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## The Doctrine of the Holy Spirit (V-W)

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## DOCTRINE OF THE HOLY SPIRIT (V-W)

### V. THE HOLY SPIRIT AND THE SPIRITUAL GIFTS (PART THREE)

**Note:** Capital letter “U” overviewed the *sign* gifts. This section will consider the *stewardship* or *servicing* gifts.

#### The Gift of Wisdom

*“For to one is given the word of wisdom”* (1 Cor. 12:8)

- As defined: In reality there are four different kinds of wisdom referred to in the Bible—
  1. There is *natural* wisdom  
In today’s slang talk, this might refer to a person with “street smarts.” There are at least three examples of this kind in the New Testament.
    - a. The unjust steward (Lk. 16:8)
    - b. The lawyer Gamaliel (Acts 5:38, 39)
    - c. The town clerk in Ephesus (Acts 19:35-41)
  2. There is *worldly* wisdom
    - a. As mentioned by Paul (1 Cor. 1:18-21)
    - b. As mentioned by James (Jas. 2:14-16)
  3. There is *sanctifying* wisdom: This is the wisdom God desires to impart to all believers:
    - a. As referred to by Solomon (Prov. 2:6)
    - b. As referred to by Paul (Eph. 1:17)
    - c. As referred to by James (Jas. 1:5; 3:13, 17)
  4. There is *stewardship* wisdom: This is the gift of wisdom, the supernatural ability to correctly and concisely apply spiritual principles to contemporary problems. Both Stephen and Paul possessed this gift:
    - a. Stephen possessed this (Acts 6:10).
    - b. Paul possessed this (2 Peter 3:15).

#### The Gift of Discernment

*“ . . . to another . . . discerning of spirits . . . ”* (1 Cor. 12:10)

- As defined: This involves the ability to distinguish between the actions of demons, the flesh, and the Holy Spirit in the life of another person. In

other words the one possessing this gift is able to pinpoint the source causing the behavior of someone else.

- As distinguished: There are two kinds of N. T. discernment—
  1. Sanctifying discernment—given to all believers (1 Jn 4:1)
  2. Stewardship discernment—given to some believers
- As demonstrated:
  1. By Simon Peter in condemning Simon the sorcerer (Acts 8:22, 23)
  2. By the Apostle Paul
    - a. In denouncing a false prophet named Bar-jesus (Acts 13:9, 10)
    - b. In freeing a demonic girl in Philippi (Acts 16:17, 18)
- As declared: A personal survey taken among several hundred pastors concerning this gift revealed the following—
  1. Over 90 percent felt they did *not* possess the gift of discernment.
  2. Over 90 percent felt their wives *did* possess the gift of discernment.
- As debated: Question—Is modern day exorcism a scriptural manifestation of the gift of discernment?
  1. Exorcism is a Greek word which means “*to bind by an oath.*” Thus, exorcism is the act of one person expelling (casting out) evil spirits (demons) from another person, thus delivering that individual and setting him (or her) free.
  2. In the New Testament there are at least eleven instances where individuals were delivered from demon possession.
    - a. As performed by Jesus Himself
      - (1) From a young boy (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43)
      - (2) From a young girl (Mt. 15:21-28; Mk. 7:24-30)
      - (3) From a woman (Lk. 13:10-17)
      - (4) From four men:
        - (a) First man (Mk. 1:21-28; Lk. 4:31-37)
        - (b) Second man (Mt. 8:28-34; Mk. 5:20; Lk. 8:26-39)
        - (c) Third man (Mt. 9:32-34)
        - (d) Fourth man (Mt. 12:22; Lk. 11:14)
    - b. As performed by Peter and the apostles (Acts 5:16)
    - c. As performed by Philip (Acts 8:7)
    - d. As performed by Paul
      - (1) In Philippi (Acts 16:18)
      - (2) In Ephesus (Acts 19:11, 12)
  3. To this list should be added three false, self-appointed exorcists:
    - a. Simon Magus (Acts 8:9)
    - b. Bar-jesus (Acts 13:6)
    - c. Sceva and his seven sons (Acts 19:13-16)

- As determined: So then, in light of the above, what may we—or, should we—conclude in regards to exorcism being included in the gift of discernment? Is this the case?
  1. Some would answer, no, based on Paul’s words in 2 Timothy 3:16, 17—
 

*“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”*(NKJV).

