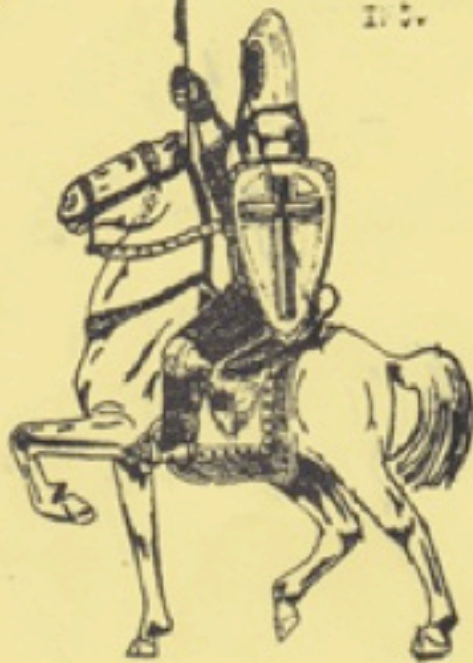


Christian Training Center



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

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SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 3: Ministry Gifts
Lesson 1: The Purpose of Individuality in the Ministries
1 Corinthians 12:8-10
By Dr. Albert Grimes

Most believers do not connect the fact that they are all different in individuality to the plan and purposes of God. It is because of this lack of understanding, that they have never been able to really find themselves as individuals. We must learn to understand that what I am as an individual relates to my ministry. My place in the Body of Christ.

Practically the whole promoted purpose of religions is collective. In most cases it is a unified effort and people are taught that such unified effort is the will of God for them. They do not understand that they are being made part of a promoted program that is set forth by others and that in this method an individual will never find himself or herself. There is no room made for the individual as a person.

Some might say at this point in our study, “is not the church made up of groups of believers who are supposed to work collectively together. This is what we have been taught”, but it is not a scriptural principle.

The true principle in regards to the church, is individuals working together. It’s every member working together in the Body with a definite place, a definite ministry. The scripture allows no room for promoted programming. But it does speak about individuality in 1 Corinthians 12:15-21. “If the foot shall say”. “And if the ear shall say”. It speaks of the hand, the eye, the hearing. These relate to individual functions. It’s each one giving himself as an individual to the Body of Christ. All the way throughout the Word of God, individuals are spoken about.

God’s purpose in individuality relates to our place in His plans and purposes, as is suggested to us in Jeremiah 1:5, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.”

It is evident that God forms us and makes us according to His own plans and purposes. We have in most cases never understood why we all have a different personality. We have, because it is God’s order that we do so. He made it, that way.

Most of us are constantly trying to break down this established order of individuality. By trying to make one another over into someone else, and sometimes some have to completely lose their identity, or individuality in order to please someone else.

Husbands do not understand the individuality of their wives. They do not understand that two opposites coming together can make a whole. The same applies to wives. Sometimes parents do not understand their children are individuals, each one seeking to express themselves in their own God given way.

We should never try to make them over like we are. They have their own personality, it is theirs.

I’m not relating myself to the freedom of expression in regards to individuals, as some teach today. We must be taught. We must be disciplined. But at the same time we must allow the individual to bring forth out of his or her life, the principle of ministries and gifts which God has Himself deposited in that life.

Because of this diversity in individuality, God makes room for it in His program. This is the reason for the diversities in gifts, and in operations, as in 1 Corinthians 12:4-6, “Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.

Because of this diversity and difference in gifts and ministries we are individually gifted, as stated in 1 Corinthians 12:8, “For to one”. 1 Corinthians 12:8-10, “To another”, “To another”, To another different kind of member.

We have to first find ourselves. Trying to be like someone else can be harmful. We have to learn to accept ourselves. To get along with ourselves. Do not condemn ourselves, or hate ourselves. In fact the scripture teaches us to love ourselves, as in Mark 12:31, “Thou shalt love thy neighbor as thyself”, and in Ephesians 5:28, “He that loveth his wife loveth himself”.

The acceptance of ourselves or loving ourselves, relates to the acceptance, of how God has made me and the realization of what He has made me for and the fact of my being a success if I can commit myself to God's ordained program for my life.

Then we should understand that my personality is something apart from the old Adamic nature that is in me. This is pointed out in scripture, Romans 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not". Romans 7:20, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me". Romans 7:22, "For I delight in the law of God after the inward man".

Most of us have never been able to find ourselves, because we, as individuals, are covered over with hates, condemnations, emotional complexes. We have been hurt because of past experiences, and environment and most of us hate ourselves, condemn ourselves, because we think that we, with all these things, this is the real person.

We do not understand that underneath, buried, lies the real you, that sometimes in a whole lifetime of living has never been allowed to express himself or herself as God desires.

We have to learn to understand ourselves, learn to examine ourselves, and our weaknesses. And learn to deal with these things with the help of others.

It is when we suppress these things in our lives that we are never able to allow the real personality to come forth.

Now all the healing or deliverance which you may receive will never make you into someone else. It will only release your true personality. God wants you just as you are, personality wise. Because what you are as an individual makes the ministry. Accordingly God sets you in the Church, or the Body of Christ, as stated in 1 Corinthians 12:28, "God hath set some in the church". Ephesians 4:11, "And he gave some".

God always brings forth in every generation individuals to supply the needs of ministry in His church. They are gifted according to their personality. God's gifting does not make us what we are; we have the ingredients of our ministry in our individuality, as is stated in Ephesians 4:8, "And He gave gifts unto men", or he gave gifted men to the church.

As individuals we are given by the Lord, and by the Spirit, ability and spiritual faculty to minister and bring forth manifestations, as stated in 1 Peter 4:11, "If any man minister let him do it according to a God given ability". 1 Corinthians 12:7, "But the manifestation of the Spirit is given to every man". Romans 12:6, "according to the proportion of faith".

DIFFERENT KINDS OF INDIVIDUALS

Each individual is different but in regards to the ministries which are in the church and the individuals which make their ministries, three types are discernible.

1. The individual who is inspirational in his speaking, who acts by impulse and who has a measure of emotion. A type of person who can never be organized or scheduled satisfactorily.
2. The facts and figure type. A person who thinks before he speaks. Most of his speaking comes from his intellect. He in most cases never does things by impulse. He thinks before he does anything. He is a type of person who is well organized and scheduled. He is the exact opposite to the former person described.
3. Then we can find individuals who have both of those qualities we have just described. They are dual individuals. One time they are one thing, relating to the inspirational, impulse, and emotional, unorganized type. Another time they can bring forth the characteristics of the person who thinks before he speaks, and one who thinks before he acts, and one who can be scheduled. These individuals are the hardest type to understand because one time they are one thing, another time, another.

Now how do these individuals relate to ministries in the church? Remember we have stated that individuals make the ministries.

From the inspirational, impulsive, emotional, unorganized type, come the Prophets, Evangelists, Exhorters, Shewers of Mercy.

From the facts and figures individuals come the Doctrinal Teachers, and possibly the Givers.

From those with both of these characteristics come the Apostles and Pastor-Teachers.

This basic understanding of ourselves in regards to these principles set forth could also be valuable to us in regards to training ourselves for our own particular ministry. It states that we have to wait on our ministry in Romans 12:7, "Or ministry, let us wait on our ministering". The word "ministry" represents the servant in his activity. The exhortation is, that one who renders service should render service in the realm or sphere in which God has placed him, and for which He gave him that gift.

The idea being that the one who is given a teaching gift should remain within the exercise of that gift, and the one who has been given the gift of exhortation within the exercise of that gift.

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

Remember it is not so much the gift that makes us what we are in regards to ministry, it's the personality of the believer himself, or herself. This is the basis of ministry.

The word "wait", means "to expect". We know that we must be taught in regards to our ministries, but when we understand the purpose of our individuality it will help us also to further prepare ourselves for our ministry.

If I am to classify myself as an inspirational, impulsive, emotional individual, that means that I will have an inspirational type of ministry. The type of ministry I have would determine how this inspiration was to come forth. This would be brought out when the ministries are taught.

In general sense all inspirational ministries do have the same basic method of training themselves for their ministries. All of them need to deposit in themselves the principles of the Word of God. This would only come through studying the scriptures and reading only recommended books relating to the scriptures and Christian experience.

One thing we should understand, as inspirational individuals, we will not be able to retain in an intellectual sense, everything we study or read. Nor will it be necessary to write out into note form all that we have to study; and expect to use it in that way some other time.

As inspirational individuals, we will fill ourselves with truth and when the time comes to minister, the Holy Spirit will bring forth what is needed for that present time. Whether it is to teach as the Prophet, or to Exhort, or to Show Mercy.

The inspired Word under the guidance of revelation to the directed need will come forth and the more you deposit in your spirit, the more will come forth.

The principle for the inspirational ministry is brought out in Mark 13:11, "take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit". Which means that you speak forth by faith what the Holy Spirit inspires you with.

The fact that you cannot premeditate what you are going to say, is because it is the immediate need that produces the inspired speaking. I am not saying that you may not have some degree of knowledge in regards to what you are going to say, this may be; but coming into the presence of the immediate needs will release more inspirational speaking.

So anything that we may have prepared beforehand should never be allowed to suppress any inspiration that we may receive in the presence of the need.

