

MEET YOUR SENIOR PARTNER! A STUDY OF THE NEW TESTAMENT MINISTRY OF THE HOLY SPIRIT 2nd Corinthians 13.14

Among the nearly 300 Old and New Testament references to the Spirit, Perhaps the most profound is II Corinthians 13:14. Lets turn there to start this study.

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. (NASB)

It looks pretty normal until we zero in on that one word -- FELLOWSHIP. Yes, the well known Greek word, koinonia. But what does it mean? May I read the dictionary entry?

2842 koinonia {koy-nohn-ee'-ah}

from 2844; TDNT - 3:797,447; n f

AV - fellowship 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20

1) fellowship, association, community, communion, *joint participation*, intercourse

1a) *the share which one has in anything, participation*

1b) intercourse, fellowship, intimacy

1b1) the right hand as a sign and pledge of fellowship
(in fulfilling the apostolic office)

1c) a gift jointly contributed, a collection, a contribution,
as exhibiting an embodiment and proof of fellowship

“Without straining the text, that is the staggering suggestion that the Third Person of the Trinity is willing to become the active, though secret, Partner of the disciple in his walk and witness.”¹

There is an arrestingly simple truth here. The Holy Spirit is in Partnership with us. He is a Partner, and may we say a SENIOR PARTNER? And beyond that, an INVISIBLE senior partner that has the majority interest?

Well, if you were going into partnership what are some things you would want to know?²

¹ Sander, Spiritual Discipleship, p. 50.

² This discussion is derived from Sanders material on pages 50-55.

1. What they are like, personality and so on.

- Look at John 14:15-17

John 14:16 "And I will ask the Father, and He will give you another Helper, that He may be with you forever; (NASB)

[Do we know the Holy Spirit? Its not to hard for us to get a fell for Jesus, as He walked, lived, suffered and dies for us. We know Jesus, but can we say with equal conviction we know Him, the Spirit of God equal in all aspects with the Father and Son, worthy of our love, respect, prayers and worship? Are we partaking in His promised daily partnership of help, or is He often just a shadowy, mystical influence? The good news is that Jesus uses a special word here. In Greek there are two words for 'another'. One means another of a different kind. The other, which Jesus uses here means, another of the same kind. *POINT ONE: THE HOLY SPIRIT IS JUST LIKE JESUS!*]

- Now, look at John 16:7

John 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. (NASB)

[Since Jesus sent Him to be our partner in daily life, shouldn't we do all we can to really get to know Him better?]

2. Another thing to know about our partner would be what his purposes and intentions were for the partnership.

- Look at John 16:14 and 17:4

John 16:14 "He shall glorify Me; for He shall take of Mine, and shall disclose *it* to you. (NASB) [There it is in 4 words!]

John 17:4 "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. (NASB) ["The Holy Spirit has been sent to transact big business for the Kingdom of God, nothing less than to participate in the redemption of a lost world. In this vast enterprise He seeks our partnership as He oversees the interests of Christ on the earth...So long as our genuine ambition is to glorify Christ, we can count on the aid of our Senior Partner, whether in home, office, school or pulpit." Do you see why Christ said if you ask for anything, I will do it? If we want what He wants it awesome...]

3. How about the details of the partnership?

- All business is done by the BOOK! Mt. 4.4
- The work is to be the CONSUMING PASSION of the partner. Mt 6.33

- Absolute LOYALTY is required, 'he should not enter into secret alliances with the competitors --world, flesh, devil. I John 2;15-17 Capital must be INVESTED by each. Romans 12:1, Col. 2:3

THE HOLY SPIRIT

THE FUNCTION OF THE HOLY SPIRIT

1. The Spirit Strives Gen 6:3 =Ground Breaking "Conviction and Conscience" Genesis 6:3 And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years." (NKJV)
2. The Spirit Saves Titus 3:5 all three involved Isaiah 45:22 Father... "Seven Facets of Salvation" Titus 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, (NKJV)
3. The Spirit Sanctifies [setting apart] I Peter 1:2 steps: Position, Practice, Perfection "Habits of Holy Living" Peter 1:2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. (NKJV)
4. The Spirit Seals Ephesians 1 trace thru; Father sealed Son [1/4/95we] "Security in the Spirit"
5. The Spirit Strengthens Ephesians 3:16 "Being Strong in the Spirit" Ephesians 3:16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, (NKJV)
6. The Spirit Searches I Cor 2 built in Bible teacher "The Built in Bible Teacher"
7. The Spirit Speaks I Timothy 4:1 prophetic ministry "The Future Laid out" I Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (NKJV)

THE GRACE OF GOD

Heb 4:16

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (KJV)

Saving Grace Eph 2:8-9; Titus 2:11-13 Have you lost your assurance? God cares! You need to come and get a fresh drink at the Throne of Grace!

Standing Grace Rom 5:1-2 Have you lost your footing? God cares! You need to come and get a fresh drink at the Throne of Grace!

Singing Grace Col 3:16 Have you lost your song? God cares! You need to come and get a fresh drink at the Throne of Grace!

Speaking Grace Col 4:6 Have you lost control of your tongue? God cares! You need to come and get a fresh drink at the Throne of Grace! "Be careful for the words you say, keep them soft and sweet, the time will come, you never know from day to day, which ones you'll have to eat!"

Sufficient Grace II Cor 12:9 Have you lost your Hope? Not healing as you wanted to? God cares! You need to come and get a fresh drink at the Throne of Grace!

A BIBLICAL STUDY OF THE PERSON AND WORK OF THE HOLY SPIRIT

A. GALATIANS (AD 48-50)

The HS in Galatians emphasizes the work of the HS in salvation. Membership fee is zero but the Maint Fee costs you everything. Galatians was written to counter false teaching about Christianity and the law and the relationship between faith and works.

- SALVATION SPIRIT WAKING 'and can it be'

1. We GRACIOUSLY received Him by Faith [conversion] Gal. 3:1-2
2. We are MATURED by the Spirit [assurance] Gal. 3:3
3. WE are TRANSFORMED by the Spirit [service] Gal. 3:5

- SONSHIP SPIRIT WITNESSING

4. We gained all PROMISES by the Spirit [Hebrews 11:8-19] Gal. 3:13-14

- SANCTIFICATION SPIRIT WALKING

5. We enter into SONSHIP by the Spirit Gal. 4:6

6. We can WALK VICTORIOUSLY by the Spirit [winning] Gal. 5:16
7. We can BEAR fruit by the Spirit [bearing] Gal. 5:22
8. We enter the SPIRIT-FILLED WALK [growing] Gal. 5:25
9. We have SPIRITUAL ATTITUDES by Him [serving] Gal. 6:1
10. We SOW and REAP to the Spirit [investing Ecc 12:1; Ps 92; crowns] Gal. 6:7-8

B. THESSALONIANS (AD 50-51)

Addressed to one of Paul's first churches in Greece, 1 and 2 Thessalonians encourage the young believers to endure persecution, resist false teaching, and live full and productive lives as they await Christ's certain return. In fact, each of 1 Thessalonians' five chapters ends with encouragement based on the reality of Christ's coming to Rapture His Church before the Tribulation.