In other words, the Bible, the whole Bible, and nothing but the Bible is more than sufficient to overcome any and all twenty-first century challenges!
  2. Some would answer, yes, based on the following:
 

Exorcism could be viewed as the final half of discernment, especially if there is demonic activity involved. To explain:

    - a. Discernment would *recognize* the situation.
    - b. Exorcism would then *remedy* the situation.
- As desperately needed: In light of the universal religious deception taking place, both in the secular and ecclesiastical worlds, the precious gift of discernment has never more been in demand! (Acts 20:29, 30; 16:17; 17:11; Gal. 1:6-10; 2 Cor. 11:4, 13-15; 1 Tim. 4:1-3; 2 Tim. 3:1-5; 4:1-4; 2 Peter 2:1, 2; 3:1-4).

The Gift of Giving

*“ . . . he that giveth, let him do it with simplicity (i.e, let him do it with liberality)”*  
(Rom. 12:8)

- The definition involved:
  1. A general consideration
 

This gift may be defined as the supernatural ability to sacrificially invest large amounts of one’s time and/or money into the life of another. This priceless gift is probably the least coveted but the most needed in the body of Christ today. Few, if any, of those Christian leaders loudly promoting those exotic gifts (signs and wonders, healings, prophecy, tongues, etc.) would show the slightest interest in this humble, selfless, and non-sensational gift.
  2. A specific consideration
    - a. The word *giveth* in the original language refers to a super giver!

- b. The word *simplicity* can be translated “singleness of heart.” It speaks of that person who sacrificially shares his/her means with no hidden motive, no secret agenda or expectation of reward. Rather, it proceeds from a loving heart to the one or ones who are loved.
- The role models involved
  1. The divine role models
    - a. The Father (Jn. 3:16; 2 Cor. 9:15)
    - b. The Son (Lk. 22:19; Jn. 10:15)
    - c. The Holy Spirit (1 Cor. 12:4, 7)
  2. The human role models
    - a. Individually
      - (1) By Mary, sister of Martha (Jn. 12:35)
      - (2) By a widow (Lk. 21:1-4)
      - (3) By Dorcas (Acts 9:36-39)
      - (4) By Barnabas (Acts 4:36, 37)
    - b. Corporately
      - (1) By the church in Jerusalem (Acts 4:32, 34, 35)
      - (2) By the church at Philippi (Phil. 4:15, 16)
      - (3) By the churches in Macedonia (2 Cor. 8:1-5)
- The reward involved: Jesus Himself promised a special blessing to them who faithfully employ their gift of giving — “*It is more blessed to give than to receive*” (Acts 20:35b).

The Gift of Exhortation
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“ . . . if it (gift) is encouragement, let him encourage . . . ” (Rom. 12:8).

- The definition of this gift: It is the supernatural ability to motivate someone in a positive way to fruitful action.
- The Holy Spirit and this gift
 

Just prior to His death Jesus promised to send the Holy Spirit, referring to Him on four occasions as the *paraclete* (Jn. 14:16, 26; 15:26; 16:7). This English word comes from two Greek words, *para* (alongside), and *kaleo* (to call). Thus, the ministry of the Holy Spirit would be “the one called to walk alongside each believer, minister-ing to him/her during each stop of their earthly pilgrimage.” According to the Savior, this heavenly companion would do the following:

  1. Help them remember the work of Jesus
  2. Assist them in exalting Christ
  3. Guide them in all truth

4. Rebuke the sin in their lives
- The believer with this gift: There are three key words translated from the Greek *parakaleo*. These are: (1) beseech, (2) exhort, and (3) comfort.
  1. He/She is to *beseech* one another:
    - a. That they present their bodies as living sacrifices (Rom. 12:1)
    - b. That they strive to be joined together in the common faith (1 Cor. 1:10)
    - c. That they abstain from fleshly lusts (1 Peter 2:11)
    - d. That their walk matches up with their talk (Eph. 4:1)
    - e. That they function as divine oil on troubled waters (Phil. 4:2)
    - f. That they isolate and deal with those who would cause disunity in a local church (Rom. 16:17)
  2. He/She is to *exhort* one another:
    - a. That they contend for the faith (Jude 3)
    - b. That they live their lives in the expectation of Christ's return (Heb. 10:25)
  3. He/She is to *comfort* one another:  
This is done by reminding all involved that the story has a happy ending! (Rom. 15:4; 1 Thess. 4:16).

The Gift of Serving
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" . . . If it (a man's gift) is serving, let him serve . . . " (Rom. 12:7, NIV)

"And God hath set . . . in the church . . . helps . . . " (1 Cor. 12:28)

"If any man . . . minister, let him do it . . . " (1 Peter 4:11)

- The definition of this gift: It is the supernatural ability to render practical help in both physical and spiritual matters.
- The designations (names) for this gift:
  1. Serving
  2. Helps
  3. The "Benjamin" gift—This is taken from the name of Jacob's final son, which mean, "*son of my right hand*" (See Gen. 35:18 for the background.)
- Examples and illustrations of this gift:
  1. Aaron and Hur—These two men stood by Moses, supporting his outstretched arms as the old lawgiver prayed for Israel's soldiers during a fierce battle at the base of Mt. Sinai (Exod. 17:8-12).
  2. Peter's mother-in-law (Mt. 8:15)

3. The women who financially supported Jesus' ministry (Mt. 27:55)
  4. Timothy and Erastus (Acts 17:22)
  5. Dorcas (Acts 9:36-39)
  6. Onesiphorus (2 Tim. 1:16-18)
  7. Phebe (Rom. 16:1, 2)
  8. The angel who ministered to Jesus:
    - a. In the wilderness (Mt. 4:11)
    - b. In Gethsemane (Lk. 22:43)
  9. Martha (Lk. 10:40; Jn. 12:2)
 

Note: On the first occasion, she was guilty of complaining!
  10. The leaders at the church in Antioch. In this amazing passage (Acts 13:1, 2), these leaders (Barnabas, Saul, etc.) were said to have been minister **to** the Lord!
  11. Jesus Christ Himself. By far the greatest example of serving can be seen in the life of our Savior! (Lk. 22:27; Mt. 11:28-30; 20:28; Jn. 13:13-16; 21:9, 10, 13)
- The rewards for faithfully using this gift (Heb. 6:10)

The Gift of Mercy Showing
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*"Having then gifts differing . . . he that showeth mercy . . . "* (Rom. 12:6, 8).

Definition of this gift: It is the supernatural ability to minister to those who are hurting physically, spiritually, mentally, or emotionally. God's command to the O. T. prophet perhaps says it best—*"Comfort ye, comfort ye my people, saith your God"* (Isa. 40:1).

- Elements within this gift: Kindness, tenderness, compassion, pity.
- The gift of mercy and empathy: While all believers are exhorted to display mercy (Micah 6:8; Lk. 6:36; Eph. 3:8; Col. 3:12, 13; 1 Peter 3:8), the element of empathy seems to be added to those who are entrusted with the gift of mercy. To empathize is to put yourself in the shoes of another. It is to see the needy through the eyes of Christ.
- The gift of mercy and grace: Actually mercy and grace are different sides of the same coin:
  1. *Mercy* is the desire to help those who are hurting.
  2. *Grace* is the act of actually doing it. On occasion of course those in great distress have brought their suffering upon themselves, (prisoners, addicts, etc.). Thus, in those cases—
  3. Mercy involves *not giving them* what they deserve, namely, no assistance!