The inspirational teacher should allow himself or herself to be moved from the theme, in order to deal with the needs of those he or she is teaching.

The facts and figures individual will need to give himself or herself to a more concentrated form of study, with the idea of formulating doctrine. He would have to put together scriptural doctrine in note form. Being a well ordered type of person, this would not be too hard to do.

His teaching would come forth from a well ordered set of notes and his speaking would come through his intellect. This is where the inspirational speaker differs. For in most cases their speaking comes from their spirit, not so much through their intellect. The same principle as in 1 Corinthians 14:14, "For if I pray in an

unknown tongue, my spirit prayeth, but my understanding is unfruitful”, and their speaking would be to the heart and the conscience, whereas the facts and figures person would speak to the intellect of his hearers. In most cases he has the capacity to remember what he studies, whereas the inspirational type do not; or we could say they do not care to, or need to.

Now, the Apostle and the Pastor-Teacher, having a dual ability, have to use both methods of preparation and both methods of ministering as they are led by the Holy Spirit.

Their range of ministry would cover all the inspirational ministries, and the intellect type also. In the teaching of the Apostle there is much inspiration, like the Prophet, and an intellectual ability like the teacher. This would depend entirely on the need which the Apostle is supplying or the Pastor-Teacher.

We must learn to accept ourselves, and enter into what is personally ours. You have a ministry which is personally yours. Be yourself, not someone else.

In the understanding of yourself you will understand your ministry, and in understanding your ministry you will understand how to work for God.

BODY MINISTRY

Body Ministry relates to our ministering in the universal church and also in the local church. In giving what you are as an individual to the Body of Christ and the understanding of our own limitations makes other ministries acceptable, and being subject to governments both in the universal church and in the local church makes the ministries acceptable and operative.

But yet in all the vastness of the universal Body, I am still an individual subject to the whole.

Paul’s prayer Acts 9:6, “Lord, what wilt thou have me do?” Paul realized that he had a personal individual ministry. That would allow him to fully release himself as an individual for God.

Acts 2:47, “And the Lord added to the church daily such as should be saved”. 1 Corinthians 12:18, “But now hath God set the members every one of them in the body, as it hath pleased him”. 1 Corinthians 12:27, “Now ye are the body of Christ, and members in particular”.

Now believers are frustrated because they have not accepted themselves and they do not understand its relationship to their ministry.

My individuality as a believer enters into my whole life. It is not something separate. It is something which is part of my very being and ministry, and I will never understand myself until I understand this fact. What God has for me in His program relates to what I am as an individual. This then is God’s purpose in individuality.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 1

1. Why have believers never been able to find their own identity?
2. What do religious programs do?
3. Can the individual find himself in promoted religion?
4. What is God's purpose in the Body of Christ?
5. Give scripture relating to the individuality of the believer in God's purpose.
6. What are we in most cases trying to do with one another?
7. Does God make room for this difference in individuals? Explain.
8. What are we to do in regards to ourselves? Give scripture.
9. Is my personality apart from the Adamic nature? Give scripture.
10. What keeps us from being able to show forth our own individuality?
11. Will healing and deliverance change my personality?
12. What makes a ministry?
13. What are we given by the Lord and by the Holy Spirit?
14. Explain the different kinds of individuals?
15. Explain how these different individuals prepare themselves for ministry.
16. Explain Body Ministry.
17. Is my individuality something different from my ministry? Explain.

Book 3: Ministry Gifts
**Lesson 2: The Difference Between Ministries and Gifts and
the Fruit of the Spirit and Fruit unto Eternal Life**

1 Corinthians 12:28, Ephesians 4:11, Romans 12:8

1 Corinthians 12:7-11, Galatians 5:22-23, John 4:36

By Dr. Albert Grimes

The purpose of the Baptism of the Holy Spirit is not fully understood by many who receive it. They are never taught regarding its purpose and so many of these become disappointed in their experience.

Receiving the experience will enable me as Spirit-filled believer to enter into a fuller experience, if I am further taught in regards to my place in the Body of Christ; the bringing forth of the manifestation of the Holy Spirit; the producing of the fruit of the Spirit; and the producing of fruit unto eternal life.

THE 4 PRINCIPLES THAT EVERY SPIRIT FILLED BELIEVER SHOULD UNDERSTAND

1. Finding My Place In The Body Of Christ. As saved believers we are added to the church, as stated in Acts 2:47, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

And those who are added are set by God in a particular place in His Body, as in 1 Corinthians 12:18, "But now hath God set the members every one of them in the body, as it hath pleased him." And 1 Corinthians 12:27, "Now ye are the body of Christ, and members in particular." And according to Paul's human illustration of the Body of Christ, we are so set in the church as members, as stated in 1 Corinthians 12:15-17, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?"

So believers must be taught in regards to their place in the Body of Christ.

2. The Bringing Forth Of Manifestation. The gifts or manifestations of the Spirit are spoken of in 1 Corinthians 12:7-11, "But the manifestation of the Spirit is given to every man to profit withal."

"8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;"

"9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

"10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

"11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The believer must be taught regarding the producing of these manifestations for the benefit of the church.

3. The Producing Of The Fruit Of The Spirit. This fruit of the Spirit is spoken of in Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law."

The ministry has to do with individuality.

The gifts of the Spirit are given by God's grace, free and for nothing.

But fruit of the Spirit, which produces Christ-likeness through the believer, is produced through testings, and trials through chastening.

The spiritual power of gifts must be balanced by the fruit of the Spirit.

4. The Producing Of Fruit Unto Eternal Life. When we have found our place in the Body of Christ and can bring forth manifestations, and we are producing the fruit of the Spirit, then our ministry will begin to produce its own fruit. This fruit relates to those we win for Christ, or those who we teach. As in, John 4:36, “And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”

Our ministry is known by the type of fruit it produces. John 15:16, “Chosen to bring forth fruit.”

Spirit-filled believers will never be satisfied until all these principles are working in their lives. Now in this study we want to deal with these two principles of ministries and gifts, in order that they may be applied in our lives.

TWO KINDS OF GIFTS

These are the ministry gifts, which relate to my place in the Body of Christ. Then, Spiritual gifts which are the tools which go with my ministry.

These two forms of gifts are pointed out in scripture in 1 Corinthians 12:4-5, “Now there are diversities of gifts.” Spiritual gifts. “And there are differences of administrations.” Ministries.

Then in Romans 12:6-7, “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;”

These ministries relate to gifted men, as stated in Ephesians 4:8, “And gave gifts unto men”, or in other words, “He gave gifted men”. The word “gifts” used here is not “charisma” which refers to the gift mentioned in 1 Corinthians 12:7-11. But “doma”. It is general for that which is given.

These gifts in Ephesians 4:8 refers then to the gifted men of Ephesians 4:11, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Christ gave these gifted men to the church, and also the list related to in Romans 12:8, “Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that sheweth mercy, with cheerfulness.”

Then the list of sign gift ministries which we will explain more about later in the study in 1 Corinthians 12:25, “After that miracles, gifts of healings, diversities of tongues.”

Now, from what we have in the above scriptures, this is the list of gifted men and women.

Apostles, Prophets, Evangelists, Pastors, Teachers, Exhorters, Givers, Shewers of Mercy. Those with Miracle ministries. Those with Healing ministries. Those with a Ministry in Tongues.

Then we are to understand that all of these ministries which we have stated relate to persons who are further gifted by the Holy Spirit with Gifts of the Spirit. These Spirituals or the “pneumatika” which as we have studied are different from the ministries.

We could describe the difference in this sense. As the person has eyes, ears, a nose, a mouth, and feeling, which enable us to see, hear, taste and touch, so we as ministries in the Body of Christ have spiritual faculties given to us by the Spirit of God which enable us to see, hear, taste, and touch in a spiritual sense. Or in others words, we can see supernaturally, utter supernaturally, and act supernaturally, as ministries in the Body of Christ, because of the faculties or gifts of the Spirit.

The list of the “pneumatika” is given in 1 Corinthians 12:8-10, “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:”

When a believer becomes operational in, or the power of the “pneumatika” operates through him, then he has the “charisma” of the Spirit.

Every Spirit-filled believer has these two kinds of gifts. Then he, himself, is given as a gift to the church.

We must accept our God given place in the Body of Christ. The sovereignty of God, in these matter of setting members, must be accepted.

The Spirit-filled believers, as members, are set in the Body of Christ, according to our ministry. Our ministry gives us our special place, or part, in the church, or Body of Christ.

We are then, as eyes, ears, legs and hands are to our bodies, so we are as members in the body of Christ, the church, set in place, not by man, but by God.

With our ministries we have gifts to go with, or supplement our ministries. And is the working together of every member that makes the Body grow. As stated in Ephesians 4:16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

THE MINISTRY IS SPOKEN OF AS OUR PROFESSION

We have pointed out regarding the difference between the ministries and the gifts. The ministries relate to what Christ does as He gives men to the Body of Christ, and spiritual gifts are given by the Holy Spirit.

Now going further into our study on the ministries, we find that the ministry is also my profession. This is stated in Romans 12:4, "For as we have many members in one body, and all members have not the same office:" The word "profession" means "practice," or "office". As stated then, every member has a ministry, a practice, or profession.