1. The Power of the Spirit 1 Thessalonians. 1:5
2. The Joy of the Spirit 1 Thessalonians. 1:6
3. The Ministry of the Spirit 1 Thessalonians. 5:19
4. The Sanctification of the Spirit 2 Thessalonians. 2:13

THE SPIRIT SANCTIFIES OUR ENTIRETY

2 Thessalonians 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. (NIV)

- Pep Boys lot went through several stages, purchased, wrecked, cleared, hauled away, leveled, new building materials, boom up for usage. So are we in His hands. What stage is God in with you?
 1. Purchased yet? Salvation
 2. Wrecked, cleared and hauled yet? Sanctification
 3. New Building Materials yet? Spiritual Growth
 4. Open for Work yet? Dedication

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (KJV)

- Sanctification is like that big fresh dessert you bring home and write the note that says "FOR THE PARTY, DON'T TOUCH". Its set aside for the special use. God sets you and me aside for His own special uses...

C. I CORINTHIANS (AD 54-55)

At Corinth, Paul spent one-and-one-half years developing the church. His longest letters and most impassioned correspondence were to those trouble believers. Their affluent and fast-growing port town brought them an inordinate amount of contact with immorality, pagan religion, and philosophy. Their problems with arrogance, leader-worshipping cliques, immorality, divorce, and misunderstandings of spiritual gifts are systematically addressed in response to their questions.

1. The MIND OF CHRIST (illumination) 1 Corinthians. 2:6-16
2. The Sanctifier 1 Corinthians. 3:16-17
3. The Uniter with Christ 1 Corinthians. 6:19
4. The Body Maker 1 Corinthians. 12:13
5. The Sustainer of Life 1 Corinthians. 12:13

D. II CORINTHIANS (AD 55)

1. He Anoints 2 Corinthians. 1:21
2. He Seals 2 Corinthians. 1:22
3. He is our Earnest 2 Corinthians. 1:22
4. He Makes us Epistles 2 Corinthians. 3:3
5. He Makes us Photos of Christ 2 Corinthians. 3:18

E. ROMANS (56 AD)

Paul's letter to Rome is better known in the church than any other. Its systematic presentation of major theological themes is foundational for understanding the nature of the Christian faith, the righteousness of God, salvation, and the roles of Israel and the church. And because Paul was not acquainted with the church at Rome, the letter is less personal and culture-bound than his others; thus it appears more universally and directly applicable to the church through the ages.

1. WITNESSING SPIRIT OF CHRIST'S DEITY (45.1) ROMANS. 1:3-4
2. THE LIBERATING SPIRIT OF LIFE IN CHRIST ROMANS 8:2
 - Romans 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. (NIV)
3. THE ONE MAKING SPIRITUAL MINDEDNESS (45.2) ROMANS. 8:5-6 [jeff]
 - Based on the truth `since ye are risen' Phil 4:8 Think about things that are true!
 - Demands that we `set our affections above' Col.3:1-2
4. THE REGENERATING SPIRIT OF POWER ROMANS. 8:11

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (KJV)
5. THE GUIDING SPIRIT ROMANS. 8:12
 - The seven walks of Ephesians
6. THE MORTIFYING SPIRIT
 - Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (KJV)
7. THE CRUCIFYING SPIRIT ROMANS. 8:13
 - `He keeps us mortified'(A.B.Simpson)
 - The seven marks of crucifixion
8. THE SPIRIT LEADS US LIKE SONS
 - Spirit of Sonship Romans. 8:14 For as many as are led by the Spirit of God, they are the sons of God. (KJV)
 - The use of Abba in the NT
 - John 1:12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: (KJV)
9. THE SPIRIT REMINDS US OF OUR ADOPTION

- Romans 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." (NKJV)

10. THE SPIRIT ASSURES US OF OUR FAMILY

- Romans 8:16 The Spirit himself testifies with our spirit that we are God's children. (NIV)

11. SPIRIT OF HOPE AND EXPECTANCY ROMANS. 8:23

- Hope because we have 'endless life' Heb.7
- Expectancy because 'our citizenship is' Phil.1:27

12. THE SPIRIT INTERCEDES FOR OUR WEAKNESS: Romans 8:26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. (NIV) Hebrews 4:15-16 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (KJV) Spirit of Prayer (45.5) Romans. 8:26 He has 'helped our weaknesses'; He makes intercession for us

13. SPIRIT OF SACRIFICIAL SERVICE (45.6) ROMANS. 12:1

- ["I beseech (Paraclete) you brethren..."] it is He who comes alongside of us calling for all.
- The standard is total life consuming sacrifice

14. SPIRIT OF GLADNESS ROMANS. 14:17; 15:13

- v.17 = righteousness, peace and joy
- v.13 = God of hope fill you with: all joy, peace in believing, (that) abound in hope through the power of HS

15. SPIRIT OF MISSIONS ROMANS. 15:16

- Paul was a minister (leitourgos-public religious servant)
- He was ministering (hierourgeo-perform sacrifice as priest)
- His ministry was presenting gentiles as an offering to God
- They were sanctified (higiasmene=set apart for divine service)

F. **EPHESIANS** (AD 60-61)

Shortly after Paul returned to Jerusalem from his third missionary journey (AD 57), he was arrested in the Temple courtyard, imprisoned in Caesarea for two years, and tried by Felix and Festus. He then appealed to Agrippa

to be sent to Rome for trial before Caesar. Though Agrippa comments to Festus that Paul might have been freed except for that appeal (Acts 26:32), Scripture indicates it was clearly in God's plan to send him to the empire's capital, as yet untouched by the apostles.

While under house arrest in rented quarters in Rome (about AD 59 to 61 or 62), Paul wrote four letters known as the prison epistles. Of those, Ephesians is the best known for its tremendous theological content, which seems to drift in long, flowing statements of praise for God's work in Christ.

1. THE SPIRIT SEALS OUR ETERNITY: *Ephesians 1:13-14* *And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to the praise of his glory. (NIV)* Illustrations: Greek arabon; down payment; promise of the whole by a part. As the receipt of the ATM machine is a promise of the safekeeping of your money by the bank...
2. Illuminating Ephesians. 1:15-23
3. OPENING Spirit of Access and Communion Ephesians. 2:18-19
4. Indwelling Ephesians. 2:21-22
5. Power for Daily Living Ephesians. 5:9-18
6. Overcoming Power Ephesians. 6:17
7. Be Careful Ephesians. 4:30

G. **COLOSSIANS** (AD 60-61)

Paul never ministered in nor even visited Colossae as he had Ephesus, though one of his converts, Epaphras, had planted the church (1:7-8). Unique to Colossians, is Paul's attack against a local heresy that depreciated the person of Christ and promoted ritualism, asceticism, and special, hidden knowledge. To counter that, Paul praises Jesus as the center and substance of the universe.