4. Grace involves *giving them* what they do not deserve, namely, our assistance!
- The rewards for faithfully employing this gift:
    1. Enriching our own souls (Prov. 11:17; 14:21)
    2. Having divine mercy bestowed upon us (2 Sam. 22:26; Psa. 18:25; Mt. 5:7; Jas. 2:13)
  - Examples of this gift:
    1. As seen by the action of the Good Samaritan (Lk. 10:30-35):
    2. As seen by the actions of Jesus Himself:
      - a. In regards to two blind men (Mt. 9:27)
      - b. In regards to the mother of a demonic daughter (Mt. 15:21, 22)
      - c. In regards to the father of a demonic son (Mt. 17:15)
      - d. In regards to Bartimaeus (Mk. 10:47)
      - e. In regards to ten lepers (Lk. 17:13)

## W. THE HOLY SPIRIT AND THE SPIRITUAL GIFTS (PART FOUR)

### The Gift of Ruling, Administration, Governments

*"... he that ruleth with diligence . . . "* (Rom. 12:8)

*" . . . and in the church God hath appointed . . . those with the gifts of administration (governments) . . . "* (1 Cor. 12:28)

- Definition of this gift: It is the supernatural ability to organize, administer and promote the various affairs in local churches, mission boards, Christian schools, etc. in such a way as to assure the maximum efficiency of that organization. It has also been defined as the ability to direct others towards a common objective.
- Importance of this gift: This is to say no local church will grow beyond a certain point unless it encourages and employs the ministry of those individuals empowered with this gift. It must never be forgotten that a congregation is *both* an organism (they, being the body and Christ, being the head) *and* an organization!

The Greek word translated as governments in 1 Cor. 12:8 is the same word used in Acts 27:11 in referring to a shipmaster. i.e., one who steers or pilots a vessel. Thus, a church which has no gifted members in this area not only will not grow, but face the danger of a disorganized ship wreck! The early church in Corinth was very close to this disaster. See 1 Cor. 14:23, 26, 33, 40)



- Those who demonstrated this gift:
  1. Jesus (Lk. 9:12-17; Jn. 6:5-14)
  2. Seven deacons (Acts 6:2-4)
  3. Timothy (Phil. 2:19, 20)
  4. Titus (Titus 1:5)

### The Gift of Faith

*“For to one is given by the Spirit . . . faith . . . ” (1 Cor. 8, 9)*

- Definition of this gift: In reality, the Bible describes three kinds of faith—
  1. Saving faith: This faith is available to all repenting sinners (Acts 16:30, 31; Rom. 10:17; Heb. 11:6).
  2. Sanctifying faith: This faith is available to all believers (Gal. 2:20; 3:11; 5:22; Eph. 6:16).
  3. Stewardship faith: This is the gift of faith and involves the supernatural ability to believe and expect great things from God. First, it must be noted that this faith is not presumption nor is it hallucinatory in nature. It is not following faith but visionary faith.

On the positive side, the one with this gift does not base his or her actions on past events. Thus he is totally unimpressed with dire warnings such as, “Don’t you know this kind of thing can’t be done? I mean, check it out for yourself, it’s never been done before!” To the contrary, the person with the gift of faith is comfortable (like Noah) in building an ark on dry ground!

In essence, he or she is able to see the unseen, hear the unspoken, think the un-thinkable, causing them to do the undoable!

This kind of faith in one sense of the word can be called “bumble bee faith.” To explain: Any flight engineer worth his salt could quickly conclude that flight of any kind was out of the question for this tiny creature! Its body was too stubby, and its wings far too short. But the poor little insect has never heard this flight wisdom. So, by sheer faith (okay, instinct) it flies up, down, and all around in blissful ignorance!

- Contrasting this gift with that of prophecy—
  1. Prophecy is history written in advance.
  2. The gift of faith is thanking God in advance for something that is yet to be done.

