STRATEGIES FOR USING SPIRITUAL GIFTS
IN KOREAN CHURCH GROWTH

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ABSTRACT

STRATEGIES FOR USING SPIRITUAL GIFTS IN KOREAN CHURCH GROWTH

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This writer believes that one of the key ingredients to building an effective growing Korean church is spiritual gifts. If every Korean Christian were involved according to his spiritual gifts, he would be used in ministering where he is most usable. This writer finds that growing churches cannot be dissociated from growing Christians, when spiritual gifts are well used. Therefore, when Christians have found their gifts, knows the significance of their gifts and properly exercise them, the Korean church will grow. The purpose of this dissertation is to introduce readers to the best use of spiritual gifts in the contemporary Korean church, and to build up an important contribution to Korean church growth. One more purpose of this dissertation project is to understand what the biblical principles for the Church Growth Paradigm are, and to evaluate the problems hindering it in the Korean Church Growth.

Abstract length: 146 words
To my sons

Rin, Shin Won, and their Friends.

They are Kingdom of God.
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CHAPTER ONE
INTRODUCTION

This writer received his seminary training and began his pastoral ministry during the late 1980’s and early 1990’s at the height of the evangelical movement’s interest in spiritual gifts. Upon entering his first pastorate, this writer searched for practical helps to guide Korean Christians in determining their spiritual gifts.

This writer was curious. He wondered why do some churches grow and other churches do not? What is the correlation between spiritual gifts and church growth? What does church growth have to do with spiritual gifts? Why is that topic a “hot” contemporary issue?

However, this writer finds, that there are false uses of spiritual gifts in the contemporary Korean church. These false uses can be largely traced to two problems: misused spiritual gifts and unused spiritual gifts.

First, is the problem of misuse and abuse of spiritual gifts? Here is our dilemma then. Some of the Korean Christians are diligently serving the Lord in ways for which God has not gifted them. The result is ineffective service. The second problem is unused spiritual gifts. Others of them are spectators in areas for which the Lord has equipped

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1 1988-1992 years, this writer studied in the Korea Theological Seminary.
them to be participants. The result is unused potential spiritual gifts. Besides wasted spiritual gifts, there is unused potential.²

Many Korean Christians have settled for far less than God intends. Why? Many of them have never discovered or developed their spiritual gifts. There are spiritual resources within them, which have never been tapped. They could transform the Korean church and the spiritual life of Korean Christians. God led, and the Holy Spirit enabled, this writer to forge out this dissertation.

This writer believes that one of the key ingredients to building an effective growing Korean church is the proper use of spiritual gifts. If every Korean Christian were involved in serving God according to his spiritual gifts, he would be used in ministering where he is most usable. Growing churches cannot be dissociated from growing Christians, when spiritual gifts are well used. Therefore, when a person has found his gifts, knows the significance of his gifts and properly exercise them, the Korean church will grow.

This writer believes that this dissertation contains helpful material on STRATEGIES FOR USING SPIRITUAL GIFTS IN KOREAN CHURCH GROWTH.

It is intended to build a small helpful foundation in Korean church growth. This dissertation is the result of three years of study, research, survey and observation in the Liberty Baptist Theological Seminary.

I. The Statement of Problem and Purpose

A long time ago, a missionary from America confessed, “We have to sow the seeds. But, already, we are bearing fruits.” Relatively, the Korean church growth was very fast and very wide. The Korean church has a history of 117 years, since the time that missionaries Horace N. Allen and H. G. Underwood started their mission in 1884. God has blessed the Korean churches with growth.3

The number of church members continued increasing 10 percent per year. The Korean church has some of the largest churches in the world. The Yoido Full Gospel church is the biggest church in the world. Also, they have the biggest church of Methodist and Presbyterian denominations. Every ten years, the growth percentage doubled. Since 1993, however, the rate of grow was less than three percent.4

There are several factors of for this problem. Korean church growth scholars have found that the present lack of Korean church growth is due to a fault in the use of spiritual gifts.5 However, most of Korean pastor and church leader do not understand the important of the use of spiritual gifts. Why is the Korean Church not growing? What are the problems?


Dr. Mann Y. Lee, recognized as an outstanding Korean church historian, writes:

“In contemporary Korean church, we face three basic problems in utilizing spiritual gifts in the service of Christ through the church: misuse, disuse, and abuse.”

In the meantime, this writer was learning valuable lessons about faithfulness and obedience, as the good use of spiritual gifts in Korean church growth. The good use of spiritual gifts has been an important role in Korean church growth. Now sees how the Lord was building spiritual gifts into his life. As this writer matured in the ministry, the Lord helped him to hold fast the basic conviction that good spiritual gifts are a sign of healthy church growth.

This writer is convinced that almost every Korean Christian has more gifts than he realizes. Also, even though a person may have a few of the gifts, he is nevertheless responsible to be practicing obedience in the areas of most of the gifts. Thus, a discussion of all gifts can serve as a reminder of a host of Christian duties, even when gifts in those areas are absent.

The purpose of this dissertation will be accomplished by asking and answering some questions. This dissertation is based on some of the questions. The following questions will guide the research, and the answers will become the basis for any conclusions that are reached:

What are spiritual gifts?

What is their purpose?

What is the correlation between spiritual gifts and church growth in Korea?

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Why is it important for the Korean churches to recognize the spiritual gifts and to help the members to develop those gifts?

What would be the worst abuse or misuse concerning spiritual gifts in the Korean Church?

How can one discover and put his gifts to use?

How can spiritual gifts bring out about maturity in the Korean church, and how can they enhance Christian unity and brotherhood?

All of these questions, plus a careful examination of gifts revealed in the Bible, are included in this in-depth study. Each of these questions forms is discussed in the basis of a chapter in the dissertation. Surely, in view of this present situation, there is ample room for a fresh look at the gifts in the same light of the Word of God. Although spiritual gifts may be viewed primarily as tools for ministry, they can be abused in ways that hinder the church’s ministry effectiveness, and hence slow growth.

Every inactive member must be informed that he has a special, spiritual, God-given gift. When he sees that his gift is essential for the proper functioning of the church, the member immediately begins to feel biblically based recognition. Upon discovering his gift, his spiritual self-worth increases greatly. Training then builds confidence. A believer who properly understands, develops and uses his spiritual gift becomes an enthusiastic worker. 7 This dissertation is intended to direct the ministry of a gifted believer, on a course toward finding, understanding, and using his spiritual gift.

The purpose of this dissertation is to introduce readers to the good use of spiritual gifts in the contemporary Korean church, and to build up an important contribution to

Korean church growth. One more purpose of this dissertation project is to understand what the biblical principles for the Church Growth Paradigm are, and to evaluate the problems hindering it in the Korean Church Growth. There are many functions of ministry. We preach, we teach, we counsel, we administer, we lead groups, we lead worship, and we organize for social action. There will need to be continuing education, year after year of experience, significant feedback, evaluation, and constructive criticism of spiritual gifts; so, the purpose of the spiritual gifts is to build up other believers. The goal of this dissertation is to assist pastoral leaders in effectively managing their ministries, while applying spiritual gifts. As each believer employs his gifts, the church is edified.

Some time later, this writer will go back to his country, and will work in the ministry area of spiritual gifts. This writer believes that this dissertation will build and help his ministry in the use of spiritual gifts for Korean Church Growth. Finally, this writer hopes that this dissertation will make a helpful contribution for the reader to help him build a Korean church to the glory of God.

II. The Statement of Scope and Limitations

Contemporary Korean Christians are talking much about spiritual gifts. But the discussions and debates have focused almost totally on what the gifts are, and whether they are supernatural powers or natural talents, and whether they are all for today.

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“Spiritual gifts are only for the super-spiritual.” ⁹ Too many believers take this attitude and so resign themselves to contemporary Christianity, unaware that God gives the believer gifts for maximum service. ¹⁰

This is unfortunate. Spiritual gifts should be viewed like any other gifts; the emphasis should be using and enjoying them. The Bible refers to gifts or special abilities given to Christians by the Holy Spirit – all of the gifts, not just speaking in tongues, or miracles, or healing. The Bible teaches that Christians should fit into a spiritual body (the local church), just as physical members unite together in a physical body. ¹¹

There are the limitations to this dissertation. First, this study does not examine what the gifts are, or if they supernatural powers or natural talents, or are all for today. The question of whether certain spiritual gifts are temporary is one of the debated areas of truth relating to the Holy Spirit in the contemporary church. While most of the church will agree that certain spiritual gifts were discontinued after the apostolic age, others are insisting that gifts given at the beginning of the church age continue in the same way throughout the entire period. On the surface it is quite clear that the modern church does not function quite like the apostolic church. There is an evident decline in miracles, though God is still able to perform them. No longer does the testimony of the Christian

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leaders depend on their capacity to support their oral testimony by phenomenal miraculous works.¹²

Second, this study does not intend to be an exegetical investigation of the Bible, but rather a practical survey of a workable methodology. Third, This study does not intend to be a discussion about what happened to the gifts of the Holy Spirit after the New Testament period of the Church’s history. However, when helpful, charts, graphs, diagrams and questionnaires will be included in the text as appropriate and will be relegated to various appendices at the end of the dissertation.

Therefore, from time to time, this writer will mention real spiritual gifts and real church growth paradigm. This writer will explain as fully as possible how he has gone through the struggles of discovering, developing, and using spiritual gifts, and wants this dissertation to be authentic.

III. The Biblical and Theological Basis

The Bible is the Word of God; inerrant and infallible. It is not a collection of evolutionary ideas about God, the world, man and sin. The Bible is literally true from Genesis to Revelation and of final authority on all matters of faith and practice.

¹² John F. Walvoord, “Contemporary Issues in the Doctrine of the Holy Spirit; Spiritual Gifts Today,” Bibliotheca Sacra V. 130, #520 (Oct. 1973): 321. Walvoord, John F. President, Dallas Theological Seminary, Editor, Bibliotheca Sacra. It is also clear from the history of the Bible that miracles were evident for particular purposes in some periods while almost absent in others. Three notable periods of miracles are evident in the Bible: (a) the period of Moses, (b) the period of Elijah and Elisha, and (c) the period of Christ and the apostles. In each of these periods there was a need to authenticate the message that God gave His prophets and/or apostles, but once this need was met the miracles seemed to recede.
The Bible says that every child of God has a gift or gifts. Our gifts are given to us when we are born by the Holy Spirit into the family of God. At the moment of a believer’s baptism into the body of Christ at regeneration, he is given a gift which he should exercise for the health of the whole body. One’s spiritual gift gives him insight as to where and how he is to serve the church. The Spiritual body needs to have the equivalent of hands, feet, eyes, joints, veins, and all the other parts.\(^{13}\) On the date of our spiritual birth, we receive our spiritual gift. However, we have no innate understanding of what it is or the fact that we have it; so we must be taught.\(^{14}\)

The growing interest in the gifts of the Holy Spirit is one of the significant religious developments of our era. Opinions on spiritual gifts vary to a remarkable degree. Unfortunately, in some cases, diverse viewpoints have spawned confusion among sincere Korean Christians. On the positive side though, this developing interest in spiritual gifts has contributed to spiritual renewal and stimulated helpful biblical research in this important area of the Christian life.\(^{15}\)

The fact that every Christian receives at least one of the spiritual gifts is evident from the Bible.\(^{16}\) Paul emphasized the universality of gifts. The central passage on the dispensing of these gifts is Ephesians 4:7-11. Here we discover,

But unto every one of us is given grace according to the measure of the gift of Christ, wherefore he saith, when he ascended up on high, he led captive, and gave gifts unto men (Now that he ascended first into the lower parts of the earth?)


\(^{15}\)Yohn, p. 2.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, pastors and teachers.

From this text, we learn that spiritual gifts are distributed by the ascended Christ to every individual believer, for the profit of others, sovereignly through the Holy Spirit, probably at the time of salvation, and on the basis of grace. Another discovers “The manifestation of the Spirit is given to every man to profit with all” (1 Cor. 12:7). “Each one of us has received a special gift” (1 Peter 4:10). Without exception, every believer receives a gift or gifts. It is clear from the context of these passages, that God is talking about the Christian when he says, “every man” or “every one”. In I Corinthians 12:29, Paul asks, “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?” The obvious answer to Paul’s serious questions is, “No”; therefore, we must conclude that all Christians have at least one spiritual gift and that no Christian has them all.

So, we are gifted children of God. Since we are also given an outlet for our gift, we are ministers too. Paul charged the Corinthians, “Now, concerning spiritual gifts, brethren, I would not have you ignorant” (1 Cor. 12:1). Spiritual gifts are the primary channels through which we minister (1 Cor. 7:7).17

Many Korean Christians, in an attempt to humble themselves, deny that God would give them a gift. However, Larry Gilbert writes “Humility is the correct evaluation of your abilities and disabilities and the living in the light of it. Humility is

17"For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that"
not a matter of denying one’s God-given ability and potential, but of recognizing its presence, developing it and being thankful for it.”

Although we are converted to Christ individually, our Christian conversion always relates us intimately to every other person who is also Christ’s disciple. A spiritual gift is the source of joy in our Christian life. Also, spiritual gifts are tools for the profit of others and for doing the work of church growth. God has provided the spiritual gifts and graces of the Holy Spirit to equip his people for their work of ministry so that they should manifest the unity of faith in joy, in holiness, and in power.

So, Paul said “The manifestation of the Spirit is given to every man to profit with all” (1 Cor. 12:7). It would be impossible to estimate the irreparable harm caused by thinking that spiritual gifts are given for self-edification and may be used to edify ourselves. This is certainly unbiblical. Gifts are given, not for self-edification but for the edification of others; this is their purpose. Gifts are given for the profit of others, and for church growth. Also, the spiritual gifts were given to the church as a body, and not just to individuals. The ultimate purpose of spiritual gifts is, therefore, tied to the church as a corporate grouping of individuals endowed with spiritual gifts, that the total body may be equipped to function.

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18Gilbert., p. 25.
20Ronald E. Baxter, Gifts of the Spirit (Grand Rapids: Kregel, 1983), p. 78. See Paul’s opening statements in 1 Cor. 1:1-2. Especially note those to whom he addresses the epistle—“unto the church of God which is at Corinth.” Putting this together with the direct statement of 1 Cor. 12:27 there can be little doubt that Paul is writing to a local assembly, and that they corporately are Christ’s body.
We know that church health is of vital importance to church growth. Churches grow because they are healthy. Therefore, developing the dynamic of spiritual gifts in a church should also help churches to grow in number.\textsuperscript{21} Using one’s spiritual gift can be a source of both joy and energy in the Christian life. Our spiritual gifts are closely related to God’s calling upon our lives, and our responsibilities in ministry. Gifts may be viewed as the building blocks of the church.\textsuperscript{22}

Spiritual gifts are God’s tools for church growth, Christian community and outreach, at their best. It is very significant that the sovereign purpose of God in bestowing gifts as well as gifted men is specified in Ephesians 4:12 to be “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” The ultimate purpose is to “attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ” (Eph 4:13). The distribution of spiritual gifts is a work so profound, so important, and so extensive, that it involves the entire Godhead. This places the distribution of spiritual gifts in the same category as the work of creation and redemption. In each case, all three persons of the Trinity are active.\textsuperscript{23}

The result of such a process is that spiritual maturity may be attained as well as a steady testimony amidst the deceiving work of evildoers; as explained in the verses that follow. According to Romans 12:3, the spiritual gifts are dispensed by God the Father:

\begin{quote}
\textsuperscript{21}Peter Wagner, \textit{Your Spiritual Gifts Can Help Your Church Grow} (Glendale, CA: Regal books, 1979), p. 12. Because it is biblical and because it will help make Christians and because it will enhance the health of the Body.
\textsuperscript{22}Ibid., pp. 16-21.
\textsuperscript{23}McRae, p. 25.
\end{quote}
“according as God hath dealt to every man the measure of faith.” In 1 Corinthians 12:9 this work is attributed to the Holy Spirit: “to another faith by the same Spirit, to another the gifts of healing by the same Spirit.” By understanding how God has gifted his children, and how those gifts influence the personal ministry of his children, the believer finds his niche in the work of God. He becomes more effective and enjoys serving God.24

A church should be built with people instead of programs. Many Korean churches will build super organizations and super programs and try to fit their people into them. What they need to do is to start with the people and their gifts.25 David Innes says, “Never use a great people to build a great church, but use a great church to build a great people.”26

God gives a lay leader at least one spiritual gift, at the time of his new birth. Yet many live much or all of the Christian life without realizing that fact, or the impact of such a truth. The possession of spiritual gifts, therefore, instead of being a basis for pride, is rather a solemn trust, which should be used by the individual to the glory of God, and for the purposes revealed in His Word. Throughout the research for this dissertation, this writer seeks to allow biblical evidence to guide his conclusion.


25Ibid., p. 44. With their burdens, motivations and abilities and build the church with them.

IV. The Method of Procedure

This writer intends to research this dissertation through several avenues. First, a study will be undertaken of numerous books written on this and related topics. This study will be prepared in Liberty University’s library, with its abundant resources of books and periodicals, and with its Remote-Interlibrary Loan System. The procedure of this study will therefore be obvious and straightforward. Secondly, a number of other dissertations, which address similar concerns, will be examined. These dissertations will come from several universities and seminaries, which will assure a variety of approaches and helpfully broaden this writer’s perspective. Thirdly, applicable class notes and classroom teaching from the Doctor of Ministry courses, and in this area, will be reviewed. Fourthly, this writer will research and survey the Korean church by sending questionnaires to church leaders in Korea. Fifthly, this writer will observe other churches throughout the world, and take note of their ministries, lay leaders and procedures.

This dissertation is divided into six major sections. This dissertation will be accomplished through the following. Chapter one is the introduction. The second chapter will be to develop a clear picture on such matters as the biblical nature and purpose of spiritual gifts. The third chapter is biblical principles of church growth. The fourth chapter is the correlation between spiritual gifts and church growth. Chapter Five is an evaluation of the survey data results of the correlation of spiritual gifts and Korean church growth. The fifth chapter will propose practical strategies for using spiritual gifts in the Korean church growth paradigm. Each section stands on its own, while being integrally related to the others. In this way, the research reflects many of the opinions of

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27 This system is that materials loaned from local libraries.
Korean pastors, in their views of spiritual gifts in church growth. This dissertation will to clarify some important aspects of biblical teaching on STRATEGIES FOR USING SPIRITUAL GIFTS IN KOREAN CHURCH GROWTH

V. The Review of Selected Literature

In the areas of Church Growth and Spiritual Gifts, the foundational strategy for this dissertation was done in the form of reading. The following books on the general topics of church growth were consulted and this writer used information from class notes from various courses within the Doctor of Ministry program at Liberty Baptist Theological Seminary.

Baxter, Ronald E. Gifts of the Spirit Grand Rapids: Kregel, 1983. What are the gifts of the Spirit? In what light are we to interpret them? What is our basis for believing in the gifts? What about the working of miracles of today? Baxter answers these and other pertinent questions having to do with this important theme. A unique, instructive outline on the gifts, which God has given to each believer in Christ, will clarify any misunderstanding regarding this matter.

Blanchard, Tim. A Practical Guide to Finding your Spiritual Gifts Wheaton, IL: Tyndale House Publishers, 1979. This manual is a learning tool. It is intended to direct the gifted believer on a course toward finding, understanding, and using their spiritual gift. Why? Because spiritual gifts are God’s way of equipping his believers to minister in his church.

Bridge, Donald, and Phypers, David. Spiritual Gifts and the Church Downers Grove, IL: InterVarsity Press, 1973. What are spiritual gifts? Are they supernatural powers or natural talents? What was their function in the early church? Do they have a place in the church today? Sadly, the answers to these questions are dividing the church. The authors of this book, speaking from a practical standpoint as church officers, are convinced that this should not be.
The purpose of this book is to provide practical help. The author wants to show pastoral leaders-clergy and laity alike-how they can effectively deal with their ministry related management responsibilities. This can be done without becoming mired in management theory or administrative details and without the church’s losing its sense of community.

This author is convinced that almost every Christian has more gifts than he realizes. Also, even though a person may have only a few of the gifts, he is nevertheless responsible for practicing obedience in the areas of the most of the gifts. Thus, a discussion of all the gifts can serve as a reminder of a host of Christian duties, even when gifts in those areas are absent.

This book has drawn together basic ideas from the standard works on Christian education, ventilated the imposing structure with adequate “examples”, and then with some inspiring and challenging innovative suggestions of its own.

Gilbert, Larry. **Team Ministry** Lynchburg: Church Growth Institute, 1989.
This book explores task-oriented spiritual gifts with such a practical approach that many churches will double their lay involvement by adopting the philosophy presented in it. Team ministry explains the relationship of spiritual gifts to the church, the ministry, the other gifts and the individual believer himself. The importance of balance in the ministry of the church remains evident throughout the material, as does the importance of every member of the body of Christ becoming involved in the task of the Great Commission.

This is a study that flows from the Bible. It is essential to read this book with an open Bible. This book is a careful study of the empowering of the New Testament church. This book has answers to our personal questions about spiritual gifts. Beyond that the desire do rediscover the dynamic and empowering of the church that “turned the world upside down” (Acts 17:6).

This study benefits from the examples of Corinthians 12,13, and 14. Openness regarding the ministry of the Holy Spirit provides the most desirable context for enlarging our understanding of it.

This book deals with factors involved in the growth of the church. The authors challenge us to expect great things when God’s work is done in God’s way. They point out that one of greatest enemies to the growth of the churches nationwide is complacency.
McGavran, Donald. *Understanding Church Growth*. Grand Rapids: Eerdmans Publishing, 1970. This book shows abundantly, campaigns need to be carried on in such fashion that multitudes of new churches are established and multitude of new converts do become reliable members of Christ’s Body.

McRae, William. *The Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976. Dr. Ryrie said, “This is not a book on church renewal. Its approach is not, ‘You, too, can experience what happened in our church.’ Neither is it a doctrinal study that is unrelated to life.”

Moreman, William M. *Developing Spiritually and Professionally*. Philadelphia, PA: Westminster Press, 1984. This book is the pastor’s handbook. The author explores the interplay, tension, and integration of the professional and the spiritual in the minister’s life and work. Illustrating the dynamic between these two dimension’s lives, each chapter examines a professional concern and a spiritual discipline side by side. The author challenges pastors to work toward wherein all actions—spiritual and professional—emanate from a single source, the Spirit.

Rainer, Thom S. *The Book of Church Growth*. Nashville: Broadman Press, 1993. Dr. C. Peter Wagner calls this “the first true textbook of the Church Growth Movement.” It treats the history, theology, and principles of church growth. The author weaves together theological depth with practical insights in such areas as: the pastor and church growth, worship and church growth, planning, strategy, goal setting and church growth, small groups and church growth, the community and church growth, research and church growth, and staffing and church growth.

Richards, Lawrence O. and Martin, Gib. *A Theology of Personal Ministry*. Grand Rapids: Zondervan, 1981. This book introduces a study that is badly needed in the Christian church today. They feel that many people today do not have a clear sense of their own identity as a ministering people; they do not realize that each believer is called, empowered, and gifted by God to continue the work of Jesus in our world.

Sanders, J. Oswald. *Spiritual Leadership*. Chicago: Moody Bible Institute, 1974. The author writes that spiritual leadership is a blending of natural and spiritual qualities. He adds that even natural qualities are God given, and their effectiveness can only be reached when they are used to the glory of God. He presented a balanced assessment of spiritual leadership, an important area of Christianity.

Steinbron, J. Melvin. *The Lay-Driven Church*. Ventura, CA: Regal Books, 1997. This book is practicable. Knowing that theology without doing is fruitless, and doing without theology is pointless, he has strived to maintain a balance between principle and practice. This writer finds that this book make the steps ministers need to take.
Dr. Towns found that church growth totally depends on the power of the Holy Spirit. A minister must develop his deeper-life experience to lead his congregation to grow.

This volume includes articles on some of the newest areas of evangelism, such as seeker services, evangelizing the boomers and busters, and modern church growth terminology such as the homogeneous unit principle and people movements.

In this book, 27 spiritual gifts are defined and discussed. The author’s intention is to clearly show how spiritual gifts can enable Christians to participate more effectively in the implementation of Jesus’ commission to “go and make disciples of all nations” (Matt. 28:19-20).

The author has been teaching church growth strategies for over a decade. His strategies for church growth have been proved through local churches and mission fields. This book suggests the strategies in a biblically pragmatic way.

This book examines the relevancy and necessity of spiritual gifts for Christians today. It considers the gifts mentioned in the New Testament in the terms of biblical meaning and contemporary ways in which they can be used. It shows that spiritual gifts are not to be exercised only within church walls, but wherever there is need.
CHAPTER TWO

DESCRIPTION OF SPIRITUAL GIFTS

What are spiritual gifts? Various definitions of the phrase have been given in the literature.

According to Towns, they are: “divine abilities given by God through the Holy Spirit to His people that enable them to effectively minister in different areas and in different ways.”

According to Wagner, “a spiritual gift is a special attribute 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.”

According to Walvoord, “spiritual gifts are divinely given capacities to perform useful functions for God, especially in the area of service.”

According to Flynn: “a gift is a Spirit-given ability for Christian service.”

According to Owen, “they are that without which the church cannot subsist in the world, nor can believers be useful unto one another and the rest of mankind, unto the

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glory of Christ, as they ought to be. They are the powers of the world to come those
effectual operations of the power of Christ whereby his kingdom and is preserved.”

