

7. WORKING OF MIRACLES.

Although all the Spiritual Gifts do in fact fall into the miraculous, there is a subtle difference in that it is more inclusive of every working of the power of the Holy Spirit that is not limited to that of a designated type i.e. healing, prophecy, word of wisdom or word of knowledge etc. The following identify this state more clearly.

- a. Supernatural power to intervene and counteract earthly and evil forces.
- b. Literally means a display of power giving the ability to go beyond the natural.
- c. Operates closely with the gifts of faith and healings to bring authority over sin, Satan, sickness, and the binding forces of this age.

The working of miracles is a manifestation of power beyond the ordinary course of natural law. It is a divine enablement to do something that could not be done naturally.⁹⁶⁵

John 6:16-21.

¹⁶ *Now when evening came, His disciples went down to the sea, ¹⁷ got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. ¹⁸ Then the sea arose because a great wind was blowing. ¹⁹ So when they had rowed about ³three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were ^mafraid. ²⁰ But He said to them, ⁿ“It is I; do not be afraid.” ²¹ Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.*

⁶⁶

Mark 8:17-21

¹⁷ *But Jesus, being aware of it, said to them, “Why do you reason because you have no bread? ^kDo you not yet perceive nor understand? Is your heart ³still hardened? ¹⁸ Having eyes, do you not see? And having ears, do you not hear? And do you not remember? ¹⁹ ^lWhen I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?”*

⁹ Ibid.

⁶⁵ Hayford, J. W., & Curtis, G. (1997, c1994). *Pathways to pure power: Learning the depth of love's power, a study of first Corinthians*. C1994 by Jack W. Hayford. Spirit-Filled Life Bible Discovery Guides. Nashville: Thomas Nelson.

¹ Matt. 14:23; Mark 6:47

³ Lit. 25 or 30 stadia

^m Matt. 17:6

ⁿ Is. 43:1, 2

⁶⁶ *The New King James Version*. 1982 (Jn 6:16-21). Nashville: Thomas Nelson.

^k Mark 6:52; 16:14

³ NU omits *still*

^l Matt. 14:20; Mark 6:43; Luke 9:17; John 6:13

They said to Him, "Twelve."

²⁰ *"Also, ^mwhen I broke the seven for the four thousand, how many large baskets full of fragments did you take up?"*

And they said, "Seven."

²¹ *So He said to them, "How is it ⁿyou do not understand?"*

⁶⁷

Luke 4:28.

²⁸ *So all those in the synagogue, when they heard these things, were ^efilled with ⁴wrath, ²⁹ ^fand rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. ³⁰ Then ^gpassing through the midst of them, He went His way.*

⁶⁸

Matthew 21:21.

²¹ *So Jesus answered and said to them, "Assuredly, I say to you, ^tif you have faith and ^udo not doubt, you will not only do what was done to the fig tree, ^vbut also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. ²² And ^wwhatever things you ask in prayer, believing, you will receive."*

⁶⁹

Mark 16:15.

¹⁵ *And He said to them, "Go into all the world ^{and} preach the gospel to every creature. ¹⁶ ^oHe who believes and is baptized will be saved; ^pbut he who does not believe will be condemned. ¹⁷ And these ^qsigns will follow those who ⁴believe: ^rIn My name*

^m Matt. 15:37

ⁿ [Mark 6:52]

⁶⁷ *The New King James Version*. 1982 (Mk 8:17-21). Nashville: Thomas Nelson.

^e Luke 6:11

⁴ rage

^f Luke 17:25; John 8:37; 10:31

^g John 8:59; 10:39

⁶⁸ *The New King James Version*. 1982 (Lk 4:28-30). Nashville: Thomas Nelson.

^t Matt. 17:20

^u James 1:6

^v 1 Cor. 13:2

^w Matt. 7:7-11; Mark 11:24; Luke 11:9; [John 15:7; James 5:16; 1 John 3:22; 5:14]

⁶⁹ *The New King James Version*. 1982 (Mt 21:21-22). Nashville: Thomas Nelson.