Love in the Spirit Col. 1:8

H. **PHILIPPIANS** (AD 61)

Paul and Silas visited Philippi, their first Macedonian contact, on their second missionary journey in AD 52. To the saints and leadership of the church, Paul writes of joyful submission to the will of God, regardless of the circumstances, and uses the awe-inspiring example of Christ Jesus as the model of humility and mutual submission within the church.

1. Supply (Epichoregos) of the Spirit Phil. 1:19 (p. 158)
2. Communion Phil. 2:1-2

I. **PASTORALS** (AD 64-67)

Timothy and Titus were two special disciples in whom Paul invested much time and to whom he entrusted great responsibility. His letters to them are usually dated after the events of Acts 28; tradition tells us Paul was then released from prison and that he embarked on further missionary ventures from AD 62 to 67, until his final imprisonment, trial, and execution.

1. The Work of Christ 1 Tim. 3:16
2. The Holy Scriptures 2 Tim. 3:16
3. The Message for Today 1 Tim. 4:1
4. Life of Empowered Service 2 Tim. 1:6-7
5. Spirit of Regeneration Titus 3:5
6. Spirit of Renewal Titus 3:5

J. **I & II PETER** (AD 65-68)

First Peter encourages all Christians to live holy and faithful lives and to be willing to suffer unjust persecution after the example of Christ. Peter challenges wives, husbands, elders, and young men to exercise humility, service, and self-control.

Second Peter and Jude are so alike many have wondered why both are needed in the New Testament. But slight variances in content and emphases are unique and merit careful study. Both deal urgently with an insidious and dangerous heresy that threatens the very lives of believers. Peter says the key to stability and growth is knowing God (1:5-11).

1. Inspiration 2 Peter 1:21

2. Sanctification 2 Peter 1:2

3. Glory 1 Peter 4:14

THE SPIRIT SAVES/RESERVES OUR PLACE

1 Peter 1:4 and into an inheritance that can never perish, spoil or fade -- kept in heaven for you, (NIV) Do you remember in school, the lunch line? It was so long, you had to go. Save my place!

K. HEBREWS (AD 68-69)

Who wrote Hebrews? We cannot be sure. But the anonymity of the author does not detract from the letter's authority. Hebrews speaks powerfully of the superiority of Christ, exalting Him over the angels (1-2), Moses (3-4) and the Aaronic priesthood (5-7), as well as the superiority of His New Covenant and sacrifice over the old (8-10). Chapters 11 to 13 plead for lives of faith in light of Christ's work and examples from the faithful of old.

- 1. Spirit of Christ's Sacrifice Hebrews. 9:14
- 2. Witness New Covenant Hebrews. 10:15
- 3. Signs and Operation of the Gospel Hebrews. 2:4 ("Confirming")
- 4. Conviction Hebrews. 3:7-8

THE SPIRIT SCRUBS US HOLY: Hebrews 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, *cleanse your conscience from dead works* to serve the living God? (ASV) Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (KJV) Romans 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (KJV)

· Douglas walked in Titus 3:3-8

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- 1. Without Spirit Jude 19

2. Spiritual

Jude 21

M. **1 JOHN** (AD 90)

John encourages believers to emulate God's love, as shown in His Son, by individually and sacrificially meeting personal needs. He also commands his readers to reject the world in order to love the Father and to reject false teachers and false (anti-) Christ's by recalling the apostles' teaching and the witness of the Spirit.

1. Anointing 1 John 2:20-27
2. Indwelling 1 John 3:24; 4:13
3. Warning of Counterfeits 1 John 4:1
4. Spirit of Victory 1 John 4:4
5. Witnessing 1 John 5:6-8

N. **REVELATION** (AD 95)

Perhaps the most abused book in Scripture is Revelation, also traditionally ascribed to John the apostle. For generations this book has been read as a timetable for the end times. More important, however, is its revelation of the character of the Lamb and the sovereignty of God, both of which should encourage believers of all ages-not just the last-to "overcome the world" with their faith and faithfulness toward God. Revelation contains more hymns of praise, more words of adoration to the Lamb, the Father, and the Spirit than any other New Testament book. Rather than try to identify the dragon and his beast, adore the true Trinity, sovereign over space and time.

1. Sevenfold (Completeness) Rev. 1:4; 4:5
2. The Message to the Church Rev. 2-3
 - a. Overcomers nourished (Ephesus) Rev. 2:7
 - b. Overcomers' eternal life (Smyrna) Rev. 2:11
 - c. Overcomers' secret sustenance (Pergamos) Rev. 2:17
 - d. Overcomers keep my works (Thyatira) Rev. 2:26

- | | |
|--|------------|
| e. Overcomers clothed and kept (Sardis) | Rev. 3:5 |
| f. Overcomers' worship & intimacy (Philadelphia) | Rev. 3:12 |
| g. Overcomers seated with Christ (Laodicea) | Rev. 3:21 |
| 3. Source of Perfect Vision | Rev. 5:6 |
| 4. Giver of the Final Word | Rev. 22:17 |

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THE HOLY SPIRIT IN THE BIBLE

Mentioned perhaps eighty times in the Old Testament, the Spirit is revealed in many ways. He hovers over creation as a hen mothers her eggs (Genesis 1:2). The Spirit contends with the sinful creation (6:3), empowers God's chosen leaders (Numbers 11:17), and speaks to the prophets (2 Samuel 23:2). The Spirit can be angered (Micah 2:7), rebelled against (Psalm 106:33), and grieved (Isaiah 63:10).

References to the Holy Spirit appear at least fifty times in the gospels, nearly sixty in Acts, and more than one hundred times in the rest of the New Testament. The Holy Spirit attends the birth of Jesus, causing His very conception in Mary (Matthew 1:18, 20), and empowers John the Baptist from childhood (Luke 1:15). He leads Jesus into His desert sojourn (Mark 1:12). He is the agent by whom Jesus baptizes believers into His church (Matthew 3:11; 1 Corinthians 12:13) and by whom He casts out evil spirits (Matthew 12:28). He is the possession of all who are in Christ (Romans 8:9), the down payment of our ultimate redemption (Ephesians 1:13). Scripture also reveals that the Spirit can be betrayed (Mark 3:19), lied to and tested (Acts 5:3, 9), resisted (Acts 7:51), grieved (Ephesians 4:30), and quenched (1 Thessalonians 5:19).