As to its essence, a spiritual gift is ability. It is an ability to function effectively
in a particular service as a member of Christ’s body, the church. These definitions point
out certain facts about gifts, including their source (the special grace of the Holy Spirit),
nature (spiritual ability, endowment, and power), and purpose (service, ministry, and the
edification of saints).

I. Biblical Bases of Spiritual Gifts

“The Bible is our only rule of faith and practice.” Such is the historic contention
of Bible-believing Christians. When anything is put above the Bible, doctrinal error
usually results. Neglect of God’s Word often manifests itself in a deep hunger for some
significant experience to fill the void that results from this spiritual vacuum. The
Christians are living at a time when, in many circles, a desire for such an experience has
led people into error. An experience that seems genuine has been thrust into the lives of
many Christians causing them to misinterpret the message of God’s Word concerning the
Holy Spirit’s ministry among men. This does not mean that the Christian life is not
experiential, but it does mean that all of our experiences should be founded upon the solid

p. 42.

testimony of God's authoritative Word. The Bible does not give us a formal definition of spiritual gifts. However, it does give us a great deal of insight into their nature and function. Five terms are used interchangeably or explicitly in Scripture to identify spiritual gifts.

A. The Gifts are Ta Pneumatikon

In 1 Cor. 12:1, “Now concerning spiritual gifts, brethren I would not have you ignorant.” In the original, “gifts” is not found. These are literally “the spirituals”, and are defined in verse 7 as “the manifestation of the Spirit which is given to every man to profit withal.”

The derivative, ta pneumatika “therefore” denotes the things of the Spirit. Wolvoord says, “The word directs attention to the source, the Holy Spirit, and the realm of these gifts”. Among its many uses is that which describes the gifts of the Spirit. They are “spiritual” gifts. Thus, they are gifts that are not of man, but of God. They are produced in man by the Holy Spirit’s sovereign distribution.

The results of the new life in Christ stem from the basic concept of spiritual renewal by bestowal of life. As is true of man who is born naturally and receives a human nature from his parents, so man born anew receives a new nature, a new capacity for service and devotion to God. The new life in Christ provides new experiences such as spiritual sight instead of blindness, spiritual gifts that are added to the natural ones, and

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the capacity for spiritual enjoyment of fellowship with God. Because the new life that is bestowed is eternal, it also provides a new security for the new life by its eternal nature.\(^{36}\) Paul writes the Philippians of “being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6). Therefore, this word emphasizes the spiritual nature of the gifts.

**B. The Gifts are *Ta Charismata***

This is the expression used in 1 Cor. 12:4, 9, 28, 30, 31 and is translated “gifts.” This also serves to press home the spiritual nature of the gifts. The root of the word comes from *Charis*, which means, “grace.” Grace is freely given at salvation (Eph. 2:8,9).\(^{37}\) The spiritual gift is that which is not earned by human initiative, but is bestowed by the Spirit.\(^{38}\) Too often it is incorrectly assumed that the existence of a given spiritual phenomenon in the days of the primitive church must automatically presuppose that the same phenomenon should be apparent today. But no matter how often this assumption may be made, it is patently false.

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C. The Gifts are *Ta Diakonia*

This word *diakonia* is translated “ministries” or “administrations,” but it is also a reference to spiritual gifts (1 Cor. 12:5). The fact that Christ, the Head of the church, has given believers spiritual gifts through His indwelling Spirit is of crucial importance to the biblical concept of ministry. The New Testament does not depict ministry as a specialized position, occupied by a select few. Gifts are God’s provisions for serving each other (1 Pet. 4:10). Spiritual gifts are a stewardship for which believers are accountable to God. Peter indicated that believers are to use gifts “as good stewards of the manifold grace of God” (1 Pet. 4:10). Those who are given a spiritual gift should receive it with the purpose in mind of serving other people, not ministering primarily to oneself.39

D. The Gifts are *Ta Energema*

The word *Energema* is translated “operations” in 1 Cor. 12:6 (KJV). Paul uses this term to denote spiritual gifts as the activity produced by God’s endowments of people for service. The word is derived from the verb *energeo*, from which we get the English term “energy.” It implies the power of the energy of God to activate or set something in motion. Hence, a spiritual gift is not the natural ability of the individual, but is a ministry empowered by God.40

40Ibid.
E. The Gifts is *Phanerosis*

The fifth term, *phanerosis*, is translated “manifestation” in 1 Cor. 12:7. A spiritual gift is a manifestation of the Holy Spirit. The word comes from the verb *phaneroo*, which means “to make visible or clear”. A spiritual gift is identified as clearly residing in the believer. When a Christian exercises a spiritual gift, it should be an evident work of the Holy Spirit. The believer who grasps the Holy Spirit in this area of his life, as well as in every other area, will be delivered from a complaining spirit. He will learn to be content and grateful, rejoicing always through the Holy Spirit.

In conclusion, Elmer Towns says: “A spiritual gift is spiritual in character (*pneumatikos*), sovereignly given by God the Holy Spirit (*charismata*), to minister to others (*diakonia*), in the power of God (*energma*), with an evident manifestation of the Holy Spirit through the Christian as he or she serves God (*phanerosis*)”.

II. Nature, Function, and Distribution of Spiritual Gifts

A. Nature of Spiritual Gifts

1. Gifts are not singular. Sometimes Korean Christians speak of the “charismatic movement” as though the Spirit’s gift consisted solely of tongues speaking. Such limited usage is misleading and unbiblical, for the term “charismatic” should refer to all gifts, at least eighteen of which are mentioned by Paul. Paul’s opening remarks in the

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41 McRae, p. 35.

42 Elmer Towns, *Evangelism and Church Growth*, p. 368.

43 Perhaps, along with miracles and healing.
section on the gifts (1 Cor. 12:1-4) negates their singularity and emphasizes their plurality. Here is an amplification of his thought. The gifts are many, not just one.

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away the these dumb idols, however you were led. Therefore I make known to you that no one speaking by the spirit of God calls Jesus is Lord except by the Holy Spirit. Now there are diversities of gifts, but the same Lord.

Biblically, ministry is predicated on plural, not solo, leadership. One-person ministry violates the body concept because it views the pastor as the only leader. In the Bible, elders in the local church are always referred to in the plural, with the exception of reference to the function and qualifications of a bishop. Therefore, this is defined as a leadership team.

2. Gifts are not talents. Spiritual gifts differ from human talents. Talents, of course, are also given by God, but they are given to every creature. Unbelievers have talents through common grace, present from birth. Many unbelievers play the piano well, paint beautifully, sculpture realistically, master languages easily, orate eloquently, write effectively, but these are talents—not gifts. No unbelievers have a spiritual gift; only Christians. Those who possess the Holy Spirit possess the gifts of the Spirit (Rom. 8:9, 14, 16, 17; 1 Cor. 12:7). In direct contrast, the Bible refers to the unbeliever as the one who does not have these gifts.

44See 1 Tim. 3:2; Titus 1:7. This is a group of people working cooperatively to accomplish a common mission through the exercise of their gifts and calling in the context of mutual accountability.

A believer, however, may have talent without having spiritual gifts. The natural man (1 Cor. 2:14) is dependent upon himself to discover, develop, and use his talent, but the Christian can call on the Holy Spirit to reveal what gifts he possesses and to discipline him in developing those gifts.  

3. Gifts are not spiritual fruit. The Bible distinguishes between spiritual gifts and spiritual fruits. The fruits of the Spirit consist of a nine-fold cluster of graces—all leading to moral virtues. Spiritual fruit has to do with our relationships and the spiritual quality of our lives. Spiritual gifts, on the other hand, have to do with our calling and our function in ministry. Spiritual fruit relates to what we are; spiritual gifts relate to what we do. They differ, and nowhere greater than in the life of believer. The person who has “the gifts” without “the fruit” is one who is in imminent danger of spiritual collapse.  

4. Every Christian has spiritual gifts. God gives every believer at least one spiritual gift at the time of the new birth. The fact that every Christians receives at least one of the spiritual gifts is evident from the Bible (Rom. 12:3, 1 Cor. 7:7, 12:7, 12:11, Eph. 4:7, 1 Pet. 4:10). Talents come with the natural birth. But the Spiritual Gifts are distributed at the time of salvation.

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46 1 Cor. 2:4-5. Phil. 4:13.  
47 See Gal. 5:22-23.  
49 Larry Gilbert, p. 24. And he says that spiritual gifts may come from the natural birth (for the potential Christian) and from the second birth, the spiritual birth (John 3:3-8). One of the important ministries of the Holy Spirit to believers today is the bestowal of spiritual gifts upon Christians at the time of their conversion. While Christians may have natural abilities even before they are saved, spiritual gifts seem to be related to the special purpose of God in calling them and saving them; and in the language of Ephesians 2:10 they are “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”
W. McRae writes, “First, gifts are given by Holy Spirit. Second, they are given to every individual believer. This seems to demand that it be at conversion. Paul and Peter indicate that everyone to whom they are writing has a gift, not that some have one and that others will receive one.”

On the Christian team, every believer is expected to try to connect in every area of Christian living. True, some believers may have special abilities in certain areas, but this does not excuse every believer from taking his turn at the plate and doing his best. Every believer must witness, show mercy, give, and obey every command, though only some may have Spirit-given endowments for particular Christian services. Sufficient gifts have been bestowed by the Holy Spirit to meet every need of the church.

5. There is an order of importance. Spiritual gifts obviously differ in value, and the list of gifts in 1 Corinthians 12:28 is given in the order of their importance. In 1 Corinthians 13, the importance of the use of spiritual gifts in love is emphasized. Some gifts that were bestowed in the early church seem no longer to be operative today, and this introduces the important consideration of the extent of contemporary spiritual gifts.

The fact of the matter is that the Scriptures indicate that all of the gifts are not of equal value. Paul clearly states that this in 1 Cor. 14:5; “Greater is he that prophesieth than he that speaketh with tongues.” There can be little doubt; therefore, that Paul’s

50McRae, p. 34.

51Flynn, p. 35.


53Charles E. Hummel, Fire in the Fireplace (Downers Grove, Ill.: InterVarsity Press, 1978), p. 246. Charles Hummel believes that Paul consistently selects and orders gifts randomly in order to illustrate diversity, rather than to indicate rank. Where there appears to be a logical order, it must be understood in the context of the passage and not made an absolute for all occasions.
order in 1 Cor. 12: 28 is not “random,” nor mere “time sequence.” It is a list from the “best” to the “least” of the gifts of the Holy Spirit. As J. Oswald Sanders aptly warns, “Let us be careful not to put first what God has put last.”

B. Function of Spiritual Gifts

It is quite apparent that the Corinthians had lost sight of why they received the gifts of the Spirit. They had become selfish and sensual (1 Cor. 5:1). Carnality had so gripped them that they were fictionalized into a variety of spiritual cliques (1 Cor. 1:12).

According to Green, “The purpose of these primary gifts to the church is ‘to equip the saints for work of service in building up of the body of Christ.’” When Paul expounds in Eph. 4:12-16 on the function of the gifted men, he views matters from a leadership standpoint rather than from a congregational setting.

What are the functions of the gifted men? In this passage they are: (1) the “perfecting,” or maturing of the believers (v 12); (2) the “work of the ministry,” or serving is involved (v 12); (3) edification, or the spiritual building of the members, is a part (v 12); (4) promoting “unity” among the membership through “faith” and the “knowledge” of Christ (v 13); (5) exhorting that all speak in love and in truth, as the people grow together in Christ (v 15); and (6) encouragement of the members to use their gifts for the edifying of the body (v 16).

1. The Gifts are given to glorify Christ. Before Jesus ascended to heaven, He prepared His disciples for the day of His departure. One of the greatest chapters on these

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final instructions to His own is found in John 16. Then the ministry of the Holy Spirit among believers is set forth. The Spirit is to guide into “all truth,” to reveal “things to come” and especially, “He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:14).

The glorification of Christ is the hallmark of all true ministry of the Spirit in our midst. So it is with the gifts. Contrary too much that is taught, sung, believed, preached and written, the gifts do not glorify and magnify the Holy Spirit. The list of gifts mentioned in 1 Cor. 12:28 begins, “And God hath set some in the church, first apostles, secondary prophets.” That “hath set” is an interesting expression in the original language. It is in the “middle voice” and it therefore implies, “for His own use.” The primary reason for gifts in the church is to glorify God. In particular they are for the exaltation of Christ who is the head of the body, the church.56

2. The gifts are given to edify others. The ministry of the spiritual gifts is totally given over to others. They are to be unselfish, spiritual, morally sound, and encouraging. In the same manner, the gifts given by the Holy Spirit are to be developed for the greater good of all within the local church.57 Paul’s greatest problem with the tongues-speakers of 1 Corinthians 14 was that they were not edifying others. Prophecy was greater than tongues, for prophecy edified others. Thus Paul pleads, “forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church” (1 Cor. 14:12). This gift was given for the edification of others to whom we minister and not for selfish purposes.

56 Baxter, p. 76.
57 Ibid., p. 34.
Harry Ironside states:

The gifts abiding in the church... are given for profit and edification; none are for show, nor to attest the fact of the Spirit’s indwelling, nor yet for the happiness of the recipient. All are not evangelists; all cannot preach. All do not possess the ability to shepherd the flock of God; but all have some measure of gift to be exercised for the blessing of the rest.58

3. The gifts are given to equip the church. Jesus said, “I will build my church” (Mat. 16:18). Also, He did say, “For we are laborers together with God.” So, Christ will build His church, but He is going to do it through you. The gifts were given to the church as a body, and not just to individuals. The purpose of the gifts is, therefore, tied to the church as a corporate grouping of individuals endowed with spiritual gifts, that the total body may be equipped to function. And Larry Gilbert states:

(1) Spiritual gifts are the primary channel by which the Holy Spirit can minister through the believer. (2) Spiritual gifts are the tools for doing the work of the ministry. One thing of which we can all be certain, we need to learn how to recognize and use the tools God has given each of us. It will make us more effective. You see, God will never give us a hammer and ask us to drive nails. On the contrary, if God wants us to cut boards, He will give us a saw and if He will give us a hammer. (3) Spiritual gifts are the source of joy in the Christian life. Your Spiritual gifts are the source of joy in your Christian life. When you are using the gift given you, you will be able to function with maximum fulfillment and minimum frustration. (4) Spiritual gifts are a divine motivator. The Christian with gift awareness finds himself saying, “That person has a need. I can fill that need with my gift.” Or, he may know another believer with a gift that fulfills that need and he directs the two people to one another. The words may not be exact, but the attitude is there. That capacity and supernatural desire mentioned earlier becomes the motivator and causes actions to take place without the necessity of outside motivation and prompting. In fact the Holy Spirit is actually doing the motivating from within. Gifted men may indeed be endowed with an abundance of the gifts by virtue of God’s sovereign purpose and call upon their lives. However, gifted men need members who are gifted to contribute to church growth that glorifies God, edifies the members, and reaches the lost.59


59Gilbert, pp. 39-45.
Today, one of the biggest problems in the Korean church is that we believe the church to be supernatural in its origin, but not in its operation. These gifts were given to the local church, that is might be equipped to function properly. This causes Spurgeon to comment, “Every member has its own special office in the body; it is not there merely for its own comfort, but to be a help to the whole system of which it forms a part.”

Spiritual gifts are God’s tools and are created by God to fulfill the task. Methods and programs are man’s tools, created by man to fulfill the task. Both are a necessity, yet many works apparently unaware of the instruments God has created for this work.

This leads to an important conclusion: The purpose of spiritual gifts is not to make the individual godly but rather to enable him to serve the church. Support for this conclusion is seen in this all of this dissertation.

C. Distribution of Spiritual Gifts

Paul emphasized the universality of gifts. The central passage on the dispensing of these gifts is Ephesians 4:7-11. Here we discover,

But unto every one of us is given grace according to the measure of the gift of Christ, wherefore he saith, when he ascended up on high, he led captive, and gave gifts unto men (Now that he ascended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, pastors and teachers.

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61 Gilbert, p. 9.
From this text, the Christians learn that spiritual gifts are distributed by the ascended Christ to every individual believer, for the profit of others, through the Holy Spirit sovereignly, probably at the time of salvation, and on the basis of grace.

**III. Description of Spiritual Gifts.**

There are 21 gifts listed in the New Testament. However, most Bible scholars will agree on a list of only 18.\(^{62}\) Because of the closeness of the definition and characteristics of some gifts, it is felt that the Scripture use synonyms in some cases. The great majority of the spiritual gifts mentioned in the Bible are found in three key chapters: Romans 12; 1 Corinthians 12; and Ephesians 4.

**Types of Spiritual Gifts (Figure 1)**

<table>
<thead>
<tr>
<th>Rom. 12:3-8</th>
<th>1 Cor. 12:8-10,28-30</th>
<th>Eph. 4:11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophecy</td>
<td>Wisdom</td>
<td>Apostleship</td>
</tr>
<tr>
<td>Ministering</td>
<td>Knowledge</td>
<td>Prophecy</td>
</tr>
<tr>
<td>Teaching</td>
<td>Faith</td>
<td>Evangelism</td>
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<td>Exhorting</td>
<td>Healing</td>
<td>Pastoring</td>
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<tr>
<td>Giving</td>
<td>Miracles</td>
<td>Teaching</td>
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<td>Government (Leadership)</td>
<td>Prophecy</td>
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<tr>
<td>Showing Mercy</td>
<td>Discernment</td>
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<td>Tongues &amp; Interpretation</td>
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<td>Ministering (Helps)</td>
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<td></td>
<td>Government (Leadership)</td>
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</tbody>
</table>

\(^{62}\)There are some differences. McRae and Flynn mentioned at least 19. However, this writer thinks that the gift of tongues and interpretation is same kind.
In three different chapters in three separate epistles, Paul makes a list of gifts. These gifts vary from list to list, though with some repetition. Although the apostle Paul discusses gifts at length in his Epistles, no complete listing of them is given in any of these discussions. Rather, the gifts of which Paul speaks must be collected to gain a complete listing. When this is done, it is quickly apparent that there are different kinds of spiritual gifts. The spiritual gifts have been classified in many ways. According to Larry Gilbert, “Types of spiritual gifts are miraculous spiritual gifts, enable spiritual gifts and team spiritual gifts.”

A. Miraculous Spiritual Gifts

The gift of miracles, while a prominent gift in the early church, (1 Cor. 12:28) and frequently found in the New Testament, does not seem to exist today in the same way it did in Bible times. Throughout the earthly ministry of Christ, hundreds of miracles were performed in attestation of His divine power and messianic office.

The miraculous gifts are generally known today as Charismatic Gifts. The term Charismatic has become a generic term and probably takes in a broader base of denominations and groups than would voluntarily add themselves to the terminology.

Believing that the gift of miracles is temporary does not demand that there are no miracles today. God still is able to do supernaturally anything He wills to do.

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63Gilbert, p. 63. However, Flynn says that some other gifts are the speaking, serving and signifying gifts. And Baxter mentioned the fulfilled gifts and fulfilling gifts.

64Ibid., p. 64.
It simply implies that in the purpose of God miracles no longer constitute a mainline evidence for the truth, and individuals do not (as in apostolic times) have the gift of miracles.\(^{65}\)

While some who claim to have the gift of miracles today have succeeded in convincing many of their supernatural powers, the actual investigation of their operation, which in some cases may be supported by individual miracles here and there, is often found to be quite deceptive, and often the alleged healings are psychologically instead of supernaturally effected. The point is not that God cannot perform miracles today, but rather that it is not His purpose to give to individuals the power to perform miracles by the hundreds as was true in the apostolic period.\(^{66}\)

1. Apostleship as a spiritual gift (1 Cor. 12:28; Eph. 4:11). First on our list of spiritual abilities is the apostolic gift. The word apostle occurs approximately 75 times in the New Testament, in 19 of the 27 books, because it refers to an office that died out when the apostles passed away, many exclude it from the list of gifts. This is a person who has the capacity to speak with great authority in matters of faith and practice by

\(^{65}\)This writer thinks that after the ascension of Christ into heaven, miraculous works continued in the early church, on many occasions attending the preaching of the Word and constituting proof that it was indeed from God. With the completion of the New Testament, the need for such miraculous evidence in support of the preached Word seems to have ceased, and the authority and convicting power of the Spirit seems to have replaced these outer manifestations.

\(^{66}\)John F. Walvoord, “Contemporary Issues in the Doctrine of the Holy Spirit; Spiritual Gifts Today,”: 322. He writes “A survey of the present church, while not without its segment of those who claim divine healing, does not support the contention that it is the same gift as was given in the early church. That God has the power to heal supernaturally today is obvious, and that there may be cases of supernatural healing is not to be denied. Healing as a divine method for communication or authenticating the truth, however, is not the present divine purpose, and those who claim to have the gift of healing have again and again been proved to be spurious in their claims. While Christians should feel free to pray and to seek divine healing from God, it is also true that frequently it is God’s will even for the most godly of people, that, like Paul, they should continue in their afflictions as the means to the end of demonstrating the sufficiency of God. Cases of healing are relatively rare in the modern church and are not intended to be a means of encouraging evangelism or church growth.”
virtue of his intimate knowledge of Christ’s teaching and direct revelation through the Spirit.

Did the gift die out or is it a continuing gift today? Perhaps the answer is “yes” to both questions, if “apostle” has a two-fold aspect. In its restricted usage, it has ended; in its broader phase, it still functions. Officially, the apostolate ended with the apostles; unofficially, the apostolic gift persists to our day as the missionary gift.\(^{67}\)

The missionary gift is the continuing aspect of the gift of apostleship. In the early ministry of the twelve apostles, the restricted and broader aspects of their office blended as they presided at the laying of the doctrinal and structural foundation of the first church at Jerusalem and its extension to Samaritans and Gentiles.\(^{68}\) The gift of apostleship in the church today equips one to go where Christ directs in order to establish, instruct, and guide local assemblies of believers.

2. Healing as a spiritual gift (1 Cor. 12:9, 28). The gift of healing is the ability to intervene in a supernatural way as an instrument for the curing of illness and the restoration of health. Jesus Christ, of course, is the supreme example of One in whom this gift rested. The nature of this gift is best determined by observing it in the life of our Lord. There is no spiritual gift we have heard more frequently desired than the gift of healing.\(^{69}\)

\(^{67}\)Flynn, p. 39.

\(^{68}\)Ibid., p. 42. The word “missionary” covers a broad meaning in our days, sometimes losing significance by including almost anyone in Christian service or with Christian concern. A missionary is one sent to minister transculturally with church-planting goals.

\(^{69}\)Donald Gee, Concerning Spiritual Gifts (Springfield: Gospel Publishing House, 1972), p. 44.
Since healing in this age must always consider the will of God in each individual case, and since it is not always God's will to heal immediately or even gradually when factors of chastening or testing, or refining, etc. are involved, he who possesses gifts of healing must also exercise the gift of discernment (1 Cor. 12:10). It is not enough merely to have facility in prayer and endowment of faith to pray for the sick. One must be able to ascertain God's will in each case in order to pray "the prayer of faith" (James 5:15) according to God's will, for such a prayer in reality cannot be prayed on any other basis, in order to get divine and not demonic results.

There is the danger of misusing the gifts of healing. According to Merrill F. Unger, he states:

More perilous still this insistence on the will of the faith healer, under the pious cloak of "the prayer of faith," constitutes an open invitation to demonic spirits to enlist in a program that essentially dovetails with Satan's purpose of aping and opposing God. This demonstrates how easy it is for the unwary or poorly taught man of God to fall prey to demonic forces and slip inadvertently into the trap of white magic. In this sphere the religious trappings of unsound doctrine form a mask, under which evil spirits may work to effect healings. But these healings are spurious in the sense that they require compensation. 70

Through a misinterpretation of this gift, many errors have been made in the tradition of "faith healing." 71 The greatest of these is believing that: (1) healing is in the atonement; (2) all sickness is the result of sin; and (3) it is God's always will to heal. 72

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71 A psychic disturbance in exchange for a physical cure, delusion by a false doctrine and involvement in a cult in exchange for physical relief, or enslavement in some bondage of conscience that tends to produce fanaticism.

72 Baxter, pp. 119-121.
Divine healing, biblically administered, is designed not only to relieve the ailing saint from a serious impediment, to a life of service for God, but also to release the life of Christ and the dynamic of the Spirit in the mortal body of the healed believer (Rom. 8:11). How then do we account for contemporary “healing”? There are a number of answers. This writer suggests some possibilities.

(1) They may be psychosomatic healing.  
(2) In many cases, no real healing took place at all, in a miraculous sense.  
(3) No doubt some cures are satanic in origin.  
(4) Undoubtedly there are some real healings.  

If God answers prayer according to His Word, then it is conceivable He will answer the prayer of faith with a miraculous healing. However, He might also choose to heal the prayer of faith with a miraculous healing. This writer concluded the biblical gift of healing was a temporary gift given to confirm the messenger and the message in the days of Christianity’s introduction.  

3. Tongues and interpretation as a spiritual gift (1 Cor. 12:10, 28, 30).

Simply, it is the supernatural ability to speak in a known language, which is unlearned.

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73Merrill F. Unger, “Divine Healing,”: 234. The scriptural exercise of gifts of healing is intended to affect the fullest blessing in the spiritual realm. Healing of the body in the case of the believer is divinely designed to be the entrée to a life in which sin is confessed and forsaken and the healed body presented to the Lord in fullest dedication to the will of God. Hence the pastor, elder, or deacon, as the case may be, endowed with the gifts of healing, ought to be intimately acquainted with the ailing believer in order to ascertain the will of God in each case. This is undoubtedly why James directs the physically sick believer to call for the elders of the church. This not only puts the responsibility of ascertaining God’s will for the believer who is ill but for the elders who are called to pray for him (James 5:14-16).

