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Developing And Implementing A Program Of Instruction For Church Administrators And Ministers Of The Antillian Union Conference Of Seventh-Day Adventists To Enlarge Their Understanding Of The Doctrine Of Spiritual Gifts As It Relates To Their Roles And Functions

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Andrews University

Seventh-day Adventist Theological Seminary

DEVELOPING AND IMPLEMENTING A PROGRAM OF INSTRUCTION
FOR CHURCH ADMINISTRATORS AND MINISTERS OF THE
ANTILLIAN UNION CONFERENCE OF SEVENTH-DAY
ADVENTISTS TO ENLARGE THEIR UNDERSTANDING
OF THE DOCTRINE OF SPIRITUAL GIFTS AS IT
RELATES TO THEIR ROLES AND FUNCTIONS

A Project Report

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

C. Dionisio Christian

May 1984

ABSTRACT

DEVELOPING AND IMPLEMENTING A PROGRAM OF INSTRUCTION
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by

C. Dionisio Christian

Chairman: Werner Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND IMPLEMENTING A PROGRAM OF INSTRUCTION FOR CHURCH ADMINISTRATORS AND MINISTERS OF THE ANTILLIAN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS TO ENLARGE THEIR UNDERSTANDING OF THE DOCTRINE OF SPIRITUAL GIFTS AS IT RELATES TO THEIR ROLES AND FUNCTIONS

Name of researcher: C. Dionisio Christian

Name and degree of faculty adviser: Werner Vyhmeister, Ph.D.

Date completed: May 1984

Problem

Due to the lack of opportunity of administrators and ministers of the Antillian Union Conference of Seventh-day Adventists to take full advantage of the materials that can be found in the English language on the doctrine of spiritual gifts, there is not a clear understanding of spiritual gifts among the majority of the church administrators and ministers. There is a need for them to understand how spiritual gifts relate to their roles and functions.

Method

The steps utilized in the project were: (1) a theological presentation of the doctrine of spiritual gifts; (2) studies presented by means of sermons, lectures, and seminars at Union level, conference level, and special workshops; (3) classes in which studies of the theological, historical, and administrative implications of the doctrine of spiritual gifts in its relationship to administrators and ministers were undertaken; and (4) assignments and practice to enable administrators and ministers not only to understand spiritual gifts but to fulfill their roles and functions according to their gifts and to help others to do likewise.

Results

It was demonstrated through this project that the administrators and ministers developed a broad awareness of the doctrine of spiritual gifts. They also perceived that their own spiritual lives were affected and the effectiveness of their roles and functions were related to their understanding of the doctrine of spiritual gifts.

Conclusion

Some of the conclusions arising out of this project were: (1) A careful study of the doctrine of spiritual gifts among administrators and ministers leads them to a renewal of their dedication to God; (2) administrators and ministers discovered new avenues of service; (3) a program of instruction on the doctrine of spiritual gifts is valuable, useful, and of great advantage for administrators and ministers in order to be effective in the fulfillment of their role and functions; and (4) such a program can be a catalyst for the church to experience both spiritual and numerical growth.


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RELATES TO THEIR ROLE AND FUNCTIONS

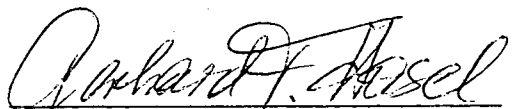
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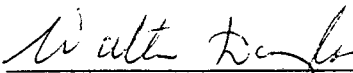
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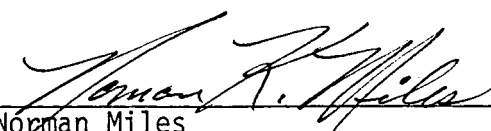
C. Dionisio Christian

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Dean, SDA Theological Seminary


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May 21, 1984
Date approved

DEDICATION

To my dear and faithful wife Melba, and my beloved children Dinorah, Dionisio Jr., Esther, and Roberto for their understanding, love, kindness, inspiration, encouragement, and prayers in my behalf that I might complete this study.

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CHAPTER I

INTRODUCTION

Background

The Antillian Union Conference of Seventh-day Adventists, part of the General Conference of Seventh-day Adventists, Inter-American Division, has a territory consisting of the Dominican Republic and Puerto Rico, with a total membership of 69,876 housed in some 401 churches and pastored by 986 ministers and other workers.¹

The territory of the Dominican Republic is organized as follows:

1. The Central Dominican Conference, with 27,406 members, 117 churches, and 171 ministers and other workers is headquartered in Santo Domingo, Dominican Republic.

2. The North Dominican Mission with 15,073 members, 52 churches, and 61 ministers and other workers is headquartered in Santiago, Dominican Republic.

The territory of Puerto Rico is organized as follows:

1. The East Puerto Rico Conference, with 15,492 members, 123 churches, and 238 ministers and other workers is headquartered in Río Piedras, Puerto Rico.

2. The West Puerto Rico Conference with 11,905 members,

¹ Antillian Union Conference, Second Quarter Statistical Report, 1983. See appendix A.

109 churches, and 135 ministers and other workers,¹ is headquartered in Rfo Piedras, Puerto Rico.

Both Puerto Rico and the Dominican Republic are Latin-American countries. Puerto Rico is "A self governing commonwealth associated with the United States of America, occupying an island in the West Indies at the Southeastern extremity of the Greater Antilles, situated between Hispaniola and the Virgin Islands."²

Geographically, the island of Puerto Rico is about 100 miles long and 35 miles wide, with a total area of 3,423 square miles. It has a population of 3,438,000 (1980) "composed of three ethnic groups: Spanish, African, and mixed."³

The Dominican Republic occupies "the eastern two thirds of the tropical island of Hispaniola in the Caribbean Sea. It has an area of 18,700 square miles. . . ."⁴ According to the latest published statistical report available, this country has a population of 5,431,000 (1980).⁵

Its capital is Santo Domingo, the oldest city in the Americas, which for three centuries was the seat of Spanish power in the New World. The official language is Spanish and the established religion is Roman Catholic, but other forms of religion are permitted.⁶

¹Ibid.

²Almanaque Mundial, 1983 ed., s.v. "Puerto Rico."

³"Puerto Rico," Seventh-day Adventist Encyclopedia, ed. Don F. Neufeld (Washington, D.C.: Review and Herald Pub. Assn., 1966), 10:1043.

⁴"Dominican Republic," SDA Encyclopedia, 1966 ed., 10:1043.

⁵Almanaque Mundial, 1983 ed., s.v. "República Dominicana."

⁶"Dominican Republic," SDA Encyclopedia, 1966 ed., 10:349.

The language in both Puerto Rico and Dominican Republic is Spanish. History shows that Spain had in the Dominican Republic its seat of power in the New World for three centuries. Puerto Rico was a Spanish colony "until it was occupied by United States forces in the course of the Spanish-American war in 1898."¹

Purpose of the Project

Because of the ethnic differences of the people in the territory of the Antillian Union Conference of Seventh-day Adventists, and because of the use of the Spanish language, the lack of opportunity, and other factors, it is very difficult for administrators, ministers, and laity to take full advantage of denomination materials that are found only in the English language.

This difficulty or lack of opportunity among the majority of the administrators and ministers that inhibits them from taking full advantage of such materials is even more severe among the laity who also need to understand the denomination literature.

For this reason, the purpose of this project was to develop and implement a program of instruction on the doctrine of spiritual gifts for the Spanish-speaking church administrators and ministers of the Antillian Union Conference of Seventh-day Adventists in order to enlarge their understanding of the doctrine of spiritual gifts as it relates to their role and functions.

The development and implementation of the program of instruction included the presentation of material in the Spanish language for the interaction of administrators and ministers

¹"Puerto Rico," SDA Encyclopedia, 1966 ed., 10:1043.

involved in the project. It was hoped that this would result in administrators and ministers having a deeper understanding of the doctrine of spiritual gifts as it relates to their roles and functions in relationship to the laity.

Other factors taken into consideration were the blend of cultures and races as well as the religious background of the people present in the area. These factors or considerations are very important elements in understanding the attitudes of administrators, ministers, and laity in this territory. The factors also have a bearing on how different people fulfill their roles and functions in the light of what they consider spiritual gifts to be.

Justification of the Project

It is my observation that in the Antillian Union Conference of Seventh-day Adventists the majority of the church administrators, ministers, and the laity do not have a clear understanding of the doctrine of spiritual gifts.

Preliminary investigations, better assessed during the course of this project, indicated that there was a need for an understanding of how the doctrine of spiritual gifts relates to Spanish-speaking church administrators and ministers and their roles and functions in the Union.

Summary

It was believed that a program of instruction on the doctrine of spiritual gifts as it relates to administrators and ministers and their relationship to the laity would contribute to a higher level of lay participation in the work of the church.

In short, it was anticipated that through this project a means of developing and implementing a program for greater effectiveness among administrators and ministers in fulfilling their role and function would be discovered. This can be summarized as follows: (1) the project was to provide for administrators and ministers a deeper insight as to the meaning and importance of spiritual gifts for them and for the church; (2) the project was to provide a deeper understanding of how the doctrine of spiritual gifts relates to administrators' and ministers' roles and functions; (3) the project would make possible for administrators and ministers a personal encounter with God pertaining to their own gifts; and (4) finally, the project was expected to provide a strategy for Spanish-speaking administrators and ministers. The results could in the future be followed or implemented in other localities.

In order to accomplish the purpose of this project, a series of meetings was organized with the objective of raising the level of understanding of administrators and ministers on

1. The administrators' and ministers' understanding of their roles and functions.

2. The doctrine of spiritual gifts as it is found in the New Testament and how this doctrine relates to the Spanish-speaking church administrators in the Antillian Union.

Definition of Terms

Administrators or church administrators--is the term used to identify conference or mission presidents, secretaries, treasurers, and departmental directors.

Church--may be understood as the Christian church as a whole, the Seventh-day Adventist Church as a whole, or a local congregation of the Seventh-day Adventist Church.

Church Growth--refers to the movement and concept that deals with the planting of churches and the development of the church.

Conference--means the organizational unit of the Seventh-day Adventist Church within a specified geographical area level that groups and supervises several churches and whose administrators are elected by delegates of the churches in session.

Field--is a conference or a mission.

General Conference--is the central governing organization of the Seventh-day Adventist Church.

Inter-American Division--is that geographical section of the General Conference of Seventh-day Adventists that comprises Mexico, Central America, Colombia, Venezuela, the Guianas, and the Caribbean Islands.

Laity--refers to the members of the Christian church as a whole or members of the Seventh-day Adventist Church that are not part of the appointed clergy.

Latin America--is the part of the Americas where Spanish is the commonly spoken language.

Ministers--includes ordained and/or non-ordained pastors.

Mission--is a term synonymous with conference, the only difference being that its president, secretary, and treasurer are appointed by the Union.

SDA--used in place of Seventh-day Adventist.

Union Conference--is the intermediate level of church

organization between the Division (see Inter-American Division) and the local conference or mission (see Conference and Mission above).

Workers--refers to administrators, ministers, and/or any other type of employee of the Seventh-day Adventist Church.

CHAPTER II

THEOLOGICAL PERSPECTIVE OF SPIRITUAL GIFTS

In dealing with the doctrine of spiritual gifts, we are not attempting to cover all aspects of the theological concept of spiritual gifts. We would endeavor to perceive the gifts as they are presented in the New Testament. We would also endeavor to perceive the "gifts" as gifts from God for the perfecting of the saints for the work of the church.

Some Greek Words for Gifts

Gifts are mentioned in both the OT and the NT as presents given to God and to kings, and also from God to man. Many words are used by the NT writers for the word "gift." Some of them are the greek words didōmi, pneumatikos, charisma, doma, dōrea, and others.¹

In the NT the word didōmi, meaning "I give," is used in Luke 4:6; 10:19; 19:8; 1 Cor 7:25, and in 2 Cor 8:10. The NT expression for spiritual gifts found in Paul's letter to the Romans and reads: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom 1:11) comes from the Greek word pneumatikos, which really means more literally

¹For a detailed study on each of these words see Gerhard Kittel and G. Friedrich (eds.), Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1964-1976).

"spiritual thing" or "spiritual." Nevertheless, the common Greek word used for spiritual gift is charisma, with its plural charismata.

This word charisma is used by Paul in referring to a gift of grace by God. Edwin A. English says this about the word charisma: "This word is used to denote a gift of grace on the part of God as a Donor. And this gift is freely bestowed upon sinners (Rom 5:15, 16; 6:23)."¹ According to W. E. Vine, the word charisma has another function. In that second function God is seen bestowing ". . . His endowments upon believers by the operation of the Holy Spirit in the churches . . . (Rom 12:6; 1 Cor 12:4, 9, 28, 30, 31). . . ."²

Spiritual gifts have an intimate relationship with the grace of God. The OT and the NT concepts of presents given bring a clearer view to our consideration of the "gifts" as a gift presented to us freely and spontaneously by God, according to His grace--gifts given to us so that "we might function 'for some useful purpose'. Therefore the Christ-given Gift comes to us with gifts"³ to perform adequately, to perform according to abilities received by the entrance of the Holy Spirit for the edifying of the believers.

It is believed by some scholars like J. W. Weaver and A. G. Barrois of The Interpreter's Dictionary of the Bible, that the reason these gifts are probably called "spiritual gifts" is because they are used by Paul in Romans 1:11 as

¹ Edwin A. English, "An Evaluation of the Concept and Function of Mutual Ministry and Spiritual Gifts in the South Caribbean Conference" (D.Min. project, Andrews University, 1974), p. 36.

² W. E. Vine, An Expository Dictionary of New Testament Words, 4 vols. (London: Oliphants, 1966).

³ Ralph W. Neighbour, Jr., This Gift Is Mine (Nashville, TN: Broadman Press, 1974), p. 20.

pneumatikon charisma. This has little bearing on the point under discussion here, for Paul is speaking to the use of his gifts as a means of edifying and grounding the Roman believers and the impartation or sharing of his gift with them. This would not be contradictory to his affirmation in Eph 4:7, 8 that gifts were given by Christ, and in 1 Cor 12:4 the Spirit. What should be emphasized, however, is this, that all gifts are given to man by Christ and, as such, they are spiritual and should be used by man to help his fellowman and to glorify his Maker.¹

Charisma as a gift of grace and as an endowment of God upon believers by the Holy Spirit must be looked upon jointly. There ought to be no separation, for without God's gift of grace these spiritual gifts cannot be operative within the church.

As we look at the meaning of the different Greek words used for gifts, we find that scholars have not agreed on the translation to be used in many of those words. Lester Levi Bennett states that "First Corinthians 12:1 speaks of 'spiritual gifts'. The word here is pneumatikon. Scholars are not agreed on the translation to be used here."²

Bennett says that the explanation is, according to other writers who talk about pneumatikon, that

The word pneumatikon is of undetermined gender. It could accordingly denote "spiritual men" or "spiritual things." Usually it is held to refer to "spiritual things," i.e., the "spiritual gifts." Most of the frequently used English translations follow the neuter concept. The Revised Standard Version does give an optional "spiritual persons" in a footnote. Phillips translates it as "spiritual matters." Since the context of the twelfth chapter is on "gifts," spiritual gifts is strongly suggested as the correct meaning.³

¹English, p. 37.

²Lester Levi Bennett, "A Study of Spiritual Gifts with a Program Designed for Its Understanding and Implementation by a Local Congregation" (D.Min. project, Andrews University, 1979), p. 41.

³Ibid.

Another word used for gift is dōrea, which appears eleven times in the King James Version and is translated "gift." In Eph 4:7 the apostle Paul uses dōrea for "gift," and in Eph 4:8 he uses dōma. Both dōrea and dōma are used by Paul speaking of God's "gifts" to man.

Talking about dōrea Bennett says:

For instance, this [is the] term that Jesus spoke to the woman of Samaria about the 'gift of God' (John 4:10). Luke used it several times in the book of Acts, including 2:38, in reference to the 'gift' of the Holy Spirit.¹

From all the usages of these words, especially the usages we have seen of the words that we briefly discussed--pneumatikos, charisma, dōrea, together with a reference to dōma--we can infer that spiritual gifts are the result and demonstration of the grace of God. As has been said: "In a general sense, therefore, spiritual gifts are 'grace gifts'. . . ." ² They are, as defined by C. Peter Wagner, special attributes "given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body."³

Talents, Abilities, and Gifts

Paul, speaking of many other things, states in 1 Cor 7:7 that "every man hath his proper gift of God, one after this manner, and another after that." We are born with talents given by God. These talents are generally used for self-glory. But spiritual gifts come after the new birth, for God's glory, rather than for

¹Bennett, p. 42.

²English, p. 38.

³C. Peter Wagner, Your Spiritual Gift Can Help Your Church Grow (Ventura, CA: Regal Books, 1982), p. 42.

self-glory. Spiritual gifts are received at the time of the new birth by the grace of God.

As to time, spiritual gifts may be received years after commitment to the Lord but when a person surrenders his talents to God. The manner in which they are received may be spectacular, instantaneous, or unique. Their purpose would be for the fulfilling of a need.¹

At the time of conversion or later at the time of commitment, when a person surrenders his/her talents to God, he/she places on the altar of sacrifice all that he/she has received indirectly from God by genetic linkage. He/she gives it to God (Rom 12:1). God then returns it as a supernatural talent. Roy C. Naden has said, "The talent or talents received at birth may become a spiritual gift:

	<u>Talent</u>	<u>Spiritual Gift</u>
Time:	Birth	New Birth
Use:	Self glory	For God's glory" ²

Many positions have been taken on the meaning, operation, and bestowing of talents and "gifts." But before we look at these positions, let us look at the list of "gifts" that are presented in the NT.

¹Notes of Class Lectures on CHMN 740-Pastoral Nurture and Religious Education (Andrews University, Berrien Springs, Michigan, Spring 1982).

²Ibid.

"Gifts" Lists

Paul in Eph 4:11, Rom 12:6-8, 1 Cor 12:7-10, and 1 Cor 12:28 gives us a list of twenty gifts. Edward F. Murphy lists these gifts comparatively in a chart in his book.¹

<u>EPHESIANS 4:11</u>	<u>ROMANS 12:6-8</u>	<u>1 COR 12:7-10</u>	<u>1 COR 12:28</u>
Apostles			Apostles
Prophets	Prophecy	Prophecy	Prophets
Evangelists			
Pastors			
Teachers	Teaching		Teachers
	Service		
	Exhortation		
	Giving		
	Ruling		
	Mercy		
		Word of Wisdom	
		Word of Knowledge	
		Faith	
		Healing	Healings
		Miracles	Miracles
		Distinguishing of Spirits	
		Tongues	Tongues
		Interpretation of Tongues	
			Helps
			Administrators

¹Spiritual Gifts and the Great Commission (South Pasadena, CA: Mandate Press, 1975), p. 43.

Many kinds of gifts are mentioned in the NT. Some scholars see at least nineteen gifts suggested in the NT. Flynn¹ suggests nineteen spiritual gifts in his book, and Naden also lists nineteen gifts according to the meaning of the word gift:

Naden's Nineteen Suggestive Gifts

- | | |
|----------------------------|---|
| 1. <u>kubernesis</u> | - 1 Cor 12:28 - To decide. To steer, to direct |
| 2. <u>apostolos</u> | - 1 Cor 12:28; Acts 2:42; Luke 11:49 - Pioneering |
| 3. <u>diakrisis</u> | - Acts 15:9; 1 Cor 6:5 - To understand, Discernment |
| 4. <u>euaggelion</u> | - Eph 4:11; Acts 16:10; Luke 1:19; Matt 24:14 - Evangelism. Announcement of the good news or gospel |
| 5. <u>parakaleō</u> | - Acts 28:20; Matt 5:4 - To counsel. Comfort, exhort |
| 6. <u>pistos</u> | - 2 Cor 5:7; Rom 14:23; Matt 23:23 - To believe |
| 7. <u>metadidōmi</u> | - Rom 1:11; Luke 3:11 - To share. To give to those in need |
| 8. <u>antilambanō</u> | - Acts 20:35 (20-35) - To serve. To help |
| 9. <u>philoxenos</u> | - 1 Pet 4:9, 10; Heb 13:2 - To entertain. Hospitality |
| 10. <u>huperentugchanō</u> | - Rom 8:26, 34; 1 Tim 2:1 - To endure in prayer. To plead someone's cause |
| 11. <u>ginoskō</u> | - Rom 15:14; Luke 11:52 - To comprehend |
| 12. <u>proistemi</u> | - 1 Tim 3:4 - To supervise. To be over, leader |

¹Leslie B. Flynn, Nineteen Gifts of the Spirit (Wheaton, IL: Visitor Books, 1974), p. 22.

- | | | |
|-----|------------------|--|
| 13. | <u>kamsoomai</u> | - Rev 16:9; Heb 6:8 - To be committed selflessly |
| 14. | <u>eleos</u> | - Matt 9:13; 12:7; Luke 1:50-78 - To be compassionate. To have mercy |
| 15. | <u>diakonos</u> | - Eph 3:6-8 - To share in a foreign culture |
| 16. | <u>poimainō</u> | - Acts 20:28, 29 - To nurture. To feed, to tend |
| 17. | <u>prophētēs</u> | - 1 Cor 14:3 - To emphasize |
| 18. | <u>didaskō</u> | - Rom 15:4 - To instruct in righteousness. To teach |
| 19. | <u>sophos</u> | - 1 Cor 6:5 - To perceive, insightful, intelligent. ¹ |

When we look at the list of gifts as they appear in Ephesians, Romans, and 1 Corinthians, or the list of gifts of the NT according to the meaning of the word gift as seen by Naden, we are confronted not only with the various "gifts" God gave to His church but with the various positions taken on gifts and talents.

Spiritual Gifts: Supernatural Endowments

In the different positions we find those persons who see spiritual gifts as a supernatural bestowal separated from any natural talent. Others see them as natural talents, given in creation, that may be redirected or intensified after conversion. Still others see spiritual gifts as including both the clearly supernatural gifts as well as the ordinary abilities.

Bennett says that the "gifts" lists suggest a frequently raised question: "What relationship, it is asked, is there between

¹Naden, Class Notes.

the spiritual gifts and natural talents or abilities that a person has?"¹

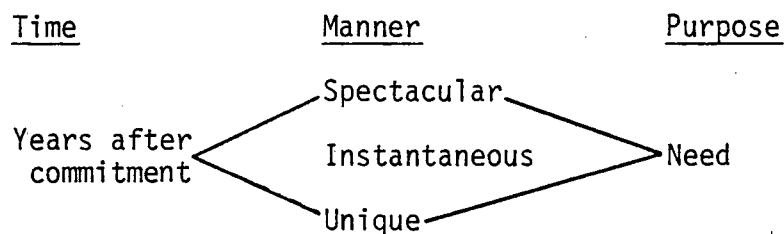
In his attempt to address the question, he presents the answers that have been given:

Several responses have been made. Spiritual gifts may be seen as "clearly supernatural" and bestowed separately from any natural talent. Others see the "gift" as essentially natural talents given in creation and claimed by redemption, though they may be redirected or intensified. A third option overlaps these concepts and finds spiritual gifts including both those that are clearly supernatural as well as ordinary abilities which have been used for spiritual ends.²

Among the scholars who make a sharp break between 'gifts' and talents, Flynn presents a typical distinction. He says:

"Talents have to do with techniques and methods; gifts have to do with spiritual abilities. Talents depend on natural power, gifts on spiritual endowments."³

We previously made reference to the time, manner, and purpose of spiritual gifts which may be received at the time of new birth by the grace of God: "The talent or talents received at birth may become a spiritual gift."⁴ This possibility can be illustrated as follows:⁵



¹Bennett, p. 54.

