly define my area of gifts and I've been at it for quite a while, but it doesn't matter to me that I have a definition. It only matters to me that I walk in the Spirit, right? So that he can minister."

Rom 12:4-8 [a detour about speaking in tongues]

Background: Acts 2:1-12, 8:17-19, 10:44-48, 19:1-6. The same Greek word for "tongue" (glossa), is used in each of these. For each of them: are we dealing with speaking in existing languages, or non-human languages? Why?

Acts 2:1-12

Acts 8:17-19

Acts 10:44-48

Acts 19:1-6

What was the purpose of speaking in tongues on these occasions?

With this background, read 1 Cor 14. 1 Cor 14 is a part of Paul's dealing with specific problems at the church assemblies (1 Cor 11-14). 1 Cor 10:24, 10:33-11:1 function as a bridge into this section. Keep these verses in mind as we read.

1 Cor 14:1-5: Why should we not speak in tongues unless we have an interpreter (2 reasons)?

Do any of these apply when one is outside of a church setting?

1 Cor 14:6-11: What is "speaking in tongues" defined as in this section?

Why should we not speak in tongues unless we have an interpreter?

1 Cor 14:12-20: v16 modifies v15. What does it mean to "pray with the spirit and also with the understanding" [cf v20]?

Why would Paul thank God that he spoke in tongues more than the Corinthians?

1 Cor 14:20-22, Is 28:11-19: Why do some believe that tongues are no longer to be practiced in our day?

1 Cor 13:8 says that "tongues will cease by themselves", while "prophecy will be caused to cease" and "knowledge will be caused to cease". The difference is probably significant

The word "prophecy" literally means "to speak on behalf of". It can mean "to foretell", but the meaning "to forthtell" should not be neglected.

The charismatic practice of tongues is not proof of God's working.

The charismatic practice of speaking in tongues is also observed among other contemporary religions, including shamanism, hinduism, voodoo, and that of the oracle in Delphi. Marjoe Gortner, a former pentacostal preacher, did an expose on pentacostalism: "Tongues is something you learn," he emphasized. "It is a releasing that you teach yourself. You are told by your peers, the church, and the Bible -- if you accept it literally - - that the Holy Ghost speaks in another tongue; you become convinced that it is the ultimate expression of the spirit flowing through you. The first time maybe you'll just go dut-dut-dut-dut, and that's about all that will get out. Then you'll hear other people and next night you may go dut-dut-dut-UM-dut-DEET-dut-dut, and it gets a little better. The next thing you know, it's elahando-satelay-eek-condele-mosandrey-aseya ... and it's a new language you've got down."

The charismatic practice of tongues has until the last 100 years been considered unbiblical by orthodox Christianity.

Iranaeus, ca. 180 A.D, wrote: " In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God."

Heretical offshoots of Christianity, however, were said to have spoken in tongues. Montanists, a group led by Montanus and two alleged prophetesses, was a movement similar to charismaticism today. It allowed female church leadership, believed that prophets and apostles could forgive sins, and some believed that new prophecies could superced Scripture. Eusebius, ca 339 AD, said of Montanus, "He became possessed of a spirit, and suddenly began to rave in a kind of ecstatic trance, and to babble in a jargon, prophesying in a manner contrary to the custom of the Church which had been handed down by tradition from the earliest times." This form of "speaking on tongues" has never been accepted as orthodox Christianity until the modern pentacostal movement, and among Mormons.

The only records of people speaking on tongues after the apostolic age were heretics (i.e. one who claimed to be the Holy Spirit). Early church fathers (200-400 AD) say that tongues had not been practiced since the apostolic age. Some charismatics, however, claim that Joel 2:28 (and v23) indicates the re-introduction of the gift of tongues. Not only do these verses in Joel 2 describe the millennium (in which we are not), but "tongues" are not mentioned in the chapter.

Note: If Is 28:11-12 could be applied to the Assyrian language in Isaiah, it must also in 1Cor 12 refer to existing human languages.

Are they right (circle)? {YES} {NO}

1Cor 14:22-25: If tongues are a sign to unbelievers (v22), why would unbelievers in v23 not be affected by it?

1Cor 14:26-33: Why does Paul's instructions make sense, in light of what we know about tongues?

1Cor 14:36-40: Why should we earnestly desire to prophesy and merely accept tongues?

Finally: Summarize.

Rom 12:4-8 [the different spiritual gifts]

What is "in proportion to faith" in v6?