SHOULD BELIEVERS BE KNOWN BY THE MINISTRY WHICH THEY HAVE?

When we take into account that our individuality is involved in our ministry, also our God set place in the Body of Christ, and that our ministry is actually our profession, then we are made to understand that our ministry is the only means of identification we, as believers, have.

The reason believers are in confusion in regards to their serving God, is because they have no means of identification. No one knows their position or place. They are only parts of promoted programs.

We should have an understanding of one another's ministries, and because of this understanding we would be able to minister to one another more effectively. This is scriptural, as stated in 1 Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

The words, "so minister the same," would indicate a knowledge of what one had; an understanding of the gifts and ministry.

Ministries in this same sense were recognized in the early church. For in Acts 5:12, "And by the hands of the apostles were many signs and wonders wrought among the people;"

Then in Acts 13:1, "Now there were in the church that was at Antioch certain prophets and teachers;" Also in Acts 15:32, "And Judas and Silas, being prophets." In Acts 21:8-9, "we entered into the house of Philip the evangelist." "9 And the same man had four daughters, virgins, which did prophesy." Then in Acts 11:27-28, "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus."

The early church leaders so understand this principle of ministries, that they were able to send out workers according to the ministries, accomplishing what was needed in these different areas; as pointed out in Acts 8:14-15, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:"

Then in Acts 11:22,25,26, "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

After coming to Antioch, he saw the need of teaching.

Acts 11: 25, "Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

Philip the Evangelist understood the limitations of his own ministry, knowing also that Peter and John could take the new believers further on with the Lord.

THE THREE DIFFERENT KINDS OF MINISTRIES

Those ministries fall into three groups.

1. The Building and Instructive Ministries.
2. The Sign Gift Ministries
3. The Support Ministries

1. THE BUILDING AND INSTRUCTIVE MINISTRIES

These ministries are listed in Ephesians 4:11, “And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.”

Their work, and the results of their ministry, as they build and instruct, the Body of Christ, is pointed out in, Ephesians 4:12-16, “For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ...”

The word “perfecting” means “to complete thoroughly”, “to adjust”, “repair”, “to join together”.

The word “ministry”, refers to this principle, “He gave Apostles and the other ministries, unto the work of ministering and building the Body”. The word “edifying”, speaks of the “building of a structure”, “the making of a family”, “a home”, “a household”.

As we come under these different ministries, we will be brought to the condition described in verse 16 of Ephesians 4, “From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love”.

We do not have to discuss, how far the clergy of our day have missed the mark in regards to bringing to pass in the church what God intended. The so-called Church of the United States alone is divided into 250 sects, each one with their own promoted system. And instead of bringing believers together they have divided them into separate sects, and no unity of the faith exists.

It must be understood that all the ministries of Ephesians 4:11 are to work together for the one great purpose of building the church of God. As they work together they will bring a unity of faith in the church. They will bring the knowledge of Christ and bring saints to maturity. They will establish the church in sound doctrine, teaching the truth in love, bringing the Body of Christ to perfection. Establishing the saints in their own ministries in order that they may do their part in the Body of Christ, as stated in Ephesians 4:16, “From whom the whole body fitly joined together and compacted by that which every joint supplieth; according to the effectual working together of every part; maketh increase of the body unto the edifying of itself in love”.

The whole denominational system as we know it would have to be dissolved in order for this to come to pass, and once again there would be one universal church. We believe that God is preparing to do this very thing. We cannot, nor should we try.

2. THE SIGN GIFT MINISTRIES

The term “Sign Gift” ministry reveals just what type of ministry we are discussing. These ministries come forth from the former five ministries of Ephesians 4:11 and gifts them according to 1 Corinthians 12:28. God sometimes takes Apostles, Prophets, or Evangelists, and He gifts them with “The Working of Miracles”, or “The Gifts of Healings”, or “Diversities of Tongues”. These outstanding gifts become ministries.

So these believers can have a Sign Gift Ministry of Miracles or a Sign Gift Ministry of Healing or a Sign Gift Ministry of Diversities of Tongues enabling them to preach and teach in these languages. Instances of this have been heard of, down throughout church history. These sign gift ministries are used in the pioneering of the gospel, where signs and wonders are needed to break down opposition to the gospel message, and win souls for Christ.

3. THE SUPPORT MINISTRIES

These support ministries work more in the area of the local church. These support ministries are mentioned in Romans 12:8, “Or he that exhorteth on exhortation; he that giveth let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.” So Exhortation, Giving, and Shewing of Mercy, are support ministries.

Finding our ministry is one of the most important things in our Christian experience. It is the base of all our ministry. How can we minister effectively for the Lord if we do not know what we are to do? The importance of this is brought out in the Word of God, in Acts 20:24, “so that I might finish the course with joy; and the ministry which I have received of the Lord Jesus.”

Then in Romans 12:7, “Or ministry, let us wait on our ministering or he that teacheth on teaching.” And in Ephesians 4:22, “for the work of the ministry”. Then in Colossians 4:17, “And say to Arhippus, take heed to the ministry which thou hast received in the Lord, that thou fulfill it.” Then 2 Timothy 4:5, “Make full proof of the ministry”.

As we have stated with every ministry given by the Lord, the Holy Spirit gives Gifts to go with and to supplement our ministry.

THE GIFTS THAT SUPPORT OUR MINISTRIES

These gifts support, and extend the ministry which we have. They go with our ministry and make room for it. They help us as believers to produce the two-fold principles of real New Testament ministry as stated in Acts 1:1, “Of all that Jesus began, both to do, and teach.” Many believers teach and preach, but they have no “doing” operations. What the word “doing” relates to, is the operation of Spiritual Gifts with the ministry, as in Jesus’ ministry; it states in Matthew 8:16, “When the evening was come, they brought unto Him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick.”

Then in Acts 8:17, “Then laid they their hands on them, and they received the Holy Spirit.”

So all believers should have an operative side to their ministry, according to Mark 16:17,18, “These signs shall follow...”

SPIRITUAL GIFTS THAT SUPPORT THE MINISTRY

These gifts support and extend the ministry which we have. They go with our ministry. They make room for it, or open doors for our ministry. Healings and casting out devils, opens a door for ministering the Word of God.

The operation of Tongues left the people in Jerusalem amazed and perplexed in Acts 2:12. But it also gave Peter an opportunity to minister in Acts 2:14, “But Peter standing up with the eleven, lifted up his voice, and said unto them.”

The healing of the lame man at the temple gate, filled people with wonder and amazement. But it gave Peter an opportunity to minister again, as in Acts 3:14, “And when Peter saw it, he answered the people”. This is one of the purposes of the Gifts.

With their operating we can edify the church, 1 Corinthians 14:12. The unbelievers and unlearned can be ministered to through their operation, as in 1 Corinthians 14:24,25.

These GIFTS fall into three groups as the MINISTRIES do.

- A. THE GIFTS OF UTTERANCE: These gifts enable the believer to speak supernaturally.
 - 1. PROPHECY: Inspired speaking in our own language for God, also inspired singing in our own language.
 - 2. DIVERS KINDS OF TONGUES: Inspired speaking of other languages of this world.
 - 3. INTERPRETATION OF TONGUES: The showing forth of the meaning of known languages.These three gifts compose the gifts of utterance.

B. THE REVELATION GIFTS: These gifts give us supernatural insight.

1. The WORD OF WISDOM: This gift gives us revelation into the plans, and purposes of God.
2. The WORD OF KNOWLEDGE: This gift gives us revelation of the facts of knowledge in the divine mind of God.
3. DISCERNING OF SPIRITS: This gift enables the believer to see, and understand the realm of spirits, evil and good.

These three gifts compose the Gifts of Revelations.

C. THE GIFTS OF RELATING TO THE OUT-FLOWING OF POWER: These gifts give us spiritual power, these gifts enable believers to bring forth works of spiritual power, by an act, or command, or by waiting on God by faith.

1. The WORKING OF MIRACLES: Enables one to work a miracle, by an act, or by a command; or by waiting on God by Faith, or in faith for a miracle.
2. The GIFT OF FAITH: Enables those with this gift to have an unwavering faith in God, for divine protection, or the supplying of one's needs, or miracles in other realms.
3. The GIFTS OF HEALING: Enables the believer through the power of the Holy Spirit in healings of sickness and disease.

These three gifts compose the Gifts of Power.

Members with ministries and spiritual manifestations are set in the Body of Christ, or are given as gifts to the church, as stated in 1 Corinthians 12:18, "But now hath God set the members every one of them in the body, as it hath pleased him." Then Ephesians 4:8, "And gave gifts unto men." Or he gave gifted men. These gifted men are spoken of as ministries in Ephesians 4:11.