74Thus, the miracle observed is produced by the mind of the individual. Such healing can be produced by the “positive thinking” of the “healer” and the surrendered mind of the seeker.

75See Heb. 2:3-4.
Although the speaker has never learned the language, it is known by others, and he is able
to speak it.\textsuperscript{76} Two lists of gifts appear in the New Testament in which the gift of tongues
is included (1 Cor. 12:8-10, 28-30). The other lists of gifts do not include tongues. In the
passage where it is mentioned, as well as the gift of interpretation, the gift of tongues is
mentioned last. The gifts in the list found in 1 Corinthians 12:28-30 evidently are given
in the order of their eminence because of the use of “first”, “secondly”, and “thirdly.” It
seems strange, in the light of this arrangement, to see the prominence given to this gift in
some circles today.

The uniform usage of the word “tongues” in the New Testament is that which
signifies a language used by inhabitants of the world. The only exception to this rule is
the use of the word to designate the physical organ called the tongue. Therefore, there
must be some compelling reason to understand this word in some other sense than the
uniform meaning of the word in the New Testament. Such a compelling reason does not
exist since exactly the same words to describe this phenomenon are used in Acts and 1
Corinthians. Differences in grammatical construction do appear, but the basic vocabulary
is the same.\textsuperscript{77} No qualifying words are used to distinguish these references or to show
that there is any difference between the phenomenon found in Acts and 1 Corinthians.

According to McRae, there are several facts about the biblical gift of tongues:

(1) It is a known language.

\textsuperscript{76}Unger, p. 75.

\textsuperscript{77}Zane C. Hodges, p. 228. He writes, “An entire chapter in 1 Corinthians is devoted to a
comparison between two of the gifts mentioned in the lists of gifts. Chapter 14 clearly demonstrates the
superiority of prophecy over tongues. This estimate of tongues validates the conclusion that was drawn
from the order in which the gifts were listed in chapter 12. Though tongues are a sovereignly bestowed gift
of the Holy Spirit (1Cor. 12:11), it was to be kept in its proper place with respect to the other spiritual gifts.
It is not to be depreciated nor exalted above that position which is Biblical.”
(2) It is not for every believer.  
(3) It is distributed sovereignly by the Holy Spirit.  
(4) It is not for self-edification.  

Why speak in tongues? Paul now seeks to make up for that intellectual deficiency by explaining why. Such an understanding would be explosive in that it would move them from childhood to adulthood, and from immaturity to manhood. “The stage of the child, that is not yet responsible for these acts, is followed in human development by that of full understanding, which is the stage of the mature man.” This was Paul’s hope for the Corinthians when they truly understood what tongues were all about.

Speaking in tongues has spiritual importance and enhances spiritual life and growth. Jim McNair states: “When the river of the Spirit begins to flow and overflow its banks, it breaks out of the confines of customary praise to magnify God in the language of the Spirit. The gift of tongues becomes a vehicle of adoration and worship that glorifies the Lord.” Praying in tongues, like receiving Jesus as Lord and Savior and following Him, is itself a real act of faith in the promises and provisions of the Lord. It is part of the Christian’s daily faith-walk. For many today, it represents the greatest act of stepping out the word of the Lord and moving at His beckoning since conversion.

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78 McRae, pp. 75-77.  
80 Jim McNair, Love and Gifts (Minneapolis: Bethany Fellowship, 1976), p. 75.  
81 William G. Bellshaw, p.145. Then, after setting forth the surpassing excellence of love over any and every spiritual gift (1Cor 13), he proceeds in chapter 14 to extol the principle of edification (a thing quite naturally desired for others where love is operating) as the paramount object to be sought in the assembly exercise of gifts. “Let all things be done unto edifying” (14:26) is here the guiding thought. Accordingly, verses 1-19 of chapter 14 are primarily occupied with the unprofitableness of speaking in tongues not known to others in the assembly for the simple reason that edification cannot result from utterances that cannot be understood.
Kenneth C. Kinghorn believe that there are four kinds of speaking in tongues which may be found today:

(1) Speaking in a language unknown to the speaker, but known to those who speak that language.
(2) Speaking in a language known only in heaven, and unknown on earth unless God gives a gift of interpretation.
(3) Speaking under demonic influence.
(4) Speaking in nonrational ecstatic verbiage that is a psychological and human response to a religious emotion. 82

His opinion is this; some speaking in tongues is of God and it is valid; some speaking in tongues is not of God and it is not valid. The word used for the gift of interpretation in 1 Cor. 12 and 14 is *hermeneia*. It is a word meaning “to explain, interpret, and is used for explaining the meaning of words in a different language”. 83 The one who had the gift of interpretation was one who could supernaturally translate the meaning of the tongues-speaker who was using a language unknown to people in the assembly.

The gift of interpretation is mentioned in only one of the gift lists. In 1 Cor. 12:10 it is listed as a gift immediately after the gift of tongues. However, it is implied in the questions of 1 Cor. 12:30 and it is certainly referred to by Paul in 1 Cor. 14:5, 13, 26, 27 and 28. But what does it mean? Negatively, there are some things the Christians can be aware that it does not mean. It does not refer to the acquired ability to translate one language into another. This act demands long years of study and is not a gift but a human ability developed by hard work. Biblically, “interpretation” was a gift conferred and

82Kinghorn, p. 96.
therefore did not depend upon one’s intellectual development. This is true because this was a gift of the Spirit and not a human ability.  

Interpretation enabled the tongues-speaker to edify the body of Christ. So important was the gift interpretation that the gift of tongues was incomplete without it. The person, therefore, who wanted to use his gift of tongues to the edification of the church, was encouraged to “pray that he may interpret” (1 Cor. 14:13). Only in this way would tongues be worthy of a hearing within the assembly.

4. Miracles as a spiritual gift (1 Cor. 12:10, 28). This is an event of supernatural power, palpable to the senses, accompanying the servants of the Lord to authenticate the divine commission. A miracle is an event of supernatural power, it is palpable to the senses, and a sign accompanying the servant of the Lord to authenticate the divine commission. The gift of miracles involves the Spirit-given power to perform an act contrary to or above natural law. The power of a miracle made the observer wonder, signaling something significant. It authenticates the doer of miracles as a divinely commissioned servant of the Lord. Christians are convinced that they serve a supernatural God, one who works miraculously in the lives of men. In one sense, miracles are the daily experience of Christians. But in another sense, Christians walk by faith, not by sight. Fundamentally, Christians do not rely upon what God does, but who He is. Surely there are miracles, but there is no miracle-maker. Only Jesus Christ is a miracle-maker.

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84 Baxter, p. 163.

85 Flynn, p. 161. These words most used with reference to miracles each fit a different aspect of the definition.
B. Enabling Spiritual Gifts

The enabling gifts are catalyst gifts that tie your spiritual qualities to your spiritual gifts. The enabling gifts are available to all Christians and should be sought by all.\textsuperscript{86} Four spiritual gifts--faith, discernment, wisdom, and knowledge--may be described as enabling gifts. Like a chemical catalyst in a solution, these are the gifts that tend to energize and activate the task-oriented spiritual gifts.

Standing alone, these four spiritual gifts tend not to accomplish much for God, but when they are applied to the exercise of the task-oriented gifts, they enhance one’s effectiveness in ministry. Enabling spiritual gifts may be viewed as qualities possessed rather than activities to be performed. So the enabling gifts provide a foundation for action.\textsuperscript{87} Every Christian should strive to strengthen the enabling gifts.

1. Faith as a spiritual gift (1 Cor. 12:9). Faith is described as “being fully convinced that what God had promised He was also able to perform” (Rom. 4:21). Christians can grow in faith through the Word of God (10:17), and as a result of our growing faith experience with God (Heb. 11:8-19).

The gift of faith is a Spirit-given ability to see something that God wants done and to sustain unwavering confidence that God will do it regardless of seemingly insurmountable obstacles. Stephen, full of faith, was enabled to perform miracles (Acts 6:8). The possessor of this gift will limit his asking to only those things God things wants. His desire will correspond with God’s desire. Faith is a firm conviction that God

\textsuperscript{86}Gilbert, p. 65

\textsuperscript{87}Ibid., p. 69.
wishes to do something remarkable. Faith thinks big—but thinks the kind of big that God wants. The gift of faith is often related to the gift of government, which grants prophetic leadership for the planning of future programs. The gift of faith goes beyond envisioning something that God wants done. ⁸⁸

The gift of faith cannot be demanded, for like other gifts, it is Spirit-bestowed as the Spirit wills. Also, the gift must be used, not boastfully but lovingly, for though one has mountain-moving faith but does not have love, he is nothing (1 Cor. 13:2).

2. **Discernment as a spiritual gift (1 Cor. 12:10).** This is the ability to distinguish, particularly as it pertains to what is real and what is false. It is also gives one the ability to set priorities based on what is good, what is better and what is best. People who work in banks learn to identify counterfeit money by handing the real thing. Likewise, Christians tend to become more discerning as they gain a better understanding of the Scriptures that are described as truth (John 17:17). Though every believer is responsible for discerning the spirits, some have a particular power to do so. This is the gift of discernment—a special ability to distinguish between the spirit of truth and the spirit of error. A person with the gift of discernment can discriminate between that which is raised up by God and that which pretends to be. ⁸⁹ Not everything religious should be accepted as truly Christian and biblical. To distinguish the spurious from the genuine we

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⁸⁸Flynn, p. 149. The gift of faith is that capacity given to some members of the body of Christ to enable them to function in a particular way in the service of the body. Many people today do not operate by the gift of faith. They make decisions based on circumstances, or they make “faith deals” with God.

⁸⁹ Flynn, p. 153. He adds “The gift of discerning spirits, while not related to speaking in tongues, is another gift that seems to have been temporary in the church. This was the gift of discerning whether a person supposedly speaking by the Spirit was speaking of God or of Satan. Probably Christians today who are spiritually minded can discern whether one is Spirit-directed or demon-possessed, but this ability does not seem to be bestowed on the church today as a particular gift.”
need discernment. Even today there is a need for discernment. This discernment is based upon the Word of God. The gift of spiritual discernment not only enables one to discern evil, but also to discern good.

3. Wisdom as a spiritual gift (1 Cor. 12:8). A believer with the gift of wisdom has a special faculty for receiving, knowing, and presenting the wisdom of God. Wisdom understands a thing from God's point of view. If we sense a need for greater wisdom in our lives, we can develop this gift by asking God for wisdom (Jas. 1:5), and by studying the Bible that is able to make us wise (Ps. 19:7).

Wisdom differs from knowledge. Knowledge is information. Wisdom is the right use of information to achieve proper ends. It is also one of the gifts that will enable you to perform your team gift more effectively. The ability to apply knowledge to vexing situations, to weigh their true nature, to exercise spiritual insight into the rightness or wrongness of complex situations, calls for the gift of wisdom. Though the gift of the utterance of wisdom is sovereignly assigned to a limited number, the Christians need to pray that God will give them the “Spirit of wisdom” (Eph. 1:17).

The wisdom of God, according to Paul, is the whole system of revealed truth. One with the gift of wisdom had the capacity to receive this revealed truth from God and present it to the people of God. Wisdom was promised to the disciples of Lord as they looked forward to being brought before courts-religious and secular-for the cause of Christ.

4. Knowledge as a spiritual gift (1 Cor. 12:8). The gift of knowledge is the charisma that enables the believer to search, systematize, and summarize the teachings of

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90 Baxter, p. 105.
the Word of God. Through it, the Christian is enabled to acquire deep insight into divine truth. This ability brings illumination of God’s thoughts not discoverable by human reason.

Knowledge is imparted by God through this gift. Christians who want to grow in their ministry effectiveness need to study the Scriptures as a prospector might reach for mineral wealth (Prov. 2:1-5). McRae believe, then, that “the gift of knowledge was a foundational gift, present in the early church when the doctrinal foundation was being laid by the teachers. It was particularly needful for the teacher to have such a gift as he was without the written Word of God in its entirety. As the New Testament was written and has become available, this gift would no longer be necessary.”

However, God gives the word of knowledge to Christians today so that they may be equipped to bring God’s truth into focus in our contemporary world. This spiritual gift is given to the end that we may more effectively mediate the grace of Christ to human need.

C. Team Spiritual Gifts

The third category of spiritual gift is team gifts. They are jobs, activities or task-oriented gifts. They are functional.

1. Evangelism as a spiritual gift (Eph. 4:11). The Greek word Evangelistes means to proclaim glad tidings, a messenger of good. It denotes a preacher or proclaimer of the gospel. The gift of evangelism mentioned in Ephesians 4:11 refers to an unusually

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91 This approach to Bible study was characteristic of Christian in Berea (Acts 17:11).

92 McRae, p. 66.
strong capacity to preach the gospel of salvation and to win the lost for Christ. While all Christians should be a channel of information to others and should do the work of an evangelist as Timothy was instructed to do (2 Tim 4:5), some will be more effective in preaching the gospel than others.

Though all believers are to witness, the gift of evangelism is a special ability in communicating the Gospel message in relevant terms to unbelievers. Even if we do not have the gift of evangelism, we are to do the work of an evangelist. Jesus said, “Come ye after me, and I will make you to become fishers of men” (Mark 1:17). As we launch out into the deep, perhaps we will discover that we have a Spirit-implanted ability—the gift of evangelism. 93

The evangelist is constantly consumed with the need of confronting sinners with the gospel or encouraging other Christians to do the same. He does this either by directly telling about his own most recent experience. God has given two ways for evangelizing a lost world. First, He gives every Christian the role of witness; second, He gives some Christians the gift of evangelism. 94

McRae, in his book The Dynamics of Spiritual Gifts, characterized four qualities a person with the gift of evangelism.

(1) He has a consuming passion for souls. He has a concern for the unsaved.
(2) He has a clear understanding of the gospel message.
(3) A gifted evangelist has the ability to present the gospel message clearly.
(4) The evangelist has great joy in seeing men and women come to a personal and saving knowledge of Jesus Christ. 95

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93 Flynn, p. 65.
94 Gilbert, p. 76.
95 McRae, pp. 56-57.
In the book of Acts, Philip stands out as an example of one who displayed the gift of evangelism. Apparently, Philip did not possess the gifts of shepherding and teaching; God used others to establish and to instruct the converts. But God used Philip’s gift of evangelism to lead people to Christ. And, in a very real sense, evangelism was church oriented. The authority of the local church was upon the ministry carried out (Acts 8:14-25). Furthermore, the issue of the gift seems also to be a local church.

2. Prophecy as a spiritual gift (Rom. 12:6; Eph. 4:11; 1 Cor. 12:10, 28).

Usually people think of predictions when they hear the word *prophecy*. This is the capacity to receive and speak forth truth which has been given by direct revelation from God. But foretelling the future is just a small part of the meaning of prophecy. The English word *prophet* comes from a Greek word composed of two parts that mean literally—*forth-tell*. A prophet is a forth-teller. Among the many messages he tells forth may be some foretelling, but only incidentally. The main meaning of prophesying is forth telling.96

A prophet of God was God’s spokesman. The Old Testament includes the writings of prophets, both major and minor, from Moses to Malachi. These men did not merely foretell the future, but rather did forth-tell God’s message, which concerned past and present as well as future.

1 Corinthians 13:2, the result of the gift of prophecy understands “mysteries.” A mystery in Scripture is a truth that cannot be discovered by human reason. Certainly

96Flynn, p. 48. A prophet received a revelation from God by dream, vision, or verbal communication. He then declared that revelation as a messenger in the special service of God. Though the future was often part of their prophetic utterance, their emphasis was historical, practical, and relevant to contemporary conditions, such as when they warned Israel and Judah of the coming Assyrian and Babylonian invasions, plus the doom and desolation that would follow. John the Baptist exercised a prophetic ministry when he admonished Herod that he should not have taken his brother’s wife.
God’s revelation has been finished. The Bible is our all-sufficient guide today. Until the completion of the New Testament, during the apostolic age, prophets gave necessary special revelations and reliable guidance. Since the completion of the Bible, in which divine revelation is written, the gift of prophecy is now identified with proclamation based on God’s Word. 97

Any prophecy today must of necessity be the unfolding of the significance of that completed message. The gift of prophecy makes the Word of God relevant to particular situations in a current context. 98 In the New Testament, the prophet principally ministered to the church and did not have national duties.

To be a prophet, an individual had to have a message from God in the form of special revelation and had to have guidance regarding its declaration so that it would be presented accurately. 99 The prophetic office, therefore, was different from the teaching office in that the teaching office had no more authority than the Scripture on which it was based. The prophetic office, on the other hand, had its authority in the experience of divine revelation and communication of truth. In the early church the prophetic office was very important and was considered one of the principal gifts. It is discussed somewhat at length in 1 Corinthians 14, and given more prominence than other gifts in the list in 1 Corinthians 12:8–10. Because no one today has the same authority or the

97 Ibid., p. 53.

98 Ibid., p. 52.

99 The message itself had to have the authority of God.
experience of receiving normative truth, it is highly questionable whether anyone has the gift of prophecy today.\textsuperscript{100}

In 1 Cor. 14, Paul gave the following guidelines for evaluating prophecy:

(1) Prophecy will edify or build up the congregation.

(2) Prophecy will encourage and impart life.

(3) Prophecy will console believers and draw them toward God in Christian unity.

The New Testament consistently teaches that Christian prophecy will be orderly, positive in orientation, and edifying to the church. True prophets are not arrogant.\textsuperscript{101}

The fact that the gift of prophecy is basically the gift of preaching seems to carry with it the need for a special kind of preaching. Prophecy may include a review of the past and a word about the future, but prophecy fundamentally means light for the present. Effective prophecy communicates God’s word to men in the midst of their current situation.\textsuperscript{102} The result of the exercise of the prophetic gift will be encouragement, edification, and comfort (1 Cor. 14:3).

3. Teaching as a spiritual gift (Rom. 12:7; 1 Cor. 12:28). The Greek word for teacher, \textit{didaskalos} means master, teacher or doctor. The word has a very broad spectrum of meanings. The gift of teaching is the supernatural ability to explain clearly and apply effectively the truth of the Word of God. The definition contains four

\textsuperscript{100}John F. Walvoord, “Contemporary Issues in the Doctrine of the Holy Spirit; Spiritual Gifts Today.” : 321

\textsuperscript{101}Kinghorn, p. 49.

\textsuperscript{102}Ibid., p. 49.
concepts: supernatural ability, clear communication, effective application, and a body of truth.  

John F. Walvoord explains that the gift of teaching is “a supernatural ability to explain and apply the truths which had been already received by the church. As such it is related to, but not identical with, illumination, which is a divinely wrought understanding of the truth.”

This teacher is not the person we often hear of as a teacher in a Sunday school class. The gift of teaching involves learning and understanding an area of knowledge. It also involves helping others to get from where they are in their understanding, to where the teacher is. The gifted teacher is one with great energy. He is concerned with designing and using the most effective methods for helping others to grasp truth. He is concerned with making the truth valuable for daily living. He is also the scholar who learns and teaches with more depth than the average Sunday school teacher.

A person with the gift of teaching will be identified by two distinct characteristics. He will have a keen interest in the personal study of the Word and in the disciplines involved in studying the Scriptures. He will also have the capacity to communicate clearly the truths and applications of the Word, so others may learn and profit. Even if we all do not have the gift of teaching, we are all to teach in some way.

According to the writer of Hebrews: “For though by this time you ought to be teachers,

103 Flynn, p. 74.
105 Tim Blanchard, p. 19.
106 McRae, p. 48. These may include language study, principles of interpretation, and methods of Bible study, history, geography, and theology.
you need someone to teach you again the first principles of the oracles of God” (Heb. 5:12). These believers should have grown sufficiently to instruct others, but they were themselves in need of someone teaching them the ABC’s of the faith.  

Every believer is to be a teacher in his own quiet, limited way, even if he does not posses the gift to teach in formal situations. A teacher may have been an apostle or a prophet in the early church. Today the church leader must teach to fulfill his spiritual calling and gift. Beyond this are a host of uncommon believers, distinguished from their fellows by the gift of teaching. Good teaching rests on the Bible, and it leads others to a personal application of biblical principles in their own lives. The result of good teaching is growth and development in the body of Christian believers. All are responsible to God for the use they make of this gift. The church requires sound teaching if it is to maintain spiritual health.

4. Administration as a spiritual gift (Rom 12:8, 1 Cor. 12:28). A *Kubernesis* in the Greek is a steersman for a ship. He had the responsibility of bringing a ship into the harbor. Here is a God-given capacity to organize and administer with such efficiency and spirituality that not only is the project brought to a satisfactory conclusion but it is done harmoniously and with evident blessing.  

A common gift among Christians is that of ministering to one another mentioned in Romans 12:7 and 1 Corinthians 12:28. This gift varies a great deal depending on the person and the situation; some are able to minister in one way and some in another. The

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107 Flynn, p. 81. If we are going to teach, whether or not we have the gift, we must first learn. The teaching gift was given to equip the saints for service so that they in turn could teach others.

108 McRae, p. 52.
total work of God depends upon the capacity of the members in the body of Christ to minister in this way.

The gift of administration is related to the wise direction of the work of God in the church and is mentioned in Romans 12:7 and 1 Corinthians 12:28. Comparatively few Christians are able administrators in the realm of spiritual things, and those lacking this gift should seek the direction and guidance of those that do. If there is a program or event to take place, the person with this gift almost instantly has a plan to carry it out. When followed, the plan usually makes the program more effective.\textsuperscript{109}

Perhaps the administrator is chairman of the board or the Deacons. This person has the Spirit-given capacity and desire to serve God by organizing, administering, promoting and leading the various affairs of the church. Many local churches are blessed with layman who have the gift of administration and who relieve the pastor of many cumbersome details, thus allowing him to spend more time in “prayer and ministry of the Word” (Acts 6:4). When properly exercised, the gift glorifies God in the skilled administration of the local church.\textsuperscript{110} Naturally, the person who has the gift of administration must exercise his gift in love. One should never behave dogmatically or unkindly in leading others. Administrators should serve in humility and wisdom, always seeking to coordinate the gifts and ministries of others for the common good. The Bible abounds with illustrations of such people. Joseph, Daniel, and Nehemiah are outstanding examples of the Old Testament.

\textsuperscript{109}Gilbert, p. 119.

\textsuperscript{110}Baxter, p. 206.
5. Exhortation as a spiritual gift (Rom. 12:8). The word “exhort” in the original Greek word, Parakaleo does not imply being prideful, thunderous. It may be translated comfort, console, entreat, beg, implore, and counsel. In essence, it is encouragement. The gift of exhortation involves the supernatural ability to come alongside to help, to strengthen the weak, reassure the wavering, buttress the buffeted, console the troubled, and encourage the halting.\textsuperscript{111}

This gift, first of all, may enable a believer to effectively urge one to pursue some course of conduct. Just as the Holy Spirit is an instrument of encouragement to fellow saints, the ability to exhort is a gracious ability. It uses not so much sharp admonition as a healing word. It works with compassion, not throwing a confessed sin back in the confessor’s face. Without condoning the wrongdoing, the possessor of the gift of exhortation will help the victim see how he can overcome.\textsuperscript{112}

This gift often makes the best counselors, because they are willing to spend time with people and give them the practical steps they need to solve their problems. He has a strong belief that God’s word has the answer for every problem. The gift of exhortation is practical in its nature. Those expressing this gift seek to find effective and workable steps of action in order to lead others to greater maturity. The gift of exhortation renders one capable of viewing such serious problems as failure and persecution as stepping-stones to Christian growth. Barnabas was a “son of encouragement”(Acts 4:36). True to his name, he came to Paul’s side to comfort him when the disciples in Jerusalem shunned

\textsuperscript{111}Flynn, p. 82.
\textsuperscript{112}Ibid., p. 83.
him. When one with the gift of exhortation uses it as God intended it to be used, others will always be blessed through the service rendered.

6. **Pastoring as a spiritual gift (Eph. 4:11).** The Greek word is *poimen*, meaning simply “a shepherd”. The word *pastor* occurs numerous times in the Old Testament, especially in Jeremiah where it generally refers to civil leaders, kings, rulers, and magistrates, usually in terms of strong condemnation for negligence—for failure to feed the flock and for scattering the sheep without proper care. The word, however, *pastor* occurs only once in the New Testament. “And he gave some... pastors” (Eph. 4:11). Pastor refers to an office in the church, usually considered synonymous with that of a bishop and elder. However, though everyone is divinely called to the pastor from the Holy Spirit, not every one who has the gift of pasturing has been called to the office of pastor. Christians may have the gift of pastor without being a pastor.

They are his sheep and he is their shepherd. The shepherd leads and feeds, guards and protects, and oversees his entire congregation. He is basically the coach of the team. The office of pastor was given to help mature the saints with a view of their Christian service. Perhaps more Christians than realize it, possess the shepherding gift. If more Christians would guide, feed, and guard fellow-believers, not as much counseling would have to be done by the church staff. This would not only eliminate much wear and tear

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113 Baxter, p. 50. And see Acts 9:27.