Arise upon your feet, speak or make some sound, continue to make sounds of some kind, and the Lord will make a tongue or language of it. -Joseph Smith, father of the Mormon religion

Romans 12:6-8	1 Corinthians 12:8-10	1 Corinthians 12:28	Ephesians 4:11	1 Peter 4:11
Prophecy	Word of wisdom	Apostle	Apostle	Whoever speaks
Serving	Word of knowledge	Prophet	Prophet	Whoever renders service
Teaching	Faith	Teacher	Evangelist	
Exhortation	Gifts of healings	Miracles	Pastor-teacher	
Giving	Miracles	Kinds of healings		
Leadership	Prophecy	Helps		
Mercy	Distinguishing between spirits	Administration		
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Many different systems have been suggested to categorize these spiritual gifts. Some may be helpful. Others are just wrong. Either way, Paul chooses not to categorize the gifts, so neither do I.

TEACHING

The word translated "teaching" uses the root from which we get the word "didactic". Several Greek words are formed from this root:

- 1] "didaktikos" (able to teach: 1Ti 3:2, 2Ti 2:24)
- 2] "didaktos" (taught; instructed: Jn 6:45, 1Cor 2:13)
- 3] "didaskalia" (that which is taught; doctrine: Mt 15:9, Mk 7:7, Eph 4:14, Col 2:22, 1Ti 1:10, 4:1, 6, 13, 6:1, 3, 2Ti 3:10, 16, 4:3, Tit 1:9, 2:1, 2:7, 10; teaching; learning: Rom 15:4, 1Ti 4:16, 5:17)
- 4] "didaskalos" (teacher. Of Jesus: Mt 8:19, 9:11, 10:24, 25, 12:38, 17:24, 19:16, 22:16, 24, 36, 26:18, Mk 4:38, 5:35, 9:17, 38, 10:17, 20, 35, 12:14, 19, 32, 13:1, 14:14, Lk 6:40, 7:40, 8:49, 9:38, 10:25, 11:45, 12:13, 18:18, 19:39, 20:21, 28, 39, 21:7, 22:11, Jn 1:38, Jn 3:2, [Jn 8:4], 11:28, 13:13, 14, 20:16. Of John the Baptist: Lk 3:12. False teachers: 2Tim 4:3. Of prominent Jews: Lk 2:46, Jn 3:10. Teachers in the church: Acts 13:1, 1Cor 12:28, 29, Eph 4:11, 1Tim 2:7, 2Tim 1:11, Heb 5:12. Principles of teaching: Rom 2:20, Ja 1:3.
- 5] "didasko" (to teach. Of Jesus: Mt 4:23, 5:2, 7:29, 9:35, 11:1, 13:54, 21:23, 22:16, 26:66, Mk 1:21, 22, 2:13, 4:1, 2, 6:2, 6, 34, 8:31, 9:31, 10:1, 11:17, 12:14, 35, 14:49, Lk 4:15, 31, 5:3, 17, 6:6, 11:1, 13:10, 22, 26, 19:47, 20:1, 21, 21:37, 23:5, Jn 6:59, 7:14, 28, 35, 8:2, 20, 18:20, Acts 1:1, Gal 1:12. The Holy Spirit: Lk 12:12, Jn 14:26, 1Jn 2:27. God teaching: Jn 8:28, Heb 8:11. The apostles teaching: Mk 6:30, Acts 4:2, 18, 5:21, 25, 28, 42, 11:26, 15:35, 18:11, 25, 20:20, 21:21, 28, 28:31, 1Cor 4:17, Col 1:28, 2:7, 2Thess 2:15. False/wrong teachers: Mt 15:9, Mk 7:7, Acts 15:1, Tit 1:11, Rev 2:14, 20. Principles of teaching: Mt 5:19, 28:15, 28:20, Rom 2:21, 12:7, Eph 4:21, Col 3:16, 1Ti 2:12, 4:11 (6-11), 6:2, 2Ti 2:2, Heb 5:12. Non-persons teaching: 1Cor 11:14, Of others:, Jn 9:34.

If there's time and interest: discuss 1Cor 14:34-35. Are women allowed to speak at all? Are these instructions still applicable? Which law tells women to be quiet? What about the women who aren't married?

6] "didache" (teaching, doctrine. Jesus' (astomishing) teaching: Mt 7:28, 22:33, Mk 1:22, 27, 4:2, 11:18, 12:38, Lk 4:32, Jn 7:16, 17, 18:19. The apostles' teaching: Acts 2:42, 5:28, 13:12, 17:19, Rom 6:17, 16:17, 1Cor 14:6, 14:26. Teaching in church: 2Tim 4:2, Tit 1:9, 2Jn 9, 10. The Pharisees' teaching: Mt 16:12. Diverse teachings: 1Cor 14:26, Heb 6:2, 13:9, Rev 2:14, 15.
More instructions for teachers: Luke 9:57-10:24, 1Tim 4:1-16, Acts 20:17-38, 1Thess 2

What should teachers teach?