To conclude this study we could say that Spirit-filled believers should learn to find their place in the Body of Christ which relates to their ministry. Then learn to expand their ministry through Spiritual Gifts, to allow the producing of the Fruit of the Spirit to develop in their lives, to balance their ministry, and control it with love. Then begin to minister in order to produce fruit unto eternal life. Which will prove their ministry to themselves, and to the church. Then their ministry will be proven, and accepted by the Body of Christ.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 2

1. Why do Spirit-filled believers become disappointed in their experience?
2. In short form, what are the four principles that every believer should understand?
3. How does our ministry and gifts of the Spirit relate to one another?
4. Give the list of ministries.
5. Explain the difference between the “pneumatika” and “charisma”.
6. In what way does Paul’s illustration of the human body relate to our ministry?
7. What does Romans 12:4 relate to?
8. Explain why we should be known by our ministry.
9. Were ministries accepted in the early church?
10. Explain in short form the three different kinds of ministries.
11. What three kinds of gifts are given by the Holy Spirit?
12. What should Spirit-filled believers learn in order to prove their own ministry?

Book 3: Ministry Gifts
Lesson 3: The Ministry of the Apostle
1 Corinthians 12:28, Ephesians 4:11
By Dr. Albert Grimes

In the study of the Apostle's Ministry, we will be dealing with the first of the Building and Instructive Ministries spoken of in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

The order of Building and Instructive Ministries has never changed, because they were put into the church until certain conditions took place within the church, which were pointed out in Ephesians 4:12-16. These conditions have never yet been accomplished, and are not being accomplished at the present time through the five ministries mentioned.

Because man made systems have divided the church and its members, the Body of Christ is suffering from man made promotions, and no unity of the faith exists. But the Holy Spirit is restoring the order of Ephesians 4:11, in order to prepare the church for Christ's coming. Spirit-filled Apostles, Prophets, Evangelists, and Pastors, Teachers are being raised up by the Lord for the perfecting of the saints.

This then, is the reason for this study. We must have an understanding of the ministries. In order to do this, we will study them one by one in their order. We must know how, and why the Lord has placed them in the Body of Christ, and the range and extent of their work.

THE APOSTOLIC MINISTRY IS FIRST, OR FOREMOST MINISTRY

The first ministry mentioned in the list of Building and Instructive Ministries is that of the Apostle, as stated in 1 Corinthians 12:28, "And God hath set some in the church, first apostles." The Apostles were first, in time, place, and order, and also in importance, they were foremost, chiefest.

THE WORD APOSTLE

Now in order to study the ministry, we must first define the meaning of the word, "Apostle". The word comes from the Greek word, "Apostolos", and it means "an ambassador of the Gospel". Officially a commissioner of Christ, with spiritual powers, "he is one who is sent". In our day when this ministry is not accepted, it has been taught that the word relates to a missionary. And that all missionaries are apostles. And because we have substituted missionaries for Apostles, we have lost sight of the Apostle's Ministry altogether.

Now we are sure that in our day the Apostolic Ministry is still in existence, and the proof of this is found in the scriptures in Ephesians 4:11, "And he gave some, Apostles; and some, Prophets; and some, evangelists; and some Pastors and Teachers;"

Now the evidence that this is God's order for ministry in the church is brought out in Ephesians 4:11, what is to be accomplished by all these ministries working together, Ephesians 4:13-16. The time period of their existence in the church relates to the accomplishing of their work. And the evidence is that they will remain in the church until their work is finished. So their existence is to be accepted.

THE GREAT APOSTLE

The first and foremost, and the greatest example of Apostleship, was the Lord Jesus Christ himself, as in Hebrews 3:1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

The Lord Jesus Christ as the first, and greatest Apostle gave us the pattern of the ministry. These three that he brought forth out of his ministry are still the three basic elements of the Apostolic Ministry, even in our day.

1. Christ as the great Apostle came to bring and fulfill the Revelation of God. As an Apostle he came then to reveal to mankind the plans and purposes of God. This is the first principle of all Apostolic Ministry.
2. As an Apostle he came to lay the foundations of the church. He is the head. He's building it, Matthew 16:18, "And upon this rock I will build my church". This is the second principle of all Apostolic Ministry, the laying of foundations, to build the church.
3. He confirmed the Word by signs following. These signs are not all miraculous power signs, as we will further study.

These three basic elements of the Apostle's ministry are still to be looked for even in the Apostles of our day.

THE FOUNDATIONAL APOSTLES

The Lord himself was very careful in his choice of Apostles, as stated in Luke 6:12-16, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles..." These twelve Apostles continued with the Lord, and were taught by him until after his resurrection. As foundational Apostles, they were to be witnesses of his life, death and resurrection. They saw the resurrection of Christ, 1 Corinthians 15:5, "And that he was seen of Cephas, then of the twelve:" Judas, because of his transgression, lost his place as an Apostle, and another was appointed to take his place, as stated in Acts 1:20, "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take," or overseership, as an Apostle.

The method of Matthias' appointment, only related to foundational apostles. For he was to minister with the twelve, as in Acts 1:21-22, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." This qualification only related to the foundational Apostles, for they were the twelve which were to be the foundation of the church, as stated in Ephesians 2:20, "And are built upon the foundation of the Apostles and Prophets, Jesus Christ, himself being the chief corner stone".

They gave a complete revelation of Doctrine to the church, as in Acts 2:42, "And they continued steadfastly in the Apostles' Doctrine". They also received the revelations concerning the church as stated in Ephesians 3:5-6, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:"

It was to these foundational Apostles that Christ gave the great commission. To them was committed the task of the evangelizing of the world, as stated in Matthew 28:16,19-20, "go ye into all the world". Mark 16:15-20. The result of their ministry. As foundational Apostles, they laid the foundation of the church. Established the principles of Church Doctrine and practice, and the principles of church order, and discipline and ministry. Leaving after their ministry was completed, a church that had expanded to the then known world and local churches completed in New Testament order and practice.

THE BUILDING AND INSTRUCTIVE APOSTLE

The principle of successive ministry must be understood. The statement relating to ministries in Ephesians 4:11, "And he gave some apostles", one generation of apostles produces another; this is God's order. In Matthew 16:18, "I will build my church", and the statement of John 10:16, "And other sheep I have which are not of this fold, them also I must bring" assures the church a continued ministry until the completed church leaves this world.

So out from the ministry of the twelve foundational apostles, and there will never be any more than twelve, for two statements are made in regards to them that separate them from all other Apostles that were to

come after them. First, in Matthew 19:28, “shall sit upon twelve thrones judging the twelve tribes of Israel”. Second, according to Revelation 21:14, “And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the lamb”, came the order of Building and Instructive Apostles. The Lord promised to send apostles in Luke 11:49, “I will send them prophets and apostles”, and he fulfilled this in regards to the church in Ephesians 4:11, “And he gave some apostles”.

They are to have the first place in church government, as stated in 1 Corinthians 12:28, “And God hath set some in the church, first Apostles”. This ministry is a permanent and continuous function in the Body of Christ, as pointed out in Ephesians 4:13, “Till we all come”, they will minister through the entire Church Age.

THE APOSTOLIC MINISTRY

The Apostolic Ministry is a Ministry of pioneering (unsaved and other areas of truth) and leadership, and revelation and government in the Body of Christ. The laying of foundations, as stated in 1 Corinthians 3:10, “As a wise masterbuilder, I have laid the foundation, and another buildeth on it, but let every man take heed how he buildeth upon it”.

The principles of leadership and revelation, and government in the Body of Christ. The teaching and the settlement of Doctrine is a major responsibility of this ministry. And sometimes they stayed in one place teaching, as stated in Acts 11:26, “And when he had found him, he brought him unto Antioch. And it came to pass that for a whole year they assembled themselves with the church and taught many people”. Then in Acts 18:11, “And he continued there a year and six months teaching the Word of God among them.

Upon the Apostles comes the care of all the churches they established as in 2 Corinthians 11:28, “That which cometh upon me daily the care of all the churches”. Because of the fact that from his ministry, other ministries come forth. And because of his understanding in the realm of governments, and direction concerning persons, places and nature of service. The Apostle has this responsibility and authority to direct ministries, as stated in 2 Timothy 4:11-12, “Take Mark and bring him with thee, for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus.” Titus 1:5, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”

Apostolic Ministry does not really begin, until it is qualified by the church and sent forth, as in Acts 13:1-3. Apostles in training would and in most cases are classified as teachers, and they must have teaching experience before being qualified as Apostles.

In the local Assembly the Pastor and Elders are in the Administration of Assembly life, Ministry and Worship. If there is an Apostle present he shares equally in the oversight, being an Elder in Office, because he is an Apostle by Ministry. 1 Peter 5:1, “The Elders which are among you, I exhort, who am also an Elder.” 2 John 1:1, “The Elder unto the elect lady.” The Apostle takes Apostolic responsibility when he moves out into the Body Ministry, and while he is ministering and laying Foundations he has Apostolic responsibility. And no call or appointment in regards to ministry must be made except by Apostolic revelation or direction.

This is the covering that all ministries must have, as stated in Acts 14:23, “And when they had ordained them elders in every church.” And Titus 3:5, “And ordained Elders in every city.”

After the Elders are set in their Office, they themselves can confirm and ordain ministries, as stated in 1 Timothy 4:14, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

Individuals may receive personal inward revelation previously, as in the case of Saul in Acts 9:15, in regards to his Apostleship. But even he had to come and be publicly qualified before the Assembly, as in Acts 13:1-3. We are living in a day when there is a great deal of reluctance to submit to headship, as expressed through other government functions in the Body of Christ.

Individuals must have self-determination and they exalt the principle of personal leading out of all proportions.