^m Matt. 28:19; [John 15:16; Acts 1:8]; Col. 1:6

ⁿ [Col. 1:23]

^o [John 3:18, 36; Acts 2:38; 16:30, 31; Rom. 10:8-10]

^p [John 12:48]

^q Acts 5:12

they will cast out demons; ^sthey will speak with new tongues; ¹⁸ ^tthey ⁵will take up serpents; and if they drink anything deadly, it will by no means hurt them; ^uthey will lay hands on the sick, and they will recover.”

70

All of the above are miraculous happenings that can only be attributed to the unlimited power and authority of God. The list above are all New Testament scriptures, but the miraculous power of God is evident throughout all scripture. An example of the miraculous that has been actually identified and proven scientifically is in the following: -

Joshua 10:12-13.

¹² Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

***^s“Sun, stand still over Gibeon;
And Moon, in the Valley of ^tAijalon.”***

***¹³ So the sun stood still,
And the moon stopped,
Till the people had revenge
Upon their enemies.***

“Is this not written in the Book of Jasher? So, the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. ¹⁴ And there has been ^vno day like that, before it or after it, that the LORD heeded the voice of a man; for ^wthe LORD fought for Israel.

58

The *Spirit-Filled Life Bible* records the following: - One of the nine charismata listed in 1 Corinthians 12 is the working of miracles (v. 10). “The working of miracles is a manifestation of power beyond the ordinary course of natural law. It is a divine enablement to do something that could not be done naturally.”⁷ As a gift of the Holy

⁴ have believed

^r Mark 9:38; Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12

^s [Acts 2:4; 1 Cor. 12:10]

^t [Luke 10:19]; Acts 28:3–6

⁵ NU *and in their hands they will*

^u [Acts 5:15]; James 5:14

⁷⁰ *The New King James Version*. 1982 (Mk 16:15-18). Nashville: Thomas Nelson.

^s Is. 28:21; Hab. 3:11

^t Judg. 12:12

^u 2 Sam. 1:18

^v Is. 38:7, 8

^w Ex. 14:14; Deut. 1:30; 20:4; Josh. 10:42; 23:3

⁷ *Spirit-Filled Life Bible* (Nashville, TN: Thomas Nelson Publishers, 1991), 1736–1737, note on 1 Cor. 12:8–11.

Spirit to the church, God distributes it to whomsoever He will and causes it to function at such times as it pleases Him.

¹Hayford, J. W., & Rosenberger, H. (1997, c1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*, identify “Miracles, signs, and wonders were commonly accepted in the early church; and leaders led the way in giving place to such ministry. Also, the early church leaders prayed for miracles (Acts 4:30), seeing them not as random, occasional events, but as worthy evidences of God’s anointing continually glorifying Christ through the church, and therefore to be sought and welcomed.”⁸

⁷¹

Acts 12:5-10.

⁵ Peter was therefore kept in prison, but ²constant prayer was offered to God for him by the church. ⁶ And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were ³keeping the prison. ⁷ Now behold, ^dan angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, “Arise quickly!” And his chains fell off his hands. ⁸ Then the angel said to him, “Gird yourself and tie on your sandals”; and so he did. And he said to him, “Put on your garment and follow me.” ⁹ So he went out and followed him, and ^edid not know that what was done by the angel was real, but thought ^fhe was seeing a vision. ¹⁰ When they were past the first and the second guard posts, they came to the iron gate that leads to the city, ^gwhich opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. ⁷²

Such miracles were commonplace in the early church and are still available to the believer today, ONLY BELIEVE.

⁸ Ibid., 1627, “Kingdom Dynamics: Acts 2:22, Miracles, Signs, and Wonders.”

⁷¹Hayford, J. W., & Rosenberger, H. (1997, c1994). *Appointed to Leadership: God's Principles for Spiritual Leaders*. Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville: Thomas Nelson.