How should teachers teach?

Why should teachers teach?

PROPHECY

The word "prophet" and "prophecy" in the NT come from two words, literally meaning to "speak before" or "speak on behalf of". It has been said that prophecy is not only foretelling, but also forthtelling. See Rev 19:10 for a good definition.

1] Propheteia (prophecy. OT prophecies: Mt 13:14, 2Pet 1:20, 21. Prophecies from NT prophets: 1Tim 1:18, 4:14, Rev 1:3, 11:6, 19:10, 22:10, 18, 19. Instructions concerning prophecy: Rom 12:6, 1Cor 13:2, 13:8, 14:6, 22, 1Thess 5:20, Rev 22:7.

2a] Prophetes [IN THE GOSPELS](prophet. OT prophets: Mt 1:22, 2:5, 15, 17, 23, 3:3, 4:14, 5:12, 17, 8:17, 11:13, 12:17, 39, 13:17, 35, 57, 21:4, 22:40, 23:29, 30, 31, 34, 37, 24:15, 26:56, 27:9, 35, Mk 1:2, Mk 6:15, 13:14, Lk 1:70, 3:4, 4:17, 27, 6:23, 9:8, 19, 10:24, 11:29, 11:47, 49, 13:28, 34, 16:16, 29, 31, 16:29-31, 18:31, 24:25, 27, 44, Jn 1:21, 23, 25, 45, 6:45, 7:52, 8:52, 53, 12:38,

NT prophets (apostles, JTB, Jesus): Mt 10:41, 11:9, 14:5, 16:4, 14, 21:11, 26, 46, Mk 6:4, 8:28, 11:32, Lk 1:76, 4:24, 7:16, 26, 28, 39, 11:49, 50, 13:33, 20:6, 24:19, Jn 4:19, 44, 6:14, 7:40, 9:17

2b] Prophetes [AFTER THE GOSPELS] OT prophets: Acts 2:16, 30, 3:18, 21, 24, 25, 7:42, 48, 52, 8:28, 30, 34, 10:43, 13:15, 20, 27, 40, 15:15, 24:14, 26:22, 27, 28:23, 25, Rom 1:2, 3:21, 11:3, 1Thess 2:15, Heb 1:1, 11:32, 1Pet 1:10, 2Pet 2:16, 3:2. Jesus: Acts 3:22, 23, 7:37, 52. Prophets in the early church: Acts 11:27, 13:1, 15:32, 21:10. Prophets in the tribulation: Rev 11:18. Instructions concerning prophecy: 1Cor 12:28, 29, 14:29, 32, 37, Eph 2:20 (?), 3:5 (?), 4:11, Ja 5:10, Rev 10:7 (?), Rev 16:6, 18:20 (?), 24, 22:6 (?), 9. A Greek poet, regarded as a great man, and/or a demi-god. Tit 1:12.

3] Propheticos: concerning prophecy: Rom 16:26, 2Pet 1:19

4] Prophetis: a female prophet; prophetess: Lk 2:36, Rev 2:20

Acts 3:21-26, Deut 18:15-22

What is a good definition of a prophet?

Do prophets still exist today?

Why does Paul tell us to desire the prophetic gift (1Cor 14:1f)?

How do we strive for the prophetic gift?

PASTORING

A pastor ("poimen") is literally a shepherd, as in Mt 9:36, 25:32, Mk 6:34, Lk 2:8-20; Jesus is called a pastor in Mt 25:32, 26:31, Mk 6:34, 14:27, Jn 10:2-16, Heb 13:20, 1Pet 2:25. The same word is used of the church position only in Eph 4:11, though the church is called a "flock of sheep" ("poimnion; poimne") in Jn 10:16, 1Cor 9:7, Acts 10:28-29, 1Pet 5:2-3. The corresponding verb, "to pastor" ("poimaino") is used of Jesus in Mt 2:6, Rev 12:5, 19:15; of literal shepherding in Lk 17:7; of pastoring in the church in Jn 21:16, Acts 20:28, 1Cor 9:7, 1Pet 5:2, Jud 1:12, Rev 2:27, 7:17. Another word for "sheep" ("probaton") is used in a similar way.