They must determine for themselves what is and what their service shall be. The Spirit of submission and obedience is sadly lacking.

Not that we do not give ample place for personal leadings in the field of experience and service.

What we do say is that there is very little of the Spirit of submission, one to another in the universal service of the Master. We should joyfully obey commands when they come with authoritative government.

Once the perfect pattern for the ministry of Ephesians 4:11 has been abandoned, it is anybody's guess what will take its place. The pattern where everybody has a voice, to the clergy, and priestly pattern which has sprung up since the Reformation. A man gathers a group of believers together, and they become his own personal property, and he introduces a self-pleasing form of administration related to personal lordship.

We must go back to the principles of Ephesians 4:11, and be submissive to its form of ministry with the first Apostles.

Mature Apostles in their ministry often show forth the characteristics of all the four ministries. Prophet, Evangelist, Teacher Pastor. Thus enabling the Apostle to enter into the experience of other ministries. And that he may pioneer a way in divine leadership, and that they may be blended in operation.

The need of the function of Apostleship in the church is imperative. There is a need of authority, for many believers are afflicted with the disease of optional mindedness.

Everything has become optional to them, whether they are to be baptized in water, or in the Holy Spirit with Tongues or without Tongues. Or to operate spiritual gifts, or not, to move in a ministry or not. We need Apostolic Authority to deal with this attitude of do as you please. Nothing in the Christian experience is optional. And it's only the Apostolic ministry that can deal, and lay down these principles.

Every Apostle must realize the fact that he is God set, as stated in 1 Corinthians 12:28, "And God hath set some in the church, first Apostles." And with this setting, the Authority, because he must bear the spearhead of Satanic attack. He will be in the forefront of the conflict, and he will have to bear being misunderstood and spoken against, and appointed last.

Christ was pleased to openly declare His gifted men. Luke 6:13, "named Apostles". And Paul in almost every Epistle declares his Apostleship.

THE SIGNS OF APOSTOLIC MINISTRY

THE POWER SIGNS

2 Corinthians 12:12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

We must understand that the outstanding power signs were only manifestations that came through a few of the members of Foundational Apostles, Peter and Paul. All Apostles are not gifted to the same degree of authority in power signs. We should understand that the scripture mentions many other Apostles, who were not gifted in the same degree.

In most cases we have demanded too high a standard of today's Apostles. But they do have power signs, as in healing, and casting out devils, and much revelation.

But not only is the Apostle to have signs, and wonders, but it is a challenge to every member. Mark 16:17-18 The believers. Acts 9:10-17 The disciples or learners, as Ananias. The Evangelists as Philip. Acts 8:5-7. The Elders of James 5:14-15.

THE PASSION SIGNS

Philippians 1:7-8, "I have you in my heart. I long after you".

Apostles become passionate towards those they minister to, because of the fact that they are spiritual fathers. 1 Corinthians 4:15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers."

As Spiritual Fathers, Apostles should be very careful of their becoming attached to persons. Do not get involved. It will be harder to leave them, for leave them you must, in order to make room for others to come under your ministry.

THE VISION SIGNS

Acts 26:19, “I was not disobedient unto the heavenly visions.”

All Apostles as a rule will somewhere in their ministry receive the Apostolic vision of the work he is to do. It could be revealed through Prophetic Revelation, or even in vision from the Holy Spirit. It will become the goal of the Apostle.

THE VIRTUE SIGNS

2 Corinthians 12:12, “In all patience.”

Patience before wonders. Patience with those he deals with in teaching, counseling, and patience in order to finish our course. Apostolic ministry can be very repetitious and God does not like Apostles holding little kingdoms of their own. Apostles plant and build for other ministries to be able to minister. 1 Corinthians 3:10, “I have laid the foundation and another buildeth on it.” I must leave the foundation, in order that others may build. This takes a Godly patience. But we must be faithful to Him who appoints us. Hebrews 3:1-2, “Who was faithful to Him that appointed him.”

THE HUMILITY SIGN

1 Corinthians 4:8-9

This sign goes along with the patience we have just discussed. Apostles must understand that after teaching others to enter into their ministries, and gifts, and after establishing them into groups, and churches, that much humility is needed to allow them full access into all that is theirs without interference. Apostles will never be able to do this until they understand the scriptures in 1 Corinthians 4:8-15, “...9...set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ’s sake...weak...despised.”

This section sets forth the principles of humility and patience which Apostolic Ministry must have to succeed.

THE SEAL OF APOSTLESHIP

1 Corinthians 9:2

The seal of Apostleship is the results accomplished, through pioneering, the establishing of groups, and churches and saints ministry, and souls saved.

This can only come by breaking through, and making way for others, wrestling ground from principalities and powers. Ephesians 6:12.

The Apostle gains the ground and holds it for others to be able to take it. The Apostle’s work is not a flash of brilliant individuality, but always teamwork. 1 Corinthians 3:6, “I have planted, Apollos watered.” 1 Corinthians 3:10, “I have laid the foundations, another buildeth thereon.”

THE COMBINED MINISTRY OF APOSTLES, PROPHETS, TEACHERS

In the laying of Foundations and Building, there is a need of careful placing together, in Constructive Design. The Builders must be carefully chosen. This is the reason why Apostles are closely connected with Prophets and Teachers, as stated in 1 Corinthians 12:28, “And God hath set some in the church: first, Apostles, second, Prophets, third, teachers.”

With these ministries building together, believers will be build up in the most holy faith, in gifts and ministries, and in doctrine, and in submission one to another in a complete operative assembly.

These works when established require a constant Apostolic after-care in all areas of the Christian experience and more so in guarding themselves against false doctrines.

Critics of present day Apostleship seem to be obsessed with the idea that it means Lordship over the church, and we have to admit it happens.

The Apostle of Christ is divinely called, and has a God given authority, and is spiritually endowed, but to balance this he will be humbly minded, selfless, and passionately serving. The Apostle will be ready for either service or sacrifice.

The New Testament gives no hint of church leaders clad in gorgeous vestments and experiencing ritualistic enthronements. But, we see them as pointed out in Mark 16:20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The special privilege of an Apostle is that he can see or in other words, he can see into the plans and purposes of God. And with this seeing, he has the special responsibility of telling what he sees.

His witness should be fearless and convicting. It will be direct and positive. It will be true.

There is today a need for service of a Spiritual and Authoritative Ministry of the Word and with Revelations.

APOSTOLIC SERVICE

Apostolic service calls for a general and affectionate oversight. 1 Thessalonians 1:1-2, "...unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. 2 We give thanks to God always for you all, making mention of you in our prayers." 2 Corinthians 11:28, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Corinthians 8:16, "But thanks be to God, which put the same earnest care into the heart of Titus for you."

APOSTOLIC AUTHORITY IN DEALING WITH ERROR

1 Timothy 1:19-20, "...20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

Then in 1 Corinthians 5:5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Dealing with sins.

Then in Acts 5:1-10, the judgment brought upon Ananias and Sapphira. Sin must be dealt with and kept out.

APOSTOLIC AUTHORITY: When the Apostle is planting, he has all authority, but after he has planted, and laid a foundation, and ordained offices, his authority is only exercised at the invitation of those he has place in charge and in positions of local government.

APOSTOLIC MINISTRATION

The laying on of hands to impart the Baptism of the Spirit, Acts 8:17, the impartation of Spiritual Gifts, Romans 1:11 with 2 Timothy 1:6, healings and deliverance, Acts 16:18, the confirming of Ministries and Gifts, 1 Timothy 4:14. The Apostle should have the desire to help believers into their own personal ministry, and have the grace to allow them to minister in the same.

There are some that plant groups and churches, and even after they have installed offices to take over the work that they have started, that they still demand support from them. This is unscriptural. While any Apostle is planting he should receive support. But after establishing works and after turning over that work to other ministries, the Apostle's support should be of a voluntary gift with the full approval of all concerned.

WAITING ON APOSTOLIC MINISTRY

This would relate to the principle of preparing one's self for the ministry. The Apostle, being in his individuality a person with the dual abilities of being facts and figures and an inspirational person, would have to use both the method that the Prophet would use. That is, the principle of depositing in his spirit the Word of God, and the principle of a deep concentrated study of the Word with the laying forth of Bible Doctrine in written form, as the teacher.

This would enable him to produce the both aspects of his ministry. In the early part of this ministry there may be much intercession before God. But the more the Apostle becomes active in his ministry God will raise up intercessors to pray for him and his ministry.

All the nine Gifts of the Spirit are operative in this ministry.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 3

1. In what order of ministry is the Apostle to be placed?
2. Why has the order of Apostle's ministry never change?
3. Have the conditions described in Ephesians 4:12-16 been produced in the church? Explain.
4. Why is the Holy Spirit restoring to the order related in Ephesians 4:11?
5. What position in regards to ministry does the Apostle hold in the church?
6. What does the word "Apostle" relate to?
7. Why can we be sure that Apostolic ministry still is in existence?
8. Who was the Great Apostle, and what three things did he do that proved his Apostleship?
9. Explain what foundational Apostles were.
10. What was the extent of their witness?
11. What did they lay?
12. What kind of Apostles came forth after the foundational Apostles passed away?
13. What are the principles of Apostles' ministry?
14. When does Apostolic ministry really begin?
15. Explain his place in the local church, and in the Body.
16. When the pattern of Ephesians 4:11 is put to one side, what possibly could happen?
17. What kind of characteristics do mature Apostles show forth?
18. What must every Apostle realize?
19. Explain in short form the different signs relating to the Apostle's Ministry.
20. What constitutes the Seal of Apostleship?
21. Explain in short form Apostolic service and authority, ministration, and support.
22. How would the Apostle wait on his ministry?