- Illustrations of this gift: Key individuals in both O. T. and N. T. times vividly illustrate this gift—
  1. Old Testament
    - a. Abraham (Rom. 4:19-21; Heb. 11:8-10, 17-19)
    - b. Noah (Heb. 11:7)
    - c. Moses (Heb. 11:23-29)
  2. New Testament
    - a. A centurion (Mt. 8:8-10)
    - b. The mother of a demon-possessed daughter (Mt. 15:22, 28)
    - c. Stephen (Acts 6:8)
    - d. Barnabas (Acts 11:24)
    - e. Paul (Acts 27:20-25, 33-37, 42-44)

The Gift of Teaching
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*“ . . . he that teacheth . . . ”* (Rom. 12:7)

*“ . . . and God hath set some in the church . . . teachers . . . ”* (1 Cor. 12:28)

*“And he gave some to be teachers”* (Eph. 4:11)

- The definition of teaching: It is the supernatural ability to clearly communicate and clarify the truths in God’s Word causing spiritual growth in the body of Christ. While no one can present a better gospel than that in the Bible, there are those who can teach that gospel better. This is the gift of teaching.
- The dimensions involved in teaching: There are at least four all-important elements in successful teaching—
  1. Information—that is, correctly relating the scriptural text. In other words, what does this passage say?
  2. Interpretation—that is, correctly explaining the scriptural text. In other words, what does this passage mean?
  3. Illustration—that is, correctly illuminating the scriptural text. In other words, how can this passage be made clear?
  4. Application—that is, correctly applying the scriptural text. In other words, how does this passage affect my life today?
- A demonstration of those four elements: This can be seen through the example of the Great Teacher Himself—Jesus Christ—during His sermon in a Nazareth synagogue:
  1. Jesus *read* the text

*“ So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ‘The Spirit of the LORD is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.’” Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him (Lk. 4:16-20).*

2. Jesus explained the text

*“And he began to say unto them, This day is this scripture fulfilled in your ears” (Lk. 4:21).*

3. Jesus illustrated the text (Lk. 4:25-27)

- a. By referring to Elijah and a widow
- b. By referring to Elisha and a leper

4. Jesus applied the text

*“And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country” (Lk. 4:23, 24)*

- An important distinction

What is the difference between teaching and preaching? The answer centers on the emphasis placed in regards to two key words—*instruction* and *exhortation*. A suggested breakdown might include:

1. The emphasis placed during a teaching session

- a. 65% instruction
- b. 35% exhortation

2. The emphasis placed during a preaching sermon

- 65% exhortation
- 35% instruction

- The bottom line between the two:

1. Information without exhortation is like a building with only a foundation.
2. Exhortation without information is like a building with no foundation.

- Those O. T. and N. T. individuals with this gift

1. Old Testament

- a. Moses (Exod. 4:12)
- b. Jeremiah (Jer. 1:4-9)
- c. Some Levites in Jehoshaphat’s day (2 Chron. 17:9)

- d. Solomon (Eccles. 12:9)
- e. Ezra (Ezra 7:10)
- 2. New Testament
  - a. Paul (Acts 15:35; Col. 1:28; 2 Tim. 1:11)
  - b. Apollos (Acts 18:26)
  - c. Lois and Eunice (2 Tim. 1:5; 3:14, 15)
  - d. The elders in the church at Antioch (Acts 13:1)
- The role of music in teaching
 

*“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16).*

Here it can be seen the close relationship between teaching and music.