The word "pastor" and "overseer" refer to the same position in a church. Not only do the meanings of the words correspond closely, but they are used of the same people twice (1Pet 2:25, Acts 20:17, 28).

The words "pastor," "overseer," and "elder" refer to the same position in a church. "Elders" in the OT and NT alike is frequently used of a ruling group of people (Ex 24:1, Num 11:16, Deut 21:19-20, Jdg 11:10-11, ps 105:22, lk 22:66, Acts 14:23, 15:2, 6, 16:4, 20:17, Tit 1:5-16, Ja 5:14, 1 Pet 5:1-5, 2:25).

From 1Tim 3:1-7, we know that "bishops" are to rule the church. Besides, the two words are used interchangeably in Tit 1:5-7. Therefore the three words "pastor (shepherd)," "overseer (bishop)," and "elder," when referring to positions in the church, are synonyms.

There are strong indications of major overlaps between teachers and pastors (i.e. Eph 4:11; 1Tim 3:2), and between prophets and pastors (1Cor 14:1, 1Tim 3:1).

Acts 20:17-38 (esp v28): What are the many duties of a pastor?

How is the office of a pastor related to the gift of prophecy?

LEADERSHIP

The Greek word literally means "to stand before/over", or "he who stands before/over" ["proistemi"]. The word is used in Rom 12:8, 1Thess 5:12, 1Tim 3:4-5, 12, 1Tim 5:17, Tit 3:8, 14 [can be used to mean "maintain", i.e. in Tit 3:8, 14].

Who is supposed to lead?

How are they supposed to lead?

How should we treat those who lead?

APOSTLESHIP

The word "apostle" simply means "messenger", as in Jn 13:16.

How many apostles will there be in heaven (Mt 19:27-29, Lk 22:28-30, Rev 21:14)?

What function did these apostles have (Eph 2:20, Ac 2:42-43, 4:32-35, 8:1, 15:5-6, 2Cor 12:12, Jd 17)?

How, then, do you explain 1Cor 8:23, Rom 16:7, Heb 3:1?

Bonus: Who was the 12th apostle: Judas Iscariot, Paul, or Matthias?

GOVERNMENTS/ADMINISTRATION

The word "kubernesis" is the origin for the English "cybernetics", the science of automatic control systems (like computers and the brain). The word literally means "one who steers a ship". A closely related word is used in Acts 27:11 and Rev 18:17.

Should a pastor have the gift of administration?

Must someone practicing this gift be a pastor [cf Ex 18:13-24]?

EXHORTATION

"parakaleo" = exhort. The word can be translated "call" (Acts 8:31), "beg" (Mt 18:29), "admonish" (Acts 2:40), "comfort" (Mt 5:4), or "instruct" (Lk 3:18). It is not limited to meaning one of these possible translations.

The word is used in Rom 12:1, 15:30, 16:7. What is most likely meant by the word in 12:8?

WORD OF KNOWLEDGE and WORD OF WISDOM [cf Eph 1:17, Col 1:9, 2:3]

Knowledge and wisdom are well-defined concepts in the Bible (2Cor 11:6+1Cor 8:7-11, Ja 3:15-17). What is the most natural understanding of "word of knowledge" and "word of wisdom" in 1Cor 12:8?

More verses that illustrate the NT concept of wisdom
mt 11:19, 13:54
mk 6:2
lk 7:35
lk 21:15
ac 6:10
ja 1:5, 3:13, 17
2 pet 3:15

SERVING

The word used in Rom 12:7 is "diakonia", that is, "service" or "the work of a servant". How do we serve each other [Phil 2:1-11]?

While pastors have responsibility for the spiritual oversight of the church, deacons seem to be a subordinate group to help serve in practical matters. But the list of their qualifications in 1Tim 3 strongly indicates that they were involved in spiritual issues as well (though still under the authority of elders). Everyone serving in the church does not have the title "deacon" (for we are all called to serve). The word "deacon" simply means "servant", and the word "service" (as in 1Cor

GIVING

2Cor 8:1-7, 9:6-11, Phil 4:10-20, 1Cor 16:2, Mt 6:21 [Prov 3:9-10, Mal 3:8-10]

Why should we give?

How should we give?

How much and how often should we give?

SHOWING MERCY

Lk 18:35-41, Rom 12:8, Lk 10:36-37 - Who is supposed to show mercy to whom, and how and why?