OLD TESTAMENT DESIGNATIONS OF THE SPIRIT

- | | |
|--|----------------------------|
| 1. Spirit of God | Gen. 1:2; 41:38; Ez. 11:24 |
| 2. My Spirit | Gen. 6:3 |
| 3. Spirit of wisdom | Ex. 28:3 |
| 4. His Spirit | Num. 11:29 |
| 5. Spirit of Jehovah | Judg. 3:10 |
| 6. Spirit of wisdom, understanding, counsel, might, knowledge and fear of the Lord | Is. 11:2 |
| 7. Good Spirit | Neh. 9:20 |
| 8. God of Spirits of all Flesh | Num. 16:22 |
| 9. Free spirit | Ps. 51:12 |
| 10. Thy Spirit | Ps. 139:7 |

11. Spirit of the Lord God	Is. 61:1
12. Holy Spirit	Is. 63:10-11
13. Spirit	Ez. 3:14,24
14. Spirit of the holy gods	Dan. 5:11-14
15. Spirit of grace and supplication	Zech. 12:10

NEW TESTAMENT DESIGNATIONS OF THE SPIRIT

1. Holy Ghost	Mt. 1:18-20
2. Spirit of God	Mt. 3:16
3. Spirit	Mt. 4:1; Mk. 1:10
4. Spirit of your Father	Mt. 10:20
5. Comforter	Jn. 14:16
6. Spirit of truth	Jn. 14:17
7. Spirit of the Lord	Acts 5:9
8. Spirit of Jesus	Acts 16:7 (ASV)
9. Spirit of holiness	Rom. 1:4
10. Spirit of life	Rom. 8:2
11. Spirit of Christ	Rom. 8:9
12. Spirit of Him that raised up Jesus	Rom. 8:11
13. Spirit of adoption	Romans. 8:1
14. Spirit of our God	1 Corinthians. 6:11
15. Spirit of the living God	2 Corinthians. 3:3
16. Spirit of faith	2 Corinthians 4:13
17. Spirit of His Son	Gal. 4:6
18. Holy Spirit of promise	Ephesians. 1:13
19. Spirit of wisdom	Ephesians. 1:17
20. One Spirit	Ephesians. 4:4
21. Spirit of Jesus Christ	Phil. 1:19
22. Eternal Spirit	Hebrews. 9:14
23. Spirit of grace	Hebrews. 10:29
24. Father of spirits	Hebrews. 12:9
25. Spirit of glory	1 Pt. 4:14
26. Holy One	1 John. 2:20
27. Seven Spirits of God	Rev. 3:1

HOLY SPIRIT

The Greek word for spiritual gift (charisma) is obviously related to grace, for charis means "grace"; thus a spiritual gift is due to grace. Usually it is used of the special gifts or abilities given to men by God, and with the exception of 1 Peter 4:10 the word is used in the New Testament only by Paul. Thus a spiritual gift may be defined as a God-given ability for service.

1. A spiritual gift is not primarily a place of service. The gift of pastor, for instance, is often thought of as being equivalent to the pastorate, which is a place of ministry.
2. A spiritual gift is not primarily a particular age group ministry.
3. A spiritual gift is not primarily a particular speciality of ministry. There is no gift of writing or Christian education named in Scripture. The spiritual gift is the ability, not the place of ministry, nor the persons upon whom it is ministered, nor the speciality of ministry.

The distribution of gifts is under the sovereign direction of the Holy Spirit. (1 Cor. 12:11) The Spirit is the agent who gives gifts. It is obvious that no one person has all the spiritual gifts, but it is equally true that every Christian can have and exercise several gifts (1 Peter 4:10). If a gift is given once, it is given to the entire church. The gift of apostleship which was given to Saul of Tarsus is a gift to the entire church in all generations. We still profit today from that gift given once in the first century. The Holy Spirit is sovereign in the giving of gifts, but in the development of them He works through human beings with their desires, limitations, ambitions, and the like.

Importance of Spiritual Gifts

The believer's sanctification, spiritual understanding, assurance, service, prayer, and worship all spring from the work of the indwelling Spirit. A proper understanding of the doctrine of the work of the Holy Spirit in the believer will do much to unlock the possibilities for spiritual blessing and usefulness, and it is, accordingly, the duty of those who teach and preach to give careful attention to its study and proclamation. The nature of the gifts of the Holy Spirit must be determined from the Scriptures. spiritual gifts which clearly abide throughout the Christian dispensation must be examined and analyzed. spiritual gifts as found in the apostolic age must be studied to determine whether, indeed, they are included in the program of God after the apostolic age.

General Characteristics of Spiritual Gifts

Something of the nature of spiritual gifts is revealed in the various words used in the New Testament to express the idea. 1 Corinthians 12-14. the subject is introduced by the word pneumatikon, which with the article indicates the things of the Spirit, i.e., spiritual gifts. The word directs attention to the source, the Holy Spirit, and the realm of these gifts. a gift of grace. The "extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit." They are bestowed in grace, are entirely undeserved, and

their power and operation is due to God alone. The whole idea of spiritual gifts necessitates a supernatural work of God quite distinct from any natural powers of man, or even from any spiritual qualities which are universal among the saved. Spiritual gifts by their nature are individual and come from God. Spiritual gifts has reference to the supernatural powers possessed by individuals, while gifted men has reference to the sovereign placing of gifted men in the church for the purpose of ministering to the body. The sphere of spiritual gifts is peculiarly a doctrine of the Holy Spirit. The principal word for spiritual gifts, charisma, is found frequently in the New Testament (Rom. 1:11; 1 Cor. 1:7; 2 Cor. 1:11; 2 Tim. 1:6). There is no warrant to believe that anyone has power to impart spiritual gifts except God in postapostolic times.

Distinctive Attributes of Spiritual Gifts

Spiritual gifts sovereignly bestowed. Spiritual gifts are revealed to be given sovereignly by God, and as such, they are not properly the objects of men's seeking. Because their bestowal is sovereign, it follows that it is not a question of spirituality. (1 Cor. 12:11) 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. 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.

Every Christian has some spiritual gifts. (1 Cor. 12:7; 1 Cor. 12:11; 1 Cor. 12:27). However small the gift, or insignificant the place, every Christian is essential to the body of Christ. 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.

Gifts differ in value. While there is equality of privilege in Christian faith, there is not equality of gift. 1 Corinthians 12:28. In the nature of the various gifts, some are more effective and essential than others.

Spiritual gifts to 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.

Some gifts temporary. 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.

Contrast of spiritual 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. Certain gifts are clearly the possession of the church today as exhibited in their exercise in gifted men throughout the present dispensation.

"But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). By grace Christ has given the believer certain gifts -- certain divine enablements. Not one Christian is excluded. We don't desire it, we can't earn it, but these gifts of Christ are measured out individually and uniquely for every Christian. But the design of the gift is to manifest His character. He gives us an aspect of His character. Spiritual gifts are vital. If the purpose of the body of Christ is to honor Christ, it will only occur when we are a complete, functional, maximized body -- ministering the gifts that the Spirit of God has so graciously given to believers.