1. One need only to do a quick check concerning the words found in hundreds of Christian hymns to see this. Perhaps eternity alone will reveal the sheer amount of biblical truth has been given through music!
  2. If indeed this be true, a case can be made that many of our songwriters have been entrusted with the gift of teaching! This group would surely include:
 

a. Isaac Watts	d. John Newton
b. Fanny Crosby	e. Philip Bliss
c. Charles Wesley	f. etc., etc.
- The various theological and historical themes as recorded by the songs in the biblical account—
    1. In regards to the Father:
      - a. His omniscience and omnipotence (Psa. 139:1-6, 13-18)
      - b. His eternality (Psa. 90)
      - c. His mercy (Psa. 103:136)
      - d. His tender care
        - (1) For believers (Psa. 23)
        - (2) For brute beasts (Psa. 104)
      - e. His desire to forgive and restore (Psa. 51)
      - f. His awesome power (Exod. 15:1-21; Judges 5:1-21)
      - g. His protection (Psa. 91)
      - h. His justice (1 Sam. 2:1-11)
      - i. His faithfulness (Lk. 1:67-79)
      - j. His holiness (Rev. 4)
    2. In regards to the Son
      - a. His work in redemption (Rev. 5)

- b. His crucifixion (Psa. 22)
- c. His millennial reign (Psa. 2, 72)
- d. His overall person and ministry

*“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16)*

These words are thought to be in perhaps the earliest hymn praising the Savior in church history.

### 3. In regards to the Holy Spirit

His omnipresence is seen in Psa. 139:7-12.

### 4. In regards to the Bible itself (Psa. 119)

- The great, grand, and glorious goal in regards to the gift of teaching: During the first Easter Sunday afternoon the risen Lord appeared, unrecognized, to two disciples en route to Emmaus. Noting their sadness, He asked them the reason for it. They replied it was due to the death of Jesus whom they had hoped would be their Messiah. We pick up the story as recorded by Luke:

*“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Lk 24:25-27).*

Finally, upon entering Emmaus, the couple invites their mysterious guest to join them for supper. *“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them and their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (Lk. 24:30-32).*

In a nutshell, Luke 24:32 provides for us the coveted goal of teaching; that is, to give our listeners spiritual heartburn!

## The Gift of the Pastor/Teacher

*“And he gave some . . . pastors and teachers . . .” (Eph. 4:11).*

- Definition of the pastor/teacher gift: It is the supernatural ability to—
  1. Preach and teach the Word of God
  2. Lead and feed the flock of God

- Positive and negative aspects of the pastor/teacher (1 Tim. 3:1-7; Titus 1:5-9)
  1. Positive — He must be:
    - a. Above reproach
    - b. The husband of but one wife
    - c. Temperate, self-controlled, respectable, hospitable, able to teach
    - d. Gentle, having a well-behaved family
    - e. Respected by those outside the church
  2. Negative – He must not be:
    - a. Given over to much wine
    - b. Violent
    - c. Quarrelsome
    - d. Greedy
    - e. A novice (new convert)
- Duties of the Pastor/Teacher
 

*“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the ouse of God, which is the church of the living God, the pillar and ground of the truth”* (1 Tim. 3:15).

  1. He is to administer the ordinances (Mt. 28:19, 20).
  2. He is to be a man of prayer (1 Tim. 2:1).
  3. He is to warn his flock (1 Tim. 4:1, 6).
  4. He is to study the Word (1 Tim. 2:15).
  5. He is to carefully and correctly preach the Word (2 Tim. 4:2; 1 Tim. 4:11-16; Acts 6:2-4).
  6. He is to exhort and (when needed) to rebuke (1 Thess. 5:12; Titus 2:15).
  7. He is to watch over souls:
    - a. His own (Acts 20:28; 1 Tim. 4:16)
    - b. Those of others (Heb. 13:17)
  8. He is to be an example to all (1 Tim. 4:12).
- Advice from two of the greatest pastor/teachers in the New Testament:
  1. The testimony of the apostle Paul (Acts 20:28)
  2. The testimony of the apostle Peter (1 Peter 5:1-4)
- Contrasting the *gift* of the pastor/teacher with the *office* of the pastor/teacher
 

Dr. Charles Ryrie observes:

The gift is the ability and can be exercised whether one holds an office in a local church or not. In this regard much confusion exists over the gift of pastor. The gift is the ability to shepherd people. This can be done by the person who occupies what we call, in our

modern ecclesiology, the office of the pastorate. Or it can be done, say, by a dean of men or a dean of women in a school. Or it can be done by the wife and mother in a home. (*Basic Theology*, pp. 367-368).