² NU constantly or earnestly

³ guarding

^d Acts 5:19

^e Ps. 126:1

^f Acts 10:3, 17; 11:5

^g Acts 5:19; 16:26

⁷²*The New King James Version*. 1982 (Ac 12:5-10). Nashville: Thomas Nelson.

8. The Gift of Healing

Acts 4:27-31.

²⁷ “For ^wtruly against ^xYour holy Servant Jesus, ^ywhom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ ^zto do whatever Your hand and Your purpose determined before to be done. ²⁹ Now, Lord, look on their threats, and grant to Your servants ^athat with all boldness they may speak Your word, ³⁰ by stretching out Your hand to heal, ^band that signs and wonders may be done ^cthrough the name of ^dYour holy Servant Jesus.”

³¹ And when they had prayed, ^ethe place where they were assembled together was shaken; and they were all filled with the Holy Spirit, ^fand they spoke the word of God with boldness.

⁷³

The prayer for miracles in Acts 4 focused particularly on healing (v. 30). This is understandable for at least three reasons. One, most of the disciples had witnessed and participated in Jesus’ healing ministry. Two, they were commissioned by Jesus to this ministry along with their deliverance ministry. Three, prayer for healing was culturally relevant to the Jews.

William Barclay has written, “If a Jew was sick he was more apt to go to the rabbi than to the doctor; and he would most likely be healed.”¹⁶ Miracles of healing are just as relevant and just as needed today among suffering people who have little or no medical help. Furthermore, it is with the purpose of meeting the needs of God’s sick people that our Father has given the “gifts of healings” to his church (1 Cor. 12:9).

⁷⁴

^w Matt. 26:3; Luke 22:2; 23:1, 8

^x [Luke 1:35]

^y Luke 4:18; John 10:36

^z Acts 2:23; 3:18

^a Acts 4:13, 31; 9:27; 13:46; 14:3; 19:8; 26:26; Eph. 6:19

^b Acts 2:43; 5:12

^c Acts 3:6, 16

^d Acts 4:27

^e Matt. 5:6; Acts 2:2, 4; 16:26

^f Acts 4:29

⁷³*The New King James Version*. 1982 (Ac 4:27-31). Nashville: Thomas Nelson.

¹⁶ 16. William B. Barclay, *Acts of the Apostles*, The Daily Study Bible (Philadelphia: Westminster, 1958–1960), 122.

⁷⁴Murphy, E. F. (1997, c1996). *Handbook for spiritual warfare* (309). Nashville: Thomas Nelson.

21. Healing in Jesus' Incomparable Name (Acts 3:16). Immediately after the Spirit's outpouring at Pentecost, it is stated, "many wonders and signs were done through the apostles." Chapter 3 gives the account of the healing of a man lame from birth, a fact well known by everyone in Jerusalem. Peter attributed the healing to no unique human powers, but to faith in the name of Jesus (v. 16).

Note how the invoking of the name of "Jesus Christ of Nazareth" (v. 6; 4:10) rings from the apostles' lips. The appeals to Jesus' name as the unmistakable Messiah (Christ), who walked as a Man among men (of Nazareth), establishes His Person, His character, and His kingly office as the authoritative grounds for extending healing grace. The use of another person's name to declare legal rights is called "the power of attorney." Jesus has delegated to us this privileged power to confront the retreating rule that sickness and Satan seek to sustain over mankind.

22. Paul's Healing Ministry in Malta (Acts 28:8-9). Here is a reference to divine healings although Luke, a physician, accompanied Paul. This fact is so troublesome to critics of modern healing that some propose that the healings mentioned in verse 9 were the work of Luke, who used medical remedies, although Luke is not mentioned by name. This theory is based on the use of *therapeuo*, the Greek word for "healing" (v. 8), which some insist refers to medical therapy.

In fact, however, this word occurs thirty-four times in the New Testament. In thirty-two instances it clearly refers to divine healing; in the other cases the use is general. Both words (*iaomai* and *therapeuo*) are used in reference to the same healing in Matthew 8:7-8, indicating the terms are used interchangeably in the Bible.