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

In the specialized sense of the gift of apostleship it refers to the Twelve. They were the leaders who laid the foundation of the church and they were accredited by special signs (Eph. 2:20). Since this was a gift that belonged to the earliest period of the history of the church when her foundation was being laid, the need for the gift has ceased and apparently the giving of it has too.

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

In a general sense it means to preach; thus, generally speaking, preaching is prophesying, and the preacher is a prophet in that he speaks the message from God. But the gift of prophecy included receiving a message directly from God through special revelation, being guided in declaring it to the people, and having it authenticated in some way by God Himself. This too was a gift limited in its need and use, for it was needed during the writing of the New Testament and its usefulness ceased when the books were completed.

(Romans 12:6; 1 Cor. 12:10) The Greek word for prophecy is propheteia, from the verb propheteuo. It is a basic word coming from pro = "before", and phemi = "to speak". It means "to speak before." It does not mean "to speak before" in terms of time, but "to speak before" in terms of an audience (i.e., "to speak in public, to publicly proclaim"). That is the gift of prophecy. It is not necessarily

revelatory (i.e., revelation direct from God), or nonrevelatory (i.e., proclaiming something God already revealed in the past). It is simply a communicative gift.

Now, what is the gift of prophecy? It is the ability given by the Spirit of God to a person to proclaim God's truth to others. First Corinthians 14:3 says "But he that prophesieth speaketh unto men" There, in very simple terms, is a definition of the gift: He speaks unto men God's word. I wish that the Bible translated the word prophecy "proclaiming." It is the gift of proclaiming, the gift of speaking before men.

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

This is the ability to perform special signs. (Acts 19:11-12) The gift of healing seems to be a specific category within the larger gift of miracles. Distinction should be made between miracles and healings and the gifts of miracles and healing. The spiritual gift is the God-given ability to perform miracles and healings for the purpose of serving Him. A miracle or a healing may be done apart from the exercise of the gifts. Thus every miracle or every healing is not the result of the respective gift being exercised. gifts of miracles and healings temporary. He is simply saying that the gifts are no longer given because the particular purpose for which they were originally given (i.e., to authenticate the oral message) has ceased to exist. If the giving of these particular gifts was limited to the early church, in what light is one to regard the question of healing today? It is obviously not the will of God to heal everybody. Miracles and healing must not be equated with supernaturalism in general. God does not have to use His supernatural power to prove that He possess it. Furthermore, any gift given once has been given to the whole church. God more often than not uses human means in the accomplishing of His purposes. This is true in matters of health too. Reports of miraculous healings (within the limitations already stated) may be true (but this is not necessarily related to the gift), may be false, may be the cure of something that was psychosomatic.

Tongues (1 Cor. 12:10)

Tongues are the God-given ability to speak in another language. In the book of Acts clearly to be foreign languages. There is no doubt that this was true at Pentecost, for the people heard in their native tongues; and it seemed to be the same kind of foreign languages that were spoken in the house of Cornelius (for Peter says that his was the same thing that occurred at Pentecost, Acts 10:46; 11:15). The gift of interpretation is a corollary gift to the gift of tongues. If the need for the sign ceased, then of course the gift would no longer need to be given. Everything indicates that the need for the gift has ceased with the production of the written Word. It is usually fruitless to discuss the experiences people have; one can only measure all experience by the written Word. Also,

one should remember that the fruit of the Spirit does not include tongues, and Christlikeness does not require speaking in tongues, for Christ never did.

Evangelism (Eph 4:11) Phillip - church planter

The meaning of the gift of evangelism involves two ideas -- the kind of message preached (i.e., the good news of salvation) and the places where it is preached (i.e., in various places).

The gift of evangelism. This gift has reference to effective preaching of the gospel message to the unsaved, and as such it is to be compared to the teaching gift which gives instruction to the saved. In some cases, men have possessed both the gift of teaching and of evangelism, as illustrated in the person of the Apostle Paul. 2 Tim. 4:5. It is the sovereign purpose of God that certain men should have a special gift in evangelism.

Pastor (Eph. 4:11)

The word "pastor" means to shepherd; therefore, the gift of pastor involves leading, providing and caring for, and protecting the portion of the flock of God committed to one's care.

The gift of being a pastor -- the general care of the Christian flock is the work of a pastor, and to this end some receive the gift of being a pastor (Eph. 4:11). It compares to the work of a shepherd caring for his sheep, the word pastors being the translation of poimenas, a word meaning literally, shepherds. A pastor is one who leads, provides, protects, and cares for his flock. in the spiritual reality a pastor needs a supernatural gift to be to his flock all that a pastor should. While it is not necessary for a teacher to have all the qualities of a pastor, it is vital to the work of a true pastor that he teach his flock. It is obvious that a shepherd who did not feed his flock would not be worthy of the name. The first duty of a pastor is to feed his flock on the Word of God. the true pastor gives himself to preaching the Word.

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

Ministering means serving. The gift of ministering is the gift of helping or serving in the broadest sense of the word. In the Romans passage it is called the gift of ministering; in 1 Corinthians, the gift of helps.

The gift of ministering or helping (Rom 12:7; 1 Cor. 12:28). All Christians are able to minister and help. A gift sovereignly bestowed according to each individual's place in the body of Christ. The distinctions within the gift are many, different individuals being able to minister in different ways, thereby retaining a

peculiar quality to the gift according to the purpose of God in its bestowal. The task of the church would be impossible apart from the gift and its exercise, however greatly endowed might be its leaders.

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

Teaching is the God-given ability to explain the harmony and the detail of God's revelation. It is more obvious in the case of the gift of teaching that this is a gift that can be developed and must be trained.

The gift of teaching is mentioned specifically a number of times in the New Testament (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11), and it must be considered as one of the major gifts. The teaching gift consisted in a supernatural ability to explain and apply the truths which had been already received by the church. The teaching gift does not claim any superior knowledge of the truth necessarily, and is distinct from the prophetic gift, in which the prophet speaks as the mouthpiece of God. The gift of teaching concerns the explanation and application of the truth rather than the method by which the truth was originally received. The gift of teaching is exclusively that of teaching the Word of God by means of divinely wrought ability.

Romans 12:7 says, "Or ministry, let us wait on our ministering; or he that teacheth, on (the) teaching." Again, the definite article is present in the Greek. In other words, whatever you teach, let it be consistent with the teaching of the Word. The gift of teaching is the ability, in the Holy Spirit, to pass on truth to someone else. Prophecy is proclaiming Christ to an audience; teaching is passing on truth to someone else so that they receive it and implement it. It is a communicative ability. The gift of teaching is a systematic training program to take a person from one point to another. It is the ability to pass on truth in a systematic progression so that someone receives it, implements it, and a change of behavior takes place. In fact, it is a gift that belongs to a lot more of us than we realize.

Faith (1 Cor. 12:8-10)

Faith is the God-given ability to believe God's power to supply specific need. Not everyone has been given the gift of faith. Everyone may believe God, but this cannot be the same as possessing the gift of faith -- otherwise there would be no significance to its being listed as a separate spiritual gift.