- The ultimate pastor/teacher was Jesus Christ!
  1. He was, and is, the Good Shepherd (Jn. 10:11, 14).
  2. He was, and is, the Great Shepherd (Heb. 13:20).
  3. He was, and is, the Chief Shepherd (1 Peter 5:4).

### The Gift of Evangelism

*“And he gave some . . . evangelists”* (Eph. 4:11).

- The definition of this gift: Actually it seems to be two-fold—
  1. The personal aspect  
This element would involve the supernatural ability to point sinners to Christ and to burden Christians about soul-winning. All believers are to witness for Christ whether they have this special gift or not. Timothy, for example, was not an evangelist, but he was a soul-winner.  
*“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”* (2 Tim. 4:5).
- The pioneering aspect  
This element would involve the supernatural ability to establish and organize new churches either in needy areas or in previously unchurched areas.
- The N. T. examples of this gift: At least five men fulfilled either one or both of these two elements—
  1. Paul—He was the classic example, fulfilling both aspects.
    - a. His actions concerning the personal aspect:  
*“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also”* (Rom. 1:14, 15).
      - (1) He led Sergius Paulus to Christ (Acts 13:12).
      - (2) He led a crippled man to Christ (Acts 14:9, 10).
      - (3) He led Lydia to Christ (Acts 16:14).
      - (4) He led a demon-possessed girl to Christ (Acts 16:16-18).
      - (5) He led a jailor to Christ (Acts 16:31).
    - b. His actions concerning the pioneer aspect

*“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation” (Rom. 15:20).*

- (1) Those churches established during Paul’s first missionary journey:
  - (a) Antioch in Pisidia (Acts 13:48, 49, 52)
  - (b) Iconium, Derbe and Lystra (Acts 16:6, 7, 21-23)
- (2) Those churches established during Paul’s second missionary journey:
  - (a) Philippi (Acts 16:15, 40)
  - (b) Thessalonica (Acts 17:1-4)
  - (c) Berea (Acts 17:10-12)
  - (d) Athens (Acts 17:34)
  - (e) Corinth (Acts 18:1-11)
- (3) Those churches established during Paul’s third missionary journey:
  - (a) Ephesus (Acts 19:1-10; 20:17-38)
  - (b) Greece (Acts 20:1-3)
  - (c) Troas (Acts 20:6-12)

2. Philip

- a. As seen in Samaria (Acts 8:5-8)
- b. As seen in the Gaza desert (Acts 8:34-38)
- c. As seen in Caesarea (Acts 21:8)

3. John Mark

This nephew of Barnabas and author of the New Testament book of Mark was known as John the evangelist by the early church fathers.

4. John the Baptist

*“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand” (Mt. 3:1, 2).*

- a. His message as foretold—
  - (1) By Isaiah (Isa. 40:3-5)
  - (2) By Malachi (Mal. 3:1a)
  - (3) By Gabriel (Lk. 1:16)
  - (4) By Zacharias (Lk. 1:76, 77)
- b. His message, as fulfilled (Lk. 3:1-18; Jn. 1:6-8; 19-23; 3:22-30)

5. Apollos (Acts 18:24-28)

- The gift of evangelism as contrasted with the gift of the pastor/teacher:
  1. The evangelist is primarily concerned with the birthing of sinners.
  2. The pastor/teacher is primarily concerned with the building.
  3. The evangelist thus functions as an obstetrician.
  4. The pastor/teacher functions as a family physician.



5. The evangelist, as it were, employs a rifle or spotlight zeroing in on a single target on the stage!
6. The pastor/teacher employs a shotgun, or floodlight, zeroing in on the entire stage!