114 Jer. 2:8; 3:15; 10:21; 12:10; 23:1-4

115 Flynn, p. 67.

116 McRae, p. 50. Not surprisingly, a major aspect of the non-official gift of shepherding is helping others to discover their gifts and then into channels of ministry.
on the official pastor, but also it would meet many needs that otherwise might go unmet.\textsuperscript{117} The ministries of the pastors need these things:

(1) The pastor must study the Bible.
(2) The pastor must seek the Lord.
(3) The pastor must preach the Word.
(4) The pastor must care for the sheep.
(5) The pastor must administer the church.

Christ is now the “great Shepherd” and the wonder of wonders.\textsuperscript{118} The office of pastor is an ascension gift from Christ to His church. Stringently qualified for the spiritual office, to which he is divinely called, the true pastor studies, prays, preaches, shepherds and administers the church of God. Do not be misled be those who would depreciate the office. It is written into the very Word of God as His continuing gift for this church age.

7. Showing Mercy as a spiritual gift (Rom. 12:8). The Greek word is \textit{Elcco}.

This verb shows mercy may be translated to pity, commiserate, have compassion on, and shows gracious favor to. A believer with the gift of mercy has the capacity to do acts of mercy. It is not just kindness springing from a man’s heart, but is divine love, under the Spirit’s guidance, acting in Christ’s name, with the object of glorifying the Father.\textsuperscript{119} Whoever has this gift does not steel himself in the face of another’s miseries. Rather he is drawn to his suffering brother. He must do something about it. The gift

\textsuperscript{117} Flynn, p. 73.

\textsuperscript{118} Baxter, p. 182. He shares some of that care for the sheep with poor, fallen humanity through His gift to the church, His pastors.

\textsuperscript{119} Flynn, p. 133.
involves more than a feeling of pity; it requires action. Doing mercy with a growl nullifies the service. The gift of showing mercy, through the inner stimulus of the Holy Spirit, makes the door of mercy a veritable sunbeam, penetrating the sick chamber to the very heart of the afflicted.

The extent to which this gift can bring comfort to the suffering members of the body of Christ is virtually unlimited because of the vast, diverse, heart-rending needs of God’s people. Though believers must extend mercy to unbelievers, the purpose of gifts is the edification of God’s people. We are to “good to all men,” but especially to “the household of faith.” Today, every child of God needs to manifest practical, compassionate love to other members of the body of Christ. Those who have the gift of showing mercy should especially be about this greatly needed ministry.

Some people think of the mercy-shower as being weak or a compromiser, but he usually has many beliefs and principles. The mercy-shower is full of prayer requests at any prayer meeting, since he is close to those in the church who are hurting. When does the mercy-shower best use his gift? In times of sorrow and in times of great joy. Showing mercy is to be a part of every believer’s life. We are to “love our neighbor as ourselves”.

8. Ministering as a spiritual gift (Rom. 12:7, 1 Cor. 12:28). Romans 12:7 state that if our gift is, “ministry let us wait on our ministering.” The word translated “ministry” is diakonian meaning “service, serving, attendance, the act of rendering

120Baxter, p. 222. See, Gal. 6:10. Primarily, this gift is exercised toward suffering saints.

121Gilbert, p. 104. The mercy-shower must build some barriers on his feelings. Strong Biblical principles must be established or Satan may use the gift as a stumbling block before the Holy Spirit can use it as a stepping-stone.
friendly offices.” McRae states that: “The person with this gift has an unusual capacity to serve faithfully behind the scenes, in practical ways, to assist in the work of the Lord and encourage and strengthen others spiritually.”

The gift of ministering is generally considered the same as the gift of helping (Rom. 12:7). The gift of ministering carries the meaning of assistance and lending a hand. It is the verb that was used by Paul when he told us to support the weak (Acts 20:35). This gift is the Spirit-given ability to serve the church in any supporting role, usually temporal, though sometimes spiritual. The gift enables one to serve joyfully and diligently wherever and whenever required. Those served have more time and energy for the ministry of prayer and preaching, resulting in the blessing of others. This gift is not helping the poor, sick, aged, orphans, and widows, but for lending a hand wherever it will release other workers in their spiritual ministries, and to do it in such a way that it strengthens and heartens.

9. Giving as a spiritual gift (Rom. 12:8). The Greek word *metadidomi* means to give over, to impart. Wagner defines it as, “the special ability God gives to certain members of the Body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.” He feels that since God gave him the ability to make money, he should use it to give back to God and His work. Everyone should tithe, but the giver goes far beyond the tithe. Paul says that the gift of giving involves giving “with simplicity” (Rom. 12:8). When one gives from such openness of heart, one

122McRae, p. 47.

123Flynn, p. 101. Helping the poor, sick, aged, orphans, and widows is really the gift of showing mercy.

124Peter Wagner, *Your Spiritual Gifts Can Help Your Church Growth*, p. 96.
donates freely, with delight. Moreover, he gives generously, with liberality.\textsuperscript{125} The gift of giving involves giving freely, with delight, and with love.

Paul told the Corinthians to give "not grudgingly, or of necessity" (2 Cor. 9:7). The gift of giving results in liberality. The gift of giving is the God-given ability, perhaps to earn and certainly to give money for the progress of God's work with such care that the recipients are fortified. God has given some men large possessions because he can trust them to use their assets in divine service. Giving is a grace that can be cultivated.

The person who possesses the gift of serving will familiarize himself with community needs and community resources. His gifts equip him to meet the physical and material needs of others in a gracious and selfless manner. The gift of giving operates on highly a spiritual plane. Those possessing the gift of giving contribute with discrimination. They do not give unwisely or because they are motivated by pity, fear, or pride. As a part of their stewardship they investigate needs, and they seek God's guidance in their giving.

According to Gilbert, four guidelines must be observed by the giver.

(1) Do not love riches.
(2) Give for the right reason.
(3) Make giving your reason for gaining wealth.
(4) Keep your spiritual life a constant walk with God.\textsuperscript{126}

\textsuperscript{125}Flynn, p. 118. Simplicity has been translated many ways. Literally, it means without folds-as a piece of cloth unfolded-and it renders simplicity, singleness of mind, mental honesty, without pretense.

\textsuperscript{126}Gilbert, p. 116.
10. Leadership (ruling) as a spiritual gift. The word is *proistamenos* in Rom 12:8. It means literally, “he that is placed in front.” This is to any position of superintendence within the local church, and no ecclesiastical office is necessarily referred to. Christ appointed and trained the Twelve who did some ruling in those very early years of the church (Acts 4:37, 9:27). To supervise the Early Church, the apostles remained in Jerusalem when everybody else was scattered abroad (Acts 8:1, 4).

The Twelve advised the election of seven deacons to supervise the distribution of food to the needy, thus freeing the Twelve for concentration on prayer and proclamation. These two groups, the apostles and deacons, were special. Christian leadership is never dogmatic, demagogic, nor dictatorial. Rather, spiritual authority expresses itself in wisdom, tact, example, humility, and service.

One function of leadership is to prevent disorders through constant vigilance and faithful admonition (1 Thes. 5:12). Or, when the even progress of the body has been upset, to restore harmony. The gift of leadership involves setting goals for the future, motivating people, executing plans, and finally reviews. Always this must be for ministry to people, not their manipulation. The leader will always be the servant. No church or church-related organization can exist without leadership.129

127 Baxter, p. 206. This writer agrees “Some commentators regard this gift as the second half of hyphenated gifts which includes the gift of administration. However, in the original language in which the New Testament was written, the word used has a different connotation than that of administration. Hence, I am referring to “ruling” not only as a separate, but also as a distinct gift of the Holy Spirit.”

128 Flynn, p. 125.

129 Ibid., p. 131. Paul says that we should exercise the gift with diligence, responsibility, and zeal (Rom. 12:8).
Despite the universal priesthood of believers which puts all on the same level, despite the lack of biblical backing for domination of laity by clergy, despite the serving-slave characteristics of major church offices, a leadership ministry of some kind is part of the spirit’s gift to the church. Whether paid or volunteer, full time or part time, leadership gifts do exist. The debate about whether leaders are born or made continues on, but there can be little doubt about the source of the raw materials for Christian leadership ability: Christian leadership is a gift from the Holy Spirit. Spiritual gifts come from the Holy Spirit, as 1 Corinthians 12:7 declares: “But to each one is given the manifestation of the Spirit.” “Manifestation” refers to spiritual gifts. Leadership then is more than a skill to be learned, though it certainly includes this. Unless the basic capacity to lead is present as a gift from the Holy Spirit, one cannot be a Christian leader. Later the point will be made that a Christian leader must be controlled by the Spirit. however, one must have a capacity for leadership from the Spirit in the first place or no amount of control will produce the skill necessary for spiritual leadership.¹³⁰

The gift of leadership is not a matter of a certain personality types. Peter was a leader by virtue of personal strength (Acts 4:8–12), James by virtue of practical wisdom (Acts 15:12–21), Paul by virtue of intellectual capacity (as seen in his sermons and epistles), Timothy by virtue of sacrificial service (Phil. 2:19–21), and John by virtue of

¹³⁰John Maxwell. Developing the Leaders around You (Nashville: Nelson. 1995), p. 2. Romans 12:6 states, “And since we have gifts that differ according to the grace given to us, let each exercise them.” And in writing of the gift of leadership Paul wrote that “he who leads” should do so “with diligence” (v. 8). He adds, “This gift, like other spiritual gifts, is sovereignly distributed by the Spirit at salvation and is not a matter of human choice or human effort. Human beings can neither choose their gifts, take credit for their gifts, nor assume that their gifts make them superior people. ‘Gifts are shared out among Christians; all do not receive the same gifts but all the gifts come from the Spirit, so that there is no room for rivalry, discontent, or a feeling of superiority.’ The fact that the Holy Spirit is the source of leadership capacity and that leaders are chosen sovereignly by Him produces freedom from pride and arrogance among those who are responsive to Him.”
his heart for God and man (as seen in his writings). All these leaders shared all these virtues, but each of them had a distinct personality strength that uniquely marked him. This demonstrates the fact that leadership is not a matter of human personality but of divine sovereignty. Just as the Spirit’s gifts are not reserved for a few outstanding people, so the Spirit’s gift of leadership is not reserved for a particular kind of personality.

William D Lawrence, in his thesis “Distinctives of Christian Leadership,” describes in the way of discovering and developing this gift:

The gift of leadership is discovered and developed in the same way as other spiritual gifts, that is, through life experience, training, and the maturing process. Even though it is the product of the Spirit’s presence and God’s grace, this gift requires diligence, faithfulness, hard work, and commitment if it is to be exercised effectively. Christian leadership is distinctive as it is empowered by the Holy Spirit, and only Christian leaders can count on His presence and power. Christians who possess this gift may exercise it in secular settings such as business, politics, or education, but non-Christian leaders in those areas cannot claim the Spirit’s power. This truth is one of the most unique elements in Christian leadership. Christian leaders have many things in common with non-Christian leaders: both must provide vision for their followers; both must earn the trust of their followers; both must communicate to their followers; both must use their abilities effectively in providing leadership, but only Christian leaders can count on the Holy Spirit to accomplish their purpose of affecting and changing others in the spiritual realm. The Spirit’s power will not make their leadership perfect, but it will guide them in a model of growing Christian maturity as well as enable them to have a spiritual impact that cannot be had in any other way or by any other kind of leader.131

In summary, before doing so, Christians focused the attention of all on love: the more excellent way. Love is not presented as one of the charismatic gifts. Rather it is an indispensable medium for the exercise of all of them.132 Also, this is a necessary


motivation for acts of devotion. No matter what gifts a person or a church may have been blessed, the work of God cannot be accomplished without love.

The writer’s conclusion is that love is the ultimate grace. All of our abilities are saved from hollowness and hypocrisy by love. It is the gift of gifts, without which none of the rest accomplishes anything within the church.
CHAPTER THREE

BIBLICAL PRINCIPLES OF CHURCH GROWTH

I. Biblical Understanding of Church Growth

Church growth is simultaneously a theological conviction and applied science, striving to combine the eternal principles of God’s Word with the best insights of contemporary social and behavioral sciences. This writer will use the term “church growth” to refer to the body of teaching associated with the approach of Donald McGavran, Allan R. Tippett, C. Peter Wagner, and Elmer Towns. This theory came into prominence around 1955 with the publication of McGavran’s book, The Bridges of God.

According to Elmer Towns, this theory is the science that investigates the nature, function, and health of Christian churches as they specifically relate to the effective implementation of God’s Word to “make disciples of all nations.” A definition of church growth must also include the factor of the spiritual incorporation of the evangelized into local congregations of worshipping, serving believers. Finally, an adequate definition of church growth involves the factor of continuously monitoring and evaluating the results of church growth efforts.

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133 Elmer Towns, Evangelism and Church Growth, p. 72. This foundational work was done by Donald McGavran and his colleagues.

134 Ibid., Matt. 28:19.
A. Old Testament

The church is a New Testament doctrine and the word “church” never appears in the Old Testament, although lessons and principles of the Church that became revealed in the New Testament are concealed in the Old Testament. Basic distinction exists between the Old and New Testament. In the Old Testament, the people of God are the Jews, also called Hebrews, while in the New Testament, the people of God are gathered from every ethnic background into a new community—Jews and Gentiles—into the Church.

In the Old Testament, the symbols of redemption of priesthood and offering were located in the Tabernacle (Temple); all were located at one place, Jerusalem. The New Testament symbols in the Church can be administered any place the Church gathers. In the Old Testament, God commanded us to “be fruitful and multiply, and replenish the earth.” This verse has gained the base of church growth.

B. New Testament

Church growth accepts the authority of the Bible in all matters pertaining to faith and order for the individual Christian and for the church. Cultures vary, but the Word of the Lord remains constant forever. The word “church” first appears in Matthew 16:18 when Jesus says, “I will build My church.” Church in its original meaning is “called out ones.” People are called to follow Christ, and are called from a world of self and rebellion.

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135E. Towns, Evangelism and Church Growth, p. 56.

136Genesis 1:28.
Elmer Towns said that one way the church is described in the New Testament is through the use of six pictures tends to emphasize certain eternal truths about the nature, purpose and function of church growth. (1) The body of Christ- the picture of the body is one of the most often used analogies of the church. (2) The temple of God- this is word picture that present the church as a place for the dwelling of God. (3) The bride of Christ- the church is also described as the bridge of Christ. (4) The flock of God- this is one of most practical illustrations of Christ and the church. (5) The garden of God- this is a collective phrase of several organic illustrations found in the New Testament, including vine, planting and husbandry. (6) The family of God- this picture of the church incorporates several phrases or terms that depict it as saints, sanctified ones, elect, members of Christ, believers, disciples, Christians, and the term that closely reflects the family, brethren and children. Each image speaks to a different way in which life is found in the church. Each image portrays the church from a different perspective. Each image implies certain principles of church growth.

II. A Brief History of Church Growth Movement

The church growth movement began in the heart and vision of its modern-day founder, Donald McGavran. In the 1950s, as a missionary in India, McGavran saw ineptness in the Christian church of attempting to evangelize the lost. Slowly, McGavran formed several hypotheses that with time proved to be foundation of what was to become the modern church growth movement. McGavran’s missionary situation and his

137John 15:1-8, 1 Cor. 3:6-8, 1 Cor. 3:9.

realization that opportunities for evangelism were being lost daily gave him a sense of urgency in his task. It was this sense of urgency that led him out of administration and into church planting and research. His years of research ultimately led him to write *The Bridge of God*.\(^{139}\) This book signaled the beginning of church growth movement.

In time, church growth has evolved into three definitions. First, many people see church growth as growth in numbers. The second meaning to the term is that church growth is church planting. The third aspect of church growth is seen in its scientific base of research. In this third definition, McGavran would points us to a “Bible-based ministry that was data driven in strategy.”\(^{140}\) By this, McGavran wanted us to discover those methods that were most successful and effective in evangelizing new people groups. The longevity of the church growth movement can be attributed to a great extent to the beginning institutionalization of the movement.

According to Dr. Elmer Towns, Dr. McGavran isolates five key events that have contributed immeasurably to the expansion of the movement. The five episodes include: (1) In 1961 establishing the Institute of Church Growth on the campus of Northwest Christian College. (2) Publication of “*the Church Growth Bulletin*” in 1964. (3) Relocating the Institute of Church Growth from the campus in Eugene to Fuller Seminary at Pasadena (1965). (4) Establishing the William Carey Library for mass publication and circulation of church growth books (1969). (5) Creation of the Institute for American

\(^{139}\) Thoms S. Rainer, p. 31.

\(^{140}\) Ibid.
At the Institute of Church Growth, pioneers in the movement began clarifying terminology and methods. The institute also provided the impetus for the movement to begin publishing church growth concepts. When the church growth movement was growing during the 1970s, it was not without its critics. Most criticism pointed out the stress on numerical growth, proselytism, priority of the church over interdenominational agencies, priority of evangelism over ministry, emphasis on removing barriers that prohibited evangelism, pragmatism versus scriptural authority, and manipulation and unbiblical motivation. Criticisms were hurled at the movement with greater frequency and intensity. The reactions of the church growth advocates were mixed. McGavran and Wagner continued to affirm boldly the basic tenets of the movement.142

In 1973, J. Robertson McQuilkin wrote “Measuring the church growth movement”, and reduced the multitude of church growth principles to five areas: (1) numerical growth (2) focus of receptivity (3) people movements (4) use of science as a tool and (5) the idea that right method guarantees large response. He also categorized the five principles of church growth into three classifications: (1) biblical mandate (2) biblical principles (3) and extra-biblical principles.143

The almost immediate acceptance of church growth by the majority of American churches came from the ministry and writings of C. Peter Wagner, from his influential platform as professor at Fuller Theological Seminary. Rainer called him “the chief

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141Elmer Towns, Evangelism and Church Growth, p. 76.
142Thoms S. Rainer, p. 38.
spokesperson for American church growth.” C. Peter Wagner is still recognized as the leading spokesperson for the church growth movement today.

C. Peter Wagner, in Strategies of Church Growth, listed what he believes are six presupposition on which church growth is founded. These principles are: (1) non-growth displeases God (2) numerical growth of the church is a priority with God and focuses on new disciples rather than decisions (3) disciples are tangible, identifiable, countable people who increase the Church numerically (4) limited time, money and resources demand that the Church develop a strategy based on results (5) social and behavioral sciences are valuable tools in measuring and encouraging church growth (6) research is essential for maximum growth. Some of the new church growth leaders are practitioners or pastors testing and proving church growth principles on the field. Some of these are Elmer Towns, Bill Hybels, Rick Warren, John Maxwell and Ed Young. They have written books, led conferences, and taught seminars to eager audiences desiring to hear and see how church growth works. Undoubtedly, the church growth movement will turn to learn how the principles might work in other settings.

144Thoms S. Rainer, p. 51.
145Peter Wagner, Strategies for Church Growth, (Ventura: Regal, 1987), pp. 57-147.
II. Types of Church Growth

Three kind of church growth are distinguished by McGavran and Wagner: biological, transfer, and conversion.\(^{146}\)

1. **Biological growth.** Biological growth comes from those born into Christian families. As church members have babies, the children increase the attendance figures of the church.\(^ {147}\) This growth is exceedingly slow; however, biological growth is good growth. God commanded us to “be fruitful and multiply, and replenish the earth.” Christians should truly bring up their children in the fear and admonition of the Lord.\(^ {148}\)

2. **Transfer growth.** Transfer growth means the increase of certain congregations at the expense of others. Transfer growth is an important factor of today’s church. Every church should follow up on its members and keep as many of them as possible. According to Elmer Towns, it is estimated that approximately 20 percent of all Americans move every year. The adjustments involved in a major move make people more open to change, including a change in attitude toward a church or denomination.\(^ {149}\)

3. **Conversion growth.** The third kind is conversion growth, in which those outside the church come to rest their faith intelligently on Jesus Christ and are baptized and added to the Lord in his church. This is only kind of growth by which the good news of salvation can spread to all the segments of American society and to earth’s remotest

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\(^{147}\)Elmer Towns, *Evangelism and Church Growth*, p. 80.

\(^{148}\)Peter Wagner and Donald A. McGavran *Understanding Church Growth*, p. 71.

\(^{149}\)Elmer Towns, *Evangelism and Church Growth*, p. 80.
bound. This is sometimes called “making sheep.” Evangelism is winning people to Christ and His Church. If a church is effectively reaching its community with the gospel, this will also result in numerical increase in the church.

Elmer Towns categorizes seven other kinds of church growth: internal, external, biological, conversion, transfer, expansion, and extension. He adds that a church can experience several kinds of growth, and that most “growing churches” are experiencing some of each kind.

IV. Church Growth Principles

“Growth” is a dynamic word, just as “church growth” is a dynamic concept. God has a plan for growing churches. This plan is found in the Word of God.

Most church growth principles in the following chapters come from the Bible; however, though some of the principles do not come from the Bible, they are not unbiblical. Church growth identifies factors that contribute to the expansion of churches. If these factors are not contrary to Bible, then they are considered valid for church growth work.

1. By the Holy Spirit. Growing churches empowered by the Holy Spirit. The Holy Spirit is always involved when revival or evangelical awakenings stir even older churches to repentance from sin and bring resultant renewal and growth. The work of

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150Ibid.

151Elmer Towns, Evangelism and Church Growth, pp. 80-81.
Holy Spirit in the growth of his church must be seen as the ultimate factor.\textsuperscript{152}

2. By prayer and personal soul winning. Churches grow by prayer and personal soul winning. A key factor in the continued waves of growth in the early church was the devotion of the believers to prayer. Growing churches engendered accountability for prayer. The prayer life of members, the prayer ministries of the church, and the prayer life of church leaders were regularly held before the church.\textsuperscript{153} Prayer must be the means by which we see God’s vision for our churches, and it must also be one of the principal weapons in the warfare against those powers that would impede the growth of the church. Apparently, prayer is the power behind the principles of church growth.

3. By effective Bible teaching programs. Churches grow best when they offer effective Bible teaching programs. McGavran urges faithfulness in proclaiming Christ, and not only proclamation but also persuasion. According to him, “Church growth follows where Christians show faithfulness in finding the lost. It is not enough to search for lost sheep. The Master Shepherd is not pleased with a token search; he wants His sheep found. The purpose is not to search, but to find.”\textsuperscript{154} He also recognizes the important element of “feeding” and draws both evangelism and edification together.

4. By a program of evangelism. Churches grow by a program of evangelism. Evangelism results from an organized program. The city of Jerusalem was filled, and

\textsuperscript{152}Thom S. Rainer, p. 171.


\textsuperscript{154}Donald A. McGavran, \textit{Understanding Church Growth}, p. 15.
every house received the gospel.\textsuperscript{155} This was the result of a systematic, comprehensive strategy of evangelism. In other words, the apostles had a master plan to reach Jerusalem. The church must program for the individual in the context of community. Leadership ought to be watchful for signs of deterioration. However, Christians are not building permanent structures or eternal institutions; the objective is to reach men for Christ in a changing world.

5. \textbf{By planning, research, scientific analysis and goal setting.} Growing churches use planning, research, scientific analysis and goal setting. Some church growth writers repeat the slogan: “To fail to plan is to plan to fail.” Planning has several elements. The element is vision. From that vision emerges goals, the by-products of vision. Next comes scientific analysis and strategies, which are the specific means by which these goals will be met. Once a specific strategy has been articulated, this plan must be communicated and owned by the church. It must be evaluated and readjusted on a regular basis, at least annually.\textsuperscript{156} Usually, a church will not grow unless it aims to grow. A goal will keep the vision new and create a challenge for the people.

6. \textbf{By effective leaders.} Growing churches have effective leaders. Growing churches have effective leaders who aggressively display biblical spirituality. A person who is used of God must be filled with the Spirit (Eph. 5:18). To be filled with the Spirit is to be controlled by the Holy Spirit. God can then put His power through that leader to build a church or to teach a class. To be filled with the Spirit, the church leader must be separated from all known sin, yield all conscious endeavors to God, seek the leadership development program, and submit to church discipline if necessary.\textsuperscript{157} These are the principles of leadership development.

\textsuperscript{155}Elmer Towns, \textit{Evangelism and Church Growth}, p. 85. Acts 5:42.

\textsuperscript{156}Thom S. Rainer, p. 266.
of God in all areas of service and trust God to work through his or her service to accomplish the results of the Spirit.\textsuperscript{157} Most church growth literature ranks leadership as one of the most important growth factors in the local church. Indeed Wagner and other church growth leaders identify leadership as the primary catalytic factor. C. Peter Wagner boldly proclaimed a central church growth principle: “In America, the primary catalytic factor for growth in a local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen.”\textsuperscript{158} A church growth leader, particularly a pastor, must follow God’s plan for the church in order to lead the people in this time of greatest need. To know himself is often the pastor’s first step in capturing God’s vision. This writer concludes that a visionary pastor is a major contributor to the growth of a church. 

7. **By organization and administration of the Sunday school.** Growing churches get more people involved in the organization and administration of the Sunday school than the average church. It is impossible to build a great church organization of enduring nature without building a great teaching program through the Sunday school. Falwell reports that in early stages of Thomas Road Baptist Church it was mainly preaching centered and Sunday school was not emphasized. Falwell was challenged by the great work he saw at Highland Park Baptist and returned to build a great Sunday school. In defining the purpose of the Sunday school, after this renewed vision, Falwell teaches that “the aim of a Sunday school is therefore the aim of the church. This means

\textsuperscript{157}Elmer Towns, *Evangelism and Church Growth*, p. 90. Securing the empowering of the Holy Spirit requires no formula. It comes as a leader is yield to God and exerts every energy in prayer. The leader must be mature and dedicate every ability to serve God.