²Ibid.

³Flynn, p. 22.

⁴Naden, Class Notes

⁵Ibid.

Dwight J. Pentecost says: "When we speak of the gifts of the Spirit we are not speaking about the natural talents with which certain individuals have been endowed by natural birth. We are speaking of supernatural endowments."¹

We find here that Naden and Pentecost are mentioning spiritual gifts as the result of God's giving them back as supernatural talents or gifts, or giving the gifts as supernatural endowments. Carter says that spiritual gifts may include both "natural endowments, awakened by the gift of the Spirit, or special endowments of the Spirit."²

The NT does not provide a definitive answer to the relationship between natural talents and spiritual gifts. However, it may be tentatively concluded that spiritual gifts can be both natural talents and abilities given by the Holy Spirit to strengthen, to help, and to serve the church; natural and supernatural endowments functioning under the Holy Spirit.

Paul's statement in the introduction to Romans, where he speaks of wanting to impart "some spiritual gift" by which they may be "mutually encouraged," may well be indicating the operation of dedicated natural talents rather than some suprahuman content (Rom 1:11, 12).³

In this context it can also be said, referring to the experience of Ellen White, that she also seems to be inclusive in her use of the terms "talents" and "gifts." She uses both words

¹Dwight J. Pentecost, The Divine Comforter (Westwood, NJ: Fleming H. Revell, 1963), p. 165.

²Charles Webb Carter, The Person and Ministry of the Holy Spirit (Grand Rapids, MI: Baker Book House, 1974), p. 271.

³Bennett, p. 57.

interchangeably. For example, she writes: "The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit."¹ Later she adds:

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.²

Those talents and abilities, spiritual gifts, given to the church do not belong to us; they belong to the Body of Christ (1 Cor 12:7), in which Body every member has received a gift (1 Pet 4:10).

Paul in his first letter to the saints in Corinth emphasizes that the gifts are for those called into the Church for the work of the ministry, a ministry in which each is given an ability to function for the good of the Body and for the influence of the Church upon hearts--upon the world.

. . . If each member of the Church is connected with Christ and the gifts of the Spirit are recognized, then the poorest and most ignorant of Christ's followers will be dominated with a power that will tell upon hearts. God will make them the Church for the out-working of the highest influence in this world.³

Some Gifts for the Church

The apostle Paul presents in the fourth chapter of his letter to the Ephesians some of the gifts given to the church. In Eph 4:11 he gives an account of those gifts saying, "And he gave some apostles; and some, prophets, and some, evangelists; and some, pastors and teachers."

¹Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald Pub. Assn., 1941), p. 327.

²Ibid., p. 328.

³English, p. 50.

In this text we find the apostle enumerating the different "gifts" God "gave to men," the domata or "spiritual gifts" given to "some" for the service of the church.

This short list of gifts given by the apostle was defined as containing some gifts that were specifically for the good of the saints and for the good of the church--and this for the fulfilling of their ministry or service. Among them we find the following:

1. The gift of apostles (apostolos), the gift of those sent out as spokesmen of God, as people involved in pioneering, administrating, and raising churches.

2. The gift of prophets (prophētēs), the gift of those who are interpreters, gifted to edify, to exhort, to teach, to comfort, and to expound the will of God made known to them supernaturally--mouthpieces of God.

3. The gift of evangelists (euaggelistēs), the gift of persons equipped by God to reach the people where they are to give them the "good news" of salvation--the persons called and sent to speak.

4. The gift of pastors and teachers (poimēn kai didaskalos). At this point we must point out that since the purpose of this presentation is concerned with pastors and teachers, this gift will be dealt with more extensively than the others mentioned and only defined briefly.

In Eph 4:11, when Paul mentions pastors, he is referring to the gift given to a person who is able to feed, to guard, and to rule the flock. In Acts 20:28, 29 we read:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Paul shows the pastor as an overseer, as a shepherd that should at all times be ready to guard and nurture the flock. God gave this gift for the welfare of the church, not as an office but as a gift. Some Christians who do not hold the office of pastor may still have the gift of pastor. The gift of pastor is that ability to provide nurturing to the flock.

The church should understand the real meaning of the gift of pastor as found in Eph 4:11. It must come to the place where it can look for and acknowledge the presence of this gift of God, especially among our laity. As in Paul's days, and as among the saints in Ephesus, there are today the same gifts given by God to the Body of Christ--some apostles, some prophets, and some pastors. The church should seek out these gifted ones and give them the opportunity to exercise their gifts.

Paul mentions "some pastors and teachers." Some scholars consider this evidence of a dual gift. C. Peter Wagner says:

Some books on spiritual gifts make a strong point that in Ephesians 4:11 the gifts most often listed as "pastor" and "teacher" should be written "pastor-teacher." William McRae, for example, says, "This gift is the only dual gift in the New Testament. There are not two gifts here. It is one gift which has two distinct dimensions."

This is probably correct, at least in the translation that best reflects the sense of the Greek text.¹

There are other "hyphenated" gifts. But in this particular case we find that "this is the only list that mentions pastor and

¹Wagner, Your Spiritual Gifts, p. 76.

it is combined with teacher!" Besides that, most scholars say that "teacher can stand alone as a gift because it does in some of the other lists."¹

Wagner adds that "the two gifts can and do operate independently of each other," although when we read 1 Tim 3:2, we find that the pastor must be "able to teach." Wagner immediately adds:

It is interesting to note that Paul describes the function of the pastor as a pastor-teacher. He does not describe the pastor as a pastor-preacher or pastor prophet.

Pastors must be trainers of men. For such a ministry they must possess the teaching gift. The prophetic gift is not enough.

This is an important word. There is a tendency among some pastors to want to exercise a prophetic role more than the teaching role.²

Both Wagner and Naden express the idea that both gifts, the gift of pastor and the gift of teaching, "can and do operate independently of each other."³ So we find that the gift of pastor is the special ability to nurture and oversee the spiritual welfare of the believers, the gift of teaching is the ability to teach, to instruct in doctrine.

In the expression "pastors and teachers," it is very meaningful to see that while the pastor is the one with the ability to nurture and should be "able to teach," the teacher (didaskalos) must be able to exercise duties intimately related to the duties of the pastors. This gift of teaching (didaskō) is given by God in order that he who has it is prepared to teach, to instruct in doctrine, to instruct in the word of God.

What comes from a Christian with the spiritual gift of

¹Ibid., p. 77.

²Ibid.

³Ibid.

teaching is normally Scripture-related. That person teaches according to the Scriptures, based on the fact that the content of the Scriptures, that is to say, what is written in them, were written to teach us, for our instruction. They "were written for our learning" (Rom 15:4).

As God "gave some apostles; and some, prophets, and some, evangelists; and some, pastors and teachers," he is also telling his church that it should grow because he is giving to some those gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph 4:12).

Conclusion

Although the NT does not provide a definitive answer to the relationship between "talents" and "spiritual gifts," it may be concluded that spiritual gifts can be both natural talents and abilities given by the Holy Spirit to strengthen, to help, and to serve the church; both natural and supernatural endowments are functioning under the Holy Spirit.

Learning, talents, eloquence, every natural or acquired endowments, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts.¹

Every Christian with his/her uniqueness as a member of the Body of Christ and with the gift or gifts given by God should function as a part of the Body of Christ. This functioning, to my understanding, brings spiritual health to the church. The exercise

¹White, Christ's Object Lessons, p. 328.

of one's gift or gifts brings growth to the church; in fact, it is a great dynamic force for church growth.

Every Christian should be doing what God wants him/her to do. Every Christian should use the God-given gift for what it was designed--the benefit of the Body of Christ.

Every Christian has been gifted by God for the purpose of service to him, for the benefit of the church. Paul mentions the variety of gifts given by God to his people to have them see the variety of opportunity for service according to his grace.

Considering the variety of gifts as they appear in the NT, we find that one of the most important factors is to know the gift God has given to us as believers. Paul introduces the variety of gifts by saying: "Having then gifts differing according to the grace that is given to us" (Rom 12:6), meaning that by the grace of God each one of us as believers would receive special qualifications and powers for the service of the Church--the Body of Christ.

We as believers should acknowledge that those qualifications and powers that "seem to be natural talents which the Spirit appropriates, increasing their power and sanctifying their use,"¹ are from God and not from ourselves. As believers we should discover our gifts and follow God's will for our lives and talents, and use our God-given strength for the purpose it was given to us. Our gifts should not be dormant.

Our gifts should be actualized by the power of the Holy Spirit. They should be sharpened by the indwelling of the Spirit

¹"Gifts" (Rom 12:6), SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Pub. Assn., 1953-57), 6:618.

and thus we use the ability given to us by God to meet human needs.

"Each is given an ability to contribute, and each is to use it fully."¹ It is to be used in Christ's service.

The expression "gifts differing according to the grace" that God gave to different persons, used by Paul in Rom 12:6, strengthens the meaning and purpose of spiritual gifts. That is to say, God gave his grace to each one so that each one may occupy his/her place according to the will of God and his/her capacity, according to that God-given gift.

¹Lawrence A. Richards, A New Face for the Church (Grand Rapids: Zondervan Publishing House, 1972), p. 100.

CHAPTER III

ADMINISTRATORS AND MINISTERS

THEIR ROLES AND FUNCTIONS

In order to develop a program of instruction that would satisfy the needs of the administrators and ministers to understand their roles and functions and the doctrine of spiritual gifts, a series of meetings was organized during March, April, and May 1983. This chapter and those that follow deal with what took place--the meetings held, the presentations made, the group discussions, and the questions addressed.

This chapter outlines the procedures followed in the series of meetings with administrators and ministers about their roles and functions.

Administrators' and Ministers' Roles and Functions

Understanding Role and Function

Only administrators and ministers of the Antillian Union itself and its related fields were invited to the 14 March 1983 meeting. The project of a program of instruction for administrators and ministers was outlined in the following terms: (1) its purpose; (2) the advantages of a program of instruction on spiritual gifts as they relate to the roles and functions of administrators, ministers, and laity; and (3) how the enlargement of their understanding would

better their relationships among themselves as administrators and ministers.

It was also pointed out that the development and implementation of such a program of instruction not only for the administrators but also for the ministers would probably result in a healthy, effective, and rewarding relationship with the laity. Such a relationship presumably would bring about growth in the church.

After an explanation of what was planned and expected, the administrators raised questions about their roles and functions and how they related to spiritual gifts and the development and implementation of the program of instruction. To satisfy this need, a series of sessions for this purpose only was initiated separately with the different field administrators. The first session of this series was held with the administrators of the East Puerto Rico Conference on the morning of March 15. An afternoon session was held on March 15 with the administrators of the West Puerto Rico Conference. The session with the administrators of the Central Dominican Conference was held on March 16, and with the administrators of the North Dominican Mission on March 17.

In these sessions we answered their questions on their roles and functions. We also told them that in the development of the project they would learn answers as to how roles and functions relate to spiritual gifts.

In our dialogue and group discussions during these sessions on March 14, 15, 16, and 17, the answers given by the administrators of the Antillian Union itself, as well as those of the administrators of each of the four fields--the Central Dominican Conference, the

East Puerto Rico Conference, the West Puerto Rico Conference, and the North Dominican Mission--ranged from a full awareness of their position and full understanding of an administrator's roles and functions to a rather unclear view of what it meant. On the other hand, the answers and discussions showed that they clearly understood that the purpose of their conferences was one of mission.

During this series of sessions, the administrators pointed out that in spite of their clear understanding of the purpose of their fields there was a need, generally speaking, for presentations on concepts of the church-growth movement. They recommended that such presentations should be given first to administrators and subsequently to ministers. The results of this exercise, they felt, would bring about not only a clearer view of the purpose of the church but would result in the expected and needed growth of the church.

Furthermore, such presentations would be of great benefit to them in understanding their roles and functions, and would assist them in fulfilling them appropriately. This would also result in assisting the church in fulfilling its purpose as one of mission.

The majority expressed that for them the purpose of their field was "to prepare a people for the kingdom of God" and "to preach the Gospel to hasten the coming of Jesus Christ." Others said "to win souls for Christ and keep them in the Church." From the group discussions a list of goals they wanted to realize in their fields was developed:

1. Growth
2. Spirituality

3. Evangelistic thrust
4. Strong Christian fellowship
5. Love for Christ and people
6. Unity among the workers
7. Unity between the laity and the ministers
8. Strong public relations
9. Effective pastoral care and leadership
10. Welfare service

Talking about what could be done to help them as administrators and ministers to assist their fields and churches in fulfilling their purpose of mission, they expressed that there was a great need for the development and implementation of a program of instruction for administrators especially not only on church growth but also on the doctrine of spiritual gifts, on the laity, and on the roles and functions of both administrators and ministers as they relate to the purpose or mission of the church.

In their expression of what they wanted to see in their fields, how they wanted their fields to be known, and for what they would like their fields to be known, they requested as one of their priorities the implementation of a program to enlarge their understanding of their roles and functions. This, it was suggested, would expedite the realization of the purpose and mission of the church in their areas.

After the dialogue and group discussions in which administrators and ministers expressed themselves, a program of instruction aimed at clarifying their understanding of the subject and for greater and more effective commitment of all those involved was organized.

Role and Functions Relationship
to "Gifts"

The second meeting of the series was held at 10:00 a.m. on 11 April 1983 with Union and field administrators and a few invited ministers to discuss how they interact with others in the fulfillment of their roles and functions. We first reviewed the different questions raised in the previous meeting held on March 14, and in the sessions held separately on March 15, 16, and 17. Since it would be advantageous to all, we set up a discussion group to discuss each of the following: role and functions, how role and functions relate to spiritual gifts, church growth, and the development and implementation of a program of instruction.

This discussion group was made up of administrators and ministers of the Antillian Union Conference and representatives from its four fields, including specifically the presidents of the Central Dominican Conference, East Puerto Rico Conference, West Puerto Rico Conference, and the North Dominican Mission. The consensus among the group was that in their relationship with each other there was a sense of belonging to their mission but not of full understanding of their roles and functions.

The consensus was: (1) that there was a lack of understanding of each one's role and functions and (2) that there existed among administrators and ministers the perception of filling an office rather than exercising a role and/or function according to their gift or gifts.

The group also discussed extensively the fact that there is a need of a clearer understanding of one's personal spiritual gift

and those of fellow-administrators and ministers. They also said that they felt that there was a relationship between the exercising of one's gifts and a strong, smooth, and understanding relationship among all. They concluded that this relationship was dependent on the depth of understanding of the doctrine of spiritual gifts.

In this group discussion, two main factors were pointed out as important: (1) that the relationship was not as strong and effective as it could be because both (administrators and ministers) needed to know more about their roles and functions; and (2) that the relationship was such because both needed to know their roles and functions in relationship to the doctrine of spiritual gifts, a doctrine which was not clearly understood by administrators, ministers, or laity.

After long discussions and following an analysis of the picture as a whole, the group concluded that the level of commitment of administrators, pastors, and the laity, as well as the clarity of their understanding of their respective roles and functions, depended on their understanding of what constitutes lay involvement. The group further decided that the level of commitment also depended on their understanding of the doctrine of spiritual gifts and how these affect their roles and functions in relationship to each other.

Having in mind their concerns and misunderstandings as we concluded our meeting at noon, April 17, triggered a more rapid initiation of the program of instruction planned in this paper than was first anticipated.

Understanding Laity and Their Involvement

On 14 April 1983 a meeting was called with my fellow administrators of the Antillian Union. The topic was "Understanding Laity and Their Involvement." We decided to start the development and implementation of the program of instruction with presentations on the understanding of laity and their involvement. This was done not only to address their concerns but as preparation for a better understanding of how spiritual gifts relate to their involvement.

The concerns of the administrators centered around two main factors which they considered important issues: (1) Understanding laity and their involvement and (2) understanding the doctrine of spiritual gifts. The first factor was the basis of the first step in the development and implementation of the program.

It was pointed out that administrators, ministers, and laity all need to know more about the Biblical concept of the laity, and how an understanding of this concept relates to the roles and function of administrators, the ministers, and the laity.

It was explained to the Union administrators that, according to the consensus of the discussion group, there was a need for instruction on the Biblical concept of the laity as it related to the involvement of the laity in the church-growth movement. I told them that some administrators and pastors had approached me on many occasions requesting instructions on how the church-growth movement, the laity, and spiritual gifts were inter-related. It was suggested that we would hold a series of meetings in which we would study the Biblical materials on these topics. The purpose was to enlarge our understanding that we might help

our fellow-administrators and ministers in the field to enlarge theirs. They, in turn, would take it to their ministers who would, in turn, instruct the churches.

The series of meetings we developed presented lectures, conducted workshops, and directed discussion groups.

A Biblical and Historical Understanding of Laity

Addressing all the Antillian Union Conference administrators, together with three of the conference presidents--Central Dominican, East Puerto Rico, and West Puerto Rico Conference--we took the day for instruction and group discussions. The morning session, from 9:00 a.m. to 11:30 a.m., was for the lecture; from 11:40 a.m. to 12:00 noon for questions and answers; and the afternoon session, from 3:00 p.m. to 5:00 p.m., was for the group discussions.

The first lecture addressed their first concerns: the church-growth movement and its relationship to an understanding of laity and their involvement. The lecture was entitled "Understanding Laity and Their Involvement, Part 1."¹

The afternoon discussion periods built on the materials presented in the morning. Those present were divided into three groups of four each. The purpose of the group discussions was to study the understanding of the laity and the ministry of their involvement for church growth.

The groups concluded that there was not only a need of an understanding of the subject among the laity but among the ministry as well, especially in regards to the involvement and relationship

¹See appendix B.

of both. Also there was a need among all for a clearer theological perspective of spiritual gifts. The consensus arrived at by the groups was that it would be valuable to examine together as soon as possible how spiritual gifts relate to administrators, ministers, and laity as to their understanding and fulfillment of their roles and functions. In order to accomplish this, we agreed to meet on Monday, April 18, to finish the topic.

Roles and Functions and the Laity

On April 18 we took part of the 9:00 a.m. to 12:00 noon morning session to explain and answer the questions and concerns that had arisen in the discussion groups. Then, as previously agreed, we dealt again with the topic "Understanding Laity and Their Involvement." Biblical concepts, the Roman Catholic understanding, and the historical background of this topic were presented. As part of the lecture we used supplemental information gathered from Gottfried Oosterwal's article, "The Role of the Laity."¹ This lecture was entitled "Understanding Laity and Their Involvement, Part II."²

After the presentation, from 11:00 a.m. until 12:00 noon, we had time for questions, answers, and suggestions on the subject presented. This provided the basis and preparation for an assignment to be completed by the administrators.

The questions were directed to their concern as to how they

¹Gottfried Oosterwal, "The Role of the Laity," Focus, Supplement No. 23.

²See appendix B.

would go about implementing among their ministers and laity what they had learned. Several asked why something like this had not been done before. Others expressed enthusiasm about what could be done and the possible results of such an approach. One expressed concern as to the acceptance and effectiveness of such a program among ministers and laity in the fields. Some feared there would be a lessening of the influence of the ministers with the laity. However, the others felt differently.

At the conclusion, the following suggestions were offered:

1. That the administrators return to their respective fields and, together with their ministerial secretaries and lay activities directors, hold meetings, interviews, and discussions with the ministers and the laity.

2. That we be advised when their meetings, interviews, and discussions with their fellow-administrators, ministers, and laity were finished and that we be given the results of such meetings.

It was decided that our next meeting would be held during the last week of April, leaving the exact date to be adjusted according to the completion of the meetings of all the different field administrators with their ministerial secretaries, lay activities directors, and ministers.

Conclusion

The date chosen for the conference administrators to report back after their meetings with their colleagues was 26 April 1983.

We gathered at 9:00 a.m. to hear the reports of the

conference presidents, and to review and discuss the results of their meetings and discussions with their ministerial secretaries, lay activities directors, ministers, and the laity. In the summary they concluded that:

1. The laity wanted to be more involved
2. The laity and part of the ministry did not have a clear understanding of what constitutes involvement
3. They, the ministers and laity, did not know to what extent they should and could be involved
4. A clearer understanding of the basic truths of the gospel was needed
5. The laity wanted to know about their spiritual gifts
6. The laity wanted to know how their spiritual gift or gifts related to their involvement.

This work along with our previous work brought the administrators and the ministers to where they not only grasped the concepts but to where they could see the urgent need to present to the laity an understanding of the Biblical concept of the laity over against the historical and traditional views.

After considering the six points on their findings brought by the administrators and discussing with them the implications of the six points, the participants decided that:

1. When administrators, ministers, and laity become fully aware of the concept that laity is not a totally separated group from the clergy, there will be a healthy combination of both.
2. When we help laity to move away from the perception of a separation between the "learned" and the "unlearned," the "important"

and the "less important," a full and effective involvement will be possible.

3. Since an awareness contributes to the elimination of the lack of involvement, a laity willing to share the happiness they have but are unclear as to why, what where, when, how, and with whom they should share it will be ready for further instruction.

At the conclusion of this session, it was emphasized that there should be not only prayers for the Lord's guidance but also a continual effort to clarify the true meaning of the laity and their role, as well as a clearer understanding of the "good news" of the gospel. The importance of the doctrine of spiritual gifts and how it relates to the roles and functions of ministry and laity must be conveyed.

At the conclusion of this meeting the following words from Stott's One People were read:

There must be many of us in the church, both clergy and laity, who need to perform a complete mental somersault. It is not the clergyman who is the really important person and the lay person a rather inferior brand of churchman, but the other way round. It is the laity who are important, the whole church serving both God and man, the vanguard of Christ's army as it advances to the conquest of the world, and the clergy are the servicing organization.¹

Having dealt with the first factor: Understanding Laity and Their Involvement, we decided to deal with the second factor: Understanding the Doctrine of Spiritual Gifts. This was the basis of this second step in the development and implementation of the program and was addressed the following day.

¹John Stott, One People (Old Tappan: Fleming Revell, 1982), p. 51.