Book 3: Ministry Gifts
Lesson 4: The Ministry of the Prophet
1 Corinthians 12:28, Ephesians 4:11
By Dr. Albert Grimes

According to the scripture the Prophet is second in the order of ministries in the church, as stated in 1 Corinthians 12:28, “And God hath set some in the church, first Apostles, secondarily Prophets.” Then in 1 Corinthians 12:29, “Are all Apostles, are all Prophets?” Then in Ephesians 4:11, “And he gave some, Apostles; and some, Prophets;”

It is also evident in scripture that with the first foundational Apostles, there were also Prophets who with the Apostles helped in the laying of the foundation of the church as stated in Ephesians 2:20, “And are built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.”

Helping in the laying of foundations would also relate to the fact that they also with the Apostles received, and helped to complete the revelation of Doctrine for the church, as stated in Ephesians 3:5, “Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.”

And because of the fact that they are mentioned in Ephesians 4:11, relates them to the “Building and Instructive Ministries.”

And belonging to this group of ministries, they would have the ability to minister to the whole Body of Christ.

They travelled with the Apostles, as is stated in Acts 15:40-41, “And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 40 And he went through Syria and Cilicia, confirming the churches.”

Silas was a Prophet as stated in Acts 15:32, “And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.”

And they also travelled in groups through the churches as stated in Acts 11:27, “And in those days came Prophets from Jerusalem unto Antioch.”

Not only did they travel through the Body, but they were active in the local churches, as stated in Acts 13:1, “Now there was at the church of Antioch certain Prophets and teachers.”

Then in the Corinthian church as in 1 Corinthians 14:29, “Let the prophets speak two or three, and let the other judge. 30 If anything be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets.”

These scriptures then point out their relationship to Apostles and Prophets and the Body of Christ and the local assembly.

THE PROPHET’S MINISTRY

Before we can make any definitions in regards to the ministry, we must deal with mistaken principles, which have brought much trouble into the church in regards to the Prophet.

We have not studied the ministry in its New Testament qualifications, but we have attributed to it all the qualifications of the Old Testament Prophet.

We have set forth a ministry in the church, that becomes the dispenser of God’s secrets to the church, the only person who can reveal the plans and purposes of God to the people. They set themselves up in assemblies and through so-called prophecy they lay forth principles for the whole flock, including the Pastor and Elders. They are the predictors of all future events relating to the church and its members. Whole churches come under this type of Prophetic bondage, and in most cases these Prophets can always receive the will of God for everyone else but themselves.

They are sometimes the receivers of visions, dreams, and they astound untaught saints by the depth of their so-called spirituality.

We must understand that it is through this type of a Prophet that two kinds of a spirit have an open door, the spirit of “divination” which relates to predicting the future, and the spirit of “error”, relating to false doctrine. Whole movements of Spirit-filled saints have been made to accept an exalted spiritual position that was never theirs, because of these so-called Prophets, and led to believe in doctrines that were never in the Word of God.

A study of church history in regards to “The Full Gospel” movement reveals the fact that this kind of Prophetic Ministry has brought disaster to most of them.

We are not teaching the principles that the Prophet of the New Testament does not have any of these qualities. He does, but not to the extent that most Prophetic Ministries claim.

Then, another error that must be dealt with, is the teaching that Prophets establish the Apostolic office or ministry relating to Acts 13:1-3. Men are born Apostles, not made Apostles.

Paul’s ministry as an Apostle was revealed to him in Acts 9:6. His Apostolic Ministry was recognized by the church at Antioch, and further confirmed by the Holy Spirit, and he was sent forth as an Apostle. Acts 13:4.

Prophets never direct the Apostle’s Ministry. The Apostle has more revelations and sense of directions than the Prophet. The Apostle ministers with Prophets, but in most cases, it is the Prophet who ministers under the direction and guidance of the Apostle.

The Prophet, as to his individuality is an Inspirational person and he has an inspirational Ministry, as the Hebrew word “naw-bee” reveals. He is an inspirational speaker, and teacher, a man that prophesies or speaks by inspiration. It must be understood that the Prophet is not only a person with the Gift of Prophecy, but he is an inspired man. His whole ministry is prophetic.

Some believers are partly prophetic because of the Gift of Prophecy, but as to their ministry, they may be something else. But the Prophet is all prophetic because of his ministry. The inspired speaking of the Prophet as he Exhorts and confirms the saints will be prophecy of the highest form.

This is brought out in another Hebrew word, “naw-faw” which suggests the speaking, or singing, or even predicting by the inspiration of the Holy Spirit.

The same element of being God’s spokesman in the sense of revealing God’s will to the people is the same, but as we have said, in no way does it resemble the Old Testament Prophet. Their ministry in most cases is to the saints.

They have a Ministry of Exhorting and Confirming the saints, as stated in Acts 15:32, “And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.”

Then in Acts 15:40-41, “And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.”

The two words used in these scriptures suggest how the Prophet ministers. These words are “exhortation” and “confirming”.

“Exhort” means “to urge, incite”, “to urge earnestly by advice, warning”, “urge to do what is proper, or required”, “to also admonish strongly”.

These exhortations would relate to Christian life, and service and walking with the Lord, and mostly relating to an immediate need in those whom he is speaking to.

The word “confirm” means “to establish as true that which was doubtful or uncertain”, “to make firm, strengthen, establish, encourage, to prove the truth.”

The Prophet then would no doubt speak with some show of emotion. In teaching they would confirm the saints. The word they speak will come to them by the inspiration of the Holy Spirit.

Through revelation the Prophet will know just what kind of teaching or exhortation is needed. This enables the Prophet to speak, or teach to the immediate needs of those to whom he is ministering to.

So the Prophet could minister under the guidance of Revelation, and answer questions, or deal with problems in the minds and lives of those he is speaking to.

This form of ministering is a strong element in Apostolic ministry.

This is the reason why both Apostolic and Prophetic ministries sometimes wander away from the theme they are teaching, because they have been led by revelation to deal with some immediate need. And also in both

Apostolic and Prophetic ministry could be revealed conditions of sicknesses, bondages, and circumstances in the lives of those to whom they minister.

There are three principle elements in all Prophetic Ministries. Inspiration, Revelation, Healing or Deliverance.

There are different kinds of Prophets, and each one has a different form of ministry but all have the three mentioned elements spoken of, Inspiration, Revelation, and Deliverance.

THE TEACHING PROPHET

This kind of Prophet is an inspirational Teacher who is able to establish the saints in the Word of God. Teaching to the emotions and the conscience. Stirring them to action in regards to the things of God.

He can teach in the areas of charismatic truth, and Christian experience and practice. He is concerned with the saints going on with God, to an active experience. So his ministry would be one of always stirring the saints. His teaching would be given him by the illumination of the Spirit.

Although he has the ability to present subjects, such as Ministries, Gifts, Healing, Deliverance, and other subjects relating to the Christian experience, yet he can expect to, because of the revelation by the Holy Spirit, to often move away from the theme in order to teach regarding some questions in the minds of those he is teaching, or to problems in their lives.

So in the ministry of the Teaching Prophets, wandering away from the theme is part of the ministry, for the Prophet ministers to the immediate needs of those whom he teaches.

He also, as the Apostle, receives present truth relating to what God intends for His saints at that time.

So when we speak of a Teaching Prophet we mean that he has all the elements of a Prophetic Ministry, but the main part of his ministry is that of teaching.

Other Prophets can teach, but not with the same range as the Teaching Prophet. This kind of Prophet can exhort and teach but not to the same degree as the Teaching Prophet.

His ministry is more of receiving revelations. And the type of revelation can be seen in Acts 11:27, "And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar."

Then in Acts 21:10-11, "And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Then again in Acts 13:2-3, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them..."

Then also in 1 Corinthians 14:24-25, relating to the revelations of revealing the secrets of hearts. All who have the Gift of Prophecy and Revelation Gifts can bring forth this type of Prophecy.

But the Revelation Prophet can do it in his ministry. As he teaches God can reveal things concerning people, and he can give them this as he goes amongst them and ministers.

Thus the Gift of Prophecy is much in manifestation in this type of ministry, with a strong Gift of Deliverance and Discernment.

THE DELIVERANCE PROPHET

This kind of Prophet can also Exhort and Teach, but his ministry will relate more to the bringing of healing and deliverance. In most cases these kind of Prophets have both the Gifts of Healing, and Discerning of Spirits, with the Working of Miracles, enabling them to cast out devils.

So, as well as being able to perform to a degree all the elements of a Prophetic Ministry, the major part of the ministry would be Counseling and Deliverance.

THE COUNSELING PROPHET

This kind of Prophet in most cases has a relationship to be more facts and figures in his individuality. But, yet they are Prophetic in Ministry.