\textsuperscript{158}Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal, 1984), p. 60.
that the Sunday school teacher has the aims of the local church. The priority of the local church is evangelism.”¹⁵⁹ Most commonly, among the most aggressive churches in Korea are the growing Sunday schools. This writer thinks that in liberal circles, the Sunday school or church school has fallen on difficult days.

8. **By lay leaders.** Growing churches have lay leaders who have several spiritual gifts. A person with a spiritual gift can accomplish spiritual results through the effective use of that gift. Every person should be used in the church. To some degree and extent an emphasis on lay involvement and spiritual gifts is a common principle of all growing churches, but again the method of implementation varies greatly. Peter Wagner argues that the second vital sign of a growing church is a “well-mobilized laity.”¹⁶⁰

9. **By spiritual gifts.** By means of spiritual gifts, everyone is a potential minister used by the Holy Spirit to build up his body. The teaching of spiritual gifts emphasizes the worth and contribution of each individual, and in this age of depersonalization, it is imperative that we maintain that emphasis. Not every member of the body is a nose or an eye and never do we find a member operating alone and healthy. This writer thinks that the Christians must know where they fit and how they function, and then be willing to use their gifts in conjunction with the direction and power that comes from the head.

Those who can accomplish the most, however, should be used in strategic places of leadership. When leaders properly carry out their duties, they accomplish two results. First, the work of God prospers. Second, new workers are trained for the ministry. As the leader performs tasks, others are inspired to serve; those that are reached grow and


¹⁶⁰ Peter Wagner, *Your Church Can Grow*, p. 28.
want to help in the ministry and the ministry duplicates itself in the people. Growing churches should also plan a training program for lay leaders who have several spiritual gifts.

This writer thinks many church growth theories are derived from the extreme cases of the largest and fastest growing churches. Hadaway said "Most churches have the opportunity for growth, but few have the potential to become another Crystal Cathedral. It may well be that the strategies used by the fastest-growing churches in America are not the most feasible strategies for achieving renewed growth in most small congregations." ¹⁶¹

Sometimes, Korean Christians speak of the “charismatic movement” as though the Spirit’s gift consisted solely of tongues speaking. Such limited usage is misleading and unbiblical, for the term “charismatic” should refer to all gifts, at least 18 of which are mentioned by Paul.163

Biblically, ministry is predicated on plural, not solo, leadership. One-person ministry violates the body concept because it views the pastor as the solitary leader. In the Bible, elders in the local church are always referred to in the plural, with the exception of reference to the function and qualifications of a bishop.164 Therefore what is needed is a leadership team -- a group of people working cooperatively to accomplish a common mission through the exercise of their gifts and call, in the context of mutual accountability.

Properly understood and wisely used, spiritual gifts can aid the development of a community of maturing Christians. The Holy Spirit helps us minister to each other so that we experience mutual growth. When this sort of spiritual health exists in the church, every member of Christ’s body receives benefits and the Lord is glorified in the midst of his people.

B. Spiritual Gifts and Church Growth

Kinghorn gives several principles about spiritual gifts and the church.

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163The gifts are many, not just one.

164See 1 Tim. 3:2; Titus 1:7
(1) Spiritual gifts make our union with Jesus;¹⁶⁵ (2) spiritual gifts should edify others and help them to grow as Christ’s disciples; (3) spiritual gifts should draw Christians together in unity; (4) spiritual gifts should receive a balanced emphasis in the church;¹⁶⁶ and (5) spiritual gifts should function from an inner motive of love. God has provided the gifts and graces of the Holy Spirit to equip his people for their work of ministry, to the end that they shall manifest the unity of faith in joy, in holiness, and in power.

II. Spiritual Gifts and Early Church Growth

The great interest and appreciation that a series of Bible studies, “Concerning Spiritual Gifts,” has aroused in practically every place without exception where they have been given, proves conclusively that believers everywhere are feeling a need for clear, sane, scriptural teaching on this subject.

In the New Testament, the worship and experience of the early church evidently possessed some supernatural features from the Holy Spirit. Most obvious of all, a miraculous element entered prominently into the ministry of apostles and evangelists. They healed the sick, cast out demons, and raised the dead.

It is easy to form an exaggerated conception of the supernatural in the experience of the early church, and many have done this. Examination will prove that, generally speaking, the miracles had some definite connection with the preaching of the gospel,

¹⁶⁵Kinghorn, p. 125. He stressed that “spiritual gifts can be misused so as to embarrass or discourage another person. Whenever we flaunt spiritual gifts in an abrasive or rude manner, we are tragically misusing them.”

¹⁶⁶Ibid., p. 126. If we give too much attention to spiritual gifts, we run the risk of neglecting Jesus Christ who is the source of our gift. Moreover, if we cultivate an unbalanced preoccupation with spiritual gifts, we put in jeopardy the cultivation of spiritual fruit.
either to attract or to authenticate as “signs,” in this way fulfilling the promise of the Lord that he would confirm the word in this manner. Our Lord wrought no miracles for His own sake during His earthly ministry, and it seems His divine will that His disciples should be like Him in this.¹⁶⁷

The divine origin and importance of spiritual gifts has generally been recognized throughout the history of the Christian church. In the business community, managers have for some time been concerned with workforce economics. In the context of church ministry, workforce economics refers to the idea of using people where they are most usable.¹⁶⁸

It is possible to reconstruct from scattered passages and allusions throughout the New Testament, and especially First Corinthians, a fairly clear picture of those gatherings of the Early Church. Of course there were many features with which we are familiar in formal Christian worship today--praying, preaching, singing hymns, and observing the ordinances of baptism and the Lord’s Supper. There were also collections and business conferences.

Yet throughout all of these familiar features there runs in the New Testament an unmistakable streak of “something” different--some essential supernatural touch that made them glow with an unearthly quality. Prayer could become “praying in the spirit” spoken in tongues, and occasionally be entered into in unison and spontaneity by the whole multitude. Preaching and teaching had a distinct note of Spirit-given authority and was complemented and confirmed by the highly inspirational utterances of the prophets.

¹⁶⁷D. Gee, p. 11.
¹⁶⁸Elmer Towns, Evangelism and Church Growth, p. 366.
Singing could be with the spirit, as well as with the understanding, and sometimes took the form of purely spiritual songs.\textsuperscript{169}

Therein lies the dynamic source of the whole subject. The early believers had received the gift of the Holy Spirit as promised by our Lord, and by Peter, on the Day of Pentecost. There must have been a wonderfully comforting, but sometimes also a terribly searching light in those early Christians assemblies, as the Master used the gifts of the Spirit under His own loving yet faithful control. A wealth of insight is contained in just one verse where Paul says on this subject, “Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth” (1 Cor. 14:25). This writer thinks that such could be the result of spiritual gifts in the church.

\textbf{III. Spiritual Gifts and Korean Church Growth}

\textbf{A. The Brief History of Korean Church Growth}

A long time ago, a missionary from America confessed, “We have to sow the seeds, but we are already bearing fruits.” Relatively, the Korean church growth was very fast and very wide. The Korean church has a history of 117 years, since the time that missionaries Horace N. Allen and H. G. Underwood began their mission in 1884. God has blessed the Korean churches with growth.\textsuperscript{170} A historian stated, “The blood of the

\textsuperscript{169}D. Gee, p. 13.

\textsuperscript{170}Mann Y. Lee, “Church Historical Analysis about Stagnation in the Korean Church Growth,”; 56.
martyrs became the fertilizer of the Churches of Christ."\textsuperscript{171} Wherever there was a need for a movement reform, there were also the pains of childbirth and bloodshed. Especially for the Korean churches, the history of church growth was a thorny path with valleys of tears. Because there were so many tears and bloodshed, the crown will be shining brighter one day and the movement will forever be victorious.

Korean national flower is the Rose of Sharon, a flower that usually blooms in isolated places and lingers for long periods of time through rain or storms. Korea, with its long history of more than 4,000 years, is one of the most ransacked countries, but it has been standing firm in maintaining its independence. While Korean church is one of the most persecuted churches in history, it is also the fastest growing church in the world. The first Bible was smuggled into Korea about 165 years ago and the first Protestant church was planted a mere 115 years ago. In spite of all of this, there are now ten million Christians in Korea with approximately 30,000 churches.\textsuperscript{172}

Politically speaking, Korea is divided by two contradictory ideologies. South Korea is about 300 miles long and 180 miles wide, a very mountainous country with 45,500,000 people.\textsuperscript{173} North Korea has a larger area and a more rigorous climate with a population of 20,082,000 people. In North Korea all religions have been repressed, but Christians are the most harshly persecuted. Many thousands of Christians were murdered during and after the Korean War. The estimated figures of the religious affiliations of the

\footnotesize{\textsuperscript{171}Martin L. Nelson, \textit{Principle of Church Growth} (Seoul: Seoul Bible College Press, 1991), p. 120.}

\footnotesize{\textsuperscript{172}Mann Y. Lee, "The Story of the Korean Church," \textit{Journal of Korean Christianity & History}, 4 (1998): 89. All denominations.}

\footnotesize{\textsuperscript{173}Korea 1999 Census.}
North Koreans are 60% non-religion, 39% Korean religions,\textsuperscript{174} and 0.1% Christians.

There are two government licensed inter-faith churches in North Korea, but there are also reports of about 1,000 underground churches.\textsuperscript{175}

The number of church members continued to increase about 10 percent per year. The Korean church has some of the largest churches in the world. The Yoido Full Gospel church is the biggest church in the world. Also, Korea has the largest Methodist and Presbyterian churches in the world. According to a recent mission survey, about 2,360 Korean missionaries through 27 sending agencies are working in 47 countries. According to Seong-hun Myung, scholar of Korean church growth, in 1945 the number of church members was 382,800. In 1955, the number of church members was 1,000,482. By 1965, the number of church members had doubled to 2,225,193.\textsuperscript{176} Surely this growth can be described as an explosion.

The statistical data tells us the average Korean church membership had started to plateau and had declined since 1990. Since 1993, however, the growth rate was less than 3 percent. The Korean Bureau of Statistics announced the reduction of Buddhism by 4 percent and Christianity by 0.4 percent in the end of 1994.\textsuperscript{177}

\begin{center}
\textbf{Korean Church Growth (Figure 2)}
\end{center}

\textsuperscript{174}Besides, there are Buddhism, Confucianism, Animism, etc.


B. The Primary Factor of Korean Church Growth

There are many reasons why the Korean churches have grown. The fact that Korea has only one language is an important reason. The high literacy rate and the Koran people’s zeal to learn cannot be ignored, either. However, the writer thinks that some other things must also be pointed out and studied.

1. The message came first. From its first introduction to Korea, the message came first. Korea was a strong Confucianistic Kingdom despising and forbidding all foreign religions except Buddhism, which had already taken root before Confucianism became a national religion during the Ee-dynasty. 178

Christians were persecuted and thousands were beheaded because of their faith. The history of the Protestant church was similar. Approximately 165 years ago, Bibles and Christian books were smuggled into Korea. Churches were started long before the first Chinese priest entered. An English minister, Robert Thomas, was murdered the moment he landed in Korea in 1865, but he handed the Gospel to his murderer and said,

“Read this, it's God's Gift for you.”

Before the first American missionaries, Allen and Underwood who were Presbyterians, and Appenzeller who was a Methodist, landed in Korea in 1885, men like Gutzlaff and Ross, from the Netherlands and Scotland respectively, and many other Korean Christians in China and Japan had been trying to smuggle the Gospel into Korea.

2. The indigenous elements of Korean Church. Korean churches grew up as mostly self-supporting, self-governing, and self-propagating churches. This was motivated by principles to be known as the “Nevius Method.” This idea was proposed by missionary, John L. Nevius, who visited Korea in 1890 and held a conference for the missionaries. There were several of these principals.

(1) Personal evangelism to be stressed and carried on through extensive itineration. (2) The church to be self-propagating. Every believer to be a teacher of someone else and a learner from someone better fitted than he. (3) Self-government to be the rule in the church. Each group to be under its own chosen leaders who would later yield to regular pastors. (4) Self-support to be expected, with all chapels provided by the believers, and each group to pay towards the support of the circuit helper from the start. (5) Systematic Bible study for every believer under his group leader and circuit helper to be stressed. The emphasis on Bible study became a distinctive feature of Korean Christianity. Most of the Korean churches have smaller Bible study groups and they meet at least once a week in homes. The great gatherings for Bible study at a time of the year when the farmers could leave their fields are felt by many to be the very heart of the marvelous progress missions have made in Korea.

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180 Marlin L. Nelson, p. 189.

181 Mann Y. Lee “The Story of the Korean Church”, p. 98.
The “Three-Self Nevius Method” was not original in Korean work. Today, they are at least talked about in practically every field as the very embodiment of indigenous church principles. The implementation of these ideals was more spelled out and more consistently carried out in Korea than in most other places. The Nevius method has its weak points, of course, such as the failure to produce capable and qualified leaders, a lower quality of theological education, etc. It certainly did not contribute to the unity of the churches, however, there is no doubt that this indigenous principle was a decisive factor in the growth of the Korean church. Actually, this writer is convinced that the important aspect of the indigenous principle applies not so much to methods as to attitudes. There was mutual respect between the missionaries and nationals.

3. The Korean Church has suffered greatly. A Korean proverb says, “He that is born in the fire will not faint in the sun.” Certainly this has been the experience of the church in Korea. Professor Kane, a mission’s professor at Trinity Evangelical School, wrote, “No church in the 20th Century, not even the Russian Orthodox Church in Russia, nor the Christian church in Communist China, has suffered so much oppression, persecution and devastation as the church in Korea.” First, under the old Confucian Kingdom, then under the Japanese rulers during World War II, and again at the hands of the communists, the Korean church has been tortured almost beyond endurance.

When the communists retreated over the 38th parallel, they took with them several hundred Christian pastors. None ever returned; they are presumed dead. Even now, not

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182 Ibid., p. 98. The greatest source of friction is found in a lack respect. The missionaries are to be respected for their wisdom, knowledge, and ability, but the national churches also want similar respect. They realize their shortcomings, but they want to stand on their own feet. They want to make their own way, to form their own decisions.

183 Ibid., p. 100.
only is South Korea under the constant threat of a North Koran invasion, but also the North Korean government is still openly persecuting Christians, forbidding Christian worship services. Those who refuse to work for the government during the Sunday worship hour are liquidated and exiled to an isolated island. It is believed that some 13,000 people are imprisoned on that island because of their faith. Thus, Christian faith has become a matter of life and death to these Christians.

4. The dynamic use of Spiritual Gifts. Alvin R. Sneller, who is an American missionary in Korea, explains the important factor which can make the Korean church grow. There is dynamics of spiritual gifts. In the meantime, this writer was learning valuable lessons about faithfulness and obedience, such as the dynamic use of spiritual gifts in the Korean church growth paradigm. The good use of spiritual gifts has been an important role in the Korean church growth paradigm. The dynamic use of spiritual gifts is different the good use of that. Sometimes, Korean Christians speak of the “charismatic movement” as though the Spirit’s gift consisted solely of tongues speaking. Such limited usage is misleading and unbiblical, for the term “charismatic” should refer to all gifts, at least 18 of which are mentioned by Paul. This writer now sees how the Lord was building spiritual gifts into his life. As this writer matured in the ministry, the Lord helped him to hold fast to the basic conviction that good spiritual gifts are a sign of a healthy church growth paradigm. This writer is convinced that almost every Korean Christian has more gifts than he realizes. Also, even though a person may have only a

\[\text{\textsuperscript{184}}\text{Mann Y. Lee, “Church Historical Analysis about Stagnation in the Korean Church Growth,”: 51. Except the two churches which were licensed by the government and ministered to by the communist Christians. However, no one under 20 is permitted to enter the church building.}\]

\[\text{\textsuperscript{185} Alvin Sneller, The Secrets of Korean Church Growth (Seoul: Reformed Press, 1992), pp. 92-102.}\]
few of the gifts, he is nevertheless responsible to be practicing obedience in the areas of
all of the gifts. Thus, a discussion of all gifts can serve as a reminder of a host of
Christian duties, even when gifts in those areas are absent.

C. The Problems of the Rapid Korean Church Growth

The rapid growth of the Korean church also created problems. These are
relatively minor problems compared to the massive growth and side effects that can be
expected in any movement.

1. The materialistic emphasis. One problem may be the materialistic emphasis.
Emphasis on the external can often lead to a materialistic view of the church.186

2. Formality, legalism, and authoritarian leadership. Also, formality,
legalism, and authoritarian leadership have often developed, and emphasis on a personal
relationship to the Lord and His Word has often been neglected.

3. Divisions. Divisions have afflicted every major denomination. Nearly 60% of
all Protestants are have one or another denominations, and there are over 30 such groups.
The causes for this have been ecumenicalism, doctrine, power struggle and personality
clashes.

4. The use of spiritual gifts. Today, one of the biggest problems in the Korean
church is that we believe the church to be supernatural in its origin, but not in its
operation. There are also important reasons for this problem. Most Korean Christian
scholars have found that the present lack of Korean church growth is due to a fault in the

186 These emphasis on the external are size of the church, amount of offering, statistical church
growth, and theological qualifications.
use of spiritual gifts. As the writer mentioned already, most Korean Christians speak of the “charismatic movement” as though the Spirit’s gift consisted solely of tongues speaking. Why is the Korean Church not growing? What are the problems?

Mann Y. Lee, recognized as an outstanding Korean church historian, writes: “In contemporary Korean church, we face three basic problems in utilizing spiritual gifts in the service of Christ through the church: misuse, disuse, and abuse.” The Lord’s plan for Korean church ministry is beautifully opened up in a good use of spiritual gifts and a share of available spiritual gifts for every believer.

IV. Utilization of Spiritual Gift

God gives every lay leader at least one spiritual gift at the time of the new birth, yet many live much or all of their Christian life without realizing that fact or the impact of such a truth. The fact that every believer receives at least one of the spiritual gifts is evident from the scriptures.

A. The Benefits of Spiritual Gifts

It is our conviction that when churches consciously seek to operate as the body of Christ, with all their members being willing to exercise all the gifts, certain benefits will follow.


1. **A mobilizing of church memberships.** The Bible views the church as a body with a necessary part to play for the benefit of all. The Acts of the Apostles paints a picture of churches in which everybody was involved: in worship, in service and in evangelism.

2. **A powerful evangelism.** The exercise of the gift of healing on the lame man at the Beautiful Gate of the Temple led to a series of events which brought the membership of the Jerusalem Christian community up to five thousand (Acts 4:4), and silenced the opposition and cynicism of the Jewish leaders (Acts 4:14). Exercise of the gifts of contribution coincided with the great power with which the apostles were able to testify to the resurrection (Acts 4:33). Exercise of the gift of martyrdom on the part of Stephen led to an extension of Christian witness into Judea, Samaria, Phoenicia, Cyprus and Antioch.

3. **Spirit-filled leadership.** An emphasis on spiritual gifts within a worshipping community should lead to the appointment of Spirit-filled leaders. Naturally one would expect that a community which valued the enabling of the Holy Spirit would require leaders who displayed such enabling in their own lives. The leaders in turn would continue to depend on divine help rather than natural ability.

The New Testament church required qualities of its leaders that were predominantly spiritual and moral.\(^1\) The lay leader is to use the gifts to minister to others and the power to use those gifts comes from the Holy Spirit. In fact, 1 Corinthians 12:7 would seem to indicate that the spiritual gift is one of the manifestations, or

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indicators, of the Holy Spirit's presence in the life of the believer. Galatians 5:22-23 tells us about the fruit of the Spirit, which are behavior patterns that result from the presence of the Holy Spirit in the believer. On the other hand, the references that tell about the spiritual gifts are referring to capacities given with attitude, gifts of the Spirit deal with action in service. Both are indications that the Holy Spirit is present in a person's life.\(^{191}\)

4. **Closer integration.** Further result of spiritual gifts should surely be a deepening of unity within the church and amongst all Christian groups. The New Testament repeatedly insists that this is one of the purposes, that individually-endowed believers should act and react together like the variously-endowed links of the human body. When they understand the equal value in God's sight of their varied abilities they more eagerly work together for the common good. When they appreciate that their different gifts are not yet another example of the general unfairness of life, but rather an essential ingredient in God's wise plan, they readily cooperate in the promotion of God's work.\(^{192}\)

5. **A deeper experience of worship.** Besides all these benefits, gifts within Christian communities should lead Christians into a deeper experience of worship. There is a crying need for mobilized church to evangelize while there is time. There is a crying need for a powerful witness to convince the doubtful and silence the hostile.\(^{193}\) A deeper experience of worship is more necessary than ever for demanding days. Communities of

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\(^{191}\) L. Gilbert, pp. 24-25.

\(^{192}\) Bridge and Phypers, p. 154.

\(^{193}\) Ibid., p. 156.
Christians must be bound together by love and must function in mutual trust. They need to exercise all the gifts that God has given to His church.

B. Dangers with Spiritual Gifts

Although spiritual gifts may be viewed primarily as tools for ministry, they can be abused in ways that hinder the effectiveness of the church’s ministry and hence slow growth. Kenneth Gangel writes: “We face three basic problems in utilizing people in the service of Christ through the church: misuse, disuse, and abuse.”

When Paul wrote 1 Corinthians, the first-century church was already embroiled in turmoil over the nature and practice of spiritual gifts. Misconceptions and abuse of the gifts were rampant in the Corinthian church. A three-man delegation (1 Cor 7:1; 16:17) asked Paul to clarify how gifts such as prophecy, tongues, and knowledge should be exercised (13:8). The outcome of the turbulence in Corinth is unknown, but the second century exhibited the same confusion in the Montanist heresy. The tumult has emerged in the 20th century in and around Pentecostalism, Neopentecostalism, and movements variously labeled “Charismatic,” “Vineyard,” and “Signs and Wonders.”

The question of whether certain spiritual gifts are temporary is one of the debated areas of truth relating to the Holy Spirit in the contemporary church. While most of the church will agree that certain spiritual gifts were discontinued after the apostolic age, others are insisting that gifts given at the beginning of the church age continue in the same way throughout the entire period.

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194 K. Gangel, p. 42.
195 J. Robertson McQuilkin, p. 134.
On the surface it is quite clear that the modern church does not function quite like the apostolic church. There is an evident decline in miracles, though God is still able to perform miracles.\textsuperscript{196} No longer does the testimony of the church depend on its capacity to support its oral testimony by phenomenal miraculous works. It is also clear from the history of the Bible that miracles were evident for particular purposes in some periods while almost absent in others. Three notable periods of miracles are evident in the Bible: (a) the period of Moses, (b) the period of Elijah and Elisa, and (c) the period of Christ and the apostles. In each of these periods there was a need to authenticate the message that God gave His prophets and apostles, but once this need was met the miracles seemed to recede.

The problems relating to the question of whether some gifts are temporary have focused principally on the gift of tongues, the gift of interpreting tongues, and the gift of miracles or healing. Relatively little controversy has been aroused concerning whether or not certain other spiritual gifts were only temporary.\textsuperscript{197}

However, an understanding of the role of spiritual gifts in ministry should motivate one to exercise caution to avoid certain common abuses of spiritual gifts. The New Testament makes no secret of the fact that, despite their divine origin and their evident value to the church, spiritual gifts can be misused and abused, and the Christian’s understanding of their place and function in the church can be mistaken, with consequent harmful results.


\textsuperscript{197}Ibid., p. 323.
1. **Gift ignorance.** Gift ignorance refers to one’s lack of knowledge concerning the possession of spiritual gifts and functions. Paul wrote to the Corinthians, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant” (1 Cor. 12:1). The “ignorance” that he was compelled to deal with at Corinth had nothing to do with their experience of these things as a vital spiritual reality in their lives. He testified that they “came behind in no gift” as far as their experience was concerned. Today the Christians confront a more fundamental “ignorance” concerning spiritual gifts. The Christians unhappily face an almost complete lack of any personal experience of them whatsoever. It is therefore, no wonder that the plain references to them in the New Testament appear dim and mysterious, as is any connection at all with the actual subject that inspired them. Christians can rid themselves of ignorance by learning about spiritual gifts and identifying their own gifts.

2. **Gift blindness.** Gift blindness is a condition that results from gift ignorance and renders the victims incapable of recognizing their own spiritual gifts and their influence upon their own lives and ministries.

3. **Gift imposing.** Right at the beginning of his whole discourse on the charismata in I Corinthians Paul recognized that Christians are in danger of exercising gifts which are completely false and counterfeit and which do not have their origin in the activity of the spirit of God. Gift imposing is the act of forcing one’s spiritual gift upon another and attempting to compel them to perform as though it is God’s gift to them as well.

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198 D. Gee, p. 18.

199 D. Bridge and D. Phypers, p. 92.
4. **Gift gravitation.** Gift gravitation identifies the tendency among Christians to attract and be attracted to other Christians who have similar spiritual gifts.

5. **Gift colonization.** Paul recognizes in I Corinthians 12 that, when gifts are exercised within a church or fellowship of Christians, some Christians might easily become discouraged because they do not exhibit the same gifts that they see in others. In their discouragement they might be jealous and resent their apparent poverty where gifts are concerned. In fact, this is a frequent problem in contemporary Christian groups. Some Christians become discouraged because they do not enjoy great preaching ability, or because they do not seem to be able to win others with ease and regularity. Gift colonization is the direct and inescapable result of unrestrained gift gravitation. It is building “colonies” of a certain gift. This tends to happen more commonly in individual churches, but may also extend to interdenominational movements and denominations.