The gift of faith -- Faith seems to be in a different category, however, and probably refers to the fact that some Christians have outstanding qualities of faith. As a gift, faith is a blessing bestowed upon some Christians, not all, though all Christians have some faith in God. It is manifested in confidence in God in

respect to His power and love working in the details of their lives, supplying their needs and guiding their steps.

Faith (1 Cor. 12:9) It is a supernatural capacity for believing God. Obstacles are only challenges to someone with this gift -- they believe what is beyond the visible. This is a special gift, limited to certain Christians, that involves an intensive ability to trust God -- an unusual capacity to believe God in the face of a storm, in the face of enormous obstacles. This kind of faith supports and undergirds all of us, because all of the gifts edify others. This kind of faith is the power to lay hold of God's promises for the benefit of everybody. Throughout the history of the church, there have been thousands of saints who believed God in the face of terrible fear and death, yet who strengthen those around them. Today, there are people with this gift who don't see the obstacles, they just believe God.

Exhortation (Rom. 12:8)

Exhorting involves encouraging, comforting and admonishing people. Teaching may or may not involve exhortation, and contrariwise exhortation may or may not involve teaching.

The gift of exhortation -- exhortation is the practical aspect of a preaching ministry. Some are given special gift in this work, enabling them to lead Christians into the active realization of the will of God. The idea of encouragement, comfort, admonishment, and entreaty. All of these form vital aspects of the preaching ministry which ensue as a manifestation of the spiritual gift of exhortation.

What is exhortation? The Greek word is parakaleo. Parakletos is "comforter." The word means "to comfort, help, advise, or strengthen." It is the gift of strengthening. God has given some people to the body whose job is not necessarily to proclaim, or to dig out the facts, or to figure out the principles and apply them in wisdom, or to systematically teach. It is simply to strengthen people. They encourage you, they help, they advise, they strengthen. It is the ability to provide comfort, courage, help, and strength to someone who needs it. It is the ability to get alongside someone who has a problem, and build them, encourage them, strengthen them, and bear their load.

I want you to notice a beautiful progression in these gifts. This is how God ministers to His body: Prophecy proclaims the truth. Knowledge clarifies the truth. Wisdom applies the truth. Teaching imparts the truth to someone else. And exhortation demands that it be obeyed. All of them come together as we minister to each other so that the body might be built up.

Discerning Spirits (1 Cor. 12:10)

Discerning spirits is the ability to distinguish between true and false sources of supernatural revelation when it was being given in oral form. It was a very necessary gift before the Word was written, for there were those who claimed to bring revelation from God who were not true prophets.

The Greek root for discern, *diakrino*, means "to judge through, to see through to the truth, to truly evaluate something." So, discerning spirits is simply to evaluate the spirit -- whether it is God, or a spirit other than the Holy Spirit. Now, in the early church, this gift was the watchdog -- the patrol, the guard, the sentinel -- for the church. The Spirit of God gave a supernatural ability to certain people who could determine the true from the false.

False prophets are everywhere today. I believe there are some people who are gifted by God to unmask these false prophets. Some of them write books to unmask them. I think that some of the people who have done good work on the cults and on the occult may be exercising the gift of discernment. They have the capacity to see through something to the core of its hypocrisy.

There are the six categories of serving gifts: leadership, supervise the saints; serving, support the leaders; giving, supply the needy; mercy, sympathize with the sick, the poor, and the destitute; faith, secure God's power; and discernment, save the saints from the counterfeits. All of these dimensions, together with the speaking gifts, make the church mature in Christ. We have seen the eleven primary colors on the palette of the Spirit, as He paints the portrait of Christ on the canvas of the church. They are a beautiful combination designed to reveal Christ, but they only really work when you are faithful to minister in your area of giftedness.

Showing Mercy (Rom. 12:8)

This is akin to the gift of ministering, for it involves succoring those who are sick and afflicted.

The gift of showing mercy -- This gift is related to the sick and afflicted and any other who might fall within the sphere of needed succor. Some Christians are given special ability to show mercy with cheerfulness. It has in it the thought of readiness of mind, promptness. It is this attitude which is divinely wrought of the Spirit in some Christians, and these may be said to possess this gift.

The gift of mercy is relative to the compassion of the heart, not the giving . . . that's a different gift. Often these two gifts are given in combination. But mercy emphasizes the compassion of the heart. The idea is conveyed by 1 Corinthians 12:26: "And whether one member suffer, all the members suffer with it . . .".

The gift of mercy is the enablement to sympathize with a suffering person -- to come alongside the poor, the sick, the destitute, the orphan, the widowed, and those in prison, and minister. Dr. Criswell tells a beautiful story of a little girl who came home from school and said, "Mommy, my best friend came to school today and said that her mother died". The mother said to her little child, "Well, what did you say to her, dear?" The child replied, "Oh, I didn't say anything, mother. I just went over to her desk, sat beside her, and cried with her." The gift of mercy includes sympathy. Some of you are gifted in the area of mercy. The Spirit of God has given you areas of ministry such as hospital visitation, convalescent homes and shut-ins, the poor, and the needy. Some people have this ministry, and God bless them for it. If God has given you this enablement, use it.

Giving (Rom. 12:8)

The gift of giving concerns distributing one's own money to others. It is to be done with simplicity; i.e., with no thought of return or gain for self in any way.

The gift of giving -- it has a definite place in the list of spiritual gifts revealed in Romans 12:8, having in view the proper use of temporal means in relation to others.

The word "giveth" is a compound Greek word. The normal Greek word for give is *didomi* and just means "give". But this compound word is *metadidomi*, which means "super give." All of us are called upon by the Spirit of God to give. All of us are to invest. The Bible tells

us that we to sow bountifully in order to reap bountifully (2 Cor. 9:6). All of us are to lay by in store the first day of the week as God has prospered each one of us (1 Cor. 16:2). All of these things are commanded very clearly in terms of our giving. But there are some of us who are to be super givers -- who are to go beyond the normal because we are gifted in that way. Verse 8 adds, "with liberality." The literal root meaning for "liberality" is "simplicity." Kittel (Theological Dictionary of the New Testament) says it means "sacrificial liberality." Now, what does simplicity mean? When you give with simplicity you give with one single motive. If there is a need, I give. But the gift of giving enables someone to give with only one motive -- the need. Nothing else enters into their mind. Singleness of mind and singleness of heart translates into an undivided motive. Godet says "According to its etymological meaning, the word signifies: the disposition not to turn back on oneself; and it is obvious that from this first meaning there may follow either that of generosity, when man gives without letting himself be arrested by any selfish calculation, or that of simplicity, when he gives without his left hand knowing what his right does -- that is to say, without any vain going back on himself and without any aim of pride." The gift of giving is to be exercised with singleness of mind and with no consideration of self.