CHAPTER IV

SPIRITUAL GIFTS AND THE DEVELOPMENT OF A PROGRAM OF INSTRUCTION FOR ADMINISTRATORS AND MINISTERS

Thus far we have made presentations to address the need of administrators and ministers to understand their own roles and functions, those of the laity and its involvement, and how both relate to church growth. These concerns were expressed by administrators and ministers by the questions raised during the meetings held on March 14-17, 1983.

In addition to these needs, at the conclusion of the last session with field administrators on 26 April 1983, another concern was emphasized--that there should be a continual effort to clarify the doctrine of spiritual gifts and how it relates to the roles and functions of administrators and ministers as well as laity. In this chapter, we deal with spiritual gifts, addressing specifically the concerns expressed by the discussion group.

During the last week of April and the first week of May 1983, following the meetings in which we reviewed and discussed the findings of the field presidents with their colleagues, we held a series of meetings with the administrators of the Antillian Union. These were similar to those held to explain and discuss the meaning of laity, lay involvement, and church growth.

During these work-type meetings, we presented lectures and

guided group discussions for the Union administrators--and on several occasions the entire office personnel--on the theological implications of the doctrine of spiritual gifts, as found in the New Testament, and as it relates to their roles and functions.

The Gifts of the Spirit

On 27 April 1983 we initiated a series of four meetings in which we presented to the Antillian Union, conference, and mission administrators, some ministers, and laymen the doctrine of spiritual gifts as found in the NT.

The first meeting of the series began at 9:00 a.m. and was used as a devotional. The other three presentations were lectures, each followed by group discussions and reports. This first meeting took place in the "Campamento Elías Burgos" of the West Puerto Rico Conference, in Utuado, Puerto Rico, and was part of a two-day workers-and-laity meeting.

This meeting was attended not only by the Antillian Union administrators but also West Puerto Rico Conference administrators, some of their workers, and part of the West Puerto Rico Conference laity. The devotional lasted one hour. The material for it was taken from a sermon written by Edwin A. English as part of the development of his D.Min. project "An Evaluation of the Concept and Function of Mutual Ministry and Spiritual Gifts in the South Caribbean Conference." The sermon used was "The Gifts of the Spirit."¹ This provided the supplemental material for our presentation with the same title. It was emphasized in that presentation that the

¹See appendix C.

Biblical doctrine of spiritual gifts is something to be understood by administrators and ministers--something to be experienced by each one as a member of the Body of Christ.

A ten-minute recess was scheduled before initiating the second part of this series--the first of the three lectures.

Understanding Spiritual Gifts

In the lectures on the meaning of laity, lay involvement, and church growth, we agreed that the time had come when administrators, ministers, and laity should grasp the Biblical understanding of the meaning of laity. We also said, and now emphasize again, that administrators, ministers, and laity should all grasp and act according to the Biblical understanding of the doctrine of spiritual gifts. In addition, we noted and now emphasize that the laity, the administrators, and the ministers should be taught this doctrine. All need to be taught what it means Biblically and historically tell the laity that they have talents and that they have received gifts from God.

Administrators, ministers, and laity should all be aware of the theological dimensions and implications of this doctrine. This is a very important step in the process of having Spanish-speaking church administrators in the Antillian Union enlarge their understanding of their roles and functions as they relate to the doctrine of spiritual gifts and their relationship to the laity.

Having said that, I requested their prayers and their interest so that by the power of the Holy Spirit we might obtain new insight as to the meaning and importance of spiritual gifts for the

church in the NT of Paul's day, and for the believers and the church of today. I prayed that the Lord's blessing be upon us as we reviewed this important doctrine.

Lecture

The first of the three lectures was introduced ten minutes after the devotional period ended. This lecture, entitled "Understanding Spiritual Gifts,"¹ dealt with the doctrine of spiritual gifts as found in the OT and NT. The participants were given an opportunity to ask questions and make observations. Lively discussions resulted from questions raised by many of the participants. Those present requested that after each hour of lecture, a period of fifteen to thirty minutes be given to discuss the material presented during the period. This was done by having them form into small discussion groups.

Group Discussions and Reports

After the first sixty-minute period studying together, we divided into groups to discuss spiritual gifts as they appear in Eph 4:11, Rom 12:6-8, 1 Cor 12:7-10, and 1 Cor 12:28. We asked participants to take thirty minutes of discussion to discover the gifts that were repeated and how they could be compared with the nineteen gifts suggested by Roy Naden.

When the groups finished their discussions at 11:40 a.m., a recess of ten minutes was given. We reconvened at 11:50 a.m.

The first activity of this period was listening to

¹See appendix B.

reports from the different discussion groups. As a result of their reports, we reviewed, as a means of emphasis, the gifts of administration (kubernēsis), teaching (didaskō), and nurturing (poimainō)--as presented by Naden--that were previously presented.

The reports and review resulted in a discussion that was so lively they were reluctant to close.

The report period was closed at 12:30 p.m., with 2:30 p.m. set as the time to reconvene for the second of the three lectures.

Different Gifts for the Church

Lecture

After having listened to the reports of the discussion groups and reviewed and emphasized the meaning and importance of some of the gifts, we initiated the second of three lectures. We stressed the NT perspective, according to the apostle Paul and other NT writers, and lectured on the topic: "Different Gifts for the Church."¹

This lecture dealt with subjects such as the gifts of apostolos, prophētēs and its elements, and euaggelistēs and its purpose--the preaching of the gospel.

We also emphasized Paul's statement in Eph 4:11: "And some, pastors and teachers" (poimenas kai didaskalous). The purpose of the emphasis on these gifts was to present to the administrators and ministers a God that is telling his workers that he gave them as gifts to the church (apostles, prophets, evangelists, pastors, and teachers) for the growth of the church.

¹See appendix B.

After the lecture, all participants moved into their discussion groups to consider the different items presented in the lecture.

Group Discussions and Reports

The lecture on the "Different Gifts for the Church" was received with great interest because of the enthusiasm generated by the previous presentation on the understanding of the spiritual gifts. It was obvious that this presentation not only prompted new insights for the listeners but also generated an eagerness to discuss the matter in smaller groups. To direct their discussions, it was suggested that they consider the expressions: "Some, prophets" and "some, pastors and teachers."

The results of their group discussions were seen by their reports. Their consensus and conclusions were that

1. The prophet is more than what we usually consider him or her to be
2. The person with the gift of prophecy is a spokesman for God, an interpreter, a teacher
3. The prophetic gift "is the appointed guide of the remnant church (Rev 19:10)."¹

They also presented a report of their discussions on the expression "some, pastors and teachers" with the following conclusions.

1. There is a difference between holding the office of pastor and having the gift of pastor

¹SDA Bible Commentary (1953-57), 6:1023.

2. "It is not necessarily true that the person with the gift of pastor should necessarily be an accomplished preacher."¹

3. The pastor, or the person with the gift of pastor, should have the ability to nurture the flock.

4. Concerning "pastors and teachers" we should see in the pastor one who is able to nurture and able to teach, and in the teacher one who is able to exercise duties intimately related to the duties of the pastors.

We closed the discussion groups at 5:00 p.m. after listening to the report of the last group. This report stressed, according to my understanding, the fact that there is a need for discovering gifts and for a more careful and effective exercise of the gift of pastors rather than simply the fulfillment of the office of pastor.

Thus concluding the first two lectures and group discussions, we made an announcement concerning the three lectures yet to be presented. The third lecture was scheduled in connection with the workers' meeting to be held in the East Puerto Rico Conference on 3 May 1983.

"Gifts for the Perfecting of the Saints,
for the Work of the Ministry, and
for the Edifying of the Church"

Inasmuch as this program of instruction for church administrators and ministers of the Antillian Union was intended not only for the Union but for the administrators of the four conferences and mission as well, we continued to present the lectures for other

¹Wagner, Your Spiritual Gifts, p. 143.

ministers and workers of the different fields so all could benefit.

On May 3 the Union administrators met with the workers of the East Puerto Rico Conference in their workers' meeting. We met in the office chapel located in Río Piedras, Puerto Rico.

The time assigned to me for the 9:00 a.m. devotional was used to present for the Union administrators and the invited conference administrators the third lecture of the series started on 27 April 1983. This lecture was an adaptation of a sermon based on Eph 4:12.

Lecture

After the introductory remarks, I raised, as a point of interest, some questions on the topic presented on April 18, "Understanding Laity and Their Involvement, Part II." Questions were also brought in from the April 26 meeting, in which the field administrators reported on their meetings with their colleagues and gave the results of their discussions. I emphasized the expressions not covered in the discussion groups but covered in previous lectures; i.e., "Some, apostles," and "some evangelists."

Having developed an interest in the meaning that those gifts have for the church, we proceeded to the topic: "Gifts for the Perfecting of the Saints, for the Work of the Ministry, and for the Edifying of the Church."¹ Emphasis was placed here on the Lord's purpose as seen in Eph 4:12, the basic text for the topic: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

¹See appendix B.

We explained the importance of seeing the purpose the Lord had for giving "gifts" to the church. To aid understanding, we stressed the rendering of that text in The New International Version: "To prepare God's people for works of service, so that the body of Christ may be built up." This lecture, concluded at 10:10 a.m., was followed by a twenty-minute recess. Group discussions followed.

Group Discussions and Questions and Answers

For this discussion period, a change in format was introduced. Discussion time was divided into three separate sessions. The first session was a question-and-answer session which involved all the workers present at the meeting. The second was held later for the Union Conference administrators, and the third was held at a still later date with the Union administrators, the local conference and mission administrators, and institutional administrators.

Workers and ministers. The first session for all workers and ministers present, held at 10:30 a.m., included questions raised by many of those in attendance. This gave us an idea of the need of the ministry for a clearer understanding of the doctrine of spiritual gifts as it relates to their roles and functions. One of the main concerns of the workers pertained to "the work of the ministry" as it relates to the gift of administration (kubernesis) and to the gift and function of the pastor (poimēn). It was especially obvious from the reaction of several of the ministers present who had not had the opportunity of attending the previous meetings that there was a need for the program. They raised

questions concerning gift of administration as it relates to the roles and functions of administrators. A negative attitude towards administration was sensed and expressed. Some experienced surprise when in reply to a question we suggested that there were probably some holding the position of pastor without the gift of pastor, and of administrator without the gift of administration. We noted that it would be good if this could be changed, but this would require some adjustments in our organizational structure and procedures; for instance, changes in the way administrators are selected and changes in the way pastors are appointed.

Other questions raised were related to how we as ministers should address the doctrine of spiritual gifts properly, and how it should be addressed to the membership. To this we explained the purpose of this program of instruction for administrators. We stressed the fact that it was presented to prepare administrators to be able to present it to the ministry, and from the ministry to the membership.

At the request of two ministers, I made appointments to present the material on the doctrine of spiritual gifts in two different districts, with three churches each, of the East Puerto Rico Conference.

This section of lecture and question-and-answer period closed at 12:00 noon.

Union administrators. The second session provided the opportunity to hold, as a group, discussions on the subject with my fellow Union administrators in the Union worship room. As we

went through the different phases of the morning's topic, we concluded that

1. There is a strong need for administrators to grasp the subject of the doctrine of spiritual gifts and to present it to their workers and constituency.

2. Administrators, ministry, and laity all need to identify their gifts.

3. The identification of gifts would result in our membership understanding and presumably putting to use their individual gifts.

4. This doctrine appears to be a possible key to real church growth.

Union, conference, and institutional administrators. We began our third session on 4 May 1983 at 10:00 a.m. We presented to the Union administrators, conference, mission, and institutional administrators and other committee members and invitees present a devotional talk based on the material presented in the East Puerto Rico Conference on May 3; i.e., "Gifts for the Perfecting of the Saints, for the work of the Ministry, and for the Edifying of the Church."¹ Following the devotional, that ran until 10:45 a.m., we opened the subject for discussion. The different implications that were discussed and the conclusions reached were similar to the conclusions drawn by the group that met on May 3. For example,

1. The topic should be presented to the ministry
2. We need to identify our gifts

¹See appendix B.

3. Our relationship to our roles and functions will be more effective if it is related to our gifts

4. There will be more participation by laity and smoother relationships among workers and laity

5. We will experience more church growth.

This chapter has addressed the needs of a clearer understanding of spiritual gifts as expressed by administrators and ministers in the questions they raised in discussion groups. The following chapter attempts to address how spiritual gifts relate to the roles and functions of administrators and ministers.

CHAPTER V

UNDERSTANDING ROLE AND FUNCTIONS ACCORDING TO SPIRITUAL GIFTS

It has been noted above that spiritual gifts are intended for the health and growth of the church. In an attempt to see how this growth experience can be ensured, it is now necessary that we identify the gifts and those who possess them in the church as a whole and, in our particular case, among the administrators and ministers.

This chapter deals with the process by which an attempt was made to identify the gifts among administrators and ministers:

(1) the inventory of spiritual gifts, (2) the attendance at a Seminar on Church Growth, and (3) the identification and understanding of their gifts among administrators and ministers.

An Inventory of Spiritual Gifts

To effect an inventory of the spiritual gifts of administrators and ministers in the Antillian Union, we asked the workers to participate in an inventory workshop. We called this workshop which evaluated their gifts "Discovering My Spiritual Gifts."¹ It was based on material prepared by Roy C. Naden, Robert J. Cruise, and R. William Cash. This material on spiritual gifts appears in

¹In Spanish, "Descubriendo mis dones espirituales."

their publication The Spiritual Gifts Manual, their booklet The Spiritual Gifts Inventory, and Roy C. Naden's seven booklets entitled Discovering Your Spiritual Gifts.

The first step taken to implement this section of the workshop was to translate some materials into Spanish for those not able to read English. This was especially true of the introduction to enable Spanish-speaking participants to answer Naden's Spiritual Gifts Inventory, and included the following portion of the "Before You Begin" remarks: "This investigation into your spiritual gifts will evaluate your past and present experiences more than your hopes and desires for the future."¹ The other questions were also translated for the convenience of that same group. We made arrangements to hand out the inventory as it was to those with knowledge of English.

The purpose of administering this inventory is not only to have participants discover their gift or gifts but also to have them discover how their gifts relate to their "past and present experience" in fulfilling their roles and functions.

Although the material contained in the manual and the different booklets of the Spiritual Gifts Inventory was prepared to build "an awareness of spiritual gifts in a local church," it is also "recommended as the basis for discussion in small groups."² This makes it adaptable for discoveries and discussions in groups

¹Roy C. Naden and Robert J. Cruise, The Spiritual Gifts Inventory (Berrien Springs, MI: Institute of Church Ministry, 1981), p. 2.

²Roy C. Naden, Robert J. Cruise, and R. William Cash, The Spiritual Gifts Manual (Berrien Springs, MI: Institute of Church Ministry, 1982), p. 2.

of administrators seeking to know how their gifts relate to their roles and functions.

Attending a Seminar on Church Growth

During September 1983, as a part of the development and implementation of this program of instruction for church administrators and ministers of the Antillian Union to enlarge their understanding of the doctrine of spiritual gifts as it relates to their roles and functions in relationship to the laity and as a preparation for the execution of the plans of the previously mentioned following step, we made special provisions for those administrators.

Specific plans were made for all administrators and certain ministers of the Union and the four fields to attend a special Seminar on Church Growth to be offered at Andrews University, Berrien Springs, Michigan, September 4 to 8, 1983.

In this Seminar, C. Peter Wagner, Roy C. Naden, and others were scheduled to offer several lectures on Church Growth, Spiritual Gifts, and other subjects related to their importance for the church, administrators, and ministers.

The seminar gave those who attended a firm background for the following step in the development and implementation of this program. The participants all left the Seminar anxious to know more about their own gifts in terms of how they related to their roles and functions, and how they themselves related to their gifts and to their roles and functions.

The emphasis placed on the subject by C. Peter Wagner while he lectured on Church Growth and by Roy C. Naden as he lectured on

Spiritual Gifts resulted in a supportive complement to the presentations connected directly with this project. This gave all an opportunity to take hold of the interest developed in the Seminar and assisted us in our plan to distribute among other administrators and ministers copies of Naden's Spiritual Gift Inventory.¹

These inventory booklets were not given out while we were attending the Seminar in Andrews University. However, as soon as we returned home we translated into Spanish what was needed. These translations of the inventory and a copy of the instructions were given out to each administrator on 26 September 1983.

Each administrator was also invited to attend a meeting at which we would discuss the results and analyze how the different spiritual gifts relate to each administrator in the fulfillment of his roles and functions.

In addition to the nine administrators and ministers who had attended the Seminar in Andrews University, another seven were selected in order to have a representative group of sixteen for this analysis.

This sample group of sixteen consisted of the four field presidents, a field secretary, a field treasurer, a field departmental director, two Union administrators, a Union departmental director, four ministers, and two lay persons. This group later discussed the results, analyzed the different spiritual gifts, and studied how they related to administrators and ministers. Two days were allowed for the completion of the forms,

¹See appendix D.

Identifying and Understanding
Their Gifts

On 28 September 1983 we held a meeting with two of the field presidents, the field secretary, treasurer, and departmental director, and the two Union administrators and departmental director to process the results of the responses given to Naden's Spiritual Gifts Inventory by the sample group of sixteen.

The purpose of this briefing was to set the basis upon which we would proceed to discuss the understanding of those spiritual gifts as related to one's role functions in a session involving the entire group, and as many other administrators and ministers as possible.

The date previously set was the weekend of September 30 to October 2. During that time, we planned to meet with the administrators, ministers, and church elders of the West Puerto Rico Conference in the "Campamento Elías Burgos," in Utuado, Puerto Rico, for a seminar on Church Growth and Spiritual Gifts.

Knowing Our Gifts and Giving

On Friday, September 30, the first day of that Church Growth and Spiritual Gifts Seminar, we presented as the initial topic a brief review of what had previously been said to this group in the church-growth meetings of March and April. Emphasis was laid on what would and could be the effects of certain gifts in administrators, ministers, and laity. After a few introductory remarks to start this week-end dealing with the administrators and ministers identifying and understanding their gifts, we presented a brief review lecture on identifying and understanding our gifts.

Besides reviewing certain spiritual gifts, laity involvement, and church growth, we stressed other gifts. This was done because of the other gifts that could have come to light through Naden's Spiritual Gift Inventory.

One purpose of this brief review was to prepare attendees for a spiritual approach to the fact that one should not only identify and understand one's gifts, but be willing to act as Peter: "But such as I have give I thee (Acts 3:6)."

Another purpose was to prepare administrators and ministers for the week-end experience with the Lord. The title of this brief lecture was "Knowing Our Gifts and Giving."¹

Purpose of Spiritual Gifts

During the 11:00 a.m. worship hour on 1 October 1983, we decided that while dealing with the subject we would give to this period a sense of a closer relationship with God, a period of real worship. We spoke about the pastor and his gifts and the laity and their gifts.

Our topic for the morning sermon was based on Rom 1:11 and 1 Cor 12:9. In this sermon we presented spiritual gifts as a "gift" given to us by the grace of God for the benefit of the church, for the service of the church, and, at the same time, as a gift to us by the grace of God for our spiritual benefit. We also stressed that among the gifts there is the gift of faith given to some "by the same Spirit" (1 Cor 12:9)--and very needed among administrators and ministers.

¹See appendix B.

The title of that morning sermon was "Purpose of Spiritual Gifts: Thanking God for the Gift of Faith."¹ The main objectives of this sermon were to

1. Awaken administrators and ministers to the reality and benefit of understanding their gifts

2. Stimulate in them as workers the sense of gifts among them and the laity for the strengthening of the church for its special task and service

3. Impress them with the need of the church for administrators and ministers with the gift of faith.

The afternoon session was initiated at 3:00 p.m. with songs and prayers. Then we immediately divided those present in discussion groups. The suggested topics for group discussion were found in Rom 1:11, 1 Cor 12:1-12, and 28-31. Discussions were followed by a period of questions and answers on the conclusions drawn by the different groups.

We then requested the groups to take up a different passage of the Bible suggested for discussion. The groups met until 3:45 p.m.

From that point we moved to a session of questions and answers stimulated by the morning sermon and the discussions in the different groups on the passages from Romans and 1 Corinthians. The consensus gathered during this period was that

1. There are a great variety of spiritual gifts in the church.

2. "Gifts are given by God to prepare his people for service

¹See appendix C.

3. Administrators, ministers, and laity alike have received "gifts" from God to build up the Church

4. We should not only identify our spiritual gift or gifts but should also be ready to fulfill our functions as members of the Body of Christ.

Evaluating Their Gifts

By 6 October 1983 we had received from the administrators and ministers of the sample group of sixteen the completed Spiritual Gifts Inventory. We had gone through them thoroughly and had evaluated the gifts clusters. This evaluation of clusters was done according to each individual and in relation to his position.

After evaluating each individual's gift or gifts in relation to his position, we proceeded to see how the fulfillment of each one's roles and functions were affected by his gift or gifts. We evaluated each one's performance over against his gift or gifts. We reviewed the positive or negative attitude, his effectiveness and/or lack of effectiveness, and his successes or failures.

This evaluation and review was done using a variety of means. Due to certain opportunities and facilities of the researcher it was possible to obtain vital information for this evaluation by means of

1. Personal interviews with the administrators and ministers participating as sample groups
2. Personal interviews with other administrators and ministers not participating in the sample group
3. Interviews with the laity
4. Analysis of reports
5. Observation of the individuals

6. Interviews and questions with those acquainted with the examinees

7. Attendance at meetings (church services, conventions, seminars, and business, administrative, or committee meetings) held or directed by the individuals

8. Discussions of accepted or unaccepted visible success or failure of the individuals according to their colleagues

9. Discussions on success or failure according to the laity.

In order to give the results of the different analyses, we decided to group the reports by position. Under administrators, we placed the conference and mission presidents, secretaries, treasurers, and departmental directors. The ministers were assigned another group. The laity was used as a support group for input on the relationship of administrators, ministers, and laity in relation to spiritual gifts.

Together with the analyses of the different gifts of those representatives in the sample group, under the headings previously outlined, we present here a report of the results of the information gathered in the evaluations. This might give us the effect of the gifts in the fulfillment of each of those individual's roles and functions. It may also tell us how the understanding of the doctrine of spiritual gifts relates effectively or not in their relationship to the laity. The results follow below.

Administrators' Gifts and Their Effects

When we scored the administrators' sample group gifts according to their answers to The Spiritual Gift Inventory, we found

that among those holding administrative offices were many who had as their highest scoring gift the gift of Pastoring. Some had the gift of Apostleship, others the gift of Faith, followed by the gift of Administration and Teaching. Thus the following "probable 'gift cluster'" found among the administrators was:

1. Pastoring
2. Apostleship
3. Faith
4. Administration
5. Teaching

An analysis of this "discovery" of the spiritual gift or gifts of this group of administrators, together with the evaluation through interviews, attendance at meetings, discussions, and observations rendered the following results:

1. Those administrators with the gift of pastoring were very concerned regarding their knowledge of truth, doctrine, and the teachings of the recent movements in relation to our interpretation of the sanctuary, the spirit of prophecy, and other issues among the workers of their field. We found that they

- a. Tended to overemphasize study at the expense of preaching the gospel
- b. Considered nothing else important but were very effective in having their workers and their field fed and knowledgeable in sound doctrine
- c. As administrators acted effectively as pastors of the pastors, nurturing and guiding their workers as the flock

- d. In spite of having this good ability, were practically unconcerned with important administrative procedures and activities relevant to the church and its growth
- e. Were very good for pastorship of a church or congregation but not so effective and successful as field administrators.