Then, like all the other Prophets, have all the three elements of Inspiration, Revelation, and Deliverance. But the greater part of their ministry will be counseling of the saints.

This kind of Prophet has to have a well-rounded knowledge of all areas of Christian experience, life, practice, and problems, relating to all areas of life and doctrine.

This kind of Prophet is usually a very studious person, well informed, and possibly not so emotional as the other type of Prophets. This kind of Prophet can work with those who have Deliverance Ministries. They have the ability to bring deliverance themselves, but we need to learn to work one with another.

THE SONG AND PRAISE PROPHET

All Prophets in a sense can lead God's people in worship and praise, but some Prophets have a special ability to be able to do this, as they have an ability to sing Prophetically receiving from the Lord songs of worship and praise. With this ability they also have all the other qualifications of the Prophetic Ministry.

THE SIGN GIFT PROPHET

Sometimes God by his Spirit gifts a Prophet with a Sign Gift Ministry. According to 1 Corinthians 12:28, "...After that Miracles, Gifts of Healings, Diversities of Tongues."

These Gifts then, become Ministries or Sign Gifts. These Sign Gifts are more than the listed gifts of 1 Corinthians 12:7-11. They are special endowments, not given to all believers, but to some.

REACTIONS TO THE PROPHET'S REVELATIONS

There must be room made for the Revelation which Prophets bring forth. The fact that they do receive it, points to the fact that it can be of the Holy Ghost.

The problem has been in the past that the church has accepted without questioning those so-called revelations from Prophets and acted upon them without even finding out whether the Prophet was a qualified vessel of the Lord.

There are certain principles which we should apply to all Prophetic Ministry and these principles relate to the Prophet speaking, or prophesying, or speaking forth revelation. These are stated in 1 Corinthians 14:29-32, "Let the Prophets speak two or three, and let the other judge..."

The inspirational speaking of the Prophet is to be judged, and this relates to the principle of discernment. 1 Corinthians 12:10, "Discerning of Spirits." This judgment then relates to the spirit that is in control of the speaker. So the speaking Prophet is to be judged by the other Prophets. And if he is being controlled by the Holy Spirit, he will be giving forth truth and not something that is coming forth from his own mind.

We must understand that those who prophesy, and Prophets, that their inspirational speaking can be influenced by the emotions, or a hurt, or bitterness or a complex in the life.

An evil spirit can also influence the mind of the Prophet, an unteachable or dominant spirit. All these can influence the mind of the speaker. These are the reasons why Prophets must be judged.

The Prophet is used in prophesy that reveals the secrets of the hearts, 1 Corinthians 14:24-25. But in this scripture, all who have the Gift of Prophecy and Revelation Gifts can enter into this form of Prophecy. The fact that all enter into this operation proves the fact that it is of the Spirit.

Then the Prophet could with the Apostles and Presbytery confirm ministries through prophesy, according to 1 Timothy 1:18 and 1 Timothy 4:14. And the fact that it is performed by all the Presbytery, proves the fact that it is of the Spirit, relating to men.

But we should deal with a principle regarding the Prophet and these two types of Prophecy. Prophets should never prophesy the secrets of people's hearts, or confirm ministries alone in private. Both of these types of prophecies are collective, not individual.

Prophets could reveal through revelation the mind of the Spirit in regards to ministry, as in Acts 13:1-3. Now we are clearly taught that this revelation was only acted upon after they had further fasted and prayed, in order to confirm it to be of God. Acts 13:3, “And when they had fasted and prayed, and laid their hands on them, they sent them away.”

Another principle which we must be careful about is this, that in both the confirming of ministries, 1 Timothy 4:14 and revelation concerning ministries, it is only men that participate. This relates to organized churches, and also established groups.

Sisters who teach Charismatic groups when this kind of ministry is needed should seek the help of an Apostle or Presbytery from other churches or groups.

Some Prophets are used in bringing forth predictions, as stated in Acts 11:27-28, “the great dearth”, and in Acts 21:10-11, “Paul being bound.”

THE PRINCIPLE RELATING TO THIS KIND OF REVELATION

First the ministry must be proven. **FIRST**, proven by the life, then by the principles of ministry. **SECOND**, what is predicted must come to pass. **THIRD**, it must have group confirmation, as to the Spirit in operation. **FOURTH**, if the prediction relates to an individual, that person must find the will of God for himself, regardless of what the Prophet predicts. And if that which the Prophet predicts comes to pass in his life and it is in accord with what he knows is the will of God, that Prophet has spoken God’s Word.

So it should be understood that we are not to act without confirmation, or without knowing God’s will ourselves, upon any revelation brought forth by any Prophet.

The Prophet’s Ministry alone is not intended to be a ministry of direction and guidance for individuals, or the church, local or universal. These principles come from the Word of God and the Governments of the church.

Although this ministry is mostly to the saints, souls are saved through their ministry. This is especially true of the Sign Gift Prophet. 1 Corinthians 12:28.

Not only do men have this ministry but as in the Old Testament women were also Prophetesses, as in Exodus 15:20, “And Miriam the Prophetess.” Luke 2:36, “And there was one Anna a Prophetess.” But women as Prophetesses should become submissive to the Prophets in local church operation, not taking a position of leadership in utterances and ministry.

WAITING ON THE PROPHETIC MINISTRY

We can expect this ministry to come forth if we prepare ourselves for it. The Prophet, being an inspirational person, should deposit in their spirit, through a study of the Word of God, not a deep study, as the intellectual Teacher, with the principle of formulating doctrines, but a study that will allow the Prophet to have a knowledge of the Word, especially in the area of Charismatic truth.

The reading of good sound books will also help this ministry.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 4

1. In what positions is the Prophet in the church?
2. Give Scripture to prove that there were Foundational Prophets.
3. Was revelation given also to these Prophets? Give example.
4. To what group of ministries do the Prophets belong?
5. What proof do we have that Prophets travelled with Apostles in the church?
6. Did Prophets also travel in groups through the churches?
7. Give scripture to prove that they were active in local churches.
8. What qualifications have we wrongly attributed to the New Testament Prophet?
9. What has happened because of these wrongly applied qualifications?
10. What kind of spirits can enter the church through Prophets who believe these wrongly applied principles?
11. Does the Prophetic Ministry set forth Apostles, as some teach, according to Acts 13:1-3? Explain.
12. What two Hebrew words explain how the Prophet ministered?
13. What could the Prophet know through revelations?
14. Why do Prophets, when teaching, wander from the theme?
15. How many different kinds of Prophets are there?
16. What have been the problems in the past regarding the Prophets' predictions?
17. Should Prophets prophesy in private ministries and heart secrets?
18. What is the Prophetess who teaches classes supposed to do when ministries need to be confirmed?
19. Should Prophetesses lead out in utterances in the local assembly?
20. How does the Prophet prepare for his ministry?

Book 3: Ministry Gifts
Lesson 5: The Ministry of the Evangelist
Ephesians 4:11, Acts 21:8
By Dr. Albert Grimes

We are more familiar with this ministry. The word “Evangelist” is found in scripture three times in the New Testament. In Ephesians 4:11, “...some evangelists...”, also in 2 Timothy 4:5, “...do the work of an evangelist...”.

The word “Evangelist” reveals to us the ministry, for it means “a messenger who brings good tidings”. He announces good news of the Gospel. Their messages is a message of Salvation, simple and plain to the unsaved.

This ministry like the others of Ephesians 4:11 comes as a direct endowment from the Lord, and no matter where men place them the divinely given ministry will come forth. Philip the Evangelist was placed as a helper of widows in Acts 6:5, “and they chose Philip...”. He at that time had received no commission to evangelize yet the God given ministry soon found expression for in Acts 8:5 we read, “Then Philip went down to the city of Samaria and preached Christ unto them.”

THE EVANGELIST’S MINISTRY DEFINED

We have been able through the years to view with great interest the work of the evangelist, and there are definite elements that are to be noticed in this ministry. As in the ministry of the Prophet, the Evangelist has the same three elements of inspiration, revelation and deliverance.

The first principle in this ministry is that it is an inspirational ministry mostly to the unsaved. They can and do preach to the saints but not with the same effect as that of the Apostle, Prophet or teacher. It is to be noticed that much like the Prophet, the Evangelist is an inspired speaker and his message is to the needs of the unsaved. They do not make a practice of teaching but they preach or proclaim the good news to lost men. Like the Prophet they can preach directly to the need which is revealed through revelation by the Spirit of God.

How many times in Evangelistic meetings have we heard the statement, “He spoke directly to me in the service tonight.” There should be more of an understanding of this ministry in regards to the saint. We should understand that when we attend that this message is for the unsaved in most cases. The saint who is wanting to be watered by the word may not find what he is looking for.

When we attend these kind of meetings then let us understand the burden is for the lost, and our part as saints is to intercede and do personal work in accord with the burden of the meeting. In this way souls are saved.

THE EVANGELIST AND INDIVIDUAL DECISION

The true Evangelist is not only at his best before a crowd, but he is just as much the Evangelist with one convert. Conversion is an individual matter.

Perhaps this is the reason why the great Healing and Salvation meeting held by Philip ended with Philip leading just one soul to the Lord. In Acts 8:26, 35-37 we read, “And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert...35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus...37 he answered and said, I believe that Jesus Christ is the Son of God.”