This observation is certainly not to oppose medical treatment or to say medicine or medical aid is wrong. It is not. However, it does clarify that this text is not grounds for the substitution of medical therapy for prayer. God heals by many means: the prayer of faith, natural recuperative powers, medical aid or medicine, miracles.

23. The Gift of Healing (1 Cor. 12:9, 28). In order that the church's mission might not be limited to mere human abilities, the Holy Spirit provides specially designed, distributed, and energized gifts. Among them are "gifts of healings." The clear intent is that the supernatural healing of the sick should be a permanent ministry established in the church alongside and abetting the work of evangelizing the world. This is for today—timeless—for "the gifts and the calling of God *are* irrevocable" (Rom. 11:29).

24. The New Testament Divine Healing Covenant (James 5:13-18). Just as Exodus 15:26 is called the Old Testament Divine Healing Covenant, James 5:13-18 is viewed as the New Testament Divine Healing Covenant. The inspired apostle affirms that sick persons whom the elders of the church anoint with oil, and for whom they pray, will be healed.

Some critics of healing for today contend that oil was a medicinal remedy with which the sick were to be massaged, but it is clear that the oil is intended as a symbol of the work of the Holy Spirit, who is present to glorify Jesus in healing works (John 16:14, 15).

The text plainly states that “the Lord [not the oil] will raise him up” (v. 15). This practice probably was intended to be a sacrament, even as baptism and the Lord’s Supper are continually observed today. (This should not be confused with “last rites,” which some Christians observe when no recovery is possible.)

Here is an abiding healing covenant to be held as such and practiced today. (1) The sick are to exercise faith in calling for the “elders,” that is, for pastoral leadership (v. 14). (2) Confession of sin and preparation of the heart are important, since our physical well-being is never separate from or made primary above our spiritual health (vv. 15-16). (3) Healing may come as a result of corporate, group, or personal prayer. (4) The anointing with oil is not a superstitious exercise, but a prophetic action, declaring dependence upon the Anointed One—Christ Jesus—whose power is ministered by the work of the Holy Spirit in our midst. N.V.

⁷⁵

⁷⁵Hayford, J. W., & Thomas Nelson Publishers. (1995). *Hayford's Bible handbook*. Nashville: Thomas Nelson Publishers.

Motivational Giftings.

Session 1 – The purpose for our existence.

Genesis 1:26 tells us that God created man in His own image and likeness to have dominion over all creation on His behalf. In effect we are intended to be God's representative agents on this planet. We are uniquely and individually designed for a specific task.

The New Testament teaches that God's original plan has been restored through Christ. *Ephesians 2:10* ¹⁰ *For we are 'His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*
⁷⁶

The Bible is clear that God is the source, the power and the goal of all things. *Romans 11:36.* ³⁶ *For ^mof Him and through Him and to Him are all things, ⁿto whom be glory forever. Amen.*
⁷⁷

Life makes little sense without knowing the will of God for your life and an understanding and how you best fit in His eternal purposes.

Lessons from the Human Body.

The Bible often compares the Church to the human body. We can learn some valuable lessons from 1 Corinthians 12:14-26.

1 Corinthians 12:14-26. ¹⁴ *For in fact the body is not one member but many. ¹⁵ If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? ¹⁶ And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? ¹⁷ If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? ¹⁸ But now ^xGod has set the members, each one of them, in the body ^yjust as He pleased. ¹⁹ And if they were all one member, where would the body be?*

²⁰ *But now indeed there are many members, yet one body. ²¹ And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of*

^tIs. 19:25

⁷⁶The New King James Version. 1982 (Eph 2:10). Nashville: Thomas Nelson.

^m[1 Cor. 8:6; 11:12]; Col. 1:16; Heb. 2:10

ⁿHeb. 13:21

⁷⁷The New King James Version. 1982 (Ro 11:36). Nashville: Thomas Nelson.