2. The administrators with the gift of apostleship proved to be very concerned in having the gospel taken to and established in new places. In our observations and interviews with them, and in listening to their approach and fervor in different meetings, we saw that they

- a. Had a real concern for the growth of the church
- b. Were interested in the raising up of new churches in new places
- c. Were interested in sending others or going themselves to places where the gospel had not been preached
- d. Were willing to secure and/or use the available financial means for that purpose
- e. Were good administrators
- f. Were very good for both the pastorship of large churches, districts of many churches, and the administration of fields
- g. Were successful in the fulfillment of their roles and functions. (Those we have interviewed and have seen in action were very effective and successful

as administrators. They have also been effective as large district pastors, large church pastors, and also as departmental directors.)

3. The administrators with the gift of faith that we have observed, interviewed, and analyzed have proven to be people with extraordinary confidence in the will and purpose of God for the future. This was noted previously in the sermon, "Purpose of Spiritual Gifts: Thanking God for the Gift of Faith,"¹ presented on Sabbath, 1 October 1983.

In my relationship with these administrators, other colleagues, and brethren with the gift of faith, it appears that one of the greatest difficulties has been to have them understand procedures, policies, committee actions, finances, limitations,

¹We also said, quoting p. 12 of Naden's Discovering Your Spiritual Gifts, that "It is important . . . to differentiate between SAVING faith and SERVICE faith. Every true Christian exercises SAVING faith. But SERVICE faith is found in just those few who dream great dreams for God, and usually live to see them become reality."

C. Peter Wagner, pp. 158, 159, Your Spiritual Gifts Can Help Your Church Grow, says about those with the gift of faith: "People with the gift of faith are usually more interested in the future than in history. They are goal-centered possibility thinkers, undaunted by circumstances or suffering or obstacles. They can trust God to remove mountains as 1 Corinthians 13:2 indicates. They, like Noah, can build an ark on dry ground in the face of ridicule and criticism, with no doubt at all that God is going to send a flood."

In his exposition, he continues: "People with the gift of faith are often highly irritated by criticism. . . . They interpret criticism of them as criticism of God, and therefore they often become impatient with Christian friends who do not go along with them. They typically have difficulty understanding the "system" and why it works as it does to slow down progress. Usually people with the gift of faith have a large amount of courage because they feel deeply that they are in partnership with God, and 'if God be for us, who can be against us?' (Rom 8:31)."

experience, and other factors that usually need to be taken into consideration. As Wagner says, they consider all those things as part of the "system" that works in a way that what it does is to slow down progress.¹ In spite of this, we see many positive, necessary, and important elements in the administrators who have the gift of faith.

- a. Beside having the saving faith, they have the service faith that enables them to be interested in the future
- b. They have the ability to be "goal-centered possibility thinkers"
- c. In their great dreams for God they are "undaunted by circumstances or suffering or obstacles"
- d. Their confidence in God is such that they see Him removing any obstacle or obstacles.

Administrators, ministers, and the laity should thank God for those who have this gift, because those that possess it, as Peter Wagner says, will be able to "discern with a great deal of confidence where God wants the church to be five years or ten years from now. He can set goals. He can establish a mood for growth."² Thank God for the gift of faith!

4. The gift of administration was one of the gifts that many of the administrators scored the most. We studied carefully the conversations, observations, and analysis of the attitudes of these

¹Wagner, Your Spiritual Gifts, p. 161.

²Ibid.

specifically. We also made comparisons of the results of previous observation, conversation, and reports pertaining to administrators with recent performance, effectiveness, success, failures, and other results in the fulfillment of their roles and functions. Here we concluded that

- a. Those administrators with the gift of administration usually excelled in comparison with their colleagues that had gifts other than this one, in that the activities in their field of duty were running successfully and smoothly
- b. They were effective in having those "under" them take care of the smaller details of their big plans, happily
- c. In those administrators lacking this gift there was a concern with little things while they were careless on important matters
- d. Those with this gift were able to rally around those that worked with them and were also willing to serve
- e. They were looked upon as leaders
- f. They organized and planned for the growth of the church.

This special group is needed in the church today to solve problems and to make decisions for the growth of the church. We need more of this God-given gift among us.

5. The administrators with the gift of teaching were noticeably ready to apply a practical lesson or a Scripture lesson in their activities, and their listeners easily grasped or learned

what they wanted to communicate. In our observation this type administrator is rather strong and effective if his gift of teaching is in a "gift cluster" with the gift of administration, the gift of apostleship, and/or the gift of leadership.

Roy C. Naden writes:

- a. The gift of teaching now, as in the first century, is more effective if it is systematic and long-term (Acts 18:11)
- b. The gift of teaching should be grounded in the Scriptures and focused on the Lord Jesus (2 Timothy 3:16; 2 John 9)
- c. One with the gift of teaching needs to understand that a commitment to God's will is a condition of a person understanding God's truth (John 7:17)
- d. The gift of teaching leads the learner into maturity and spiritual security (Colossians 1:28; 1 Timothy 4:16)
- e. The exercise of the gift of teaching leads to the fulfillment of the great commission (Matthew 28:19, 20).¹

Besides the "gift cluster" we have just analyzed, the administrators also scored higher than nine in the following gifts: Giving, Helps, Knowledge, Leadership, Martyrdom, Mercy, and Missionary.

In our evaluation we have also gathered that although some administrators may have an intuitive understanding of spiritual gifts and might be quite effective, the administrators with a poor knowledge or understanding of spiritual gifts:

1. Tended not to know what to expect from themselves as administrators nor from their colleagues
2. Are somewhat harsh, ruler-type administrators
3. Are very often ineffective when they address their workers

¹Naden, Discovering Your Spiritual Gifts - 3, "Five Facets of the Gift of Teaching," p. 12.

4. Generally have a poor relationship with the laity
5. Have difficulties in addressing problems effectively
6. Make real church growth very difficult
7. Are usually less effective in their approach to the mission of their fields.

Ministers' Gifts and Their Effects

After the study and evaluation of the administrators' sample group gifts gathered from the Spiritual Gifts Inventory as they related to their roles and functions, we proceeded to analyze the ministers' gifts to assess their relationship to their activities.

Among the ministers many scored as their highest gift the gift of Faith, others the gifts of Evangelism, Apostleship, Pastoring, Missionary, Wisdom, and Helps. This gave the following "probable 'gift cluster'":

1. Faith
2. Evangelism
3. Apostleship
4. Pastoring
5. Missionary

After talking with these ministers and the laity that participated in this gift inventory, attending many of the ministers' meetings, talking to their members and interviewing them on special occasions, we gathered that:

1. The ministers with the gift of faith are a great asset for the church or churches with whom they worked, for the fields in which they served, and for the cause of God because, with the

administrators, they see their church or district five or ten years in the future. We noticed that the ministers with this gift

- a. Had problems with their administrators because they felt that the "system" hindered their work
- b. Were positive and possibility thinkers
- c. Were dreaming of great things
- d. Were confident in God's help in spite of any obstacle
- e. Had no problems with goals, because of their goal-centeredness
- f. Were needed more abundantly in all fields for the growth of the church.

We should quote, confirming what we have seen as we evaluated the ministers with the gift of faith, the words of C. Peter Wagner:

He can establish a mood for growth. Because the pastor believes so strongly in growth, the people find his attitude contagious. They get excited about it. In a church where the pastor has the gift of faith . . . the church is ready to grow.¹

2. Another group of ministers had the gift of evangelism.

We found that those with the gift were

- a. Ready to spread and be involved in spreading the gospel in new territories
- b. A little scared to go with the gospel to certain areas
- c. Not too sure of how to go about sharing the Lord
- d. Concerned about evangelism as it relates to the laity and the ministry
- e. Divided in their opinions as to which techniques

¹Wagner, Your Spiritual Gifts, p. 161.

should be used in evangelism and in the follow-up.

3. The ministers with the gift of apostleship proved, as did the administrators with that gift, to be very concerned with the establishment of the gospel in new places. Our evaluation, as we observed the ministers with this gift, is that they have

- a. Real concern for the growth of the church
- b. Interest in the raising up of new churches
- c. Success in the pastorship of large churches, or multi-church districts, and make good field administrators.

4. Ministers with the gift of pastoring were found to be very successful in having a happy membership. They also proved to be very good facilitators to the members of their church or churches. We noticed, as we evaluated the ministers with this gift, that in certain aspects they were different from the administrators with the same gift; they

- a. Stressed study in order to work more effectively for the flock and teach them
- b. Nurtured their flock by the word and visitation
- c. Were willing to help their congregation in everything possible
- d. Were more effective if together with the gift of pastoring they had the gift of teaching and exhortation
- e. Fed and guided the flock in such a way that the results were not only conceptual growth, but numerical, organic, incarnational, and Christian maturation growth.

This gift of pastoring is one of the most needed gifts among many pastors, especially among those that due to their pastorship in certain congregations need more than merely holding of the office of pastor. They, indeed, need the gift of pastoring.

We also discovered in conversation with the members of many churches, in observing congregations, in observing the performance of church officers in several churches, and in interviews with the laity and several colleagues that the ministers needed to take hold of and use more advantageously the many members they have in their churches with the gift of pastoring.

5. Finally, we observed and evaluated the ministers with the gift of missionary and saw that these were very few. We also gathered as we analyzed this group, that they were

- a. Very willing to serve in difficult places
- b. Not concerned with comforts that for others are considered indispensable
- c. Willing to learn other language or languages and know about other cultures
- d. Ready to live in foreign countries within strange cultures.

We noticed that certain cultural prejudices in the territory of the Antillian Union Conference, as we have seen it in other places, makes it difficult even for those with the gift of missionary or mission service to serve as they would like.

The fact is that although a minister or a church member might have that special ability given to him by God, many times he or she has to face attitudes of a spouse that is not willing to share

the same willingness to live or minister to people of another culture.

An interesting fact brought out by this evaluation of the ministers, their gift or gifts, and how this relates to their roles and functions is that the ministers without a clear knowledge or understanding of spiritual gifts, or whose gift or gifts are not related to their role and functions may face many problems. For example, they

- a. Generally do not relate very smoothly and effectively with the laity, their colleagues, nor with administrators or the field administration
- b. Are usually not very effective in their work of pastoring
- c. Usually accomplish little
- d. Are generally poor in addressing the congregation with relevant messages
- e. Normally have difficulty in preparing or following a program of activities for church growth
- f. Occasionally establish a relation with the laity that is one of friction, or at least tense and unproductive
- g. Are usually insecure as to how and when to act on certain matters.

The Gifts and the Laity Reaction

While interviewing the laity, we discovered some important factors. These factors, together with the analysis of answers from the laity as part of the sample group, showed that the laity, like

the administrators and ministers, have a "probable 'gift cluster'."

We discovered that laity react as the administrators and ministers react--according to their gifts. Due to my position, I had certain advantages that made it possible for me to observe the main differences that appear when we look at the work of the laity, or fulfillment of their roles and functions according to their gifts--rather than the fulfillment of such roles and functions because they hold a certain office.

That difference is more noticeable in the laity who have such gifts as the gift of pastoring, the gift of apostleship, the gifts of leadership, evangelism, faith, and of administration. This difference is noted because of certain conflicts between the laity functioning according to their God-given gifts and a ministry not yet fully aware of the gifts among their congregation or laity while still unaware of their own gifts.

The laity are not fulfilling their roles and functions with maximum effectiveness or success. They need to be instructed and guided so they not only discover their gifts but are reassured as to what are their spiritual gifts and how they can be used for the church.

In this chapter we dealt mainly with what was done to identify the spiritual gifts among administrators and ministers and their understanding as to how their gifts related to their roles and functions. The following chapter discusses some of the implications of what has been done and if it can be applied in a similar program in the future.

CHAPTER VI

IMPLEMENTATION OF A PROGRAM

Reflections, Implications, and Conclusion

It is only natural, having initiated this project and watching it develop, to reflect on what has been accomplished. It is now time to bring together the findings of the project, to evaluate their implications, and to draw some conclusions.

After assessing the understanding of the administrators, ministers, and laity of their roles and functions, it was rewarding to have had the opportunity to present to them the Biblical and historical understanding of laity and the real meaning of lay involvement. It was enlightening both for me and for the participants in the presentations to review facts on what is laity and what are the roles and functions of administrators, ministers, and laity.

One of the important steps in the development and implementation of the program of instruction was the series of lectures on the theological perspectives of spiritual gifts as found in the NT. This was one of the main features of the project--one of the basic components of the entire program.

Another important feature of the project and its program of instruction was the trip made by nine Union and conference administrators and ministers to Andrews University, Berrien Springs, Michigan, to attend a Church Growth Seminar. This was very

advantageous to the men who attend the seminar. It gave them the opportunity to listen to many scholars in the areas of church growth and spiritual gifts. Among the speakers were C. Peter Wagner, George Hunter, and Roy C. Naden.

Both Wagner and Naden presented outstanding lectures dealing with spiritual gifts as related to those who have them, their roles and functions, and to church growth. This seminar led to the steps that followed in the development and implementation of the program.

The identifying, understanding, and functioning according to their gifts on the part of administrators, ministers, and laity were undertaken with the use of not only the Spiritual Gifts Inventory prepared by Naden but also the lectures and sermons presented at various times and places in meetings, conventions, committees, and workshops.

It was interesting to interview administrators and ministers, laity and others in relation to the fulfillment of their role and functions. It was also very rewarding to attend meetings, worship services, committee meetings, and other activities directed by administrators, ministers, and laity to see how their gifts related to their successes or failures and how their gifts affected their relationship to each other and to the growth of the church.

One of the positive implications of this program was to have administrators, ministers, and laity not only grasp new insights of the meaning of laity, the importance of understanding the doctrine of spiritual gifts, the identification of their own gifts and understanding of how these gifts affected their effectiveness, success,

or failure in the fulfillment of their roles and functions but also to have them see their obligation to share with other workers and the laity what they themselves have learned and experienced.

I conclude with the apostle Paul that spiritual gifts are given to the church "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph 4:12). "The Body will grow if every part performs its function. That's all that is required. This is the key to church growth."¹

With this understanding of the gifts, their purpose and their use, the church is better prepared to experience growth. It will be edified and built up both in character and in number--i.e., real growth.

A Program That Can Be Followed

In the development and implementation of this program of instruction to enlarge the understanding of the doctrine of spiritual gifts as it relates to the roles and functions of administrators and ministers of the Antillian Union of SDA, the lectures, sermons, group discussions, and interviews were spread out over a longer period for two main reasons: (1) to make use of the regularly scheduled meetings, such as Union committee meetings, and other special gatherings previously programmed by the Union and the conferences or mission (this was done to avoid interference with each one's responsibilities); and (2) to allow time for the administrators and ministers, myself and all those involved, to not only grasp the

¹Murphy, Spiritual Gifts and the Great Commission, p. 41.

new insights but to be able to put into practice, as assigned, the many concepts of the program that needed time.

During the course of the implementation of the program we discovered strong and weak points, advantages and disadvantages. These need to be considered, especially if a similar program is to be followed in the future. Such considerations would probably lead to changes in certain approaches to the subject and in the schedules of sermons. Some thought should be given to adjustments in the time for the presentations of the lectures and for group discussions.

Strong Points

The strong points of the program implemented were:

1. The opportunity of presenting lectures about the laity and their involvement and about spiritual gifts to administrators and ministers
2. The opportunity for administrators and ministers to enlarge their understanding of the relation of their roles and functions to their gifts
3. The input given by the participants in the group discussions and gathered in the question-and-answer periods which benefitted all
4. The experience attained for future similar programs for the benefit of other administrators, ministers, and the laity.

Weak Points

The weak points detected in the implementation of the program were:

1. The program should have been addressed separately to

administrators and ministers in certain phases--especially when dealing with the gifts of administration, pastor, faith, and evangelist--because we detected among both administrators and ministers certain preconceptions towards the roles and functions of each other that made it difficult to attain the positive atmosphere needed for the effectiveness of the program

2. The time between the meetings (the extended period of program implementation) had, to certain extent, a negative effect because we had to review the previous topics almost entirely each time for refreshing on content

3. Having the program of instruction linked to or combined with Union committee meetings and other special gatherings of the Union, conferences, or mission took time from the program of instruction for the regular business scheduled for those meetings

4. Some lectures would be more beneficial if they were divided to give more time for observations, questions, and answers during a given period.

As an introduction to an idea for a program of instruction that can be followed, we would first briefly summarize the usefulness of the sermons and the usefulness of the lectures presented.

Usefulness of the Sermons

When planning the sermons for this program of instruction, I decided it would be best to give them as part of the activities included in the calendar of the Antillian Union Committee meetings, workers meetings, and special church officers meetings attended by administrators and ministers, over a period of several months.

These sermons were designed to bring about in administrators and ministers a deeper conviction of the importance of the doctrine of spiritual gifts, and of their need not only of enlarging their understanding of it but also of living up to their gift or gifts.

We experienced that these sermons seemed to have a great spiritual influence on administrators and ministers. These workers expressed that they had gained an inspiration and this proved to be useful. This was more noticeable as we later continued with lectures in the program of instruction on spiritual gifts.

The sermons prepared were intended to be a spiritual foundation and inspiration for the lectures to follow.

Usefulness of the Lectures

In developing and implementing this program of instruction on the doctrine of spiritual gifts for administrators and ministers, we presented the topic of spiritual gifts in a series of lectures followed by question-and-answer periods.

These lectures were designed to acquaint administrators and ministers with the theological and historical background of the doctrine and to enlarge their understanding of its importance for them personally and for the church as a whole. The main intention of these lectures was to enable administrators to grasp the meaning of gifts as they relate to their roles and functions, and to give them ideas as to how to present effectively similar programs and materials to the workers and the laity in their fields.

When we started our lectures in the East Puerto Rico Conference for the benefit of the administrators of that field, the

president invited their ministers to be present, considering that it would be beneficial for them also. They attended and participated.

Although this was well intentioned, we noticed that many ministers were not ready for it. Their reactions were rather negative. In many instances they lacked the necessary understanding of the subject. This reaction gave me and the administrators present a real sense of the need and usefulness of a program of instruction on the doctrine of spiritual gifts and its relation to roles and functions.

Indications from the administrators and ministers that attended the lectures--even from those whose reactions at the beginning were rather negative--showed that the effects of the instruction was positive. I also observed as I travelled throughout the field in fulfillment of my administrative duties and interviewed some who had attended the lectures that the lectures had been very useful to all.

Thus taken this experience as a whole and taking into consideration the strong and weak points, the advantages and disadvantages, and the usefulness of the sermons, lectures, and group discussions, it becomes evident that a program for administrators, ministers, and also laity can be developed. Such a program could follow the procedures similar to those outlined below.

Following a Program

After going through the development and implementation of this program of instruction, and having experienced the advantages and disadvantages of certain procedures, we now present some guidelines for a program that can be followed.

1. A program can be developed to be presented during the week (Monday through Thursday), so it would not interfere with the week-end activities of the ministers.

2. A program can also be developed to be presented during what we would call a long week-end (Friday through Monday).

3. The very first meeting should be a devotional with the presentation on spiritual gifts. This presentation could be the initial sermon of a series covering different aspects or perspectives of spiritual gifts, to be presented in the different devotionals of the program.

4. The sermons should be designed to take administrators and ministers to a deeper conviction of the doctrine of spiritual gifts and to a challenge to live up to their gifts. The time taken for the sermon should be no longer than forty-five minutes.

5. The lectures should be Biblically grounded and historically sound, intended to enlarge the participants' understanding of spiritual gifts, their gift or gifts, and how their gifts relate to their roles and functions. Each lecture should not be longer than sixty minutes including observations by any of the participants.

6. Following each lecture there should be a fifteen-to-thirty-minute group-discussion period. The lecturer could assign Bible text or texts or specify another topic to be considered during that discussion period. The groups should be prepared to report their findings or consensus.

7. A recess should follow each lecture and group-discussion period. To encourage all participants to be back for the following period on time, it is good to have a ten- to fifteen-

minute session of reports from the discussion groups about their findings or their consensus at the initiation of the new period.

8. Experience has shown that a program like this is better with a group of all administrators or a group of all ministers. It is more effective to present initially the different gifts and their implications to these groups of workers separately. In our pilot program, we detected that both administrators and ministers have certain preconceptions towards the roles and functions of each other. This made it difficult when both groups were together, to attain the positive atmosphere needed for an effective program.

9. A suggestive procedure concerning which workers to have present is the one followed in the implementation and development of this program of instruction: (1) have all administrators go through the program and (2) have the administrators invite the ministers of their own field to go through a similar program under the administrators' direction.

We suggest the following format to complete this outline of "A Program That Can Be Followed."

Suggestive Formats
(Daily Programs)

The following formats outline the daily programs that could be used. The first would be used in a during-the-week schedule (Monday through Thursday), the second is designed for a long weekend (Friday through Monday).