For more, see Prov
10:2-3, 22,
11:4, 16, 28,
12:2, 11, 14,
13:2, 4, 11, 22, 25,
14:14,
15:16, 27,
16:8,
19:17,
20:25,
21:3, 5, 13,
22:16,
23:4-5,
28:8,
30:11-16,
31:20

DISTINGUISHING SPIRITS

1Cor 12:10, 14:29, 1Thess 5:19-21, 1Jn 4:1, Rev 2:2 - What is the essence of this spiritual gift?

FAITH

In Rom and Eph, "the faith" is the heading under which all the spiritual gifts are listed (Rom 12:3, 6, Eph 4:5). In 1Cor, "faith" is listed among the gifts (1Cor 12:9).

Heb 11:33, 1Cor 13:2, Mt 17:19-20, 21:21. What is the gift of faith?

Rom 12:1-8: [Sign gifts; only in 1Cor 12]

[Cessationism vs Continuationism: Do supernatural spiritual gifts exist today?]

Here "supernatural" refers to anything so incredibly unlikely in the natural order of things that it is considered impossible. The following table will help with the definition.

Natural (God working through nature)	Supernatural (God working despite nature)
Finding a Bible verse specifically suited to your needs	Someone telling you details about your life which only you and God know
A moderate headache being cured by prayer with the laying on of hands	An amputated leg growing out
God providing you exactly the amount of money you need, no more, no less	Being short on money to pay back taxes, you follow some guy's instruction and find all the money you need inside a fish
Anything which may easily be explained by natural phenomena	Anything which requires the laws of nature (as we know them) to be broken

Cessationism	Continuationism
Eph 2:20 says that the church is founded on apostles and prophets. The church has been built; all the apostles are dead. Why then should there still be prophets?	Joel 2 explicitly says that in the last days, prophecies and visions will be commonplace. Are we not in the last days now?
The purpose of miraculous signs was to authenticate the gospel of Christ. Once the gospel had been authenticated, it was no longer needed.	Mark 16:8ff, though probably not part of the original manuscript of the Bible, certainly reflected a common idea among the early church: that miraculous signs would follow believers wherever they were.
Even toward the end of Paul's ministry, focus on miracles had dwindled: he did not miraculously heal his own eye disease, nor Timothy's stomach problem.	In Rev 11, God gives the power to perform miracles to His two witnesses. If miracles happened in the early church, and will again in the tribulation, why not in between? What reason could there be for having miracles then and not now?
The charismatic teaching and practice of "miracles" has led many people astray, causing them to use God's name in vain, and making people think that the power of God is limited to the few "healings" which seem to work.	Jesus and the apostles gained many followers and proponents through the use of miracles, convincing many that Jesus was the Christ. If they did it, why should miracles not be effective today in convincing of God's truth and power?
If the purpose of miraculous signs indeed is to prove what is the right doctrine, why are those "churches" today which focus on miracles those who have very poor doctrine and a generally low view of the Bible?	Many Bible-believing Christians claim to perform miracles, and many others claim to have seen miracles performed in our days.
If there had been scientific evidence of miracles happening, especially healings, there would have been several case studies and reports testifying to this.	There have been many convincing reports of miracles happening. Many who seem to be ardent and pious Christians claim to have witnessed and/or performed miracles. Are we simply to deny their testimony?
The vast majority of those who claim to prophesy today, openly confess a less than 100% accuracy. If God speaks through them, as in Biblical times, shall such an accuracy be accepted as the word of God?	
If we say God speaks to us directly in words today, it would make sense to add it to scripture. But the canon of scripture is closed.	
Heb 2:4 - past tense, fulfilled purpose.	
Those who claim to perform miracles, do not perform them for the same reason as Christ (Jn 20:30-31, Mt 9:6, Acts 3:6 + 4:4), with the same success rate of Christ (Mt 8:16), nor with the same immediate effect as Christ (Lk 15:25). Nor did Christ have to deal with the charismatic ideas like "slaying in the spirit", whose closes Biblical parallel is Acts 5:5.	

THE GIFT OF HEALINGS

The word translated "healings" is the noun form of a verb used 28 times of healing in the NT, i.e. in Ja 5:16, Mk 5:29.

Many claim to practice this gift today. What is the difference between how mainstream Pentecostals claim to heal, and how healings took place in the Bible?

THE GIFT OF MIRACLES

The word translated "miracles" literally means "powers", a word used often of miracles many times, as in Rom 15:19. But the word is also used of the word of God (1Cor 1:18, 24, Mt 6:13). This gift should not be completely separated from the gift of healings (i.e. Lk 5:17, 6:19).

What's this gift about?

-THE END OF THE SECTION ON SPIRITUAL GIFTS-