^x1 Cor. 12:28

^yRom. 12:3

you.”²² *No, much rather, those members of the body which seem to be weaker are necessary.*²³ *And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty,*²⁴ *but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,*²⁵ *that there should be no*⁸*schism in the body, but that the members should have the same care for one another.*²⁶ *And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.*

⁷⁸

1. God created each member to do a specific task, vs. 14-18.
2. Our differences are essential and serve to remind us of how much we really need each other, vs 19-21.
3. Every member, without exception, is absolutely essential to the function and wellbeing of the body, vs 22-24.
4. Harmony, unity, love and growth are only possible when each member functions properly, vs 25-26. See also Ephesians 4:16.

How do I find my place in the Body of Christ?

In *Romans 12:1-5*. We are taught that we can know the will of God for our lives and how we fit His purpose.

12 *I*^a*beseech*¹*you therefore, brethren, by the mercies of God, that you present your bodies*^b*a living sacrifice, holy, acceptable to God, which is your*²*reasonable service.*² *And*^c*do not be conformed to this world, but*^d*be transformed by the renewing of your mind, that you may*^e*prove what is that good and acceptable and perfect will of God.*
Serve God with Spiritual Gifts

³ *For I say,*^f*through the grace given to me, to everyone who is among you,*^g*not to think of himself more highly than he ought to think, but to think soberly, as God has*

⁸ division

⁷⁸*The New King James Version*. 1982 (1 Co 12:14-26). Nashville: Thomas Nelson.

^a 1 Cor. 1:10; 2 Cor. 10:1-4

¹ urge

^b Phil. 4:18; Heb. 10:18, 20

² rational

^c Matt. 13:22; Gal. 1:4; 1 John 2:15

^d Eph. 4:23; [Titus 3:5]

^e [1 Thess. 4:3]

^f Rom. 1:5; 15:15; 1 Cor. 3:10; 15:10; Gal. 2:9; Eph. 3:7

^g Prov. 25:27

dealt^h to each one a measure of faith. ⁴ For ⁱas we have many members in one body, but all the members do not have the same function, ⁵ so ^jwe, being many, are one body in Christ, and individually members of one another.

79

It is most important to note that in verse 2, *but^d be transformed by the renewing of your mind, that you may^e prove what is that good and acceptable and perfect will of God*, that we are called to demonstrate and prove that good and acceptable and perfect will of God, as our minds are renewed through obedience to the indwelling Holy Spirit.

1. First, we must totally surrender ourselves to God by making our gifts and talents available to Him for His purpose, vs 1.
2. We must stop allowing the world to dictate to us its values and attitudes and be changed by allowing our minds to be renewed as we learn to hear clearly from the indwelling Holy Spirit within each one of us, vs 2a.
3. The Word, the Lord Jesus Christ (John 1:1-14), the author of the written Word, (2 Timothy 3:16) and the Holy Spirit will always work in complete unity as they, with the Father make up the three persons of the one God, the Trinity. We can therefor trust that there is an everlasting, uncompromising unity in every way within the existence and expression of the Trinity. We can therefore trust that any one of us speaking under the influence of the Holy Spirit in any area of the gifts, will not contradict the Word but will infact reinforce the written Word.
4. Through practical experience and the approval and guidance of other parts of the Body of Christ, we can find God's will for our lives. We can be assured as we search, that God has our best interests at heart, it is His desire to see us grow to full maturity that we might glorify His Holy name, know His will and minister all He is to a broken and confused world.
5. To discover our gifts requires humility and a willingness to assess our life and abilities with clear and sober thoughts, vs 3.
6. Once we have discovered our giftings let us use them according to the level of faith that God has given, vs 4-8.

^h [Eph. 4:7]

ⁱ 1 Cor. 12:12-14; [Eph. 4:4, 16]

^j [1 Cor. 10:17]; Gal. 3:28

⁷⁹ *The New King James Version*. 1982 (Ro 12:1-5). Nashville: Thomas Nelson.