Monday through Thursday Program

Monday

5:00-6:00 p.m.	Information, Registration, and Accommodations
6:00-7:00	Dinner
7:30-8:30	Devotional: "Spiritual Gifts," No. 1
8:35-9:00	Prayer Groups

Tuesday

8:00-8:50 a.m.	Devotional: "Spiritual Gifts," No. 2
8:50-9:00	Prayer Groups
9:00-10:00	Lecture No. 1
10:00-10:30	Discussion Groups
10:30-10:40	Recess
10:40-10:50	Reports of Discussion Groups
10:50-11:50	Lecture No. 2
11:60-12:20 p.m.	Discussion Groups
12:30-2:30	Lunch and Recreation
2:30-2:45	Reports of Discussion Groups
2:50-3:50	Lecture No. 3
3:50-4:20	Questions and Answers
4:20-4:30	Recess
4:30-5:30	Lecture No. 4
5:30-5:45	Discussion Groups
5:45-6:45	Dinner
7:00-10:00	Fellowship and recreation

Wednesday

8:00-8:50 a.m.	Devotional: "Spiritual Gifts," No. 3
8:50-9:00	Prayer Groups
9:00-10:00	Lecture No. 5
10:00-10:30	Discussion Groups
10:30-10:40	Recess
10:40-10:50	Reports of Discussion Groups
10:50-11:50	Lecture No. 6
11:50-12:20 p.m.	Discussion Groups
12:20-2:30	Lunch and Recreation
2:30-2:45	Reports of Discussion Groups
2:50-3:50	Lecture No. 7
3:50-4:20	Questions and Answers
4:20-4:30	Recess
4:30-5:30	Lecture No. 8
5:30-5:45	Discussion Groups
5:45-6:45	Dinner
7:00-10:00	Fellowship and Recreation

Thursday

8:00-8:50 a.m.	Devotional: "Spiritual Gifts," No. 4
8:50-9:00	Prayer Groups
9:00-10:00	Lecture No. 9
10:00-10:30	Discussion Groups
10:30-10:40	Recess
10:40-10:50	Reports of Discussion Groups
10:50-11:50	Lecture No. 10
11:50-12:05	Discussion Groups
12:05-12:30	Closing Remarks--Inspiration

Friday through Monday Program

Friday

4:00-5:00 p.m.	Information, Registration, and Accommodations
5:00-6:00	Dinner
6:15-7:00	Vesper
7:30-8:30	Devotional: "Spiritual Gifts," No. 1
8:35-9:00	Prayer Groups

Saturday

8:00-9:00 a.m.	Lecture No. 1
9:00-9:30	Discussion Groups
9:30-10:50	Sabbath School
11:00-12:00 noon	Worship: "Spiritual Gifts," No. 2
12:00-2:00 p.m.	Lunch and Meditation
2:00-3:00	Lecture No. 2
3:00-3:25	Discussion Groups
3:25-3:35	Recess
3:35-3:45	Reports of Discussion Groups
3:45-4:45	Lecture No. 3
4:45-5:00	Questions and Answers
5:00-5:10	Recess
5:10-6:10	Lecture No. 4
6:15-7:15	Dinner
7:15-10:00	Fellowship and recreation

Sunday

8:00-8:50 a.m.	Devotional: "Spiritual Gifts," No. 3
8:50-9:00	Prayer Groups

Sunday (Continued)

9:00-10:00 a.m.	Lecture No. 5
10:00-10:30	Discussion Groups
10:30-10:40	Recess
10:40-10:50	Reports of Discussion Groups
10:50-11:50	Lecture No. 6
11:50-12:20 p.m.	Discussion Groups
12:20-2:30	Lunch and Recreation
2:30-2:45	Reports of Discussion Groups
2:50-3:50	Lecture No. 7
3:50-4:20	Questions and Answers
4:20-4:30	Recess
4:30-5:30	Lecture No. 8
5:30-5:45	Discussion Groups
5:45-6:45	Dinner
7:00-10:00	Fellowship and Recreation

Monday

8:00-8:50 a.m.	Devotional: "Spiritual Gifts," No. 4
8:50-9:00	Prayer Groups
9:00-10:00	Lecture No. 9
10:00-10:30	Discussion Groups
10:30-10:40	Recess
10:40-10:50	Reports of Discussion Groups
10:50-11:50	Lecture No. 10
11:50-12:05 p.m.	Discussion Groups
12:05-12:30	Closing Remarks--Inspiration

These suggestive programs would naturally need to be adjusted to local factors. Nevertheless, we anticipate that the careful application of the basic concepts discussed in this project will contribute to a healthy growth of administrators, ministers, and congregations wherever this or a similar program is carried out.

APPENDICES

APPENDIX A
STATISTICAL REPORT

APPENDIX B

LECTURES PRESENTED

UNDERSTANDING LAITY AND THEIR INVOLVEMENT
PART I

One of the two main factors of concern seen among administrators and ministers in the fulfillment of their roles and functions is the understanding of laity and their involvement.

This important issue is related not only to the administrators and ministers fulfillment of their roles and functions but is related to church growth.

Church Growth is an expression relatively new for many in the Christian world. The expression is certainly completely new for many sectors of the Christian ranks in the Spanish-speaking areas. We should include in this group our Antillian Union Conference. Nevertheless, that whole movement has affected all denominations.

As we consider the Church-Growth Movement and its effect on the Seventh-day Adventist Church, especially here in our territory, we conclude that it should be taken more seriously by all levels of our ranks. If there should be a more rapid growth among us, and it certainly should be, we are to present to our people the concepts of Church Growth in a wider perspective and more comprehensively.

Gottfried Oosterwal says:

It is clearly God's will that His church should grow, and bear fruit. It is imperative, therefore, that every person whom God has called to participate in His mission become acquainted with the many and varied factors which stimulate or hinder the growth of the church. In Scripture, this growth has many facets and different dimensions. At least five dimensions can clearly be distinguished (Notice the term "distinguished," not separated. For church growth, as a total way of life for the whole church, is an indivisible whole,

in which each dimension participates in the other, thereby also strengthening each other, challenging each other, and correcting each other). These five dimensions are: numerical growth; organic growth; conceptual growth; incarnational growth; and, Christian maturation growth.¹

These five dimensions in Church Growth are very important for a renewal of the efforts of the Church towards the fulfillment of its task. These dimensions should be understood by the leaders and by the members. The more so, when we consider that there is a wide-spread idea that church growth has to do with the bigness of the church. Church Growth is not making a church bigger and bigger, it has a particular meaning, a particular definition: it is really church planting.²

This Church-Growth concept is the biblical concept expressed also in different ways by the Lord through his servant. Ellen G. White says: "The church is God's appointed agency for the salvation of men . . . its mission is to carry the gospel to the world."³ This concept agrees with Chaney and Lewis' view that the church exists for growth, for the planting of churches.

Growth is more than a project, it is a way of thinking and living. In growing churches the organizational structure is only a means and not an end in itself. In growing churches the atmosphere of growth permeates every plan, strategy and activity.⁴

A church with a clear understanding of what church growth is

¹Gottfried Oosterwal, Outline and Notes for the class Seminar on Church Growth (Syllabus and notes taken in class, Andrews University, Berrien Springs, MI, Spring 1982).

²Ibid.

³Ellen G. White, Acts of the Apostles (Mountain View, CA: Pacific Press Pub. Assn., 1936), p. 9.

⁴Charles L. Chaney and Ron S. Lewis, Design for Church Growth (Nashville, TN: Broadman Press, 1977), p. 55.

all about, as Chaney and Lewis say, the atmosphere of growth will be the reason for its existence. The laity will be prompted by the easiness of a full and happy participation as compared with their sense of gift from God, and the stimulus of a growing church accent on the positive way of thinking and living. Their involvement will be greater because of the sense of "feeling needed."¹

In order to have a clearer understanding of lay involvement, there should be an understanding of the meaning of laity according to the conceptual dimension. There is a need for an understanding of this conceptual dimension in church growth. There is a need among the leaders and the members of the church to have a Biblical understanding of what the laity is, what the laity mean to the church, and what the laity should know about themselves. With such an understanding, there will be in both leadership and laity, a sense of oneness in achieving the objective of rapid growth.

As was mentioned previously, in order to have an understanding of lay involvement, there should be an understanding of the meaning of laity according to the conceptual growth dimension. With this in mind, we should now try to grasp an understanding of what is laity and their involvement, and what should be known about the Biblical and historical understanding of it all.

Departing from the Middle Ages concepts of laity and clergy, laos and kleros, many changes have taken place. In essence, there was clericalism versus anticlericalism--clericalism despising the laity and, on the other hand, the laity with exactly the same

¹ Ibid.

spirit despising the clergy. This concept has changed and continues to experience change.

John Stott talks about even a "third possible relation between clergy and laity." On this he says: "I think it is still the Roman Catholic view." This is a dualism that is described as having us hold that clergy and laity have both received divine vocation, though a different one, that each party has its own sphere, that we must delineate territories carefully and, in that way, avoid all trespass.¹ In his exposition, Stott continues:

But we still have to investigate this dualism and ask where its ground and justification are to be found. It cannot be defended from the New Testament. Kleros and laos were distinguished as magistrates and people in the Greek city-states, but in the New Testament "they denote the same people, not different people."²

There is no question but that relations between clergy and laity have changed and are still changing. More and more it is seen that neither clergy nor laity dominate. Rather, there is the recognition that "the laity are the church" and, on the other hand, that "the clergy, are appointed to serve them, to seek to equip them to be what God intends them to be."³

It is a fact that administrators, ministers, and the laity themselves need to grasp the Biblical understanding of laity, spiritual gifts, and baptism. The laity should be taught as to what it means biblically and historically to be a part of what is called the laity, to have talents, to receive gifts from God, and to be baptized into the ministry or priesthood of God. This means that leadership should be aware of the theological dimensions and implications of the matter.

¹Stott, pp. 43, 44.

²Ibid., p. 46.

³Ibid., p. 48.

If these groups in our church would not only understand but apply the concepts derived from the church-growth (numerical, organic, conceptual, incarnational, and Christian maturation growth) movement, then the laity and the ministry, that are both indistinctively the laos and kleros of God, baptized into the priesthood of God, will be involved in rapid church growth. There will be an outburst of involvement in activities of the church which will enhance growth.

There will be a sense of urgency to fulfill the purpose of the high calling described in 1 Pet 2:9, priesthood, mission, proclamation. The administration and the ministry will look at the laity and will incorporate the laity, not as the "unlearned, ignorant and untrained," not as the less important than the "exalted clergy," but rather as the "royal," "chosen" special "priesthood" for a mission, for service, for proclamation--"Ordained by their baptism, to a royal priesthood."

"People are baptized into a missionary movement, into the priesthood of God."¹ With that in mind, we should stress the fact that every baptized member of the Seventh-day Adventist Church is a laos, a kleros, chosen by God. We should also say that each baptized member has been ordained by his baptism to a special priesthood for a mission, a special purpose, that of proclaiming the "good news" to the world.²

As a result of administration, ministry, and laity understanding their calling in the light of this concept, there will be

¹Oosterwal, Class Notes of the Seminar on Church Growth, Spring 1982.

²Ibid.

total involvement of all three for rapid growth.

There is a need among the leaders and the members of the church to have a Biblical understanding of what the laity is, what the laity means to the church, and what the laity should know about themselves. That is, the laity are those privileged and distinguished by God, called for a special task, gifted by God through the Holy Spirit (Rom 12; 1 Cor 12:14; Eph 4; and 1 Pet 2:9).

With such an understanding, there will be in both leadership and laity a sense of oneness in achieving the objective of rapid growth. There will be a presentation of what constitutes "good news" as it relates to an effective involvement for rapid church growth.

We now conclude this morning session. This afternoon we shall continue by using time for group discussions.

UNDERSTANDING LAITY AND THEIR INVOLVEMENT
PART II

After our morning lecture and group discussions, I should say that there is no doubt that we need more lay involvement. It is also true that there is less lay involvement because of two major factors among leaders (administrators and ministers) and laity. These factors are:

1. Lack of understanding of laity and their roles
2. Absence of a clear knowledge of what is "good news" for those with whom they will likely communicate.

Our understanding, or misunderstanding, of what is laity is not rooted on Biblical grounds. Rather it is rooted in the Roman Catholic concept of the soul and the body: the clergy and the laity; one superior, the other inferior. It is rooted on the concept of the supremacy of the clergy. This concept made a separation between the clergy and the laity.

During the 13th century this came to a climax when it was given not only a political but also a powerful theological basis. During that period clergy and church became identical, and laymen and worldly became the same.¹

Clergy
Church

Laymen
Worldly

With a change of that "unbiblical idea,"² as it is called by Gottfried Oosterwal, and with the uplifting of the Biblical and historical concept, there would be greater involvement. As I understand it, this concept separated one from the other. It alienated

¹Oosterwal, Class Notes.

²Ibid.

those considered "unlearned," "less" important, "worldly" people from true involvement. It made them feel unneeded or not worthy to carry "good news."

If today the Christian church could rid itself of the "unconscious" medieval concept of clergy and laity (that even today sometimes makes a separation of ministry and laity), then we would have greater involvement with greater effect and better results.

As we apply the concepts derived from the church-growth dimension, we will see the laity and the ministry as the indistinctively laos and kleros of God, baptized into the priesthood of the believers. There will be an outburst of involvement in different activities. We will see the laity as those "baptized into a missionary movement" because "people are baptized into the priesthood of God."¹

The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men.

Every true disciple is born into the kingdom of God as a missionary.²

This involvement of the laity will be seen as the participation of the "ordained by their baptism" to the priesthood of God for a special purpose--involvement in the proclamation of the "good news" to the world.

For more clarification, you might ask: Well, do I really understand what is "good news" for the laity? Or, what is "good news" for those with whom they have to communicate? It is not only

¹ Ibid.

² Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Pub. Assn., 1945), pp. 822, 195.

"the message," but the truth of the Gospel relevant to the laity and also relevant to whom it shall be given.¹

¹As the meeting progressed, and in an effort to give the conference presidents an opportunity to not only grasp but to put in effect the answers given to their questions and concerns as to what was laity and lay involvement all about, we urged them to take the following step: go back to their respective fields and together with their ministerial secretaries and lay activities directors hold meetings, interviews, and discussions with the ministers and the laity.

SUPPLEMENTAL MATERIAL USED AS PART OF THE LECTURE
UNDERSTANDING LAITY AND THEIR INVOLVEMENT

PART II

GOTTFRIED OOSTERWAL'S ARTICLE

"THE ROLE OF THE LAITY,"

ANDREWS UNIVERSITY

FOCUS SUPPLEMENT NO. 23

The Role of the Laity

By Dr. Gottfried Oosterwal

Professor of Missions and Comparative Religion

"What Kind of People
Are You Seventh-day Adventists?"



Dr. Gottfried Oosterwal

A few years ago the president of a large American business in the Philippines came to Philippine Union College. It was a few weeks before graduation. "I have come here," he said, "to find a secretary."

At that time our department of secretarial science was not very strong, and Mr. Grant must have sensed my hesitation. For, rather suddenly he burst out, "I don't care, Sir, whether she makes a mistake or two. But, I want an *Adventist* secretary." Then, less brusquely, he told me that his present secretary was a Seventh-day Adventist who was leaving to be married; that he had had many secretaries before, but never one like this Adventist girl. "She was the only one, Sir, in whose presence I did not dare to curse or swear. Please, give me an Adventist secretary."

Last week I received a letter from a well-known professor of anthropology in this country. We have been corresponding for some time and, in fact, are working on a publication together. But, this last letter was different, very different. At the end it simply said, "I have been attending the Seventh-day Adventist church services on Sabbath."

An unbeliever once, who, like so many in his field of study, considered religion nothing but the superstition of a bygone age, the primitive mentality of pre-scientific man, has suddenly changed into a scholar who is experiencing the reality of the Kingdom of God. Simply, because he saw and sensed it in the life and work of a fellow professor, a loyal Seventh-day Adventist who taught with him at the same university.

An alumnus of this university is at the moment working on his PhD in one of the finest graduate schools of the country. Lack of funds, a new administration that disagreed with the previous direction of the school, faculty and student agitation are causing quite some tensions in this school. Because of his honesty and integrity, his concern and involvement, this Adventist student has been elected as one of the student leaders who regularly meets with the administration, the faculty, and the board. And, though the academic dean of the school finds himself frequently in an opposite position from the one represented by this Seventh-day Adventist alumnus of Andrews University, when I met the dean the other day, he said, "Our whole school feels the impact of this one

Seventh-day Adventist—students and faculty alike." Then, with tears in his eyes, he continued, "The other day, after a very difficult session with the faculty and the student council where I found nothing but hostility and slander, I was about to give up. At that moment, your Adventist student steps into my office and prays with me. Honestly, Gottfried, what kind of people are you Seventh-day Adventists?"

THAT is the question! A secretary who makes her boss a different person; a university professor who leads an unbelieving colleague to put his trust in God; a student, who by his work and prayer makes men and women new human beings. Each in his own way, and in his own environment, is a *minister of Jesus Christ*, each using his own special gift to make people experience the reality of the Kingdom of God: the gifts of kindness, and of purity, and of morality; the gifts of friendliness, of doing well to others and of wisdom; the gifts of speaking, of studying and of praying. What kind of people are you, Seventh-day Adventists? If it is not clear yet in the lives and works of these three people—and the many others who serve God as his ministers in the world—let us hear the definition the Scripture gives of the people of God.

I Peter 2:9: "You are a chosen race, a kingdom of priests, a dedicated nation, a people claimed by God for His own to proclaim the triumphs of Him who has called you out of darkness into His marvelous light" (NEB).

Notice that the Greek word used for "a people claimed by God for his own to proclaim His triumphs" is *laos*, which is the root of the English word *laity*. The New Testament uses this term over 140 times, and in the Greek translation of the Old Testament it occurs no less than 2,000 times. *Laos* is clearly a dominant theme in the Bible, and the one word most frequently used for God's people. But, notice also how differently the word *laity* is used in all the scripture from the way we use it in the church, and practice it.

A few months ago a questionnaire was sent to a large number of Seventh-day Adventist church members, administrators, and denominational employees to determine how each of them defined the term layman and his role in the church. Leaving aside now the differences between the statements made by men and women, younger and older people, the educated and the less-educated, over 80 percent of all who filled out the questionnaire defined the layman in terms of what he is *not*, and in contrast to a "more exalted group" in the church. For instance: over 50 percent stated that laymen are "church members who are *not ordained*" or "who have *no call to the ministry*." Another 15 percent wrote that laymen are "church members who are *not employed by the church*," while another 10 percent added that "laymen

are church members who have *no training in theology*."

There were many who felt that laymen should also work for those who do not know Christ. But, the large majority of them felt that laymen should do so under the supervision of a minister, i.e., "to assist the pastor in his busy work."

Not a few laymen thought that they also should share in the leadership of the church. But, of the ordained ministers only 12 percent, and of the church administrators, only 6 percent were of the opinion that laymen should aid in the government of the church.

THOUGH these descriptions of the role of the laymen agree perfectly with the definitions given by the dictionaries, it may come as a shock to you that these concepts of the layman and his role are not only absolutely foreign to the New Testament, they are outright unbiblical. They are a heritage of the Roman Catholic Church of the Middle Ages, and rooted in the same Greek philosophy that also gave rise to the division between a mortal body and an immortal soul. In fact, some well-known church fathers said that what the soul is to the body, the clergy is to the laity. The sooner we get rid of this unbiblical division, the better. For, a rediscovery of the biblical message on the nature and role of the laity is not only essential to the revival and reformation we seek in the church today, it is also basic to the success of God's mission in the world.

Let's look first at the biblical view of the laity, and then draw the consequences.

Layman or Laity?

ONE striking fact is that the Bible uses the word *laos* almost exclusively in its *singular* form. This points already to a very important characteristic of the biblical view of the laity: *it is one single and indivisible unit*. The laity is like the human body, a comparison that is frequently made in Scripture. Though the body consists of different parts, each with its own function, only together do they form the one body. The eye is not the body, and neither is the arm. Individual believers are never called laymen in the Bible. The Greek word for *layman* does not occur anywhere in the Scripture. The Bible knows only of the *laity*, a collective unity, an indivisible and inseparable whole.

This leads to a second observation: the biblical word *laity* is nowhere used in contrast with other believers in the church (church officers, ministers, et al), but with those who are outside the church. *Laos*, literally, means God's own people, His chosen ones, those who have accepted the heritage offered them in Jesus Christ. In the Old Testament the word *laity* is used for the nation of Israel, or, for the small remnant that remained loyal to God. The same is true for the New Testament. The

laity are all those who have accepted Christ and obey His word, over against the heathen, who don't. The apostle John heard the angel shout, "Ho laos"—"O my people, come out of her." The laity here stands for God's special people, His remnant, those who have the faith of Jesus and keep His commandments.

There's a third important characteristic of the biblical meaning of the word laity. They are God's chosen ones, but for a *special purpose*; "God has claimed them for His own," the apostle Peter says, "to proclaim the triumphs of Him who has called them out of darkness into His marvelous light" (1 Peter 2:9).

The Bible makes a clear distinction between the laity, God's special people, and those who do not belong to His household, the heathen, the stranger. But, the Bible makes also very clear, even though many of us tend to forget this, that God does not call a special people into existence, giving them special blessings, setting them apart from the rest of mankind, for their own sake. Our God is a universal God. He has no favorites. Christ did not die for the church, but for the whole world. Whenever God calls a special people into existence He always does so to bless *all the people on earth*. The high calling to become a member of the laity, God's chosen people, His remnant church, is *for the service of all men*.

let's notice it—that the terms laity and clergy in the Bible are used for one and the same people. These are not each others' opposites, or even distinct from one another. The laity *is* the clergy. As God's chosen people, they are called *laity*. By accepting their heritage of salvation, and by joining God's people through baptism, they become ministers of Jesus Christ. One might also say that the term laity stresses in particular the privilege of being chosen by God from among the many others to the *exalted status of God's own people*, separate and different from the world; while the term clergy emphasizes in particular the function and role of the laity, namely to share their gift of grace with others. Laity stands for the *status of God's people*, *ministry is their function*.

Ellen White emphasizes the same in her well-known words from the *Desire of Ages*: "The Saviour's commission to the disciples (Go into all the world, preach the Gospel and baptize them) included all the believers. It includes all the believers in Christ to the end of time. . . . All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are ordained to work for the salvation of their fellowmen. For this work the church was established and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—(DA 822.)

GOD calls a special people, for which the

Bible uses the term laity, from among the other people not to cause a separation, but for the sake of serving them. The laity is different from other people in manners, in thought, in life style, in interpersonal relations, in interests and goals. They are *God's holy nation*, his temple built of living stones. And, the apostle Peter urges us to accept this challenge. Says he (1 Peter 2:3, 4), "Surely, you have tasted that the Lord is good, so come to him; come and let yourselves be built as living stones into a spiritual temple." But then the apostle immediately adds: *become a holy priesthood* (vs. 5). On the one hand the laity is called to be a *model* of what God wants all men to become, in holy life, in peace, in hope. And people who see and hear the laity, God's remnant people, in their daily lives, as a secretary, as a physician, as a plumber, as a housewife, as a teacher, will be desirous to receive what they already have received, and to become what the laity already is. But, the apostle Peter also adds: *become a holy priesthood*. And in verse 9 he clearly states that the laity is, in essence, a kingdom of priests.

The other writers of the New Testament confirm this. The apostle Paul emphasizes that the difference between the laity and those who do not belong to the family of God is that the laity have already received their portion of God's bountiful grace, the inheritance of eternal life, their share of Christ. For that reason, Paul says, the laity is God's portion, God's inheritance. The Greek word for portion, share or inheritance is *klēros*, from which the English word "clergy" is derived. Both the Old and the New Testament speak therefore of God's chosen ones, those who have accepted their portion of Christ, as *God's klēros*. Thus, the remarkable fact presents itself—and

Far-reaching Consequences of Biblical Concept of Laity

THIS biblical concept of the laity as *God's chosen people, called and ordained to be His ministers in the world*, has far-reaching consequences for the whole life of the church. It will bring about a revival of the gifts with which God has endowed His people, and stir up a reformation that will affect the whole structure and organization of the church, its worship services and its ministry in all the world. It will change our understanding of the role of the minister, and it will deepen the meaning of baptism; it may be upsetting to some, but lead others to a life of spontaneous witnessing.