6. **Gift coveting.** Just as some may become discouraged and jealous when gift are exercised, there is an equal danger that others may become selfish and proud of the gifts they possess. They may overrate their own particular gifts and come to disparage others who only possess what they consider to be lesser gifts. Gift coveting desires a gift another person has other than that which God has given. There is a sense, however, in which we should “earnestly desire the best gifts” and we may be able to develop gifts from God that we do not presently have.

7. **Gift assimilation.** One more danger that comes when gifts are specifically recognized and encouraged, lies in their exercise in conditions at variance with the nature

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200 Ibid., p. 93.
of God Himself, hence displeasing to Him. That this had happened at Corinth when Paul wrote his first letter is very obvious from chapter 14.201

Gift assimilation refers to the tendency of acquiring the gifts of those with whom we are closely associated in ministry. Timothy received gifts through his association with Paul (2 Tim. 1:6), much as pastoral candidates today may assimilate the dominant gifts of a teacher or pastor with whom they have close associations.

Spiritual gifts can be misused so as to embarrass or discourage another person. Whenever we flaunt spiritual gifts in an abrasive or rude manner, we are tragically misusing them. The true test of one’s proper use of spiritual gifts can be summed up in the following question: “Do I use my gift in a creative and positive way so that others are lifted up and helped by my ministry?”202

As a further antidote to the abuse of spiritual gifts Paul stresses the need for love on the part of all for others. Because the church is body, suffering or disorder in one member affects all the other members, just as a small illness can make the whole body feel sick. God desires the members to have the same care for one another so that “if one member suffers, all suffer together; if one member is honored, all rejoice together”203 where members of a church are discouraged, jealous, selfish, or proud in their exercise of gifts, this kind of loving care cannot exist between them. Yet for Paul love is essential if the abuse of gifts is to be avoided.

201Ibid, p. 95. Remember, the Holy Spirit acts graciously and we should do so as well.

202Kinghorn, p. 119.

203D. Bridge and D. Phypers, p. 98. 1 Cor. 12:25-26.
If we give too much attention to spiritual gifts we run the risk of neglecting Jesus Christ who is the source of our gifts. Moreover, if we cultivate an unbalanced preoccupation with spiritual gifts, we put in jeopardy the cultivation of spiritual fruit.\(^{204}\) It is most significant that the sovereign purpose of God in bestowing gifts as well as gifted men is specified in Ephesians 4:12 to be “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” The ultimate purpose is to “attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ” (Eph. 4:13). The result of such a process is that spiritual maturity may be attained as well as a steady testimony amidst the deceiving work of evildoers as explained in the verses, which follow. The possession of spiritual gifts, therefore, instead of being a basis for pride, is rather a solemn trust, which should be used by the individual to the glory of God for the purposes revealed in His Word.

This writer’s conclusion is that spiritual gifts are the primary channels through which we minister (1 Cor. 7:7). They are supernatural capacities and desires that can be used as tools to make us more effective ministers. Using one’s spiritual gift can be a source of both joy and energy in the Christian life. Our spiritual gifts are closely related to God’s calling upon our lives and our responsibilities in ministry. This writer thinks that one day all the gifts will pass away, their purpose served, but in that day love will endure.

There is a golden rule governing the right exercise of spiritual gifts, found in 1 Corinthians 14:26: “Let all things be done unto edifying.” And there is a golden principle

\(^{204}\)Kinghorn, p. 122.
that alone can make them really profitable: the principle of love, enunciated so explicitly in 1 Corinthians 13; a chapter written especially in connection with spiritual gifts.
CHAPTER FIVE

EVALUATION OF THE SURVEY DATA RESULTS OF CORRELATION OF SPIRITUAL GIFTS AND KOREAN CHURCH GROWTH

This survey form, adapted from Larry Gilbert's *Spiritual Gifts Inventory* and Tim Blanchard’s *A Practical Guide to Finding Your Spiritual Gifts*, is helpful in the scientific analysis of the correlation between spiritual gifts and Korean church growth.

I. Survey Method

In order to evaluate the correlation of the spiritual gifts and Korean church growth, it is necessary to have the input of those who are current pastors and Christian leaders in ministry and involved in key roles in the areas of Korean church. Based upon the above factors, the survey design involved three approaches. The first part is statistical information such as: church’s denomination; church’s average attendance in the Sunday morning worship; date of church’s birth; interest of their spiritual gifts. The second part of the survey requested is a group of 17 questions divided into 3 sections: information of churches about laity and spiritual gifts; information from pastors about developing

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205 Larry Gilbert, *Spiritual Gifts Inventory* (Forest, VA: Church Growth Institute)


207 See the Appendix, there are the results of the questionnaire.
methods for use of spiritual gifts; information on ministry about church growth and administration of spiritual gifts.

This survey reflected many of the opinions of Korean pastors and church leaders in their view of the correlation between spiritual gifts and Korean church growth and the role of Korean church laity. In this survey included twenty-three questions. This survey was received by one hundred twenty three Korean pastors and church leaders, and one hundred of them answered. The survey was given to three groups. The first group, which this writer planned to research on survey, was chosen from the “Korean Pastor Prayer Meeting.” The second group was contacted at the “Church Leader’s Seminar.” The third group was Korea Theological Seminary alumni who are now pastoring Korean churches. This writer carried out the survey by sending letters and E-mails including the survey sheet to pastors and church leaders and by visiting the meeting and seminar. Of the 100 people who responded to the survey, 68 were pastors, 18 were church leaders, and 14 were youth ministers.

II. Analysis of Data

A. Analysis of Church Survey

Of those who responded to the church’s denomination survey, 55% are Presbyterian, 11% are Methodist, and 10% are Baptist, the rest are Full-Gospel, etc. The average attendances in the Sunday morning service of the pastors and church leaders who responded to the survey was as follows: 45% of the respondents was between 300-500 as their church’s average attendance in the Sunday morning service; 27% was between 100-

208 In February 2001, this writer visited this Korean meeting and seminar.
300; 16% was under 100; 6% was between 500-1000; 6% was over 1000 (see figure 3). However, hypothesis is “these results are not typical of all Korean church attendances.”

Average Attendance for Sunday Morning Service Survey  (Figure 3)

According to the respondents, 47% of these churches were established before 1970, 37% of churches between 1971-1980, 11% of churches between 1981-1990, and 9% churches between 1991-2000. Of those who responded to interest in their spiritual gifts, 68% answered that they have spiritual gifts. Also, 46% responded that they always use their spiritual gifts, 34% said very often, 14% said sometimes, and 6% of them never use their member’s spiritual gifts. According to the respondents, 42% of them feel interest in their church member’s spiritual gifts, 17% have quite a lot of interest, and 12% do not have interest at all.

Here is an important hypothesis, all of the respondents were pastors and church leaders. Most of them answered that they have spiritual gifts. Also, most of them answered that they are interested in church members’ spiritual gifts. Most of Korean pastors and church leaders understand the importance of their spiritual gifts. However,
the data strongly supports that Korean pastors and church leaders think Korean churches are pastor-focused rather than lay-focused ministry. This writer thinks that the problem is their abstract and unpractical understanding. As a Christian leader, their thoughts, preferences, attitudes, emotional reactions, and past and present service experiences will probably indicate their spiritual gifts. By analyzing the exact makeup of these indicators, they can obtain information that will help them determine their gifts.

B. Analysis of Ministry Survey

1. Information on churches. Sixty percent of the respondents answered that they tended to just exhort to embrace when they help Christians find their spiritual gifts. Five percent answered that at least fifty percent of adult members functioned as workers with spiritual gifts, ten percent had thirty percent of adult members as workers with spiritual gifts. However, 42% had twenty percent of adult members as workers with spiritual gifts in their church. At least 51% of the respondents agreed that just fewer than twenty percent of adult members were involved as workers with spiritual gifts.

Only 5% agreed that their church had information on spiritual gifts of church members. Most of them answered that the most effective spiritual gifts for Korean church growth is prophecy (33%) and teaching (28%). The rest of them answered showing-mercy (12%), exhorting (9%), administration (8%), and serving (7%) in their list of spiritual gifts (see figure 4).
While it is true that most respondents favor a contemporary approach, it should be recognized that there is also support for the idea that most of Korean churches are pastor-focused rather than lay-focused. The spiritual gifts of prophecy and teaching are the role of pastors. This data shows that for most Korean Christians today, church is a place they attend and where the pastor works.

The least supported study topic in the survey is the importance of lay-focused ministry. The contribution of the church growth movement to the unleashing of the laity is always questioning “how?” It is not enough to only affirm the biblical principle of lay ministry. One of the most exciting principles of church growth is the unleashing of the laity to do the work of ministry.

However important the pastor may be, the primary motivator for the laity to become involved in ministry is God. The motivation comes from within the laity by the
promoting of the Holy Spirit. One of the ways the laity can progress in their spiritual lives would be through ministry involvement. The laity will continue to be involved in their ministry as a result of a desire to be obedient to the Lord.

2. Information on pastors. Only 5% have spent time each month specifically in training lay leaders to serve. Just 6% have conducted for a spiritual gifts seminar. Ten percent said the church’s calendar has a plan for a spiritual gifts seminar. Thirty-one percent believed that Korean churches need to combine or cooperate to development of programs for spiritual gifts.

This data shows that most Korean pastors and church leaders do not think that they need to combine or cooperate for the development of programs for spiritual gifts. On the other hand, there is more support that the important key of Korean church growth is not the good use of laity’s spiritual gifts. However, the good use of spiritual gifts has been an important role in the Korean church growth paradigm. The dynamic use of spiritual gifts is different from the good use of spiritual gifts. Sometimes Korean Christians speak of the “charismatic movement” as though the spiritual gifts consisted solely of tongues speaking. But the term “charismatic” should refer to all gifts, at least 18 of which are mentioned by Paul; such a limited usage is misleading and unbiblical. The key to move people into effective service with their gifts is training. The extent of need for training and the number of capable instructors in the church will have to fit each church’s situation.

3. Information on ministry.

1) Church growth and spiritual gifts. This survey areas listed had to do with
contemporary issues: (1) Spiritual gifts are essential for the paradigm of church growth.

(2) Your practical guide for finding your/your church members’ spiritual gifts.

Do you believe that spiritual gifts are essential for the paradigm of church growth? According to the respondents, the results are as follows:

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<tr>
<td>A little</td>
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<tr>
<td>Quite a lot</td>
<td>26%</td>
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<tr>
<td>Not at all</td>
<td>32%</td>
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<tr>
<td>I do not know</td>
<td>28%</td>
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There is significant support for the hypothesis that most Korean pastors and church leaders do not understand that the spiritual gifts are essential in the paradigm of Korean church growth. The survey asked, what is your practical guide for finding your church members’ spiritual gifts? The response to this question indicated that only 16% supported attending spiritual gifts seminars; 12% supported attending study groups for spiritual gifts; 42% supported reading books about spiritual gifts, and 30% supported seeking opportunities for continuing their education. (See figure 5)

According to these responses, they think that the effect of spiritual gifts for Korean church growth is insignificant and negative. Of particular interest is the fact that a typical pastor and church leader does not believe that spiritual gifts are essential in the paradigm of Korean church growth. Recently, some Korean church growth scholars have come to recognize this, and a keen interest in spiritual gifts is now widespread. However, most pastors and church leaders do not understand the importance of spiritual gifts.
Most of the Korean churches do not have spiritual gifts training programs for the congregation because they are more interested in increasing their membership and therefore are more focused on quantity rather than quality. When a Christian has a particular spiritual gift, the gift establishes a capacity and a desire to do certain types of work in the church ministry. When lay person is excited about the Christian life, it will naturally stimulate church growth.209

2) Administration and spiritual gifts. Thirty-four acknowledged that their churches have job descriptions for all the volunteers and paid positions, and every worker and their supervisor have a copy of the job description. Only 12% took time for new members to fill out a spiritual gifts survey form. Ninety percent had an orientation session given each year for new workers. Twenty-four percent answered that there is an annual evaluation of all leadership positions including volunteers. Interestingly, however,

209 Larry Gilbert, Team Ministry, pp. 16-17.
60% of churches had an annual service for volunteer workers.

The survey points out that many pastors and church leaders do not recognize the importance of spiritual gifts administration. These results prove that the administration of pastors and church leaders toward spiritual gifts for Korean church growth is negative and unpractical. The church is a single organism made up of many parts. Paul makes this clear by using the human anatomy as a model. The church has organs and systems, each of which is unique in size, shape, position, and function. The health of the whole body depends on the health and proper functioning of the individual parts. The body can never afford to neglect or discount the position and function of any organ, regardless of its size or distance from the head. Also, for health’s sake, no individual part can overlook the value of the whole body.

Paul uses this anatomical analogy to describe their relationship with Christ. Christ, as the head, fits and connects all individuals together with equality in value, although each is different in function. Christ enables us as a corporate body to sustain growth with the power of love.²¹⁰ Full-time church workers must know that many ministries lie untouched because of the inactivity of some Christians. They also must see that the uninvolved do not move to maturity as quickly as those who are happily serving. How can these gifted but idle people be encouraged to serve? Each must know his or her gift, and each must be properly motivated to rise up and meet a need.

On the day of their spiritual birth, Christians receive spiritual gifts. However, Korean Christians have no innate understanding of what it is, or the fact that they have it. Most of Korean pastors and church leaders do not understand that the spiritual gifts are

²¹⁰See, Eph. 4:11-16.
essential for the paradigm of Korean church growth. This is one of the biggest
hindrances of the Korean church. It is not important that a church build beautiful
buildings. It is more important to make a plan for a spiritual gifts program for the laity.
For three and half years, this writer has attended two American churches. This writer
wondered if all American Christian laity is involved in ministry. Growing of church
growth paradigm does not just happen. Korean Christians must be taught: “I will build
my church” (Matt. 16:18). Jesus said that, and I Corinthians 3:9 says, “For we are
laborers together with God.” Christ will build His church, but He is going to do it
through every church member.
CHAPTER SIX

PRACTICAL STRATEGIES FOR USING SPIRITUAL GIFTS IN THE KOREAN CHURCH GROWTH PARADIGM

The writer now proposes the practical strategies for using spiritual gifts in the Korean church growth paradigm. As Korean Christians, we are to be under the teaching of the Word of God, understand and apply its meaning, and serve God and our fellow believers. The Holy Spirit has given spiritual gifts to the believer. Those gifts are spiritual gifts be put to use in His service and within the body of Christ. Each strategy reflects on the biblical principles concerning spiritual gifts, the analysis and evaluation of the data, the paradigms of using spiritual gifts in the growing churches today, and the view of church growth experts. In this section the writer will address some practical strategies regarding how to use spiritual gifts in the Korean church growth paradigm.

I. Examine the Attitudes that are Needed in Discovering Spiritual Gifts

In the analysis of Chapter Five’s data, most Korean church pastors and leaders do not need to combine or cooperate for developing a program for spiritual gifts. Concerning the attitude for determining the church’s needs, before beginning to take the actual steps toward finding spiritual gifts, according to Peter Wagner there are four fundamental prerequisites that need to characterize a Christian’s life. First, you have to
be a Christian, since spiritual gifts are given only to members of the body of Christ, 
secondly you have to believe in spiritual gifts, thirdly you have to be willing to work, and 
fourthly you have to pray. Then, Christians can grow in their spiritual life. Christians 
likely have more than one gift. Timothy had several including prophecy, teaching, 
evangelism, and exhortation (perhaps others as well). Spiritual gifts in any church may 
be more plentiful than we think.\textsuperscript{211} It is good for Christians to know what their gifts are, 
but they must also be aware that these gifts bring both responsibility and dangers.

### A. Attitudes to Have in Discovering Spiritual Gifts

#### 1. Christians must use spiritual gifts. Christian must remember that spiritual 
gifts were given to us for a purpose, and that they are to use for that purpose. “Do not 
neglect the spiritual gifts within you” (1 Tim. 4:14). Neglect can affect our lives. 
Consider, for example, Proverbs 24:30-34. In this passage, the gardener neglected his 
garden and the result was a garden that produced nothing but weeds. The same can be 
true with our spiritual gifts. If we neglect to use them, then they will become overgrown 
with weeds.

#### 2. For the sake of God. Another attitude that Christians must not overlook is that 
God—not the individual or the community of Christians—chooses our gifts. The 
Christians are not, as it were, standing in a spiritual gifts cafeteria with a tray in hand 
picking out the gifts they want as they move along the counter. God designs and 
distributes the gifts according to divine wisdom, not human petitions. God alone knows 
what we need for the “building up the body of Christ” and the “common good” of the

\textsuperscript{211}Peter Wagner, \textit{Your Spiritual Gifts}, pp. 113-115.
3. Everyone is gifted for special ministries. “And he himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Eph. 4:11-12; 1 Cor. 12:7, 11). No one pastor, and not even a group of pastors, can do everything in a church. No matter how gifted, talented, and dedicated pastors may be, the work to be done where they are called will far exceed their time and abilities.

In case of Korean church, most of Korean churches operate by pastor-focused rather than lay-focused ministry (see page 102). The plan of God was not for the pastor to be given the responsibility to meet those needs. The biblical truth is that all Christians have spiritual gifts that carry extraordinary powers and responsibilities. Although some people say they are not gifted, they may be thinking about talents or natural abilities. Some even excuse themselves from serving the church because they claim the absence of usable talents and skills. However, the entire church is to be involved in the work of ministry.

4. Find delight. Christians find delight in ministering with their spiritual gifts. The delight a person finds in ministering his gift is subconsciously communicated to the recipients of his ministry. Because he is “turned on,” he will turn others on. The overflow of delight reinforces the exercise of a gift. It is not surprising that the word for gift (charisma) is related to the word for joy (chara). Joy comes through employing our

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212See Eph. 4:12; 1 Cor. 12:7; 2 Cor. 13:14.

gifts in divinely appointed ministries.\textsuperscript{214} The Christian’s proper attitude to the Spirit’s presence is willing surrender to his gracious working.

B. Attitudes to Avoid in Discovering Spiritual Gifts

1. Christians must not misuse spiritual gifts. Paul is constantly warning churches about false prophets and teachers, and spiritual gifts that were misused. Spiritual gifts are not for personal adornment, status, power, or popularity. They enable us to do effective service for the body of Christ, the church, and, through the church, the world.\textsuperscript{215} Every gift in the body of Christ is important and all are essential. God’s basic blueprint for the church is for the believers to be equipped, in order that they may be able to serve others. A believer with this type of attitude is focused on self and not others. No spiritual gift should be exalted above the other (1 Cor. 12:14-17). Spiritual gifts are not personal property or natural qualities to be used as we wish. They are divine energy creating, molding, and directing new abilities for special ministries through the church.

2. After mountaintop experiences with God. Spiritual gifts were not intended to be used after mountaintop experiences with God. These are the words that are often heard from Christians that “I will use my spiritual gifts when I am led by God.” This is attitude to avoid in discovering spiritual gifts. God has given spiritual gifts to be used with a purpose.

3. Christians must not overrate their spiritual gifts. A Christian’s ministry is sometimes discouraging and not appreciated. These are the words that are often heard

\textsuperscript{214}Leslie B. Flynn, p. 201.

\textsuperscript{215}Bryant, p. 18.
from Korean Christians that “My ministry is discouraging and not appreciated.” No service for the Lord is easy. The Lord never promised that the ministry would be an easy ride down the interstate highway. Even the most gifted ones involved in ministry did not have an easy ride (2 Tim. 4:7, 9-10, 14-17). Discouragement is Satan’s best tool. The body of Christ will mature when each of its members gives up the petty and trifling things and pitches in with a spirit of selfless love.

4. Christians must not underrate their spiritual gifts. This can be as big danger as over rating them. The tendency is for them to say that their gifts, particularly if it is one of the less spectacular gifts, are less important. Nothing could be further from the truth. Every Christian was made to be a vital and important part of God’s kingdom. Every Christian should serve, give, teach, evangelize, exhort, etc. regardless of what their particular spiritual gift may be. In Chapter Five, it was show that the important hindrance for using spiritual gifts in Korean church growth paradigm is that most of Korean churches operate by pastor-focused rather than lay-focused ministry. These are the words that are often heard from Korean Christians that “I will be involved in no other ministry unless it is related to my spiritual gifts.” Timothy had the gift of pastoring and teaching (1 Tim. 4:5). Every Korean Christian member is called into the church to serve in some specific way. This writer thinks that spiritual gifts should find expression in the life of every committed Korean Christian.

II. Examine the Premises that Are Needed in Discovering Spiritual Gifts

There are several basic premises involved in the discovery of spiritual gifts. The writer suggests six basic premises.
A. Initiated by Prayer

Many a sincere believer has become very anxious over the inability to determine his gift. With the anxiety has come discouragement, defeat, and despair. As you study you will constantly and prayerfully be asking, “Which one is mine?” The answer: It will be indicated the same way a natural athlete will respond to his exposure to athletics. After the discovery process is initiated by prayer, there must be a proper exposure to the gifts.

B. Enlightened by Study

According to results of survey data the methods of discovering the spiritual gifts is abstract and unpractical in the Korean church. One is exposed to the gifts of the Spirit, first of all, in the Scriptures. But this exposure comes, not only from the Scriptures in our hands, but also from the saints of God in our homes and churches. Christians have to study with their fellow-believers. Seek to discern the gifts of people who have developed their gifts to maturity. Every week Christians are exposed to evangelists, pastor-teachers, teachers, helpers, administrators, exhorters, and many more. Begin to look at Christians as gifted people. 216

Naturally, the basic source of data about the possible spiritual gifts is in the Bible. Read the major passages on spiritual gifts time and again. Find examples in the lives of good people in the Bible as to how these gifts might have worked in practice. Using whatever aids are available, crosscheck Scripture references until you feel you are

216 William McRae, p. 114.
familiar with what is there.\textsuperscript{217} Seek out and talk to Christian people who have discovered, developed and are using their spiritual gifts. Find out how they articulate what their gifts are, and how they interpret their ministry through gifts. Nothing dispels ignorance about spiritual gifts except obtaining information from the Word of God.

Another way to study spiritual gifts is to read some books about spiritual gifts. In Korea, since the early 1990's many books that are worthy of studying spiritual gifts have been published. A third method is attending seminars and observing others who obviously have certain spiritual gifts. Being a gifts watcher is made easier by studying of spiritual gifts.

\section*{C. Indicated by Desire}

As gifts are described, as we see them about us, and as we are exposed to them, we can expect the Lord to touch our hearts and plant desires there. “Delight yourself in the Lord; and He will give you the desires of your heart” (Ps. 37:4). God’s desires for us are planted in our hearts by God himself. “He will give you the desires of your heart.” That is, the very desires of our hearts are put there by the Lord. This is the experience of every believer who is delighting in the Lord through prayer, meditation, confession, and submission. The desires of such a Christian are God-given.\textsuperscript{218} As the gifts are studied and viewed under the supervision of God, watch for this response from their heart: “That is where I fit—administration,” or “This is just what I like to do—help,” or “I would really enjoy doing pastoral work.” Do they have such a desire toward a particular gift? It may

\textsuperscript{217}Peter Wagner, \textit{Your Spiritual Gifts}, p. 116.

\textsuperscript{218}William McRae, p. 115.
be God’s way of indicating it to be their gift.\textsuperscript{219}

Desire for a specific gift suggests that an outlet will be provided for its ministry. To a degree, gifts shape our future. With a God of order, we find that desire, gift, and calling are related. Looking at the relationship in reverse, when God wants some ministry performed, He will certainly equip His chosen child with a corresponding gift. The Christians are commanded to desire the best gifts. “Covet earnestly the best gifts” (1 Cor. 12:31). “Desire spiritual gifts, but rather that ye may prophecy” (1 Cor. 14:1). “This is a true saying, if a man desire the office of a bishop, he desireth a good work” (1 Tim. 3:1). One important way in which God reveals His will to us is by giving us inner desires. Paul captured in these words: “For God is at work in you, both to will and to work for his good pleasure” (Phil. 2:13).

\textbf{D. Go to Work}

Charles C. Ryrie says, “Many ordinary laymen and women miss the full use of their gifts simply because they will not tie themselves down to regular Sunday School class or even to a simple administration job in the church. We must be unreservedly willing to do anything if we would know the fullest use of our spiritual gifts”\textsuperscript{220}.

\textsuperscript{219}Ibid., p. 116.

\textsuperscript{220}Charles C. Ryrie, \textit{Balancing the Christian Life} (Chicago: Moody Press, 1977), p. 78. Though Paul was commissioned to his ministry to the Gentiles on the Damascus Road and given gifts commensurate, a few years elapsed before he began this ministry in full force. Doubtless Paul was busy in service in the Tarsus area when Barnabas went searching for help for the new Gentile ministry at Antioch. That year of service at Antioch also helped prepare Paul for his missionary journeys to Gentiles and kings.
When Paul encouraged Timothy to do the work of an evangelist, was he hinting that such an activity might bring out the gift of evangelism and thus help fill to fuller measure Timothy’s ministry? (2 Tim. 4:5) When considering whether to engage in some form of Korean Christian work, adopt the well-known slogan, “Try it—you may like it!”

E. Confirmed by Practice

Ability improves and develops with practice. What a mistake it would be to judge a young lady’s ability to figure skate by her first attempt—or even her second or third. If she has talent in this area, there will be gradual and steady improvement. Sure and steady progress will be reliable indicators of a gift. But who sits as judge of one’s ability—himself or another? Because spiritual gifts are given for the profit of others (1 Cor. 11:7), and not for our own profit (1 Cor. 13:5), it would be hazardous and treacherous to presume to evaluate one’s own gift.221 Ask friends what they think your gifts are. That gifts should be judged by others is surely implied when Paul says, “And let two or three prophets speak, and let the others pass judgment” (1 Cor. 14:29). This is further supported by the principle of Proverbs 18:16, “A man’s gift makes room for him.”