^d Eph. 4:23; [Titus 3:5]

^e [1 Thess. 4:3]

What is a Motivational Gift?

Motivation is the thing that moves us. Motivations are the real factors behind our decisions and actions. They explain why we do things the way we do. When a person knows their motivational gift, they can readily accept their strengths and limitations. In addition, they are much better able to accept the strengths and limitations of others. Clearly, we do not have only one motivational gift. The truth is that scripture exhorts us to be active in each of the seven (7) gifts that are listed in Romans 12; however, most of us do one of them best and it is when we are involved in that particular activity that we are most effective and bring the maximum blessing to the Body of Christ.

“It is a wise man who stays within the sphere of service for which God has fitted him and does not invade some other field of service for which he is not fitted.” (Wuset).

What is your Primary Motivation?

- What is that certain activity or activities that appeal to you?
- Why do some things seem important to you, but not so important to others?
- Why do you seem “natural” doing some things but not others?
- Why do you see some things from a point of view that others don’t share?
- Why don’t other understand some things the way you do?

Below are seven (7) indispensable needs that God wants to meet. So, which one of them is of importance to you. Rate them in order of your interest and ability to meet these needs.

1. God wants us to face up to the truth about ourselves and understand the reality of what we are doing.
2. God wants us to understand sound doctrine and be properly taught and grounded in the truth of the Word. This has always been of paramount importance, but more particularly in the contemporary environment where we find the written Word the Bible being challenged by so many areas of society, particularly in the West. This particular passage comes immediately after an extremely focused warning in 2 Timothy 3 regarding the state of the church and contemporary society in the last days.

2 Timothy 4:3. ³*For the time will come when they will not endure ^gsound doctrine, ^hbut according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and ⁱbe turned aside to fables. ⁵ But you be watchful in all things, ^jendure afflictions, do the work of ^kan evangelist, fulfill your ministry.*
80

3. God want us to know how to enter into life abundantly and show forth the life of Christ in all that we do.
4. God is calling His church to pitch in and get the job done, meeting the practical needs as they arise, whatever they might be.
5. God wants us to organise our efforts, so we don't waste valuable talents and manpower, losing sight of the real goals.
6. God provides us with sufficient assets to make sure the job gets done and we don't fail in His work.
7. God wants us to be loved and encouraged supported by the rest of the body in love and with patience and understanding.

A Summary Comparison of the Motivational Gifts. (Romans 12).

Romans 12:4-8. ⁴ For ⁱas we have many members in one body, but all the members do not have the same function, ⁵ so ^jwe, being many, are one body in Christ, and individually members of one another. ⁶ Having then gifts differing according to the grace that is ^kgiven to us, let us use them: if prophecy, let us ^lprophesy in proportion to our faith; ⁷ or ministry, let us use it in our ministering; ^mhe who teaches, in teaching; ⁸ ⁿhe who exhorts, in exhortation; ^ohe who gives, with liberality; ^phe who leads, with diligence; he who shows mercy, ^qwith cheerfulness.

^f 2 Tim. 3:1

^g 1 Tim. 1:10; 2 Tim. 1:13

^h Is. 30:9–11; Jer. 5:30, 31; 2 Tim. 3:6

ⁱ 1 Tim. 1:4

^j 2 Tim. 1:8

^k Acts 21:8

⁸⁰*The New King James Version.* 1982 (2 Ti 4:3-5). Nashville: Thomas Nelson.