Administration

The gift of administration and ruling is sovereignly bestowed upon a few (Rom. 12:8; 1 Cor. 12:28). To those possessing the gifts of administration and ruling all Christians should give proper heed, being exhorted to observe such gifts and honor them by obedience (Heb. 13:7).

The Word of Knowledge (1 Cor. 12:8b)

The phrase is "the word of knowledge", and that indicates to me a speaking gift -- the utterance of knowledge. The Greek word for "word" is logos and can mean "written on a page, spoken to a crowd, spoken privately to individuals." It is speaking knowledge. This is a special gift. It is the Spirit-given ability to observe biblical facts and make conclusions. In other words, it is the ability to understand the Bible. The best definition of the gift of the word of knowledge is in 1 Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge . . ." This is the gift of understanding the mysteries that have been revealed. The people with this gift are the writers, scholars, teachers, professors, and researchers.

The Word of Wisdom (1 Cor. 12:8a)

This gift was used in a revelatory sense in the early church when God would give someone special wisdom. What is this gift? It differs from knowledge in this way: The emphasis is on the skill of application rather than the knowledge of facts. Wisdom is the ability to take the facts that the gift of knowledge has brought out and make a skillful application of it. It is the gift of the expositor, who can take the Word of God, study the commentaries (as I do), read from all those who have the gift of knowledge, and out of that, draw the applicable principles to living. It can also be a gift that a believer ministers to another believer, by assisting him in his practical life. Wisdom, then, is the skill to apply the facts that have been discovered by someone with the gift of knowledge.

Leadership (Romans 12:8; 1 Cor. 12:28)

The word is ruling in Romans 12:8 and "governments" in 1 Corinthians 12:28. Both refer to leadership -- they are synonymous. The word ruling means "to lead, to manage, to have charge of, to oversee, to rule". That is leadership. The word governments basically means the same thing, but it also has a unique literal meaning: "to steer a ship". It is the Greek word kubernesis. It refers to the skill of piloting a ship -- to the one who is at the helm of the ship, who charts the

course, who knows the destination, and who is able to keep the ship on course. Leadership is the ability to see an objective, formalize it, mobilize a group of people, and then get them to reach that objective. But it is the ability to make decisions and determine direction -- mobilizing people to reach an objective. So, we believe that the gift of leadership should belong to the pastoral staff and the elders that lead the church. But does it end there? Some of you have responsibility for a group of people -- coordinating a Bible study toward an objective, mobilizing them, and then helping them reach that goal. That is leadership. There are many possible manifestations and energizings of it. It has to go beyond the pastor-teacher, the evangelist, the Apostle, and prophet; it has to extend throughout the body of Christ. Romans 12:8 gives us another aspect of the gift of leadership: ". . . he that ruleth, with diligence . . .". The word "diligence" basically means "speed" or "haste". Who is a good leader? Someone who recognizes a need and acts quickly. If you are in a position of leadership, and see a need, meet it now. This gift is a great need -- the ability to see an objective and to mobilize a group of people to reach that objective. It involves decision-making ability. Don't try to be a leader unless God has gifted you in that area. And remember, all the gifts operate in the atmosphere of love (1 Cor. 13:1-7).

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

In 1 Corinthians 12:28 is the little word "helps". In Acts 20:35 the same Greek word is translated "support". It is a supporting gift, a helping gift. In Romans 12:7 it is called the gift of "ministry." It is the same gift. The word helps literally means "to take a burden off of someone else and place it on yourself." It is the gift that comes alongside leadership. The gift of helps is the gift that allows everything to occur. The people who have this gift are able to help in any conceivable way. Acts 6:1-3; 1 Tim. 6:2; Romans 16:3,9. The gifts of helps is a beautiful and marvelous gift that is absolutely necessary for the progress of the body of Christ. It doesn't attract a lot of attention, and since it doesn't, nobody in Corinth was practicing it. There were no leaders and no helpers.

The Spirit of God has given gifts (i.e. enablements, manifestations, energizings, services) to the church. They are enablements of the Holy Spirit allowing us to minister to one another within the body of Christ. We are not spectators; we are to be involved in the actual operation of the church, carrying out the ministry as God has designed it and the Spirit of God has planned it. So, as we learn our gifts and how they operate, and as we understand how the Spirit of God works through us, we can give a greater, deeper, and broader commitment to do that which God has gifted us to do.

THE GIFT OF MERCY

(Showing Mercy)

Rom. 12:8. "...he who shows mercy, with cheerfulness."

Mercy: Noun (Gk. *eleos*)--the outward manifestation of pity or sympathy; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.

Verb: Showing mercy (Gk. *eleeo*): to feel sympathy with the misery of another, and especially sympathy manifested in action, to **show** mercy.

The e prefix of the Greek word means "delight" or "excited", and the eeo means "acts"; therefore, the person gifted with showing mercy delights in or gets excited about taking action to help free another person from difficulty or misery.

Outline: 1. The Source of Mercy--God
2. The Example of Mercy--Jesus
3. The Gift of Mercy

1. The Source of Mercy--God

In these passages we find the word mercy appearing as the noun (*eleos*), or as a verb in the passive voice.

Noun (Gk. *eleos*)--the outward manifestation of pity or sympathy; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.

Eph. 2:4--God is rich in mercy

Titus 3:5--According to His mercy He saved us

Rom. 15:9--that Gentiles might glorify God for His mercy

Luke 1:50--(Mary's Magnificat)--His mercy is on them that fear Him.

Heb. 4:16--come boldly to the throne of grace...to obtain mercy

2 Tim. 1:16-18--The Lord gave mercy to the house of Onesiphorus..

Jude 21--looking for the mercy of our Lord Jesus Christ

1 Peter 1:3--according to His abundant mercy

Verb--Passive voice--to have pity shown to one, or to obtain mercy.

Matt. 5:7--the merciful will receive mercy

2 Cor. 4:1--we received mercy--we were given a ministry

1 Tim. 1:13,16--Paul, foremost sinner, shown mercy

2. The Example of Mercy

Verb--Active Voice--in most of these cases, i.e. "showing mercy"

Jesus as the example of showing mercy.

Matt. 9:27--blind men crying for mercy--Jesus touched their eyes. (vs. 29)

Matt. 15:22--Canaanite woman--healed her daughter (vs. 28)

Matt. 17:15--Lunatic son--cast out demon (vs. 18)

Matt. 18:33--forgiving a debt

Matt. 20:30-31--blind men--gave them sight (vs. 34)

Mark 5:19--demon possessed man cured (Legion)

Mark 10:47-52 and Luke 18:38-39--blind Bartemeus cured (vs. 52)

Luke 10:37--good Samaritan--bandaged wounds, etc.

Phil. 2:27--Epaphroditus cured when sick to death (God's mercy)

3. The Gift of Mercy

Mercy, as a spiritual gift, is the special ability God gives to some members of the body of Christ to feel genuine empathy for others who suffer distressing physical, mental, or emotional problems; and to translate that feeling into cheerful actions that reflect Christ's compassion to and through the body of Christ.