F. Accompanied by Blessing

If there is exercised for using spiritual gifts in Korean church, blessing will accompany it. It may simply be the joy of our overflowing Korean Christian hearts. It may be the salvation of souls, the edification of believers, the encouragement of a broken heart, the recovery of backslider, or the successful completion of a project. God’s

221 William McRae, p. 117.
blessing will accompany it.

III. Build a Great Church Using Spiritual Gifts

The divine origin and importance of spiritual gifts has generally been recognized throughout the history of the Christian church. The study of the Bible by Christians has ensured that this has been so. It is evident that we can develop knowledge by reading, listening, and visualizing, but gifts and skills can be developed only by use. Ability grows as you put your gifts to work. It is like muscle. Neglect it and it becomes weak and flabby. Use it and it will perform usefully.

Practical use of our own combination of personal gifts and particular ministries may lead us into a specific, special, and almost unique pattern of service. Korean Christians are responsible to use their gifts. More then once Timothy was exhorted to keep that good thing committed to him by the Holy Spirit, (1 Tim. 6:20; 2 Tim. 1:14), which would doubtless include his gifts. The Apostle Paul urges us to uncover and utilize our gifts. He exhorts every believer “not to think of himself more highly than he ought to think, but to think soberly” (Rom. 12:3).

A. For Dedication of the Believer’s Body.

Serving others is, after all, the whole purpose of spiritual gifts. Maturing Christians have learned that their greatest satisfaction is not in being served, but in serving. The Christian may have found himself drawn toward one or more of these gifts. This desire may well indicate possession of a gift or gifts. Did you notice the location of

Paul’s discussion of gifts in Romans? It comes at the very beginning of the practical section that deals with godly living, right after he asks for dedication of the believer’s body.\textsuperscript{223} As pastors lead their churches, they should endeavor to avoid the abuses and misuses of gifts by teaching their correct usage.

Elmer Towns has some strong warnings about spiritual gift utilization.

They should also avoid making impulsive decisions. Helping people find meaningful ministry is as important as helping them identify spiritual gifts. Also, avoid gift obsession. Do not obsessed with the theology of gifts but rather be obsessed with the function of what you can do well. Also, be careful not to substitute a gift emphasis in ministry for a deeper walk with God. Many Christians are reluctant to begin using their gifts in ministry because they lack self-confidence. This is especially true when they are asked to accept responsibility for an entire aspect of ministry.\textsuperscript{224}

During the survey of spiritual gifts, this writer met many Korean Christians saying that they must have been left out because they obviously do not have any gifts. They really said that they do not want to be responsible as Christians. If we follow Paul’s discussion, no part of the body is irresponsible. Every part was wonderfully designed to serve the body. So it is with the church, the body of Christ. There is no without gifts for ministry. But it takes faith and disciplined effort to discover and use them. The Christians need this step of commitment. By obeying biblical commands, the Christians have to serve in the areas of several gifts.

\textbf{B. How Spiritual Gifts Function in the Korean Church}

Although the Christians are converted to Christ individually, our Christian

\textsuperscript{223}Ibid., p. 198.

\textsuperscript{224}E Towns, \textit{Evangelism and Church Growth}, p. 371.
conversion always relates us intimately to every other person who is also Christ’s disciple. Kenneth C. Kinghorn suggests that several principles seem clear.

(1) Spiritual gifts should flow naturally out of our union with Jesus.
(2) Spiritual gifts should edify others and help them to grow as Christ’s disciples.
(3) Spiritual gifts should draw Christians together in unity.
(4) Spiritual gifts should receive a balanced emphasis in the church.
(5) Spiritual gifts should function from an inner motive of love.  

The analogy of the human body is then developed as illustrating the various functions of members of the body of Christ. In 1 Cor. 12:4–31 a contrast between “the one” and “the many” appears twice. In verses 4–11, there is one Holy Spirit but many gifts, and in verses 12–31, there is one body but many members. What lessons can be learned from these verses?

First, the Holy Spirit is the distributor of the gifts (v. 11). It is not wrong for believers to seek the best gifts (14:31), but they must remember it is God’s Spirit who distributes them “as He wills” (12:11). Second, the purpose of spiritual gifts is to enable individual members of Christ’s body, the church, to function for the benefit of the whole body. Noting the relationship between these two portions of chapter 12 can see this. The one Spirit distributes the many gifts (vv. 4–11) so that the many members can serve the one body (vv. 12–31). This emphasizes the service of many believers for the benefit of the church. Related to this fact is the “one Spirit/many gifts” theme because the Holy

\[\text{\textsuperscript{225}}\text{Kenneth C. Kinghorn, pp. 118-123.}\]

\[\text{\textsuperscript{226}}\text{In 12:17 Paul wrote, “If the whole body were an eye, where would the hearing be?” not “where would the ear be?” He switched from the member itself to its function to show that a body has many members so that they can serve the body as a whole.}\]
Spirit distributes the many gifts to enable each member to function efficiently for the church’s benefit.

C. Job Description for ministries

From the previous data results concerning spiritual gifts in Chapter Five, this writer observes that many pastors and church leaders often neglect somewhat of the important principles of good administration: job description, orientation for new workers, annual evaluation of all positions, and annual recognition service for volunteer workers. The church ministry needs to be organized well and administered properly. Effective organization enables Korean church’s spiritual gifts to do a better job in carrying out the tasks of the great church using spiritual gifts.

The church is an instrument by which the entire world may be made whole (see 2 Cor. 5:18-20). The spiritual gifts are special ministries throughout the membership of the church for power and success in mission to itself for health and vitality. The spiritual gifts are the functional requisites for a fully operational force to bring about wholeness, righteousness, and justice.

Without the presence and proper employment of spiritual gifts, the Korean church cannot be more than any other paradigm of church growth. Unlike other groups, when the church does not acknowledge and use the gifts faithfully, its fellowship becomes flat and full of crippling conflicts. Many Korean church leaders see the importance of job descriptions about spiritual gifts (see Appendix 2). God’s design for health, unity, purpose, and success of Korean church growth is the every-member ministry based on spiritual gifts “to equip the saints for the work of ministry for building up the body of
Christ” (Eph. 4:12). Today’s Korean church, threatened with decline and extinction, would do well to discover the New Testament model for use of spiritual gifts.\(^{227}\)

Discovering God’s spiritual gifts and using them for ministry is the greatest hope for a healthy Korean church growth paradigm. God has provided the gifts and graces of the Holy Spirit to equip his people for their work of ministry to the end that they should manifest the unity of faith in joy, in holiness, and in power.

IV. Develop the Spiritual Gifts

Each Korean believer should concentrate on his particular spiritual gifts. The early church was never intended to be a one-man team but a team ministry. God does not expect every Christian to volunteer for every responsibility. However, He does expect us to exercise our muscles, or they will lose their tone; likewise, when Korean Christians do not develop their spiritual gifts, they lose their effectiveness to the body of Christ.

The data of Chapter Five shows that “for most Korean Christians today, church is a place they attend and where the pastor works.” Every lay person and spiritual gift are needed and they are valuable in building a healthy church growth. The abilities of lay leaders are primarily those that enable others to develop their best spiritual gifts. The using of spiritual gifts is God’s plan for Korean church. According to Larry Gilbert,

In order to for them to be used to the fullest, there must be a continuous development process. For many years I, like many others, taught there are three phases of spiritual gifts: (1) discover or recognize (2) develop; and (3) use the gift. I, like everyone else, was guilty of not telling people how to develop and not showing them how to use the gifts they had. Now, I realize that is not the proper procedure. The proper procedure is (1) discover or recognize; (2) use; and (3)

develop. You can develop a gift only as you use it. A gift in itself cannot be developed. It is developed through functioning. As a believer develops and trains for an area of ministry, and functions within his spiritual gifts, he is developing his gift. A year cannot be spent developing a spiritual gift before it is utilized since only a gift can manifest itself in many different ministries. As the believer utilizes his gift within the framework of a given ministry, he expands the capacity, motivation and characteristics of that gift. As he develops the ministry, he develops the gift. If it could be placed in equation form, it would be: DISCOVERY + USE = DEVELOPMENT.\(^{228}\)

Christians have to seek confirmation from others concerning their spiritual gifts. Their effectiveness will become apparent to others. Observations of others with spiritual gifts will be a confirmation of whether you possess those spiritual gifts.\(^{229}\) The existence of a gift is a call to exercise it. Gifts have been likened to seeds that start small and bloom with proper care. Nurtured by love, they develop into effective instruments. Cultivation of a gift may mean formal training in suitable school.\(^{230}\) Development of a gift may involve training in formal study, at home by correspondence, in Sunday school, or in evening Bible school. Significantly, the development of one gift may lead to the discovery of another. Philip, chosen for the equitable distribution of alms because of his wisdom, went on to exercise the gift of mercy. Later, we find Philip as a successful evangelist (Acts 8:4-8, 26-40). Probably the faithful use of his earlier gifts of wisdom

\(^{228}\)Larry Gilbert, Team Ministry, p. 176. He adds “For example, a person with the gift of exhortation will learn more practical steps and be able to help those he teaches as he learns how his area of ministry functions best. He will attend seminars, read books, listen to tapes and take advantage of other educational opportunities concerning that particular area of ministry. By doing so, he will expand his gift of exhortation so that he can relay the practical aspects of that education to those involved with him in that ministry. The administrator will use the same process. He will learn new management techniques so that he can better function as a leader. The pastor-teacher will learn more spiritual traits from the Bible, the teacher more knowledge and facts and so on. As these people learn their ministry, they learn how to utilize their gifts more effectively.”


\(^{230}\)Leslie B. Flynn, p. 199.
and mercy led to the discovery of his gift of evangelism.231 Faithfulness in one area may lead to a wider ministry. Possession of a gift mandates its employment.

God is probably speaking to the Christians and helping them discover their spiritual gifts through the needs they see in the church. As they see opportunities to minister, God will often burden them to get involved personally. If God is leading them to act, He will provide them with the necessary charisma for the task. Gifts are developed by the same means that one develops his natural talents. They are the following: (1) by exercise, (2) by evaluation, (3) and by education.

A. Recognizing the Value of Spiritual Gifts according to Rick Yohn

According to Rick Yohn, Pastor of the Evangelical Free Church of Fresno, California, one must recognize the value of spiritual gifts.

1. Developed gifts provide personal identity. One of the major crises that most of us go through is the identity crisis. This crisis has become a major problem in our depersonalized society. God says that you are a gifted person with a divine mission on earth. You are necessary for the rest of the body of Christ. And you will experience the truth of this as you discover your gifts and use them.

2. Developed gifts remove unnecessary guilt. You understand that God has gifted you for certain tasks; you fail where he has not gifted you, and you have no reason for guilt. That is false guilt.

3. Developed gifts help you become a pacesetter. Many Christians merely echo what they hear. Too few really think for themselves. They have little self-identity.

231Ibid., p. 200. The Christians have to check out their concerns.
In contrast, the Christian who develops and uses his spiritual gifts become a pacesetter.\textsuperscript{232}

B. Develop by Education

1. Training classes. Suppose a Christian has the gift of leadership, but it is not at all developed. The Christians need to learn how to lead and administrate. Attend leadership classes, evening Bible schools, or spiritual gifts seminars in church. Christians should give God their best. So look for some training programs in church or community and take advantage it.

2. Reading. Every spiritual gift that is found in the Bible can be developed through reading. Books are coming off the press in great quantity. Consult mature and respected Christian leaders concerning books of spiritual gifts. Set up a reading schedule for each month.

3. Conferences. Conferences offer tremendous opportunity to develop spiritual gifts. Plan to attend seminars for spiritual gifts that will help them function in their God-appointed place in the body.

4. School. Today, many adults Christians develop their spiritual gifts by going back to school. There are night school or summer school, both of which offer an incredible number of possibilities.

5. Tapes. Another means of improving spiritual gifts is the use of tapes. With cassette boom you can get information on just about anything. These are some of the resources available to the Christians for developing their spiritual gifts.

\textsuperscript{232}Rick Yohn, p. 140.
C. Develop by Evaluation.

Evaluation is simply "helping people improve the quality of this work." Self-evaluation is difficult and dangerous in the early stages. When one has identified his spiritual gift, knows the degree of ability, and has realistic goals for levels of performance, he is able to evaluate himself in a helpful way. As a result, the level of performance is lifted. The function of the evaluator is to encourage.\(^{233}\) A very good sign that God has given you a spiritual gift is that others within the church are helped by your ministry.

The development of one's own spiritual gift centers around these words: practice, listen, and study. Because Christians are dealing with "spirituals," each aspect must be bathed in prayer. Ultimately, development is the work of the Holy Spirit cultivating that which he has implanted within us. This is the great gulf between developing spiritual gifts and natural talents.

V. Planning Spiritual Gifts Seminars

The data in Chapter Five shows that most of the Korean churches do not need to combine or cooperate for developing programs for spiritual gifts. When an individual's unique spiritual gifts are considered as a part of the enlistment process, those involved in ministry are likely to experience greater fulfillment through ministry and prove more

\(^{233}\)McRae, p. 126. Questions to ask yourself are: (1) Am I developing more competence in this area? (2) Do opportunities open up for me to exercise this gift? (3) Are my efforts producing good results in the lives of others? A very good sign that God has given you a spiritual gift is that others within the church are helped by your ministry.
effective in the long term. When gifted Christians are teamed together for ministry, they can serve to complement one another so they can better meet the needs of others. Without training and enlisting gifted laymen and laywomen in ministry, it is unlikely that a church will experience prolonged growth.\textsuperscript{234}

About the need for determining church needs, Tim Blanchard said,

Each gifted Christian is led to a local church to contribute to that spiritual body. Each individual is essential and must have a place to serve. No church is given an excess of gifted people, a list of current, challenging ministries must be prepared so each person can begin serving promptly. If the seminar is offered each year, an updated list of church needs, plus the gifts to be exercised in filling each need, should be available at all times. The list of needs should include current tasks which need to be done to keep the present ministries fully staffed. In addition, a list of creative tasks which the church is not carrying out should be available. These creative jobs stimulate vision in the church and provide vital opportunities for those who are willing to serve in a new ministry. The pastor, Christian education director, and church ministry coordinators should meet together for an orientation period prior to the beginning of the seminar.\textsuperscript{235}

The key to moving people from the seminar into effective service with their gifts is training. This may be done in a large group, a small group, or on an individual basis. The extent of need for training and the number of capable instructors in the church will have to fit each church’s situation.

According to L. Gilbert,

At the end of the spiritual gifts training, the various ministries come into that class and explain thoroughly their ministries to the class. They explain what gifts are needed and the responsibilities of each gift within that ministry. The person chooses a ministry in which he serves as a helper using his gift while he or she is being trained. The ministry who heads the ministry observes and evaluates the new worker. If there is evidence of God’s blessing on that gift in that area, they know that is where the gift should be used and where God has called the layman

\textsuperscript{234}Elmer Towns. \textit{Evangelism and Church Growth}, p. 371.

\textsuperscript{235}Tim Blanchard, pp. 99-100.
A. Encouraging those who are already Serving

In the Korean church, there are faithful people who are serving Christ diligently. They may feel reasonably happy and fulfilled in their tasks. According to survey, but, these people will be tempted to conclude that they do not need a seminar that stresses spiritual gifts. Most of Korean pastors and Christian leaders do not understand the importance of spiritual gifts seminar.\(^{237}\)

According to Tim Blanchard, “if they are not sure what their gifts are, they will lack a full, biblically based assurance that they are serving exactly where Christ would have them. When such people realize their gifts, they have specific confidence and their effectiveness is greatly increased.”\(^{238}\) Promotion of seminars should begin two months before the spiritual gifts seminar. The kind of publicity needed will depend on how much the people know about the subject of spiritual gifts. Well-worded, descriptive announcements made during regular church services and in special bulletin inserts will build interest. These communications should contain stimulating appeals as to why every Christians should know and be rediscovering and using his spiritual gifts. Three Sundays prior to the beginning of the seminar, all people who want to be involved should sign up.

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\(^{236}\)Larry Gilbert, pp. 18-19. He adds, “He may later become a director or minister of that area of ministry himself as he develops his ability more fully.”

\(^{237}\)See results of questionnaire of “Information on Pastors.”

\(^{238}\)Tim Blanchard, p. 99. Also he stresses that there are other benefits, too, for active Christians who know their spiritual gifts. First, they are saved from serving unsatisfying in positions that require spiritual gifts they do not possess. Too, they are rescued from on tasks inconsistent with the proper exercise of their gift.
B. Determining Church’s Needs

If the seminar is offered each year, an updated list of church needs, plus the gifts to be exercised in filling each need, should be available at all times. The list of needs should include tasks that need to be done to keep the present ministries fully staffed. In addition, a list of creative tasks that the church is not carrying out should be available. These creative jobs stimulate vision in the church and provide vital opportunities for those who are willing to serve in new ministry. Also, the pastor, Christian education director, and church ministry coordinators should meet together for an orientation period prior to the beginning of the seminar.

C. Structuring a Spiritual Seminar

This program is designed to help believers to identify and use spiritual gifts. The goal of the seminar is to enable Korean Christians to discover, develop and use their spiritual gifts for the growth of the church. This seminar recommend that the leader be prepared to guide Christians into the ministry positions which best suit their spiritual gifts. Also, this seminar should assist Korean Christians in discovering their total giftedness and enable them to manage these gifts for the glory of God. Each session is scheduled for one hour. Obviously, the amount of time will depend on the size and make up of the group. The tasks to be completed for each week are included under that week’s responsibilities (see Appendix 3).
D. **Training those who have Made Commitments**

The key to moving people from the seminar into effective service with their gifts is training. This might be done in a large group, a small group, or on an individual basis. Two spheres are ideally suited for the developing of the gifts of others: the church and the home.

1. **In the church.** The extent of need for training and the number of capable instructors in the church will determine what a church can do. Ultimately, the training will have to fit each church’s situation, however, the newly committed seminar graduates must be helped. Each gifted Christian is led to a local church to contribute to that spiritual body. Each individual is essential and must have a place to serve. No church is given an excess of gifted people who are not needed. There is no other context, sphere, or place more ideally suited to the development of gifts than the church.\(^{239}\)

2. **In the home.** The primary institution of God is the Christian home. A great deal can be done here in the discovery and development of spiritual gifts. A home is compromised of two relationships that contain resources that must be tapped.

   1) The husband-wife. This is basic biblical relationship in society.
      a. Begin to pray for each other in the area of gifts together.
      b. Study the relevant Bible together.
      c. Suggest areas in which your partner can begin to practice his or her gift.
      d. Begin to look for an area of service in which you may both work together.

   2) The parent-child. For Christian parents, children can be more helpful than

\(^{239}\)McRae, p. 128.
anyone else in discerning and developing spiritual gifts.  

a. Teach our children the biblical doctrine of spiritual gifts.

b. Launch them on an expedition to discover their spiritual gifts.

c. Assist them in the discovery by encouraging them to participate in various forms of Christian service at home or at church.

d. Discovery is followed by development

When the gifted Korean Christians are teamed together for ministry, they can serve to complete one another, so they can meet the needs of others better. Without training and enlisting gifted laymen and laywomen in ministry, it is unlikely that a church will experience prolonged growth. When spiritual gifts are properly utilized, then Korean Christians will serve Christ and edify the body of Christ.

VI. Pursue a Spirit Filled Ministry of Spiritual Gifts.

The Scriptures quoted earlier emphasize that the Christians are to use their gift to minister to others, and that the power to use those gifts comes from the Holy Spirit. In fact, I Corinthians 12:7 would seem to indicate that the spiritual gift is one of the manifestations, or indicators, of the Holy Spirit’s presence in the life of the believer.

A. Recognize that Spiritual Gifts Come from the Holy Spirit.

When a person discovers his gift and a place of ministry for it, he may well

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240 Ironside, p. 98.

exclaim, “I have found it! This is it!” When a member of Christ’s body is rightly related to the Head, that member should enjoy ministering his gift. And this delight continues. The New Testament is very clear that God’s will for every believer is spiritual maturity. He wants us to grow up. The ultimate goal of the Christians leader’s spiritual growth is to be become like Jesus. Paul said in Ephesians 4:14, “We are not meant to remain as children at the mercy of every chance wind of teaching. But we are meant to speak the truth in love, and to grow up in every way into Christ, the head.”

Christian leaders seeking to discover their spiritual gifts should begin by affirming that the Holy Spirit dwells within them. Spiritual gifts cannot be separated from their source; all the spiritual gifts exist in the Holy Spirit. Spiritual gifts must always be seen in the light of the inner working of the Holy Spirit. The Christian leader’s proper attitude to the Spirit’s presence is willing surrender to his gracious working.

Sometimes the Christian leaders become overly concerned about the spiritual gifts that God wants them to manifest, while overlooking Christ’s basic call to obedient discipleship. Obedience to the light the Christian leaders have will lead us into light we do not yet possess. Obedience to present the light will lead them into even greater light in the future.

B. Develop the Spirit-filled Ministries of the Spiritual Gifts

1. By prayer. Desire intensely and pray earnestly. Spiritual gifts must always be seen in the light of the inner working of the Holy Spirit. The fervent prayer fires the

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power of the Holy Spirit. He is the key person enabling the spiritual gifts to develop.

2. By the Spirit of God. Christian service of spiritual gifts is required by the Spirit of God. The early disciples of Jesus were eager to share the news of his resurrection. But Jesus refused to turn them loose on the world merely through the strength of their enthusiasm. He commanded them to stay in Jerusalem until empowered by the Spirit from on high. When believers enter into Christ’s ministry to the world, they begin to feel the weight of the cross. Unless strengthened and gifted by the Holy Spirit, believers cannot serve nor survive in the depressing world of human need.

3. The motivation of spiritual gifts’ ministry is love. The power for spiritual gift service is the anointing of the Holy Spirit. It is clear that any concept of the ministry of spiritual gifts is un-Christian if it stops short of active witness and service on behalf of God’s kingdom. Jesus lived and died on behalf of the other’s needs. When He asks us to take up his cross and follow him, He is asking us to live in this spirit of servant hood. The book of Acts subsequently records the apostle’s ministry of preaching the gospel, healing the sick, and casting out demons, which was accomplished in the power of Holy Spirit. Christ not only asked his followers to serve as He served, He also provided that the same equipping Spirit would empower us for the task that had anointed Him for ministry.244 The imperative need for the church in every age is to know the anointing of the Spirit upon its ministry of spiritual gifts. The Holy Spirit is the key to twenty-first century service of spiritual gifts just as He was in the first century.

Naturally one would expect that a community that valued the enabling of the Holy Spirit would require leaders who displayed such enabling in their own lives. The leaders

would continue to depend on divine help rather than natural ability. Pride has no place; neither does defeat. God does not give us gifts to succeed. God gives gifts to be used. When Christians sink into a slough of defeat over an apparent failure in the use of our gifts, they damage the body of church and restrict the flow of God’s grace. Excellence is always a worthy goal, but only in the development and application of our gifts.

VII. Expand the Benefits of Spiritual Gifts

Growing Christians realize that God calls them into fellowship with other members of Christ’s church. Since no Christians will manifest every spiritual gift, we all need one another (1 Cor. 12:27-31). An individual Christian never exists in isolation; he constitutes but a part of the whole body. Christians need constantly to maintain a harmonious relationship with others; they often see our spiritual gifts before others do. However, most Korean pastors and church leaders do not recognize the benefits of spiritual gifts. When churches consciously seek to operate as the body of Christ, with all their members exercising the gifts, then certain benefits will follow.

A. Deepening of Unity in the Church

A further result of the exercise of spiritual gifts should surely be a deepening of unity within the church and amongst all Christian groups. The New Testament

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245 D. Bridge and D. Phypers, p. 151. The leader, of course, is the frequent example of the highly qualified servant of God with his intellect, personality and disciplined training dedicated to God, and the anointing of the Holy Spirit on his ministry.

246 Kenneth C. Kinghorn, p. 115.
repeatedly insists that this is one of their purposes. The early church involved everyone, in worship, in service and in evangelism. ‘Devoted themselves . . . to the breaking of bread and the prayers’ (Acts 2:41,42). ‘All who believed . . . sold their possessions and goods and distributed them to all, as any had need’ (Acts 2:44,45). When the members of local church recognize their mutual interdependence they are drawn closer together in fellowship and love. When the spiritual gifts are lacking there are produced churches that are run by natural gifts just like efficient business concerns in the world.

B. Deeper Experience of Worship

Worship is a face-to-face involvement with a living God, based on a regeneration experience, prompted by the Holy Spirit and resulting in the exaltation of God’s glory. When Paul called on the Romans to “present their bodies a living sacrifice” (Rom. 12:1), he did so in language that described the act of worship performed by a priest offering the whole burnt offering. One of the most difficult tasks in leading the worship service is ensuring that it is a service of worship and not just the repetition of a religious ritual of another time. To keep worship “worthy,” Christians worship with their renewed spiritual gifts.