^l 1 Cor. 12:12–14; [Eph. 4:4, 16]

^j [1 Cor. 10:17]; Gal. 3:28

^k [John 3:27]

^l Acts 11:27

^m Eph. 4:11

ⁿ Acts 15:32

1. **Prophecy** – Declaring truth, insight. The ability to “see” where people or programs really are. The motivation to ensure that motives are right. Meets Spiritual needs.
2. **Serving** – Practical assistance, help. The ability to see and do things that need to be done. The motivation to demonstrate love by meeting practical needs and rendering assistance. Meets practical needs.
3. **Teaching** – Clarifying truth. Indoctrination. The ability to impart knowledge and to lead others into revealed truth. The motivation to search out and validate truth, which has been declared. Meets mental needs.
4. **Exhortation** – Personal progress, encouragement. The ability to encourage people to grow and to meet successfully the experiences of life. The motivation to stimulate faith and personal growth in others. Meets personal needs.
5. **Giving** – Special sharing of material assistance. The ability to handle and give of assets. The motivation to see the needs of the work of God and the ministry of others go forward and succeed. Meets financial and material needs.
6. **Facilitating** – Organising, giving leadership aid. The ability to see long range goals and to facilitate others in the right task. The motivation to coordinate the activities of others to achieve a common goal. Meets effectiveness needs.
7. **Showing Mercy** – Personal support, empathizing. The ability to feel where people are and to identify with their needs. The motivation to identify with and to relieve those in distress. Meets sympathetic and emotional needs.

Response of Various Motivational gifts in Face of an Accident

Mercy – Will beat the Ambulance to the Hospital in an endeavor to help.

Facilitator – May not visit the Hospital but will phone around to organize help for the family.

Exhorter – Will say to the patient “Now hasn’t the accident helped you draw closer to the Lord.

^o [Matt. 6:1–3]

^p [Acts 20:28]

^q 2 Cor. 9:7

Teacher – Will say to the patient, “Now what do you think God was trying to teach you through this accident”.

Prophet – Perhaps there may be some underlying spiritual problem that needs to be identified that has had influence in what has happened.

Giver – Will ensure that all the Hospital bills are paid.

Server – Will take personal responsibility to mow the lawns and cook the family meals till the patient recovers.

Two Broad Categories.

1 Peter 4:10-12 places the gifts in two broad categories; speaking and serving, as follows,

1 Peter 4:10-12. ¹⁰ ⁱAs each one has received a gift, minister it to one another, ^jas good stewards of ^kthe manifold grace of God. ¹¹ ^lIf anyone speaks, let him speak as the ³oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that ^min all things God may be glorified through Jesus Christ, to whom belong the glory and the ⁴dominion forever and ever. Amen.
⁸¹

Hence one of the two categories are speaking gifts. Here we would include Prophecy, Teaching and Exhortation.

The other of the two categories are the serving gifts. Here we would include, Serving, Giving, Facilitation, and Showing of Mercy.

As the scripture indicates, all the gifts are to be operated by the strength that God supplies for the benefit of others and for the glory of the Lord Jesus Christ.

The Importance of Variety.

A primary theme of 1 Corinthians 12 is that of variety. To show the fullness of the life and to meet the many needs of His people. God works in many ways and through many

ⁱ Rom. 12:6–8

^j Matt. 24:45; 1 Cor. 4:1, 2

^k [1 Cor. 12:4]

^l Eph. 4:29

³ utterances

^m [1 Cor. 10:31]; Eph. 5:20

⁴ sovereignty

⁸¹ *The New King James Version*. 1982 (1 Pe 4:10-11). Nashville: Thomas Nelson.

kinds of people. In Vs 4-6, three main categories; Gifts, service and works are mentioned.

1 Corinthians 12:1-11. Spiritual Gifts: Unity in Diversity

12 Now ^aconcerning spiritual gifts, brethren, I do not want you to be ignorant: ² You know ^bthat ¹you were Gentiles, carried away to these ^cdumb ²idols, however you were led. ³ Therefore I make known to you that no one speaking by the Spirit of God calls Jesus ³accursed, and ^dno one can say that Jesus is Lord except by the Holy Spirit. ⁴ ^eThere are ⁴diversities of gifts, but ^fthe same Spirit. ⁵ ^gThere are differences of ministries, but the same Lord. ⁶ And there are diversities of activities, but it is the same God ^hwho works ⁵all in all. ⁷ But the manifestation of the Spirit is given to each one for the profit of all: ⁸ for to one is given ⁱthe word of wisdom through the Spirit, to another ^jthe word of knowledge through the same Spirit, ⁹ ^kto another faith by the same Spirit, to another ^lgifts of healings by ⁶the same Spirit, ¹⁰ ^mto another the working of miracles, to another ⁿprophecy, to another ^odiscerning of spirits, to another ^pdifferent kinds of tongues, to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, ^qdistributing to each one individually ^ras He wills.