Let's look at some of these consequences. First, *the meaning of baptism*. To the question, What is the biblical meaning of baptism? one gets the following answer: (a) The forgiveness and washing away of our sins; (b) our death and our resurrection with Christ into a new being; (c) the public confession of repentance and of our covenant with Christ, by which we become a member of His people. But, though these meanings are very biblical indeed, did it ever occur to you that none of these meanings applies directly to Christ's baptism? We touch here a very important issue. In the words of the apostle Paul (Acts 19:3): "What baptism were you given?" The twelve converts of Ephesus then answered: "The baptism of John," which means, "a baptism in token of repentance" (vs. 4). Paul then baptized them into the name of the Lord Jesus Christ (vs. 6), upon which they received the Holy Spirit (vs. 7). There is apparently another dimension still to baptism, one that most of us

have neglected and which makes for the difference between the baptism of John and that of Jesus. The meaning of Jesus' baptism was that He thereby received *His divine ordination to the ministry* (Matt. 3:13-17; John 1:29-34). The voice from heaven testified: "This is my chosen one," and the Holy Spirit descended upon Him.

WHAT baptism were you given? To be baptised in the baptism of Jesus means not only God's confirmation that we are a member of His chosen people, the laity, but also *our ordination to the ministry*. To that end did we also receive the Holy Spirit. Or, is this something new to us, like it was to the twelve converts in Ephesus? We would do well to take stock of ourselves.

In many of his writings the apostle Paul confirms this concept that at our baptism we received our ordination to the ministry, and thereby the Holy Spirit's special gifts to enable us to be a fruitful minister of Jesus Christ. In Ephesians 4, Paul says that God has called us, and urges us to live up to our calling. To enable us to do the work of the ministry, the apostle continues, God has given *to each of us His gift* (vs. 7). In vs. 11 and 12 he lists some of these gifts, and says that they are given *"to equip the laity for its ministry."* In Romans 12, Paul asserts that "God has given each of us a special gift to be a minister," and in 1 Cor. 12:7, he says that "In each of us the Spirit is manifested in one particular way for the sake of the ministry." Some have the gift of wise speech, others the gift of administration; some received the gift of teaching, others the gift to help persons in distress; some have received the gift of faith, others the gift of kindness and of friendliness.

ANYONE who takes his baptism seriously must ask himself now: What gift did I receive at my baptism? And, what have I done with that gift?

We are witnessing in our days a charismatic renewal, a revival of the spiritual gifts such as speaking in tongues, ecstasy, miracles of healing, and many others. The errors in the Pentecostal movement are that it separates baptism of water from the baptism of the Spirit, which in the Scripture clearly belong together. And, secondly, that it has elevated only one or two gifts as the hallmark of the true Christian: namely, speaking in tongues, and the gift of healing. This selectivity of one or two gifts and making them the mark of the true church is clearly condemned in Paul's words: Have all gifts of healing? Do all speak in tongues of ecstasy (1 Cor. 12:29-31)? That is the same arrogance as the eye saying to the ear, "I don't need you," or of the head saying to the feet, "I do not need you." The apostle emphasizes that there are varieties of gifts, but the same Spirit; varieties of ministry, but the same Lord; many forms of work, but the same God (1 Cor. 12:4-6). He continues then: *In each of us the Spirit of God is manifested in one particular way.*

But, though we reject therefore the Pentecostal heresy

of elevating one or two gifts and making them the hallmark of true Christianity, the same applies to those churches who have truncated the large variety of gifts which God has bestowed upon His people, the laity, by exalting the gift of *evangelism* and *preaching* over the many other gifts, or by limiting the gifts of the church to the person of the minister, and consider the laymembers merely his assistants. That likewise is heresy and has become fatal to the work of God.

The Biblical message on the laity is that they are God's chosen people, each of whom He has ordained, and endowed with gifts to be His ministers in the world. The finishing of God's work in the world will greatly depend on how seriously each individual member who is baptized in Christ takes his calling and ordination, and how the church will reorganize itself and reform its structure and ministries to enable the laity to be the ministers of God. "Are we all evangelists?" asks the apostle. Why then do we insist that all lay training is training in evangelism? Do we all have the gift of utterance or of teaching? Why then do we build our lay activities around these two gifts, neglecting the hundreds of other gifts?

We pastors stand in need of forgiveness for having undertaken all by ourselves to fulfill the role of the ministry which God has, in fact, entrusted to the laity. But we, the laity, likewise stand in need of forgiveness. All too often we have delegated our functions of ministry to the clergy. Or, we assumed that our work merely was to assist the pastor in his work, thereby neglecting the special gift that God gave to us at our baptism.

A Variety of Spiritual Gifts

THERE'S a small town in Northern Michigan where, in 1966, there was a church of 25 members. They met in a little building that belonged to another denomination. The church had a hard time in making its payments. And, of course, there was no money for a church school.

There was one physician in the congregation, whose offerings alone made up for more than half of the church expense. But, he felt he should leave that little town: no association with other Adventist doctors; no church school; no social company. It would have meant the end of the little church. We talked, and prayed. Then, suddenly, the Spirit enlightened him again about his ministry in the world, and the gifts he had received to share with others. He stayed. But now: there are three Adventist doctors in that place, running the little county hospital. The church has more than doubled in membership in seven years, and meets in its own little sanctuary. Its new church school has 40 children, and is rapidly growing.

Sister Gilbert, an Adventist widow living in Morrice, Michigan, had planned to sell her house and move to Florida. So she listed it with a realtor and the usual 'For Sale' sign appeared in her yard. Then it was that things began to happen that caused her to change her mind. One day, she found her 'For Sale' sign covered with a

blanket. Another time the sign was replaced by another which read: "It is against the law to erect signs that obstruct the view. Please remove." Then one day she glanced out of the window to see 75 people marching up her driveway, carrying signs such as: "Neighbors will miss you"; "I love you"; "Please stay." When she went to the door she was handed a petition signed by 101 of her neighbors, asking her to stay. So Sister Gilbert stayed and continued her ministry to the neighborhood of Morrice, Michigan.

This brother and sister, a doctor and a housewife, exemplify the biblical metaphors of the laity: you are the salt of the earth (Matt. 5:13). Two things stand out in this biblical view of the laity as the salt: (a) in the words of Ellen White, "Salt must be mingled with the substance to which it is added; it must penetrate and infuse, in order to preserve."—(CS, 119.) This requires God's people—more than before—to mingle with the people of the world, identify with their interests, and become a part of their life and associations. All too little have Adventists done so, afraid of becoming contaminated by the world. But repeatedly Ellen White has warned us that that was precisely where Israel failed. "They isolated themselves from the world." But, she adds: "God's people should not isolate themselves from the world." The laity's greatest asset is, indeed, that they live and work in the world. They have an entrance where the professional minister cannot enter, or is no longer heard: on the campuses of the universities, in the factories and in the laboratories of the world, in the market places, and in the offices. There's where our ministry lies, according to the special gifts we received at our baptism.

The second aspect of salt is that, in order to fulfill its function, it must be spread. In practice this means that, in the words of E. G. White, God's people should not colonize or settle together in large communities. "God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amidst the darkness of the world" (8T, 244).

BUT what have we done? Some 30 percent of all SDA's live in California, mostly in the southeastern part. Other large concentrations of Adventists are found—like huge piles of salt—in Southern Michigan (Battle Creek, Berrien Springs), or in the Washington-Baltimore area. At the same time there are hundreds of villages, and towns, counties and huge metropolitan areas where Adventists have not yet penetrated. In fact, barely half of the people in North America have ever heard of Seventh-day Adventists, and only a fraction of these have heard God's message of salvation and warning, let alone seen them exemplified in the life of real believers. "Here is our great sin," says Ellen White. "The laity can accomplish a work," she continues, "which as yet they have scarcely begun. . . . Where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter. These families should settle in the cities to set up there the standard of Christ. Let farmers, financiers,

builders, and those who are skilled in various arts and crafts, go to these neglected fields, to improve the land, to establish industries . . . and to help their neighbors." (MH 194; CS, 180, etc.)

Our rural areas are crying for physicians, nurses, and good secretaries and farmers; our big cities are in need of skilled workers, honest businessmen, and people who love their neighbors.

Really, beloved, what have we done with the special gifts we have received at our baptism?

I suggest that we all take serious inventory of the many gifts we have received, as individuals, as a local community of believers, as the laity as a whole. We may do so by studying together such scriptural passages as Romans 12, 1 Cor. 12-14, Eph. 4, 2 Peter 1:5-8, etc. Some may have the gift of faith: use it to build and strengthen your fellow believers who struggle to keep their faith: some may have the gift of humor: use it in God's service for which it has been given. Others may have the gift of letter writing: employ that gift; or the gift of studying, or of administration. Each of us has received some gifts, the Bible assures us. They may not be the gift of public evangelism, or of giving Bible studies. But, asks the apostle, are we all evangelists? Are we all teachers? The mistake we have made so often in our lay training is that we have limited it to precisely these two gifts, altogether neglecting the manifold other gifts God has bestowed upon His laity for their ministry in the world. Taking inventory of the many gifts in the churches, and in ourselves, should precede any lay training, and be the basis of it. Only then shall we see the whole laity at work as ministers if we recognize and revive and utilize their specific gifts. That will be the charismatic renewal God has promised would take place in these days of the end. That will be the time, when, each believer according to his gift, and in cooperation with the many other gifts in his church, will again spread out over the whole country, from Alaska to Alabama, and spread the good news of salvation. It will be as it was in the beginning of our work, when housewives started the church in South America and miners and loggers founded the church in the North and in the West; when sailors spread the word of Christ's soon return to the Far East and the islands of the sea; when tailors and bakers pioneered the work from North Africa to Mexico; when business people and traders founded new churches wherever their trade called them.

THE future of this church and its mission stands and falls with the biblical view of the role of the laity, and how the organization will adjust itself to that view. Career missionaries cannot enter many countries of the world any longer, and pretty soon many more countries will be closed to them. But, at the same time, overseas governments are craving for doctors, nurses,

technicians, agricultural specialists, teachers, professors. Some 30,000 jobs overseas alone are available for these men and women, skilled in arts and crafts, about whom Ellen White spoke. I challenge you in the name of the Lord, who called us into His marvelous light, to take that opportunity and fulfill our calling as ministers of Christ, as the salt of the earth. The General Conference has already set up a special office, called Adventists Abroad, to assist each person to find such a job overseas. Think what it means: Adventist professors teaching at the University of Ankara (Turkey), where no Adventist church exists; Adventist engineers working for the Arabian oil company, where we cannot officially do mission work; Adventist secretaries in the United Nations; Adventist specialists in rural India; and Adventist technicians and business people in China. There's the challenge.

As the apostle Peter ends his epistle: "Think what sort of people you ought to be, what devout and dedicated lives you should live. Look eagerly for the coming of the Day of God and work to hasten it on" (2 Peter 3:11-13). Or, as Jean David Geymet, an Adventist baker, who raised up many churches in Italy and Switzerland, wrote after his eighteenth birthday: "I cannot conceive of how a true Adventist can remain inactive and silent about the second coming of Christ, and not impart this happy hope to the hearts of his fellowmen. . . ."



UNDERSTANDING SPIRITUAL GIFTS

In our theological presentation of spiritual gifts, we saw that both in the Old Testament and in the New Testament we find that 'gifts' are mentioned as presents given to God and to kings. All the different words used in the New Testament for gifts come from the Greek word didōmi, meaning "I give." This expression can also be found in Luke 4:6; 10:19; 19:8; 1 Cor 7:25; 2 Cor 8:10.

The New Testament expression for spiritual gifts found in Paul's letter to the Romans says: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established (Rom 1:11)" and comes from the Greek word pneumatikos, meaning more literally "spiritual things" or "spirituals."

Nevertheless, "the common Greek word for spiritual gift is charisma, with the plural charismata." C. Peter Wagner continues by saying that "charismata is not an exclusive synonym for spiritual gifts." Rather, we find that in the New Testament there is another word for spiritual gifts: domata (singular dōma). Wagner goes on to say that the use of those words together with the word domata, that is used in Eph 4:3, and is a more generally used Greek word for gifts is an indication of the intimate relationship that spiritual gifts have to the grace of God."¹

For a definition of spiritual gifts we should turn to that used by Wagner:

A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to

¹C. Peter Wagner, Your Spiritual Gift Can Help Your Church Grow (Ventura, CA: Regal Books, 1982), p. 43.

God's grace for use within the context of the Body.¹

As we consider the expression "according to God's grace" that Wagner includes in his definition of spiritual gifts, we can clearly see that it is related to the Old Testament and New Testament concepts of presents given. It is a gift presented to us by God freely and spontaneously, according to His grace. God gave it to us so that "we might function 'for some useful purpose'. Therefore the Christ-given Gift come to us with gifts."²

Thus, a spiritual gift is a gift of the spirit, it is not material. It is that possession of the "Spirit's life within me to perform adequately"--to perform according to abilities received by the entrance of the Holy Spirit.

In 1 Corinthians 12:1, the term "gift of the Spirit" is, in the Greek, simply "the spirituals". That term describes specific capacities produced in us by the entrance of the Holy Spirit. It means that I have received spiritual abilities, so that I might perform adequately as a member of Christ's Body.³

The apostle Paul, talking among many other things, stated that "every man hath his proper gift of God, one after this manner, and another after that" (1 Cor 7:7).

Each one of us has gifts or talents given by God. We are born with those talents. We receive them by genetic linkage. These talents are generally used for self-glory. But spiritual gifts come after the new birth, for God's glory, rather than for

¹ Ibid., p. 42.

² Ralph W. Neighbour, Jr., This Gift Is Mine (Nashville, TN: Broadman Press, 1974), p. 20.

³ Ibid.

self-glory. These gifts are allowed to us by God's grace. In Rom 12:6-8 we read:

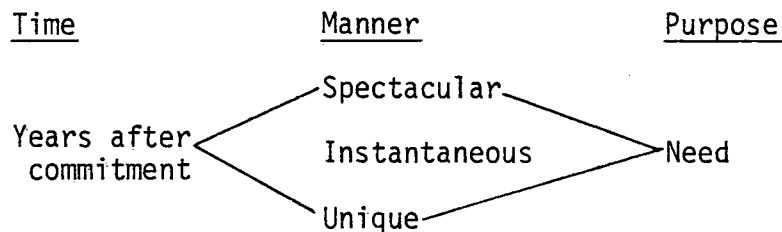
Having them gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth, on exhortation.

Neighbour, commenting on spiritual gifts as he considers taught in 1 Cor 12:8, in Rom 12:6, and in Heb 2:4, says:

The ways of God are clearly taught by Scriptures dealing with this subject. For example, 1 Corinthians 12:18 says: "God appointed each limb and organ to its own place in the body, as he chose." The context indicates that "limbs" and "organs" refer to Christians with specific spiritual gifts.

Romans 12:6 teaches the identical truth: "The gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly." Clearly, he does the deciding, and we do the receiving. Which gift we receive is something about which we can make no choice. Hebrews 2:4 states: "God added his testimony . . . by the distributing the gifts of the Holy Spirit at his own will." We are staring squarely at the sovereignty of God in connection with the receiving of spiritual gifts.¹

Spiritual gifts are received at new birth by the grace of God for a special purpose, for His glory. This may be years after commitment to the Lord, but when a person surrenders his talents to God. It may be in a spectacular, instantaneous, and unique manner; and with the purpose of fulfilling a need.



¹Neighbour, p. 34.

At conversion, or at a later time after his commitment to the Lord, when a person surrenders his talents to God, he places on the altar of sacrifice all that he had received indirectly from God by genetic linkage. He gives it to God (Rom 12:1). God then gives it back to him as a supernatural talent. And as said by Roy C. Naden in a lecture at Andrews University, "The talent or talents received at birth may become a spiritual gift."

	<u>Talent</u>	<u>Spiritual Gift</u>
Time:	Birth	New birth
Use:	Self glory	For God's glory ¹

We have all been given gifts by the Spirit. Each one has his own gift from God (1 Cor 7:7). This usually escapes the attention of most people. And as Murphy says: "The majority never realize they have been endowed by God with supernatural abilities to serve Him."²

This endowment of the Holy Spirit, this possession of spiritual gifts is not only for the clergy, it is for all the saints, for all the believers. The grace of God is for all. Even the least of the saints is the depository of a supernatural endowment. "The Scriptures affirm that God has supernaturally gifted every believer for service. We are obligated to plan our ministry in light of this word from God."³

¹Roy C. Naden, Notes of Class Lectures on CHMN 740--Pastoral Nurture and Religious Education (Andrews University, Berrien Springs, Michigan, Spring 1982).

²Edward F. Murphy, Spiritual Gifts and the Great Commission (South Pasadena, CA: Mandate Press, 1975), p. 37.

³Ibid., p. 38.

The church today needs to understand more comprehensively what spiritual gifts are. The believers love the Lord and would like to serve Him better, but they need to be taught about the gifts.

Believers must be taught. Church leaders must become as familiar with the gifts of the Spirit as they are with the fruits of the Spirit. Only this way can they lead God's people into an effective ministry.¹

The leaders of the church must not only become familiar with the gifts of the spirit but should help the believers to identify and experience their gifts. This will bring not only joy and success to that person, but it will be a means of affirmation to the other members of the Body of Christ. It will also be the means of spiritual growth in the believer and of the growth of the church.

There are many kinds of gifts mentioned in the New Testament. Roy C. Naden pointed out in a Pastoral Nurture and Religious Education class that there are nineteen suggestive gifts when we look at the meaning of the word gift. In that list of gifts we find the following:

1. kubernesis - 1 Cor 12:28 - To decide. To steer, to direct
2. apostolos - 1 Cor 12:28; Acts 2:42; Luke 11:49 - Pioneering
3. diakrisis - Acts 15:9; 1 Cor 6:5 - To understand. Discernment
4. euaggelion - Eph 4:11; Acts 16:10; Luke 1:19; Matt 24:14 - Evangelism, Announcement of the good news or gospel

¹Murphy, p. 39.

5. parakaleo - Acts 28:20; Matt 5:4 - To counsel. Comfort, exhort
6. pistos - 2 Cor 5:7; Rom 14:23; Matt 23:23 - To believe
7. metadidomi - Rom 1:11; Luke 3:11 - To share. To give to those in need
8. antilambano - Acts 20:35 (20-35) - To serve. To help
9. philoxenos - 1 Pet 4:9, 10; Heb 13:2 - To entertain. Hospitality
10. huperentugchano - Rom 8:26, 34; 1 Tim 2:1 - To endure in prayer. To plead someone's cause
11. ginosko - Rom 15:14; Luke 11:52 - To comprehend
12. proistemi - 1 Tim 3:4 - To supervise. To be over, leader
13. kamsoomai - Rev 16:9; Heb 6:8 - To be committed selflessly
14. eleos - Matt 9:13; 12:7; Luke 1:50, 78 - To be compassionate
15. diakonos - Eph 3:6-8 - To share in a foreign culture
16. poimenas - Acts 20:28, 29 - To nurture. To feed, to tend
17. prophetes - 1 Cor 14:3 - To emphasize
18. didasko - Rom 15:4 - To instruct in righteousness. To teach
19. sophos - 1 Cor 6:5 - To perceive. Insightful, intelligent.¹

As we said previously, Edward F. Murphy says that people are "endowed by God with supernatural abilities to serve Him."² He further states that: "The gifts are really not for us: they belong to the whole body." He goes on to say:

¹Naden, Class Notes.

²Murphy, p. 37.

Sometimes believers become preoccupied with their particular spiritual gift. When they do so, they miss the point of Scripture. The gifts are not given for the benefit of those possessing them. They are given to the whole Body and for the whole Body. The apostle Paul makes this clear.

But to each one is given the manifestation of the Spirit for the common good (1 Corinthians 12:7).

. . . The whole Body . . . according to the proper working of each individual part, causes the growth of the Body for the building up of itself in love. (Ephesians 4:16)

He continues using another Biblical assertion, regarding what one apostle says about another concerning gifts.

Peter confirms Paul's position.

As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. (1 Peter 4:10).

This is also what Paul seeks to convey in the 14th chapter of Corinthians. Let's look at Paul's reasoning there.

The believers in Corinth were using the wrong measuring tool to evaluate the worth of the gifts. They put greater value on those that most satisfied their own needs. They weren't very concerned about their brothers.¹

In order to lay stress on the correct attitude towards gifts, and the attitudes of the believers in Corinth, Edward F. Murphy continues to present the apostle's position.

Paul corrects this carnal attitude. He states the one criterion for evaluating the relative value of the spiritual gifts in which most edifies my brother.

The most valuable gifts are those which most greatly edify the Body. The least valuable gifts are those which least edify.²

Wagner says that "every Christian person who is committed to Jesus and truly a member of His Body has at least one gift: or possibly more." He continues by stating that:

The Bible says that every Christian has received a gift (see 1 Peter 4:10), and that 'the manifestation of the Spirit is given to every man to profit' (1 Cor 12:7). Even the verse we looked at in the last paragraph stresses that every one of the members is placed in the Body according to God's design

¹ Ibid., p. 38.

² Ibid., p. 40.

(see 1 Cor 12:18). No Christian whatsoever needs to feel out when it comes to possessing a spiritual gift.¹

Every Christian, with his uniqueness as a member of the Body of Christ, and with the gifts or gift given to him by God, should function as a part of the Body of Christ. His functioning will bring health to the church. The exercise of his gift or gifts will bring growth to the church. It will be a great dynamic for church growth.

Every Christian should be doing what God wants him to do. Every Christian should be using his gift for what it was designed--the benefit of the Body of Christ.

Every Christian has been gifted by God for the purpose of service to Him, for the benefit of the church. The apostle Paul mentions the variety of gifts given by God to his people. These gifts can be found in the books of Romans, 1 Corinthians, and Ephesians.

In talking about the gifts as they appear in the book of Romans, we find that one of the most important factors is to know the will of God for the believer. Paul introduces the variety of gifts saying: "Having then gifts differing according to the grace that is given to us" (Rom 12:6). This means that by the grace of God the believers would receive special qualifications and special powers for the service of the Body of Christ. They should acknowledge that those qualifications and powers that "seem to be natural talents which the Spirit appropriates, increasing

¹Wagner, Your Spiritual Gifts, pp. 39, 40.

their power and sanctifying their use,"¹ are from God and not from themselves.

The main concern of the believers should be to discover and follow God's will for their lives and talents and to use their God-given strength for the purpose it was given to them. Their gifts should not be dormant.

The expression "gifts differing according to the grace" that God gave to different persons, used by Paul in Rom 12:6, strengthens the meaning and purpose of spiritual gifts. That is to say that God gave his grace to some, in order that some of them become apostles; others, prophets; some, evangelists; others, pastors; and others, teachers. Each one must occupy his place according to his capacity and the will of God--according to his God-given gift.²

¹"Gifts," (Rom. 12:6), SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Pub. Assn., 1953-57), 6:618.