C. Powerful Evangelism

Churches with awakened and mobilized membership exercising spiritual gifts are churches whose evangelism is powerful. Exercise of the gift of martyrdom on the part of Stephen led to an extension of Christian evangelism into Judea, Samaria, Phoenicia, Cyprus and Antioch. The writer of Acts clearly implies that the exercise of various gifts
attracted interest in the gospel’s claims. There is no need to choose between a passion for souls and a desire for spiritual gifts. They are mutually inclusive, not exclusive. In the Bible, there is a need to hold fast to rightly understanding the gifts of the Spirit as divine equipment for the work of world evangelization.²⁴⁷ So today, the Korean church should expect that, when the church is mobilized and gifts are exercised, it would be powerful in its witness to others.

D. Mobilizing of Church Members

When spiritual gifts are properly utilized, then Korean Christians will serve Christ and edify the body of Christ. Recognizing and using their spiritual gifts will help Korean Christians relate to one another and respect each other’s giftedness. Spiritual believers should also be better equipped to maintain their vital spiritual relationship with Christ by expressing their giftedness.

The Bible views the church as a body with every member vital to its functioning, and with a necessary part to play for the benefits of all. Recognition of the true nature of the church today and of the obligation of all Christians to exercise various gifts should bring stagnant congregations to life as every member seeks to play his part in the strengthening of the community.²⁴⁸

E. Guarantees of Effective Service for Church Growth Paradigm.

Considerable research shows why churches grow and decline. Until the early-

²⁴⁷D. Gee, p. 82.

²⁴⁸D. Bridge and D. Phypers, p. 150.
1990s most churches automatically grew. Then the growth had stopped, Christians have learned much from studying the trend. Spiritual gifts are guarantees of effective service for the church growth paradigm. Ephesians 4:16 emphasizes that when each part of the body is working properly, the body grows and is built up in love. Christians need to recognize other member’s place and the value of their spiritual gifts. Effectiveness in sustaining fellowship and outreaching ministries comes from all spiritual gifts working together in mutual interdependence. The local church that discovers its gifts will also find its health and growth depend on all gifts. Health of body, mind, and soul is essential for effective and productive ministries, and that wholeness and holiness are equated with health and growth.

The church ministry administration increasingly becomes more effective when a clear job description, a mission statement, an annual evaluation, and a vision of spiritual gifts are developed. In the Korean church, spiritual gifts are actual manifestations of the Holy Spirit and guarantee durable results. The inevitable results are “for building up the body of Christ” and opportunities for everyone to “grow up in every way into him who is the head, into Christ” (Eph. 4:12, 15).

VIII. Build an Exemplary Spiritually Gifted Leader

Although God is the undisputed leader of His church, He continues to use human instruments to accomplish His work. In a church, a laity with spiritual gifts can lead an

249 Mann Y. Lee, “Church Historical Analysis about Stagnation in the Korean Church Growth.”
250 See 1 Cor. 12:7.
organization or program of outreach or evangelism in an effective manner because of his ability. The data in Chapter Five shows that Korean church more feel overwhelmed by the demands of the layman’s spiritual leadership. Leaders need to be trained with leadership skills. They must learn how to coach others, how to develop spiritual gifts, and how to support others.

A. The Qualities of a Spiritual Leader

A church has a right to expect qualities from any Christian that will be exemplified by the leader. The leader’s strength, courage and vision will come from fellowship with God through prayer and Bible study, as well as through service. A leader has self-discipline and goes the second mile in unselfish effort. A leader’s enthusiasm and other attitudes are contagious. In short, those who look up to the leaders are going to emulate the leader’s qualities, which therefore must be the highest and finest.\footnote{251}{Elmer Towns, \textit{Evangelism and Church Growth}, p. 287.}

Successful leaders have a variety of personality types. According to J. Oswald Sanders, in his book \textit{Spiritual Leadership}, a leader should have:

2. Wisdom: Wisdom is more than knowledge, which is the accumulation of facts. It has a personal connotation and implies sagacity.
3. Decision: When all the facts are in, swift and clear decision is the mark of the true leader.
4. Courage: Courage of the highest order is demanded of a spiritual leader.
5. Humility: The true leader in God’s work has the qualifications listed by the Lord Jesus Christ, “If anyone desires to be first, he shall be last of all and the servant of all” (Mark 9:35).
6. Humor: Since man is in the image of God, his sense of humor is a gift of God and finds its counterpart in the divine nature.
7. Anger: This sounds like a rather strange qualification for leadership. Great leaders who have turned the tide the in days of national and spiritual declension...
have been men who could get angry at the injustices and abuses which dishonor God and enslave men.

8. Patience: Leaders tolerate ambiguities and uncertainties.

9. Friendship: Another important ingredient in leadership is the faculty of being able to draw the best out of other people.

10. Tact and Diplomacy: These are closely related. Tact is defined as “intuitive perception, especially a quick and fine perception of what is fit and proper or right; a ready appreciation of the proper thing to do or say, especially a fine sense of how to avoid giving offense.” Diplomacy is dexterity and skill in managing affairs of any kind, but as a result of abuses practiced by some of those who engage in this art, the word has become somewhat debased.

11. Inspirational power: The power of inspiring others to service and sacrifice will mark God’s leader.

12. Executive ability: His judgment of men, his skill in using them, his power to employ them to the best advantage, and to attach them to himself in loyal submission to this authority amounts to genius and saves the movement from the most serious dangers.\(^{252}\)

All Christians are under an obligation to make the most of their lives, to develop to the utmost their God-given powers and capacities. However, above all, the most important factor in leadership qualities is that the spiritual leader influences others not by the power of his own personality alone but by that personality irradiated and penetrated and empowered by the Holy Spirit. Because he permits the Holy Spirit undisputed control of his life, the Spirit’s power can flow through him to others unhindered.\(^{253}\) True leaders recognize their constant dependence upon the wisdom, direction and strength imparted by the Holy Spirit who appoints them to their task.

\(^{252}\) J. Oswald Sanders, pp. 38-69.

\(^{253}\) Ibid., p. 11.
B. Some Practical Strategies in Developing Spiritual Leadership

Elmer Towns suggests that some practical strategies in developing spiritual leadership abilities, and in helping others to attain them, they include the following:

1. Orientation: Proper orientation helps a worker do a job better.
2. Job Description: A job description is a useful tool for orientation and supervision.
3. Observation: Trainees should have opportunities to observe experienced workers.
4. Supervising Conference: Workers should have the privilege of reviewing their stewardship of teaching with a qualified supervisor.
5. Workers’ Conference: A regularly scheduled conference of workers provides face-to-face interchange of viewpoints in a group setting. The conference can be an effective vehicle for focusing on spiritual concerns, providing specialized training, discussing business items that affect the entire group and providing fellowship.
6. Guided reading, listening and seeing: Church, public and personal libraries contain valuable information, including a growing supply of audiovisual training aids. Workers can study these materials at their own pace. Suggested materials can be circulated among church workers and later shared and evaluated.
7. Visits from specialists: Guest lectures and discussion leaders can meet with your workers and share from their experiences and studies.
8. Delegates to conferences: Arranges for representatives to attend gatherings that discuss relevant matters and allow them to report back to the group.
9. Courses of study: Formal courses of study are a useful means of personal improvement for workers.
10. Apprenticeship: This ancient method of learning is valuable for contemporary leaders. Observing, discussing, attempting, and receiving correction and encouragement is an effective way to learn.
11. Team teaching and consultation: In a team teaching setup, members of the team discuss objectives, evaluate experiences, and prepare strategy.  

Jesus lived and died on behalf of other’s needs. If Christian service of an exemplary spiritually gifted leader is to be come a reality, Christ’s love and Christ’s

254Elmer Towns, Evangelism and Church Growth, pp. 287-288
power must come together in the believer’s life. An example of a spiritually gifted leader is Jesus’ model of service in spiritual gifts. The deep desire of all those who are teaching spiritual gifts is not that their strategy or any other specific method be followed. Their desire is to see the body of Christ come alive with a new dynamic, a new freedom, and a new power. According to Peter Wagner, when this happens, all of a sudden the church gains a new relevance to the community as a whole, and new people start finding Jesus Christ. All this ultimately results in church growth.\textsuperscript{255} Mobilize Christians for prayer ministry of spiritual gifts. We can become strong, and we can maintain spiritual wealth if we use our spiritual gifts to meet the needs of the other members of the body.

\footnote{C. Peter Wagner, \textit{Your Spiritual Gifts}, p. 113.}
CONCLUSION

This writer offers this thesis to those who want to know more about the spiritual gifts, and as an aid to their gifts’ rediscovery. The body of Christ grows most rapidly as its spiritual gifts function properly. In recent times, Korean church growth scholars have come to recognize this, and a keen interest in spiritual gifts is now widespread, however, most of pastors and church leaders do not understand the importance of spiritual gifts.

The whole idea is for God’s people to recognize their spiritual gifts, and spend the rest of their lives utilizing their gifts in the ministry of reaching and teaching their generation for God. Gifts are powerful. This writer yearns to assist others in discovering the powerful gifts God has given them. These gifts will make their lives more meaningful, eventful, serviceable, and productive as Christians. This study of the spiritual gifts will give opportunities for Korean church service this writer never dreamed possible. This writer is realizing how open and eager Christians are to discover and claim ministries that are designed by God for them. Spiritual gifts open doors. They open door for each church member to understand more fully the special place God has for service. They open the door for the church members to understand the team effort in order for missions to be accomplished. Above all, they open the door for a focusing on church growth the purpose that brings members together.

This writer is proposing in this thesis a serious study of the powers God gives to people who receive the Holy Spirit. The Holy Spirit is the key to twenty-first century church growth paradigm as He was in the first century. It is this writer’s hope that through this thesis spiritual gifts will be come real for the Korean Christians and a source of strength for the Korean church growth paradigm.
APPENDIX 2: Results of the Questionnaire

A. Statistical Survey

1. What is your church’s denomination?

- Presbyterian 56%
- Methodist 11%
- Baptist 10%
- Full-Gospel 7%
- Etc. 16%

2. How many your church’s average attendance in the Sunday morning service?

- Under 100 16%
- Between 100-300 27%
- Between 300-500 45%
- Between 500-1000 6%
- Over 1000 6%

3. Date of your church’s birth.

- Before 1970 47%
- 1971-1980 37%
- 1981-1990 11%
- 1991-2000 9%

4. Do you have spiritual gifts?

- Yes 68%
- No 13%
- I do not know 19%

5. Can you use your spiritual gifts?

- Always 46%
- Very often 34%
- Sometimes 14%
- Never 6%
6. Are you interested in your church members’ spiritual gifts?

A little 42%
Quite a lot 17%
Not at all 12%

B. Ministry survey

1. Information of Churches

a. When conversing with other Christians, I tend to:

Help to determine their true spiritual gifts 31%
Just exhort to embrace 60%
No answer 9%

b. What is the percentage of adult members involved, as workers of spiritual gifts?

More than 50% 5%
Between 50-30% 9%
Between 30-20% 6%
Between 20-10% 42%
Under 10% 9%
I do not know 29%

c. Does your church have information for church members about spiritual gifts?

Yes 5%
No 92%
No answer 3%

d. What kind of spiritual gifts do you believe are the most effective for Korea church growth (do not include the gift of evangelism)?

Prophecy 33%
Teaching 28%
Mercy 10%
Exhorting 9%
Administration 8%
Serving 5%
Etc. 7%
2. Information on Pastors

a. Do you (or your church) have one time each month set apart specifically for the purpose of training lay leaders to serve?

   Yes                           5%
   No                            95%

b. Do you (or your church) ever have spiritual gifts seminars?

   Yes                           6%
   No                            94%

c. Do you have plan for spiritual gifts seminars?

   Yes                           10%
   No                            77%
   I do not know                 13%

d. Do you believe that Korean local churches need to combine or cooperate for developing programs for spiritual gifts?

   Yes                           31%
   No                            43%
   I do not know                 26%

3. Information on Ministry

1) Church growth and spiritual gifts.

a. Do you believe that spiritual gifts are essential for the paradigm of church growth?

   A little                       14%
   Quite a lot                    26%
   Not at all                     32%
   I do not know                  28%

b. What is your practical guide for finding your/your church members’ spiritual gifts?
c. If your church members had an opportunity to study either correspondence or education in spiritual gifts, which would you choose?

Support reading 42%
Attending spiritual gifts seminar 16%
Attending study groups 12%
Seeking opportunities 30%

d. Does your church have job description for all the volunteer and paid positions?

   Yes 34%
   No 64%
I do not know 2%

2) Administration and spiritual gifts.

a. Does every worker and their supervisor have a copy of the job description?

   Yes 34%
   No 55%
I do not know 11%

b. Are new members asked to fill out a spiritual gifts survey form?

   Yes 12%
   No 79%
I do not know 9%

c. Is an orientation session given each year for new workers?

   Yes 19%
   No 74%
I do not know 7%

d. Is there an annual evaluation of all leadership positions, including volunteers?

   Yes 24%
   No 68%
I do not know 8%

e. Is there an annual recognition service for volunteer workers?

   Yes 60%
   No 40%
APPENDIX 3: Spiritual Gifts Seminar Curriculum

First week Session

1. Registration: Have a registration sheet ready to circulate which request name, address, phone number, and E-mail address of the student.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: General Introduction. What are the spiritual gifts?

   In 1st Corinthians 12:1-11, Paul writes: "Now, to each one the manifestation of the spirit is given for the common good. To one there is given through the spirit the message of wisdom, to another the message of knowledge by means of the same spirit, to another faith by the same spirit, to another gifts of healing by that one spirit, to another miraculous powers, to another prophecy, to another the ability to distinguish between spirits, to another the ability to speak in different tongues and to still another the interpretation of tongues. All these are the work of one and the same spirit and he gives them to each one, just as he determines."

   Why is that? I believe all Christians want to do God's will. But many of us have a hard time understanding what his particular will for Korean church might be. We search for it, yeart for it, and struggle with it. By understanding what the spiritual gifts are, we can better understand what he wants us to do. We can know his purpose for our lives, and better serve him in our life, our work, and our personal ministry. But before we learn what the gifts are, it is essential that we understand the source of the gifts. We need to know that the gifts have power and where that power comes from. And we need to know what the purpose of the gifts is.

   Paul knew this. In Corinthians 12:1, he writes: "Now concerning spiritual Gifts, brethren, I do not want you to be un-informed." And he wrote of them often: In Romans, In Corinthians, in Ephesians. He wrote of them in the body of his letters, where he generally put his most important doctrines. His message is clear -- Spiritual Gifts are important to Christians.

   Let's learn the introduction of spiritual gifts.

   Read 1st Corinthians 12:1-11.

   What is the source of the gifts?
   Where does the power of the gifts come from?
   What is the purpose of the gifts?
   What is the source of the gifts?
   Where does the power of the gifts come from?
   What is the purpose of the gifts?

4. Assignment: The study of Chapter # 2.
Second week Session

1. Discussion: Discuss the material assigned in chapter one.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Self Evaluation

   Do the following “Self Evaluation” before you go any further in our mini-study of spiritual gifts. Simply look at each gift and rate yourself based on what you know about the gifts at this point. We will do this again at the end of the series after you have studied more. A "1" means the gift is weak, and a "10" means the gift is strong. Sign and date the sheet.

   ==============================================================
   MINISTERING 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   MERCY 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   GIVING 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   TEACHING 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   KNOWLEDGE 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   WISDOM 1 2 3 4 5 6 7 8 9 10
   ==============================================================
   LEADERSHIP 1 2 3 4 5 6 7 8 9 10
   ==============================================================
EXHORTATION 1 2 3 4 5 6 7 8 9 10

PASTORING 1 2 3 4 5 6 7 8 9 10

FAITH 1 2 3 4 5 6 7 8 9 10

EVANGELISM 1 2 3 4 5 6 7 8 9 10

Signed: ____________

Dated: ____________

4. Assignment: The study of Chapter # 3.
**Third week Session**

1. Discussion: Discuss the material assigned in chapter two.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Miraculous Spiritual Gifts

   The gift of miracles, while a prominent gift in the early church, (1 Cor. 12:28) and frequently found in the New Testament, does not seem to exist today in the same way it did in Bible times. Throughout the earthly ministry of Christ, hundreds of miracles were performed in attestation of His divine power and messianic office.

   The miraculous gifts are generally known today as Charismatic Gifts. The term Charismatic has become a generic term and probably takes in a broader base of denominations and groups than would voluntarily add themselves to the terminology.

   Believing that the gift of miracles is temporary does not demand that there are no miracles today. God still is able to do supernaturally anything He wills to do. It simply implies that in the purpose of God miracles no longer constitute a mainline evidence for the truth, and individuals do not (as in apostolic times) have the gift of miracles. While some who claim to have the gift of miracles today have succeeded in convincing many of their supernatural powers, the actual investigation of their operation, which in some cases may be supported by individual miracles here and there, is often found to be quite deceptive, and often the alleged healings are psychologically instead of supernaturally effected. The point is not that God cannot perform miracles today, but rather that it is not His purpose to give to individuals the power to perform miracles by the hundreds as was true in the apostolic period.

   1) Apostleship as a spiritual gift (1 Cor. 12:28; Eph. 4:11).

   2) Healing as a spiritual gift (1 Cor. 12:9, 28).

   3) Tongues and interpretation as a spiritual gift (1 Cor. 12:10, 28, 30).

   4) Miracles as a spiritual gift (1 Cor. 12:10, 28).

Fourth week Session

1. Discussion: Discuss the material assigned in chapter three.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: The enabling gifts

   The enabling gifts are catalyst gifts that tie your spiritual qualities to your spiritual gifts. The enabling gifts are available to all Christians and should be sought by all. Four spiritual gifts--faith, discernment, wisdom, and knowledge--may be described as enabling gifts. These are the gifts that tend to energize and activate the task-oriented spiritual gifts. These four spiritual gifts tend not to accomplish much for God, but when they are applied to the exercise of the task-oriented gifts, they enhance one's effectiveness in ministry. Enabling spiritual gifts may be viewed as qualities possessed rather than activities to be performed. So the enabling gifts provide a foundation for action. Every Christian should strive to strengthen the enabling gifts.

   1) Knowledge as a spiritual gift
   How can we call knowledge a spiritual gift?
   Or do some gain it easier than others?
   Could there be some aspect of learning that goes beyond hard work, and could that be a spiritual gift?
   How can we best use them for the proper purposes?

   2) Wisdom as a spiritual gift
   How can we call wisdom a spiritual gift?
   Or do some seem to glean lessons from life the rest of us miss?
   Look at Paul's purposes for spiritual gifts, and figure out how we can best use them for the proper purposes?

   3) Faith as a spiritual gift
   How important is faith? For most of us, it is vitally important.
   How hard is it for us to gain faith? For some it comes naturally.
   Is it easy to believe and trust that God can, will, and does intervene in history?
   Are you convinced that God is concerned about, and is active in the affairs of individual believers?

   4) Discernment as a spiritual gift
   The dictionary defines Discernment as being to be able to distinguish between things, or to be able to make out things over a long distance, or to be able to make out separate elements of a thing or concept. The Bible talks about discernment too.

4. Assignment: The study of Chapter # 5.
Fifth week Session

1. Discussion: Discuss the material assigned in chapter four.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Team Spiritual gifts I

   The third category of spiritual gift is team gifts. They are jobs, activities or task-oriented gifts. They are functional.

   1) Helping as a spiritual gift
   Let them know that you recognize the gift of helping in their lives. Helpers often undervalue their gift, and need encouragement to continue doing God's work. Your kind words may be just what they need to be re-energized.
   Why do you think God gave us the Gift of Helping?
   What is our responsibility if we have it?
   How can you develop the gift (if you have it)?

   2) Mercy as a spiritual gift
   Obviously we do it because Paul lists it, but also because for many of us, it is hard to do. But for a few, the spiritually gifted, mercy comes naturally, like the gift it is.
   How do we use the gift of mercy if we have it?
   How can we use it to accomplish what God would have us do?
   Do you remember why Paul said we were given Spiritual Gifts and how we were to put them to use?

   3) Giving as a spiritual gift
   How do we know if we giving is our gift?
   If you have a desire to give generously,
   If you have a strong sense that possessions and talents are things to be shared rather than things to have,
   If giving brings as much (or more) joy than gaining or having,
   If you are able to sense just what a person needs to be able to give them the right things,
   If you are happy to do without things in order to be able to help others (sacrificial giving),
   If it seems natural to give, rather than being something you have to work at,
   Then you probably have the spiritual gift of giving.

Sixth week Session

1. Discussion: Discuss the material assigned in chapter five.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Team Spiritual gifts II

   1) Teaching as a spiritual gift
   Anyone, with study and practice, can teach. There are tools and techniques to help anyone do a competent job teaching, but some people have the gift.
   To begin, we may want to take a look at Jesus, because he was the model teacher.
   Jesus taught from personal knowledge. Jesus knew scripture and study, but his relationship with God was direct.
   The most spiritually gifted teachers will have a personal spirituality that is real, deep, and unmistakable.
   Jesus used a variety of methods.
   Jesus was a genius at taking complex theological subjects and making them understandable. Likewise, a gifted teacher can do the same thing.
   Jesus taught for the student. His was no canned curriculum. Jesus loved his students.

   2) Leadership as a spiritual gift
   Name some leaders today you respect and are willing to follow.
   These may be in government, at church, at work, or even within your family.
   What is it about them that makes you willing to follow them?
   Do they all do things the same way?
   Are all leaders spiritual? Then is leadership a spiritual gift?
   If we have this gift, we probably realize it. People come to you.
   People look to you for guidance, inspiration, direction and leadership.

   3) Encouragement as a spiritual gift
   Paul obviously felt encouragement (exhortation in some translations) was important.
   Romans 12:8 (NIV) “If it (his gift) is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”
   Paul valued and used encouragers. He sent several people to various churches primarily to encourage. He sent Barnabas to Jerusalem for the same reason.
   And he sent Tychus to the Ephesians and Corinthians.
   There were encouragers in the Old Testament as well.
   Joshua encouraged Moses, as did Moses' father in law.
   Caleb, in turn encouraged Joshua.

4. Assignment: The study of Chapter # 7.
Seventh week Session

1. Discussion: Discuss the material assigned in chapter six.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Team Spiritual gifts III

1) Administration and Evangelism as a spiritual gift
Ministry and Evangelism are often confused with each other.
Quickly go write and give your own definitions of Ministry and Evangelism:
Now read the definitions of Minister and Evangelism.
Minister (verb) to attend to people’s needs; the rendering of any service to another.
In a spiritual sense, the ability to build up, equip and guide Christians in spiritual growth.
Evangelism (noun) the preaching or spreading of the gospel; one who brings the Gospel to others.
Can you think of specific people from the bible who had the gift of Ministry or Evangelism?
How did they use the gift? What needs did they meet?
Ministry - you might mention Jesus, Andrew and Barnabas
Evangelism - you might think of Jesus, John the Baptist and Paul

2) Prophecy as a spiritual gift
This is the capacity to receive and speak forth truth which has been given by direct revelation from God. But foretelling the future is just a small part of the meaning of prophecy.
Certainly God’s revelation has been finished.
The Bible is our all-sufficient guide today.
Until the completion of the New Testament, during the apostolic age, prophets gave necessary special revelations and reliable guidance.
Since the completion of the Bible, in which divine revelation is written, the gift of prophecy is now identified with proclamation based on God’s Word.
Any prophecy today must of necessity be the unfolding of the significance of that completed message.

3) Pastoring as a spiritual gift
The ministries of the pastors need these things:
The pastor must study the Bible.
The pastor must seek the Lord.
The pastor must preach the Word.
The pastor must care for the sheep.
The pastor must administer the church.

4. Assignment: The study of Chapter # 8.
Eighth week Session

1. Discussion: Discuss the material assigned in chapter seven.

2. Attendance Sheet: Type an attendance sheet in alphabetical order and provide boxes for checking attendance each week.

3. Contents: Re-take the Self Evaluation and use of the gifts

   It is good for us to know what our gifts are, but we must also be aware that these gifts bring both responsibility and dangers.

   1) We must use the gifts
      Remember the purposes of the gifts?
      From 1st Cor. 12: 7 “Now, to each one the manifestation of the spirit is given for the common good”
      We must remember that the gifts were given to us for a purpose, and that we are to use them for that purpose. Paul makes this abundantly clear. These gifts use for others.

   2) We must not misuse the gifts
      Paul is constantly warning churches about false prophets and false teachers and teachers, spiritual gifts that were misused.
      Make a list of how you might possibly misuse each of the gifts.
      More than likely you will see that gifts are misused when we use them primarily for our own gain, our own power, and our own glory, rather than focusing them at the purposes they were intended for.

   3) We must not overrate our gifts (pride)
      Paul uses the metaphor of the body to make this point.
      1st Corinthians 12:14-20 “he body is a unit, thought it is made up of many parts; and thought its parts are many, they form one body. For we were all baptized by one spirit into one body, whether Jews or Greeks or slaves or free -- and we were all given the one spirit to drink of.”
      Where we would be if we all had one major gift, the same major gift?
      No matter how powerful that gift might be, the church would be a mess without a full compliment of gifts.

   4) We must not under rate our gift
      This can be as big a danger as over rating them
      1 Corinthians 12:21-22 The eye cannot say to the hand, “don’t need you!” and the head cannot say to the feet, “don’t need you!” On the contrary, those parts of the body that seem to be weaker are indispensable.”

Now, compare “the second Self Evaluations”, the one you took at the start of this course, and the one you took just a few minutes ago. Any changes?
BIBLIOGRAPHY


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PERSONAL
  Born in South Korea: Aug. 03, 1963.
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