Rom. 12:8--show mercy with cheerfulness

Rom. 9:15, 16, 18--mercy is not qualified, it is given to those who don't deserve anything.

Illustration of the Mercy of others--mercy illustrated, "eleeo/eleos" not used.

These are merciful actions--may or may not be reference to the gift of showing mercy.

Acts 11:27-30--Agabus/apostles

Acts 16:30-34--Philippian jailer

Danger--The person with the gift of showing mercy is somewhat vulnerable. He may become victimized by those in misery who use their condition to manipulate others for attention. However, a person with the gift of showing mercy, often possesses an unusual ability to detect insincere motives or false misery, and he can withdraw from it immediately. He never considers the worthiness of the person in real distress; and he tends to be more interested in unhealthy or distressed people than healthy ones.

Bottom line

Command to all of us to display the character of God as merciful.

Luke 6:36--be merciful as your father is merciful

TRL 9-18-86

NEW TESTAMENT NAMES OF GOD

MATTHEW

Matthew opens with the declaration that Jesus is the "Christ the son of David, the son of Abraham." In fact, eight of the twelve references to Jesus as the son of David are in Matthew, who so clearly pictures Jesus as the ideal Israelite and the ideal King of Israel.

1. Jesus_Christ: Mt. 1:1
2. Son_of_David: Mt. 1:1
3. Son_of_Abraham: Mt. 1:1
4. Jesus: Mt. 1:16
5. Christ: Mt. 1:17
6. Holy_Ghost: Mt. 1:18,20
7. Lord: Mt. 1:22
8. Emmanuel: Mt. 1:23 (God With Us)
9. King_of_the_Jews: Mt. 2:2; Mt 27:11
10. Govenor: Mt. 2:6
11. God: Mt. 2:12
12. Spirit_of_God: Mt. 3:16
13. Son: Mt. 3:17
14. Spirit: Mt. 4:1; Mk. 1:10
15. Son_of_God: Mt. 4:3
16. Lord_Thy_God: Mt. 4:7,10
17. Father: Mt. 5:16 (in_heaven)
18. Great_King: Mt. 5:35
19. Father_In_Secret: Mt. 6:4,6
20. Master: Mt. 8:19 (Rabbin 1:38) (Rabboni Jn. 20:16)
21. Son_of_Man: Mt. 8:20
22. Bridegroom: Mt. 9:15
23. Lord_of_Harvest: Mt. 9:38
24. Spirit_of_Your_Father: Mt. 10:20
25. Father_Lord_of_Heaven_&_Earth: Mt. 11:25
26. Father: Mt. 11:26
27. Lord_of_Sabbath: Mt. 12:8
28. Greater_than_Jonah: Mt. 12:41
29. Greater_than_Solomon: Mt. 12:42
30. Carpenters_Son: Mt. 13:55
31. Prophet: Mt. 13:57 (The_Prophet) Jn. 7:40
32. God_of_Israel: Mt. 15:31
33. Son_of_the_Living_God: Mt. 16:16
34. Beloved_Son: Mt. 3:17; Mk. 1:11
35. Good_Master: Mt. 19:16
36. God_of_Abraham,_Isaac_and_Jacob: Mt. 22:32
37. Living_God: Mt. 26:63
38. Jesus_of_Galilee: Mt. 26:69
39. Jesus_of_Nazareth: Mt. 26:71
40. King_of_Israel: Mt. 27:22

MARK

Mark, opens with: The beginning of the gospel about Jesus Christ, the Son of God." God Himself ratifies the declaration in 1:11: "You are my Son, whom I love; with you I am well pleased."

41. Holy_One_of_God: Mk. 1:24; Lk. 4:34
42. Son_of_Most_High_God: Mk. 5:7
43. Carpenter: Mk. 6:3
44. Son_of_Man: Mk. 6:3
45. Brother_James,_Joses,_Judah_&_Simon: Mk. 6:3
46. God_of_the_Living: Mk. 12:27
47. Shepherd: Mk. 14:27
48. Son_of_the_Blessed: Mk. 14:61

LUKE

Like Matthew, Luke proclaims the miraculous, virgin conception of Jesus (1:26-38). He alone writes of the glory of God that was manifested at the birth of Jesus (1:9). Luke reinforces Jesus' identity with humanity by using "son of man" twenty-five times, second only to Matthew.

49. Son_of_the_Highest: Lk. 1:32
50. Highest: Lk. 1:35
51. Holy_Thing: Lk. 1:35
52. God_My_Savior: Lk. 1:47
53. Lord_God_of_Israel: Lk. 1:68
54. Dayspring_From_On_High: Lk. 1:78
55. Savior: Lk. 2:11
56. Josephs_Son: Lk. 4:22; Jn. 1:45
57. Great_Prophet: Lk. 7:16
58. He_That_Should_Come: Lk. 7:19
59. What_Manner_of_Man_Is_This: Lk. 8:25
60. King: Lk. 23:2

JOHN

We have already seen John's incredible introduction of Jesus as the Word, the Dwelling Presence and the Glory of God. He lists seven self-descriptions of Jesus as "I am" (6:35; 8:12; 9:5; 10:7, 9; 10:11, 14; 11:25; 14:6; 15:1-2).

John reveals Jesus as God's unique ("only begotten," KJV) Son, and refers to God as His Father more than any other book of the Bible. The Old Testament refers to God as Father only 12 times, John 120 times!

61. Word: Jn. 1:1
62. Light: Jn. 1:7
63. Only Begotten Son: Jn. 1:18

64. Lamb of God: Jn. 1:29
65. Messiah: Jn. 1:41
66. Him Of Whom Moses & Prophets Did Write: Jn. 1:45
67. Teacher Come From God: Jn. 3:2
68. Savior of the World: Jn. 4:42
69. That Prophet That Should Come Into The World: Jn. 6:14
70. God The Father: Jn. 6:27
71. The Bread of Life: Jn. 6:35 (Living_Bread v. 51)
72. Living_Father: Jn. 6:57
73. The_Light_of_the_World: Jn. 8:12
74. I_Am: Jn. 8:58
- 74a. Only_Begotten_Son: Jn. 3:16
75. I_Am_the_Door_of_the_Sheep: Jn. 10:7
76. I_Am_the_Good_Shepherd: Jn. 10:11
77. I_Am_Resurrection_& Life: Jn. 11:25
78. I_Am_The_Way,_Truth,_Life: Jn. 14:6
79. Comforter: Jn. 14:16
80. Spirit_of_Truth: Jn. 14:17
81. I Am True Vine: Jn. 15:1
82. Husbandman: Jn. 15:1 (=Father)
83. True God: Jn. 17:3
84. Holy Father: Jn. 17:11
85. The Man: Jn. 19:5