²During the course of our presentation of the theological perspective of spiritual gifts as found in the NT, there was lively discussions as the result of questions and observations made by the participants.

It was requested that after each hour of lecture, fifteen to thirty minutes should be given to the participants to discuss the material presented during the previous period. This was accepted and done successfully in groups of three.

Before the closing remarks, we presented as part of the lecture the chart that appears in Edward F. Murphy's book (p. 43). Here the gifts are listed comparatively in the following order:

<u>EPHESIANS 4:11</u>	<u>ROMANS 12:6-8</u>	<u>1 COR 12:7-10</u>	<u>1 COR 12:28</u>
Apostles			Apostles
Prophets	Prophecy	Prophecy	Prophets
Evangelists			
Pastors			
Teachers	Teaching		Teachers
	Service		
	Exhortation		

EPHESIANS 4:11ROMANS 12:6-81 COR 12:7-101 COR 12:28Giving
Ruling
MercyWord of Wisdom
Word of Knowledge
Faith
Healing
Miracles
Distinguishing
of Spirits
Tongues
Interpretation
of TonguesHealings
Miracles

Tongues

Helps
Administrators

DIFFERENT GIFTS FOR THE CHURCH

God endowed Christians with spiritual gifts for the benefit of the whole body. As we read the New Testament, we find that God gave spiritual gifts for the benefit of the church. In Eph 4:11, the apostle Paul gives an account of gifts God gave to the church. He says: "And he gave some apostles; and some, prophets, and some, evangelists; and some, pastors and teachers."

In this text we find the apostle enumerating the different "gifts" God "gave to men"--the domata, or "spiritual gifts," given to "some" for the service of the church.

Some, apostles

In this expression, "some, apostles" (apostolos), according to the apostle Paul, we find that God gave to some the privilege or opportunity to serve as apostles. These were the "ones sent out." These were "the spokesmen of God." They were to be "involved in travel, administration, and the raising up of churches."

Naden concludes by saying that these were those "pioneering the work of God."¹ This apostolos is one of the nineteen suggestive gifts² found in the New Testament. It is one of the gifts given to some as part of the Body, the church, and is, in fact, given to the Body for the growth of the church--the raising up of churches.

The gift of apostle is the special ability that God gives to certain members of the Body of Christ which enables them to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.³

¹Naden, Class Notes.

²Ibid.

³Wagner, Your Spiritual Gifts, p. 208.

The gift of apostles, as Wagner continues to say, is the gift given by God "especially to pastors and church leaders"¹--for counsel and wisdom from God. In Luke 11:49 we read: "Therefore also said the wisdom of God, I will send them prophets and apostles. . . ."

In the days of the twelve and other apostles, it was seen that those gifted servants of God and the church were consulted. They went among the people of their days as "true apostles"--as people sent by God with a special gift for a special task. They not only acted with a clear knowledge of their mission but were accepted by the churches and their leaders with that understanding. In those days they were the persons to whom the church turned because the apostle was the person given to the church for that purpose. As thus, today,

The apostle . . . is the one to whom pastors and church leaders can go for counsel and help. He is a peacemaker, a troubleshooter and a problem solver. He can make demands that may sound autocratic but which are gladly accepted by Christian people because they recognize his gift and the authority it carries with it.²

Beside the apostolic gift, Paul continues saying that God also gave another gift.

Some, prophets

In 1 Cor 14:3 we read: "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." The prophet is a spokesman for God, an interpreter, a teacher. He is the person gifted by God to edify, to exhort, to teach, and to comfort. This

¹Ibid.

²Ibid.

gives meaning of the expression: "Some, prophets" (prophētēs).

The prophet is more of a preacher, a herald.

The prophet comes on strong, emphasizing certain points. He almost has to be an extremist in his attempt to exhort, comfort or edify the people of God according to the immediate needs they are facing (1 Cor 14:3).¹

This gift of prophētēs mentioned in 1 Cor 14:3 as being a means of edification, exhortation, and comfort to people is the spiritual gift that the apostle Paul mentions in Eph 4:11 as given to some. In this letter to the Ephesians it is mentioned as given to some for the good of the church.

Paul, in his expression "some, prophets," is talking about those to whom the Lord gave the gift of expounding and explaining "the will of God that had been made known to them by supernatural means."²

Those who have received from God this gift to prophesy, speak for God. They are his mouthpieces, with special message for special occasions. This is generally for situations in which God has specific instructions or counsels for his people. "Those who have the gift of prophecy receive personal inspiration as to God's purpose in a concrete situation. God speaks through the prophet."³ Peter Wagner continues to say about this spiritual gift:

The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance.

¹ Murphy, p. 64.

² "Prophets" (Ephesians 4:11), SDA Bible Commentary (1953-57), 6:1023.

³ Wagner, Your Spiritual Gifts, p. 228.

The apostle, in his letter to the saints in Ephesus, is talking about the spiritual gift of prophecy given to "some" by God, undoubtedly having in mind that, in this gift, there are the elements of time, people, and of authority. Roy C. Naden presents a chart in which we can see the elements as found in the prophets:

<u>Prophets</u>	<u>Time</u>	<u>People</u>	<u>Authority</u>
1. Canonical (Writers of the Bible)	All	All	Normative
Non Canonical (With no records)			
2. E. G. White (Writings)	Limited (1844-end)	Limited (Not for the world, for SDA, church)	Formative
3. Local	Super limited		Supportive ¹

The canonical prophets, the writers of the Bible who wrote for all time and for all people, are normative because they are the line by which we measure. Their writings are the norm.

On the other hand the formative develops things as they can be according to the normative. The formative is really the development of the doctrine of the church.² These elements should be present in the gift of prophecy. They are what makes of the gift of prophētēs essential to the church.

Prophets . . . are mentioned along with apostles in Eph 2:20; 3:5. The idea of foretelling is not essential to the meaning of the word, nor is the predictive element found in all prophetic utterances (Acts 15:32; 1 Cor 14:3).³

¹Naden, Class Notes.

²Ibid.

³"Prophets" (Ephesians 4:11), SDA Bible Commentary (1953-57), 6:1023.

The commentator continues to emphasize the importance of the prophetic gift not only for the founding and the growth of the church in New Testament days, but its importance for today, stating that "The prophetic gift was indispensable to the founding of the church in the New Testament times, and is the appointed guide of the remnant church (Rev 19:10)."¹

Some, evangelists

Our text in Ephesians continues to read "and some, evangelists" (euaggelistēs). Together with this expression of vs. 11 of the fourth chapter of the letter to the saints in Ephesus, we should read Acts 16:10; Luke 1:19, and Matt 24:14, in which the gift of evangelism is presented as of one "called to preach the gospel," one "sent to speak," and of one who "goes into all the world and preach the gospel."

Comparing these texts we can see the apostle Paul talking about the spiritual gift given by God to those equipped to spread the gospel. He refers to people with the special ability to go around the world. People who "bore their testimony from place to place."²

The gift of evangelist is the special ability that God gives to certain members of the Body of Christ to share the gospel with unbelievers, in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.³

The evangelist is the person equipped by God to reach the

¹ Ibid.

² "Evangelists," (Ephesians 4:11), SDA Bible Commentary (1953-57), 6:1023.

³ Wagner, Your Spiritual Gifts, p. 173.

people where they are to give them the "good news" of salvation. This can be accomplished publicly or in a personal manner--as a professional or as a layperson.

There are many ways in which this gift can be manifested. The important fact in the manifestation of the gift of evangelist is to have it fulfill its purpose: that the person who has it preaches the gospel as one gifted and sent by God to speak for Him.

Paul, in addressing the saints in Ephesus, stresses the point that this gift was to be projected--not that the gift of apostle and the gift of prophet were not to be projected. But in the sense and meaning of the gift of evangelists (euaggelistēs), as "called to speak," "sent to speak," and as one that "goes into all the world and preaches the gospel." This gift necessarily had and has the opportunity to be probably the most projected. That projection was and is for the fulfillment of a role--that is, together with others having other gifts, to build up the Body of Christ.

No matter how it is exercised, the objective of the gift of evangelists is the same: to bring people to a commitment to Jesus Christ and a commitment to each other in the Body of Christ.¹

Some, pastors and teachers

Eph 4:11 closes with Paul's statement, "And some, pastors and teachers" (poimenas kai didaskalous). When Paul mentions pastors he is referring to the gift given to a person who is able to feed,

¹Wagner, Your Spiritual Gifts, p. 175.

to guard, and to rule the flock. In Acts 20:28, 29 we read:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God. Which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

The apostle Paul in Ephesians, and in these words of the book of Acts, depicts the pastor as an overseer, as a shepherd that should at all time be ready to guard and nurture the flock. God gave this gift for the welfare of the church, not as an office, but as a gift. We may find many Christians who do not hold the office of pastor who really have the gift of pastor.

The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.¹

It is interesting to note that Paul in his letter to the saints in Ephesus (Eph 4:11) talks about different gifts. Undoubtedly there are differences in these gifts for them to be mentioned separately. The only exception is the attachment of the gift of pastor to the gift of teacher that appears "in the hyphenated pastor-teacher gift-mix as we saw in Ephesians 4:11."²

This takes us to the place where it is not necessarily true that the person with the gift of pastor should necessarily be an accomplished preacher. Wagner notes: ". . . Many if not most people with the gift of pastor will not be accomplished preachers."³

Those with the gift of evangelists that have really been

¹Wagner, Your Spiritual Gifts, p. 143.

²Ibid., p. 144.

³Ibid.

gifted "to preach" are not the ones necessarily called to shepherd or nurture the flock. The evangelist is gifted to "go into all the world and preach the gospel." The person with the gift of prophet is given the ability "to receive and communicate a message of God." This is not necessarily as a preacher or as an evangelist.

Those to whom God gave the gift of apostle were equipped with the ability "to assume and exercise general leadership," not necessarily as preachers, evangelists, or prophets.

In spite of the differences of the gift and the different abilities given by God to Christians, there are instances where a believer could have been given more than one gift. That is to say, the apostles, the prophets, and the evangelists can each be pastors, or have received this gift also. However, they are not necessarily pastors (with the gift of pastor) because they have received one or more of the other gifts. The gift of pastor is to have the ability "to nurture"¹ the flock.

The church should understand the real meaning of the gift of pastor as found in Eph 4:11. The church should come to the place where it looks at the believers to whom God gave this gift. Among our laity there are scores with the gift. As in Paul's days, and as among the saints in Ephesus, so today God has given to the Body of Christ some apostles; some prophets; and some pastors. The church should seek out these gifted ones and give them the opportunity to exercise their gift--especially the gift of pastor.

Paul mentions "some pastors and teachers," which is

¹Naden, Class Notes.

considered by some scholars as a mention of a dual gift. Wagner says that

Some books on spiritual gifts make a strong point that in Ephesians 4:11 the gifts most often listed as "pastor" and "teacher" should be written "pastor-teacher." William McRae, for example, says, "This gift is the only dual gift in the New Testament. There are not two gifts here. It is one gift which has two distinct dimension."

This is probably correct, at least in the translation that best reflects the sense of the Greek text.¹

There are other hyphenated gifts. But in this particular case we find that "this is the only list that mentions pastor as it is combined with teacher." Besides that, most scholars say "that teacher can stand alone as a gift because it does in some of the other lists." On the other hand, it is rightly said that "the two gifts can and do operate independently of each other."² Although, when we read 1 Tim 3:2 we find that the pastor must be "able to teach."

It is interesting to note that Paul describes the function of the pastor as a pastor-teacher. He does not describe the pastor as a pastor-preacher or pastor-prophet.

Pastors must be trainers of men. For such a ministry they must possess the teaching gift. The prophetic gift is not enough.

This is an important word. There is a tendency among some pastors to want to exercise a prophetic role than the teaching role.³

We agree with Wagner and Naden that both gifts: the gift of pastor and the gift of teaching "can and do operate independently of each other." So as we find that the gift of pastor is the special ability to "nurture," and "for the spiritual welfare" of the believers,

¹Wagner, Your Spiritual Gifts, pp. 76, 77.

²Ibid., pp. 77, 144.

³Murphy, p. 64.

The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn.¹

In this expression "pastors and teachers," it is very meaningful to see that while the pastor is the one with the ability to nurture, and should be "able to teach," the teacher (didaskalos) must be able to exercise duties intimately related to the duties of the pastors. This gift of teaching (didaskō) is given by God in order that he who has it is prepared to teach, to instruct in doctrine, to instruct in the Word of God.

Everything that comes from a person with the gift of teaching is to be Scripture related. That person will teach according to the Scripture--based on the fact that its content, that is to say, what is in it written, "was written to teach us."

The New International Version of the New Testament renders Rom 15:4: "For everything that was written in the past was encouragement of the Scriptures we might have hope." He who has received from God the gift of teaching, has received that ability "to instruct in righteousness."²

The apostle Paul mentions the gift of teaching not only in Eph 4, but also in Rom 12 and 1 Cor 12. If we take another look at the chart from Murphy's book Spiritual Gifts and the Great Commission, we find that "the gift of teaching is mentioned in all three of the primary lists of spiritual gifts." This should not be understood that having this gift would make it make it more valid

¹Wagner, Your Spiritual Gifts, p. 127.

²Naden, Class Notes.

than gifts that are not mentioned so often. Rather, "it probably does mean that it is more universal."¹ I would say that it encompasses many other gifts and perhaps more people.

The teaching gifts are given the place of greatest prominence in the New Testament. For example, all four of the supporting gifts are teaching gifts (Eph 4:11). Furthermore in 1 Cor 12:28 where Paul lists the gifts in order of importance, the first three mentioned are teaching gifts.

Finally, Paul attempts to get the eyes of the temperamental Corinthian Christians off the more showy gifts like tongues onto the greater teaching gifts like prophecy. As a consequence, all of 1 Cor 14 is dedicated to the superiority of the teaching gifts to all others.²

When we read and think through carefully Paul's statement to the beloved saints, we hear him telling them that God gave to the believers, as a gift to them as persons and as a gift to the church, the Body of Christ, "some, apostles"; also, "some, prophets," and some "evangelists," and some, "pastors and teachers." We see God equipping the believers with the necessary abilities to fulfill their duties.

We see God telling his people through Paul that some should be "pioneering" the work of God--"sent out" to be His spokesmen as apostles (apostolos). Others, as prophets (prophetēs), would be engaged in interpreting, teaching, exhorting, and comforting. We see God telling his people that there will be others engaged in "sharing the gospel with unbelievers" as evangelists (euaggelistēs)--"sent to speak," "going into the world to preach the gospel."

We also see the Lord saying to his people that among them there will be some able to guard, feed, and "nurture" the church as pastors (poimēn).

¹Wagner, Your Spiritual Gifts, p. 128.

²Murphy, p. 64.

Finally, God tells them that they will have teachers (didaskalos) among them, who will instruct them in doctrine, teaching them. These are the people gifted "to instruct in righteousness."

At the same time, God is telling his church about the type of growth they will experience with some pioneering, some exhorting and comforting, others sharing the gospel, and others nurturing and instructing. God is telling his church that it should grow, because He is giving to some those gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ (Eph 4:12)."

GIFTS FOR THE PERFECTING OF THE SAINTS,
FOR THE WORK OF THE MINISTRY, AND
FOR THE EDIFYING OF THE CHURCH¹

God gave a variety of "gifts" to his church for a special purpose. This can be found in the diversity seen in Rom 12:4-8; 1 Cor 12-14; and in Eph 4:10-13. All of them are important "for the edifying of the body of Christ." Or, as rendered in The New International Version: "So that the body of Christ may be built up." It has been said that

No gift is unimportant. There are no lesser gifts. Each is crucial to the proper functioning of the Body; each contributes to the rich diversity needed by the Church for its work within the total organism of humanity.²

After presenting to the saints, as a reminder, the "gifts" (pneumatikos) according to Rom 1:11, or the "spiritual gifts" (domata) as used in Eph 4:8, the apostle Paul gives the purpose the Lord had for giving them. As we mentioned previously, Paul says to the saints in Ephesus what we read in Eph 4:12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ."

For the Perfecting of the Saints

In Rom 1:11 we read ". . . that I may impart unto you some spiritual gift, to the end ye may be established." This same text is rendered in The New International Version of the New Testament as ". . . that I may impart to you some spiritual gift to make you

¹This lecture and the last sermon in appendix C have much in common. They were delivered to different audiences.

²Elizabeth O'Connor, Eighth Day of Creation (Waco: Word Books, Publisher, 1971), p. 8.

strong." We have emphasized portions of both references to point out the fact that in this text the spiritual gifts (pneumatikos) have a purpose: "establish them" or "make them strong" in their faith. That is, to establish the saints or to make the saints strong.

The spiritual gifts that the apostle Paul mentions in Eph 4:11 as given to some and to the church were given for the purpose outlined in Eph 4:12:

1. For the perfecting of the saints
2. For the work of the ministry
3. For the edifying of the Body of Christ.

Or, it may be rendered, as in The New International Version: "To prepare God's people for works of service, so that the body of Christ may be built up."

Paul, in Rom 12:4 and 5, says that the church, the Body of Christ, functions as the human body, with many members with different functions, but all working in cooperation for the good of the whole body to which they belong. All are essential to the body's function.

So when Paul says that God is telling his people that the different gifts are given to some and to the Body "for the perfecting of the saints," it has to be seen according to the meaning of the Greek word translated "perfecting."

The work katartismos ("perfecting") used in this verse comes from katartismos, that is, for "equipping," "perfecting." The verb is also used in Matt 4:21 to describe what James and John were doing in the ship with their father when Jesus called them.

It says that they were "mending their nets." Here it appears as katartizontas, used for "mending"--because they were mending, preparing or repairing their nets.

Another meaning given to this verb is found in Gal 6:1 where it is used as katartizete for "restoring," for "to mend," or "to render fit." It is also used for the expression "to put in shape." This was used when talking about a person overtaken in a fault, or by Greek medical writers as a description "of setting a bone or a dislocated joint."¹

The Lord had the purpose of helping the saints. He had the purpose of preparing his people. So when Paul says "for the perfecting of the saints," he is saying that God gave the gift to some and to the Body with "the purpose of 'mending' the saints and uniting them."² The perfection here meant a united Body.

All the words of the apostle in Rom 12:4, 5 constitute a definition of the meaning of katartismos ("perfecting") in Eph 4:12. They become a definition of the unity in operation that the Lord wanted, and the reason why he gave the different gifts. Those words read:

For as we have many members in the body and all members have not the same office: So we, being many, are one body in Christ, and every one member one of another (Rom 12:4, 5).

These different functions for the "perfecting of the saints" included gifted Christians, equipped to operate in the spiritual and

¹"Restore," (Galatians 6:1), SDA Bible Commentary (1953-57), 6:984.

²Ibid., 6:1023.

physical restoration and preparation of those who needed it for the fulfillment of God's purpose--for the work needed in the church. They needed to be as one. They needed to be so united that they could function as one. They should become so "one members one of another" that as Paul says in Eph 2:21, 22, they should be "fitly framed together" and builded together to grow "unto an holy temple in the Lord"--that is, the "perfecting of the saints"--the perfecting of the Body of Christ.

For the Work of the Ministry

Eph 4:12 continues to read "for the work of the ministry." the preparation, the unity, the mending, the restoration, and the putting in shape of the saints were for a special task. Here, it is defined as being a fitting for service to God. It intended to equip the gifted saints for the work of ministering and serving the church.

The apostle Paul is here stating one of God's purposes for the giving of the gifts. God wanted his saints to be spiritually ready for service. Their service was to include "all types of ministry and serving within the church."¹

They were given the gift to minister in different ways: the apostles as those sent out as spokesmen of God to pioneer for Him. The prophets to interpret, edify, exhort, and comfort. The evangelists to go out and preach the gospel. And the pastors and teachers to guard, feed, nurture, teach, and instruct in doctrine and in righteousness. Those gifts were given for that purpose,

¹"Work of the Ministry" (Ephesians 4:12), SDA Bible Commentary (1953-57), 6:1023.

that is, for the work of the ministry.

For the Edifying of the Body of Christ

The last part of Eph 4:12 says "for the edifying of the body of Christ." The saints were to maintain their unity, to continue to be "fitly framed together" for the edifying or the building up of the church: the Body of Christ. Paul, in vs. 16 of the fourth chapter of the letter to the Ephesians talks about this "fitly joining" of the saints:

From whom the whole body fitly joined together and compacted by what which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

In these expressions the apostle is presenting the real meaning of the "edifying of the body of Christ." Paul says that the church needed to be built up "both in character and numbers."¹ The church, according to the purpose of the gift, is to grow in its character and should experience numerical growth. If every part of the body, if every member with his God-given gift should perform his function, the church will grow.

"Increase of the body," the "edifying of itself in love," and "the whole body fitly jointed together" are very significant expressions when put together with Eph 4:11 and 12. They are marvelous complements in an understanding of the gifts given by God to the saints. They also give a clearer insight of the purpose of those gifts: the perfecting of the saints, for the work of the ministry," and "for the edifying of the Body of Christ."

¹Ibid., 6:1024.

Murphy, in talking about this and commenting on Eph 4:16, says that "this is a statement of fact. The Body will grow if every part performs its function. That's all that is required. This is the key to church growth."¹

An understanding of the gifts, and the purpose of the gifts mentioned by Paul in this letter written to the saints in Ephesus, was essential to their growth. A clear understanding of their meaning is also essential for the Body of Christ today. The church will experience not only biological, conceptual, incarnational, and Christian maturational growth, but will also experience numerical growth. The church will be edified; will be built up in character and in numbers. The church will experiment real church growth needed so much today.

Spiritual gifts are for the growth of the church, but in order to experience that growth, it urgently needs to identify the spiritual gifts existing in the church. An identification of the "some" and their gift. But, in doing so, we should exercise caution, especially in the implementation of the topic of spiritual gifts in the local church. It may do more harm than good if it brings more expectation than results.²

However, for the growth of the church, for the finishing of the task, for the coming of the Lord, the believers should not only identify their gifts but put them to use. Then, and only then, will the church experience real church growth.

¹Murphy, p. 41.

²Naden, Class Notes.

KNOWING OUR GIFTS AND GIVING

The main gifts mentioned in the New Testament can be found in 1 Cor 12:8-10, 28; Rom 12:6-8, and Eph 4:11. These are the gifts God supplies to His Church.

Lester Levi Bennett, in his D.Min. project "A Study of Spiritual Gifts With a Program Designed for Its Understanding and Implementation By a Local Congregation" (p. 49) says that

Various "gifts" which God supplies to His church are found in New Testament lists. The lists are by no means identical, though there is some overlap. Eighteen different "gifts" can be found in comparing these four statements (1 Cor 12:8-10, 28; Rom 12:6-8; and Eph 4:11).