^a 1 Cor. 12:4; 14:1, 37

^b 1 Cor. 6:11; Eph. 2:11; 1 Pet. 4:3

¹ NU, M *that when*

^c Ps. 115:5; Is. 46:7; Jer. 10:5; Hab. 2:18

² mute, silent

³ Gr. *anathema*

^d Matt. 16:17

^e Rom. 12:3-8; 1 Cor. 12:11; Eph. 4:4, 11; Heb. 2:4

⁴ allotments or *various kinds*

^f Eph. 4:4

^g Rom. 12:6

^h 1 Cor. 15:28; Eph. 1:23; 4:6

⁵ all things in

ⁱ 1 Cor. 2:6, 7; 2 Cor. 1:12

^j Rom. 15:14; [1 Cor. 2:11, 16]; 2 Cor. 8:7

^k Matt. 17:19; [1 Cor. 13:2]; 2 Cor. 4:13

^l Matt. 10:1; Mark 3:15; 16:18; James 5:14

⁶ NU *one*

^m Mark 16:17

ⁿ Rom. 12:6

^o 1 John 4:1

^p Acts 2:4-11

^q Rom. 12:6; 2 Cor. 10:13

^r [John 3:8]

⁸² *The New King James Version*. 1982 (1 Co 12:1-11). Nashville: Thomas Nelson.

1. Varieties of gifts, vs 4. Everything God gives is a gift from Him. The term gift refers to the operation of the Holy Spirit in the life of a believer and refers to the gifts of the Holy Spirit mentioned above in vs 7-11. They may also include the motivational gifts of Romans 12.
2. Varieties of service vs 5. The Greek word for service is “diakonia”. From this word we get our English word “Deacon”. Hence variety of service refers to the various opportunities God gives us to use a gift for Him. Some of these ministries are mentioned in: -

1 Corinthians 12:27-28. ²⁷ Now ^zyou are the body of Christ, and ^amembers individually. ²⁸ And ^bGod has appointed these in the church: first ^capostles, second ^dprophets, third teachers, after that ^emiracles, then ^fgifts of healings, ^ghelps, ^hadministrations, varieties of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? ³⁰ Do all have gifts of healings? Do all speak with tongues? Do all interpret? ³¹ But ⁱearnestly desire the ⁹best gifts. And yet I show you a more excellent way.

3. Varieties of workings vs 6. The Greek work used here is “energema” from which we derive our English word “energy”. It refers to the effects that the ministry has on the life of the believer.

To summarize and by way of illustration, I serve the Body of Christ on this occasion with the ministry of a Pastor/Teacher. My motivational gift is that of exhortation and teaching and the effects on the life of the church is encouragement. That does not mean to say that, as in all cases, other ministry gifts do not operate through us on required occasions when the Holy Spirit so chooses to use those who are submitted and obedient to His will.

^z Rom. 12:5; Eph. 1:23; 4:12; 5:23, 30; Col. 1:24

^a Eph. 5:30

^b Eph. 4:11

^c [Eph. 2:20; 3:5]

^d Acts 13:1; Rom. 12:6

^e 1 Cor. 12:10, 29; Gal. 3:5

^f Mark 16:18; 1 Cor. 12:9, 30

^g Num. 11:17

^h Rom. 12:8; 1 Tim. 5:17; Heb. 13:17, 24

ⁱ 1 Cor. 14:1, 39

⁹ NU *greater*