Although Bennett mentions eighteen gifts, we have seen nineteen gifts, some of which we discussed when we presented the nineteen spiritual gifts according to Roy C. Naden. These gifts are given not so we can organize or work around them but because we should have a program in which the variety of gifts are rallied for a ministry--to share Jesus Christ. Every gift is to share Jesus Christ.

Beside the nineteen gifts we have already dealt with, there are other "gifts mentioned in the New Testament . . . : healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, and exorcism." Of these, Naden continues: "These gifts are so spectacular or obvious that those who have them do not need help in recognizing the fact."¹

Nevertheless, our concern now is to deal mainly with the gifts we have evaluated according to The Spiritual Gifts Inventory:

¹Roy C. Naden and Robert J. Cruise, The Spiritual Gifts Inventory (Berrien Springs, MI: Institute of Church Ministry, 1981), p. 11.

Administration, Apostleship, Discernment, Evangelism, Exhortation, Faith, Giving, Helps, Hospitality, Intercession, Knowledge, Leadership, Martyrdom, Mercy, Missionary, Pastoring, Prophecy, Teaching, Wisdom.

Peter Wagner says that there are also: "1) natural talents, (2) Fruit of the Spirit, (3) Christian roles, (4) Counterfeit gifts"¹ that should not be confused with spiritual gifts. We deal mainly with the nineteen gifts evaluated according to Naden's Inventory. The important questions we should face and answer before God is our concern.

Should we not ask ourselves: What do I have to give? What do I give? What did God give me to give? This reminds me of the two disciples, Peter and John, on their way to the temple. The record says in Acts 3:1-6,

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his Mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, silver and gold have I none; but such as I have give I thee. . . .

Should we not answer as Peter "But such as I have give I thee"? God gave us gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph 4:12). Should we not give or put into action all that God gave us as spiritual gifts? All of us as administrators, as ministers

¹C. Peter Wagner, How to Equip the Local Church for Effective Evangelism (Syllabus for Church Growth Seminar III, Andrews University, Berrien Springs, MI, 1983), p. 3.

and as the laity should not only identify our gifts, but should have a program in which the variety of gifts among us can be harnessed for the ministry of sharing Jesus Christ.

As in the days of Paul and the saints of Ephesus, God has given to his church today, to you and me, different gifts for the edifying of the Body of Christ through various means. When we read texts like Eph 4:7, 8; Acts 29:28, 29, we listen to the apostle saying that God is giving or has given us the needed abilities to fulfill our roles and functions. We really listen to the Lord telling his people: I have given you the gifts with which you can help the church. I have given you the ability or abilities to nurture, lead, and perfect the saints for the ministry of sharing Christ.

May the Lord bless us all!

APPENDIX C

SERMONS

EDWIN A. ENGLISH'S SERMON
"THE GIFTS OF THE SPIRIT,"
FROM HIS D.MIN. PROJECT
AN EVALUATION OF THE CONCEPT AND FUNCTION OF MUTUAL
MINISTRY AND SPIRITUAL GIFTS IN THE SOUTH
CARIBBEAN CONFERENCE,"
pp. 134-139
USED AS SUPPLEMENTAL MATERIAL

THE GIFTS OF THE SPIRIT

Introduction

Peter, on the Day of Pentecost, told his Jewish hearers who were convicted of sins to repent and be baptized and they would receive two things:

1. They would receive forgiveness of sins
2. They would receive the gift of the Holy Spirit

(Acts 2:38, 39).

Peter further emphasized that these two gifts would be extended to their children and to all that the Lord shall call. The gift of the Holy Spirit was a fulfillment of Christ's prediction in St. John 15, 16, in which He promised to give to the Church another Comforter. The word used here for another is allos, because Jesus was talking about another person like Himself, God. But this God, though equal with Christ, has a distinct personality from that of Jesus.

Body

There was a reason why Jesus sent this Comforter, Beloved. The reason is this: Christ was now both human and divine. As such, He could not be in every place, personally, at all times. The Comforter, on the other hand, was divested of the personality of humanity and, as God, could be in every place at all times. Therefore, it was in our interest that Christ returned to the Father so that the Holy Spirit could descend to the earth for He, Christ, wanted to be accessible to all who earnestly seek after Him.

Another point, Beloved. Christ would be nearer to us in

the person of His Holy Spirit, dwelling and abiding in us, than if He were still on earth. In this sense we can all hold sweet communion with Him at all times and in all places, even now, at this moment, for our Beloved Lord is here present in our midst through His Holy Spirit. It is this gift of the Holy Spirit dwelling in you and in me that further gives to us all gifts to be used in this Ministry of Reconciliation.

We who are called out by God are given gifts to be used in our ministry. We who are the Christian assembly of Christ are each given a gift or gifts to be used in showing forth the praises of God who has so graciously called us to mission. As God's priests you have a double duty to perform: (1) to be your brother's keeper: (2) to be a friend to the world. In that sense you are responsible to God for sharing with the world this invitation of reconciliation. As God's laos your function is one of mission to the household of God, and to God's people, God's flock in the world. In other words, Beloved, because you are baptized into Christ you are commissioned to mission. It is for this purpose and this purpose alone that the Holy Spirit was given to the Church.

You and I being a part of Christ by baptism are also commissioned to mission. Remember, we exist for no other reason in this world than for mission. In whatever walk of life you find yourselves, and in whatever place, you are commissioned to mission whether you are an engineer, a trash collector, a teacher, a nurse, or whatever the calling, you are commissioned to mission. You may be an housewife, you may be a maid, you are commissioned to mission. For this purpose we were bought by the priceless

blood of Christ, and you and I are no longer our own by right, but we are God's.

We are called to do the work that He did in an extraordinary way. We should approach this work with confidence. Why? Because God has not left us to accomplish this work alone. We are given diverse gifts with which to fulfill our commission, and with all these gifts we have the Master Gift--the Holy Spirit.

Let us now read together of these gifts given to us in 1 Cor 12:4-13, 14-25, 28-31; Rom 12:1-3, 6-10; Eph 4:1-12. Along with these, Ellen White has given a few more. For example, she speaks of the gift of a ready speaker; a ready writer (letter writing, writing of articles, etc.): the gift of sincere, earnest, fervent prayer; the power to explain the Word of God; wisdom, knowledge, and faith. To these I may add the gift of humour and friendliness. Brethren, it is possible that some of you here would discover, as the Spirit speaks to you, your gift or gifts. You may discover in someone else a special gift that he unknowingly possesses.

In the Church diversity of gifts leads to a diversity of operations. Because we have to meet varied minds with the Message of Love from God, we need this diversity of gifts. Brethren, do not be discouraged when one with a specific gift may fail to impress a life. Another may be able to impress that very life simply because he has the gift that speaks to that mind.

As a Church, in order for us to be effective, we must all be willing to unite, for in unity there is strength, and in strength there is victory. Our unity would prove to the world that our

religion is true, because our hearts are not only united with Christ but with one another in a most tender union of love.

In the book Positive Christian Living, p. 293, Ellen White gives us a statement which reads thus: "The special gifts of the Spirit are not the only talents represented. . . . It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service." So as far as Ellen White is concerned, Beloved, whether that gift is original or acquired, natural or spiritual, we are to use it in the cause of Christ. Your gift may be that of kindly affections, generous impulses; yours may be a quick apprehension of spiritual things, but all are to be used in God's service.

God calls you, as He did me, to service. As mentioned before, structurally, there is no difference between us. I am not to labour while you sit around and admire me. We must all be engaged in this work of mission. We are all God's Laos, His called-out people, His special possession, purchased, elected, selected, commissioned to mission. The difference between us is one of function, but we both need each other as we effect or perform this Ministry of Reconciliation.

As your minister I have erred in that I have not rightly trained you to perform the work to which you were originally called. I have failed in that I have not trained you to execute the work of this ministry. You, Beloved, have erred in that you have allowed me to administer your work for you. We have both come short, and both need forgiveness in this serious matter. We need the Lord's

forgiveness, and we need to turn around and together accomplish His work for sinners.

Beloved, do you think that in yourself you are capable? Not one of us can do this work all by himself. We both need each other and we both need the infilling of the Holy Spirit if we are to succeed in this Ministry of Reconciliation.

The Apostle Paul spoke of his eyes and feet (1 Cor 12:15-24). Have you thought of the coordination between them? Have you thought of their dependence upon each other? Have you given thought to the extent of your need of the Holy Spirit? Brethren, we all need a daily baptism of the Spirit, for this is the primary gift of God and the source of all others. Beloved of God, magnificent would be the work of Christ when this need is conceived of and when we all give ourselves up to the control of the Holy Spirit in God. Our need of the Spirit speaks to the urgency of this matter. Hence we need to receive a daily washing of regeneration and renewing of the Holy Ghost.

Beloved of God, would you like to know and recognize your gift given to you by the Holy Spirit?

May God, through His indwelling Spirit, answer our requests as we seek to discover our individual gifts given to us by Christ's Spirit at baptism.

PURPOSE OF SPIRITUAL GIFTS: THANKING
GOD FOR THE GIFT OF FAITH¹

In Rom 1:11 Paul gives the purpose the Lord had for giving "gifts" to the saints. In the Scripture text, we read ". . . that I may impart unto you some spiritual gift, to the end ye may be established." This same text is rendered in The New International Version of the New Testament, this way ". . . that I may impart to you some spiritual gift to make you strong." We have emphasized the portion in both references to point out the fact that in this text the spiritual gifts (pneumatikos) have a purpose: "establish them" or "make them strong" in their faith.

The spiritual gifts that the apostle Paul mentions in Eph 4:11 as given to some, and to the church, were given for the purpose outlined in vs. 12, that is (1) perfecting of the saints, (2) the work of the ministry, and (3) the edifying of the Body of Christ.

Or, as it is rendered in The New International Version: "To prepare God's people for works of service, so that the body of Christ may be built up."

The apostle also says in Rom 12:4 and 5 that the church, the Body of Christ, functions as the human body, with many members with different functions, but all working in cooperation for the good of the whole body to which they belong. All are essential to the body's function.

So, when Paul says that God is telling his people that the

¹This sermon and the fifth lecture in appendix B have much in common. They were delivered to different audiences.

different gifts are given to some and to the Body "for the perfecting of the saints," it has to be seen according to the meaning of the Greek word translated "perfecting."

The word katartismos ("perfecting") used in this verse comes from katartismos, that is, for "equipping," "perfecting." The verb is also used in Matt 4:21 to describe what James and John were doing in the ship with their father when Jesus called them. It says that they were "mending their nets." Here it appears as katartizontas, used for "mending," because they were mending, preparing, or repairing their nets.

Another meaning given to this verb is found in Gal 6:1 where it is used as katartizete, for "restoring," "to mend," or "to render fit." It is also used for the expression "to put in shape." Thus it is used when talking about a person overtaken in a fault or, by Greek medical writers, as the term to describe the "setting a bone or a dislocated joint."¹

The Lord had the purpose of helping the saints. He had the purpose of preparing his people. So, when Paul says "for the perfecting of the saints," he is saying that God gave the gift to some and to the Body with "the purpose of 'mending' the saints and uniting them."² The perfection here meant a united Body.

All the words of the apostle in Rom 12:4, 5 constitute a definition of the meaning of katartismos ("perfecting") in Eph 4:12. They become a definition of the unity in operation that

¹"Restore" (Galatians 6:1), SDA Bible Commentary (1953-57), 6:984.

²Ibid., 6:1023.

the Lord wanted and indicated the reason why he gave the different gifts. These words read:

For as we have many members in the body and all members have not the same office: So we, being many, are one body in Christ, and every one member one of another (Rom 12:4, 5).

These different functions for the "perfecting of the saints" included gifted Christians, equipped to operate in the spiritual and physical restoration and preparation of those who needed it for the fulfillment of God's purpose--for the work needed in the church. They needed to be as one. They needed to be so united that they could function as one. They should become "one members one of another" that, as Paul says in Eph 2:21, 22, they should be "fitly framed together," and "builded together," to grow "unto an holy temple in the Lord." That is the "perfecting of the saints"-- the perfecting of the Body of Christ.

The preparation, the unity, the mending, the restoration, and the putting in shape of the saints were for a special task. Here, it is defined as being a fitting for service to God. It intended to equip the gifted saints for the work of ministering and serving the church.

The apostle Paul is here stating one of God's purposes for the giving of the gifts. God wanted his saints to be spiritually ready for service.

1 Cor 12:7-10, 28 gives us the longest list of those gifts given by God for the task. Nevertheless, I would like us to study together the blessings of God in one of those gifts: the gift of faith. Let us read 1 Cor 12:1, 4, 6-9; it says:

Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are diversities of gifts, but the

same Spirit. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of . . . to another the word of . . . by the same spirit; to another faith by the same Spirit. . . .

This gift is a blessing of God because it is the one in which the bearer trusts in such a way in God that he or she moves confidently "undaunted by circumstances or suffering or obstacles." Wagner also says: "The gift of faith is the special ability that God gives to some members of the Body of Christ to discern with extraordinary confidence the will and purpose of God for the future of His work."¹

"It is important . . . to differentiate between SAVING faith and SERVICE faith. Every true Christian exercises SAVING faith. But SERVICE faith is found in just those few who dream great dreams for God, and usually live to see them become reality."² On page 2 of his Syllabus for Church Growth Seminar III, under the title "Beyond Single Cellness: Leading the Small Church to Growth," Wagner says that we should always have in mind

The four levels of faith:

1. Saving faith, Eph 2:8
2. Sanctifying faith, Gal 5:22
3. Possibility thinking faith, Heb 11:1
4. Fourth dimension faith, Matt 12:19, 20.

Administrators, ministers, and the laity should thank God if they themselves, or among their colleagues, or the church members,

¹Wagner, Your Spiritual Gifts, p. 158.

²Roy C. Naden, Discovering Your Spiritual Gifts, 4 (Berrien Springs, MI: Institute of Church Ministry, 1982), p. 12.

respectively, this gift can be found. Because, as Wagner continues to say, they will be able to "discern with a great deal of confidence where God wants the church to be five years or ten years from now. He can set goals. He can establish a mood for growth."

APPENDIX D

SPIRITUAL GIFT INVENTORY

ROY C. NADEN'S
SPIRITUAL GIFT INVENTORY
DISTRIBUTED AMONG
ADMINISTRATORS AND MINISTERS

BEFORE YOU BEGIN

Each of the questions on the following pages is designed to evaluate a specific spiritual gift.

Read each question thoughtfully, then circle the number that indicates the DEGREE to which the statement is TRUE or FALSE in your life.

It is important that you circle a number for *every* question.

If it is always, or completely false, circle 1.

If it is usually or mostly false, circle 2.

If it is occasionally or partially true or false, circle 3.

If it is usually or mostly true, circle 4.

If it is always or completely true, circle 5.

If this evaluation is really to benefit you, you will need to be absolutely honest in every response! When you have answered all the questions follow the instructions printed at that point in this booklet and you will be able to evaluate the results of this inquiry yourself. Do *not* read ahead, however; take just one page at a time.

One final note before you begin. This investigation into your spiritual gifts will evaluate your *past and present experiences* more than your hopes and desires for the future. For this reason it will speak more intimately to those who have been members of the Lord's family for some months or more, than to those who are recently "new born" in Jesus. So if you have only recently accepted the Lord, try to think of the questions in anticipation rather than what you have already experienced.

	False				True
1. I feel very comfortable directing activities involving people	1	2	3	4	5
2. I have been called directly by God to hold a highly responsible position of leadership among God's people	1	2	3	4	5
3. I can discern the motives of most people	1	2	3	4	5
4. I find it easy to ask someone to make a decision for Jesus	1	2	3	4	5
5. When someone is hurting I am able to say something that genuinely comforts	1	2	3	4	5
6. Even when God's will is not clear to me I still step out in faith	1	2	3	4	5
7. In an appeal for a worthy cause I'm among the first to give	1	2	3	4	5
8. I prefer to busy myself "behind the scenes" at a social gathering	1	2	3	4	5
9. I enjoy helping people by having them home for meals	1	2	3	4	5
10. Most of my "prayer time" is spent dealing with the needs of others	1	2	3	4	5
11. Salvation by faith alone is a truth I clearly understand	1	2	3	4	5
12. When faced with a complex problem I am able to identify the key factors that will lead to a solution	1	2	3	4	5
13. I would have felt it totally worthwhile to be one of the five missionaries killed taking the gospel to the Auca Indians	1	2	3	4	5
14. Helping society's outcasts, like drunks and addicts, would or does bring me great satisfaction	1	2	3	4	5
15. Living in rather primitive circumstances in a foreign country would not worry me as long as I could share the gospel	1	2	3	4	5
16. I'm excited about visiting church members in their homes on a regular basis	1	2	3	4	5
17. People in trouble are encouraged when I talk with them	1	2	3	4	5
18. I feel very much at home leading out in any Bible teaching setting	1	2	3	4	5
19. If someone is emotionally upset I can explain why they are upset and what they should do	1	2	3	4	5

	False				True
20. There is a good spirit of unity and enthusiasm when I'm in charge	1	2	3	4	5
21. I'm usually consulted when matters of doctrine are being discussed	1	2	3	4	5
22. I can tell whether a person is being influenced more by the Lord or by Satan	1	2	3	4	5
23. Regularly I have the privilege of leading souls to Jesus	1	2	3	4	5
24. I am often asked to help those in trouble resolve their problems	1	2	3	4	5
25. I have complete faith the Lord will work out every problem that comes my way	1	2	3	4	5
26. I keep my purchases to a real minimum when appeals are made for others	1	2	3	4	5
27. When asked to help, even if I'm busy, I try to help	1	2	3	4	5
28. I always make it a point to greet strangers and when it's appropriate I invite them home	1	2	3	4	5
29. People in need regularly come to my mind, and I take their needs to God in prayer	1	2	3	4	5
30. With the help of appropriate study materials I can find what God's Word teaches on most topics	1	2	3	4	5
31. I resolve "people" or relational problems in ways that make those affected satisfied	1	2	3	4	5
32. The idea of dying for my faith does not frighten me	1	2	3	4	5
33. I am extremely sensitive to the needs of the handicapped and enjoy talking with them and offering my help	1	2	3	4	5
34. I could cope with separation from loved ones in order to share the gospel in a foreign land	1	2	3	4	5
35. It does, or I believe it would, bring great satisfaction to occupy the same pulpit each week of the year	1	2	3	4	5
36. People often tell me, "God used you. You dealt exactly with my need"	1	2	3	4	5
37. I can prepare a logical class outline for a Bible class	1	2	3	4	5
38. I know when to take an uncompromising stand, and when to take a middle course between alternate positions	1	2	3	4	5

	False					True				
39.	I'm happy to accept the loneliness that comes with leadership									
40.	When leaders are being chosen my opinions are normally sought									
41.	If someone came and asked me for money, I would know if the person really needed help or was a fraud									
42.	People under conviction seek me out and ask how they should surrender their lives to Jesus									
43.	People in need of good advice ask me for it									
44.	I take God's promises at face value and believe them even if the fulfillment seems impossible									
45.	If I totaled my personal and church contributions they would probably equal a fifth or more of my income									
46.	If a church or community leader asked me to do a menial task like sweeping a sidewalk, I'd be delighted to do it									
47.	There are often a good number of people at our home for lunch after church service									
48.	I have a long and growing list of people whom I remember in prayer									
49.	I am perfectly at ease answering anyone's Bible questions									
50.	I have the ability to develop progressive programs and see them through to a successful conclusion									
51.	If a civil court sentenced me to death for preaching the gospel, I'd be content to die for the Lord									
52.	I'd be very willing to help a shoddily dressed drunk across a busy intersection									
53.	I could happily adapt to the culture of another country if called to minister there									
54.	I see myself as a "shepherd" in my church with a total dedication to the welfare of all the "sheep."									
55.	God uses me to lift the spirits of the discouraged									
56.	Bible teachings come quickly to mind when I deal with a problem									
57.	I can predict with unusual accuracy the long term results of decisions									

HOW TO EVALUATE YOUR RESPONSES

Check back and make sure you have circled a number for every one of the 57 questions.

Now fold back the flap of the last page of this booklet. There you will find 57 spaces. Note the number you circled for question 1, and write that number in the first space. Note the number you circled for question 2, and write that number in the second space, and so on until you have placed a number in each of the 57 squares on the flap.

Then add the numbers from left to right. That is, add together the number in square 1, plus the number in square 20, plus the number in square 39. Write the total in the square headed TOTAL, as illustrated.

When all the scores are totalled, scan down the list and circle the highest scores. There will probably be a cluster of from two to four that are quite close together.

Think for a moment about the gifts you have just circled, the ones with the highest scores. Which one would you like to consider FIRST for further study and experimentation? Place a check beside that gift on the score sheet attached to page 11.

For example:

¹⁹ 4	²⁸ 5	³⁷ 4	13	Wisdom ✓
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Now write the names of the gifts with the highest scores on the blank lines at the top of page 10 and you will have a permanent record of this initial investigation of your personal spiritual gifts.

FINALLY

Place in the spaces below the gifts on which you scored the highest. You will probably find two to four scores that are quite close together. This is your *probable* "gift cluster."

1. _____
2. _____
3. _____
4. _____

Also add below any gifts you thought you had, even if the scores were not among the highest. These need further consideration along with those listed above.

5. _____
6. _____

You have just taken an important step in discovering your spiritual gift or gifts. *But a test can only indicate areas of high probability.* It does not mean for certain that these are your gifts. You now need to go further to confirm what gifts God has given you for use in His service. These would include such important activities as daily prayer, a study of the New Testament chapters dealing with spiritual gifts, and prayerful experimentation with the gifts that show the greatest promise. Hopefully, under the guidance of the Holy Spirit, you will do all this and more.

The data from over 2,000 Christians whose responses have been analyzed suggests that any score below 9 represents such a low probability of giftedness in any area that it ought not to be considered positively at this time.

If you would like to send for some companion materials to help you explore this important subject, especially the meaning of your personal spiritual gifts, see the back cover of this booklet.

Male

Name _____ Female

Example:

Score 1 Score 2 Score 3 Total GIFT
 3 + 4 + 2 = 9

1	20	39		Administration
2	21	40		Apostleship
3	22	41		Discernment
4	23	42		Evangelism
5	24	43		Exhortation
6	25	44		Faith
7	26	45		Giving
8	27	46		Helps
9	28	47		Hospitality
10	29	48		Intercession
11	30	49		Knowledge
12	31	50		Leadership
13	32	51		Martyrdom
14	33	52		Mercy
15	34	53		Missionary
16	35	54		Pastoring
17	36	55		Prophecy
18	37	56		Teaching
19	38	57		Wisdom

Gifts mentioned in the New Testament but not included in this evaluation are: healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, and exorcism. These gifts are so spectacular or obvious that those who have them do not need help in recognizing the fact! But they would still need the affirmation of the other members of the local congregation in their appropriate use.

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PUBLICATIONS

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