Bringing souls to an individual decision can be done by all, but it also proves the real gift of true Evangelism. Many people can preach to large crowds but very few can deal personally with one soul.

THE BIBLE PATTERN OF EVANGELISM

There is a difference in Evangelistic Ministries. Some Evangelists preach the word without any outward manifestation of Healing Gifts or Casting out devils.

If Philip is the New Testament pattern for Evangelism, which we think he is, then the manifestation of Healing and Casting out spirits should be part of the Ministry. In Acts 8:5-8, "Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city."

It is scriptural then for the Evangelist to pray for the sick. We should not excuse ourselves and say that it is not God's time, or these things finished when the early Apostles passed away, or resort to other methods of Evangelism. We should hold to the Word of God, for this is a standard for the Ministry of the Evangelist. It is also a means of divine advertising. If the Evangelist does not have these, he can seek and receive the needed gifts.

Most of our Evangelists have resorted to the methods which the world uses in order to draw crowds, but fleshly flourishing of trumpets can never take the place of healings and miracles.

Divine power in operation soon draws crowds. Natural talents were never meant to take the place of Spiritual Gifts.

The necessity of spiritual operation in Evangelism is two-fold. First, it brings deliverance to those bound and tormented by Satan. Second, it causes people to take heed to the Word of God, as stated in Acts 8:6, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Miracles then, arrest people's attention but it is the preaching of the Word of God that converts and saves.

THE EVANGELIST IS A REAPER

A Prophet may move the hearts of a whole company and establish and confirm them. The Teacher may instruct them and they will grow, but it is the Ministry of Reaping where other ministries have sown.

Other ministries may sow seed. The Evangelist then is a reaper. We must understand that there are Ministries that sow yet all ministries are to be directed towards soul winning.

It is also true that there are ministries of Sowing the Seed and Ministries that Reap the Harvest. But in most cases the Evangelist is looked upon as doing more for God because he does reap. It must be understood that in most cases of regeneration, ministries have interceded and the seed has been sown before the reaping could take place.

All receive their due reward as stated in John 4:36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

In lots of cases the Evangelist reaps souls that other ministries have labored on. These principles must be understood because it makes us realize the limitations of each ministry, and one ministry is not exalted above another. This principle is clearly taught in scripture. We read in 1 Corinthians 3:5-8, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase..."

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

Every ministry has its own limitations and every wise minister knows it.

THE EVANGELISTS NEED OTHERS

The Evangelist can have a stirring ministry with people being saved and healed, but even as powerful as the ministry seems to be, it does have its limitations.

Very seldom can they lead their own converts into a deeper walk in the Spirit. This is pointed out in the fact that the church in Jerusalem understood the limitations of Philip's ministry.

That is why they sent down Peter and John in order to help him as Acts 8:14 relates. “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.” These men were sent to further establish what Philip had started, but it is to be noticed that not one of those three men stayed to shepherd the new church.

It is a common thing in our day to see successful Evangelists clothed in the popular estimation with almost every known and unknown gift become the last word in all matters, spiritual and otherwise. They are called to teach and they become the last word of all matters in regards to doctrine and so forth, to the detriment of those to whom they try to teach.

Very foolishly do some Evangelists try to attain these false standards bringing much reproach upon their ministry.

Blessed is the man or woman of God who knows and works within the limitations of their own God-given ministry. If the Evangelist is wise he will recognize his own limitations in spite of the crowd.

The Evangelist that gathers the crowd does not have the Apostolic Ministry of teaching so that they may become a real church for God. The Evangelist does not have the patience or the gift for plodding Pastoral work.

The Evangelist’s work ends where the Shepherd’s teaching begins.

THE EVANGELIST A ROVING MINISTRY

The Ministry of the Evangelist is a travelling ministry, and if he does settle down, he will never achieve the possible fruit he would if he were on the move.

Many a good Evangelist, tired of the road, has settled down to Pastor, but both his ministry and the church suffers.

Not having the Shepherd’s Ministry, nor the teaching Ministry, the sheep become undernourished and wander. The Evangelist becomes bitter and begins to scatter the flock. This trend of things will continue regardless of where he goes to pastor.

It is a costly ministry if he is to be faithfully fulfilled, but filled with abundant joy of reaping for the best of Masters.

SPIRITUAL MANIFESTATION IN THE MINISTRY OF THE EVANGELIST

Most God-sent Evangelists have the Gifts of Healing or Discerning of Spirits, with the working of Miracles. The Gifts of Revelation, Wisdom and Knowledge, enabling them to understand the need of those to whom they preach.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 5

1. Give scriptures relating to the word, Evangelist.
2. What does the word Evangelist reveal to us?
3. Give a definition of the ministry.
4. Does the Evangelistic Ministry relate only to preaching to crowds of people? Explain.
5. What is the Bible pattern for scriptural Evangelism?
6. What do we mean when we say that the Evangelist is a reaper?
7. In what way does the Evangelist need other ministries to work after him?
8. Could the Evangelist become a good pastor?
9. What gifts are in the Ministry?

Book 3: Ministry Gifts
Lesson 6: The Ministry of the Teacher
Ephesians 4:11, 1 Corinthians 12:28
By Dr. Albert Grimes

Before we can study this ministry there is much we have to deal with. The term “teacher” must be classified. There are different kinds of teachers in the church. These must be understood.

The most outstanding teacher in the church is the Apostle. Then there is the Teaching Prophet. The Apostle is both an Inspirational Teacher and an Intellectual Teacher. The Prophet is an Inspirational Teacher. But it is to be noticed that all the three Ministries are spoken of in a different way in 1 Corinthians 12:28, “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.”

We are taught by Greek Teachers that the words, “pastors” and “teachers” are in a construction called Granville Sharp’s Rule, which indicates that they refer to one individual.

This has only added to the confusion that relates to the teaching ministry, and the principle that the Pastor is a Pastor-Teacher,...when we study in regards to the Teacher’s Ministry.

We are now speaking in regards to experience. We have been confirming ministries through the laying on of hands, according to 1 Timothy 4:14, 1:18, since about 1934, and we do it because God has given us the ability by His Spirit.

Now in all the years that we have performed this, we have always noticed that there is a difference made between the Pastor and the Teacher. They are different ministries.

The word, Pastor, is only mentioned once in the New Testament, in Ephesians 4:11. But the Teacher is mentioned in different scriptures, Ephesians 4:11, “And teachers,” 1 Corinthians 12:28, “thirdly teachers”, 1 Corinthians 12:29, “are all teachers”, Acts 13:1, “Prophets and Teachers”, Romans 12:7, “or he that teacheth on teaching”.

We therefore teach that there is a Teaching Ministry, that is not Apostolic, and not Prophetic, but is intellectual, and different from the Pastor. And it is by this ministry that the saints are indoctrinated in the Word of God.

Their Ministry is related as “watering” as in 1 Corinthians 3:6-8, “...Appolos watered...”, “7...neither he that watereth”, “8...and he that watereth...”. The word “Water” means “to furnish drink”, “to irrigate”, “to give to drink”, “to feed”.

Now it is evident that the planting which the Apostle does, and the watering which the Teacher does are two different forms of Ministry.

1 Corinthians 3:6-8, “I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.”

The principle of the Teaching Ministry then, is that of watering. And its effect upon the lives of believers is brought out in the Ministry of Apollos in Acts 18:24, “And a certain Jew named Apollos, born in Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.”

Then in Acts 18:27-28, “...who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.”

That Apollos, as a Teacher, travelled through the churches is also evident, as stated in 1 Corinthians 16:12, “As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.”

Also in Titus 3:13, “Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.”

Teachers with a mature ministry will travel through the Body.

TEACHING REQUIRES A DIVINE GIFT

Teacher, or Teaching, as is pointed out, is a definite ministry in the Body. Set by God as stated in 1 Corinthians 12:28, “And God hath set in the church thirdly Teachers.”

It is then a divine endowment from Christ. This is also implied in Romans 12:6-7, “Having then gifts differing according to the grace that is given...7...or he that teacheth, on teaching.”

A person is not a Teacher merely by natural talents or ability. It may provide a background, but the ministry itself is a spiritual qualification.

Because the Teacher teaches from an accumulated knowledge of the Word, and from his intellect and not with the inspiration that the Apostle, and the Prophet, and the Evangelist has, some refer to the ministry as being dry. That is because the Teacher when he ministers, he speaks, not to the emotions but to the intellect of his hearers.

There is a fear of the Teaching Ministry, a fear that it will cause divisions. The only division that any true teaching ministry will produce will be caused by teaching in the power of the Spirit, owing to the unbelief, and hardness of heart of the hearers.

This could happen in any ministry as when Stephen taught the Jews in Acts 7:54, “When they heard these things, they were cut to the heart.”

Also, when Paul taught in Acts 13:45, “they were contradicting and blaspheming”. The teachers work is to help to perfect the saints, and build the Body of Christ, not divide it.

There are some teachers who do cause unnecessary divisions. Going around pushing their own personal beliefs on the doctrinal line, those Teachers are known by the type of fruit they produce.

The true Teacher will not shun to declare all the counsel of God, and as he waters the truths, he will produce well-balanced saints. This is the fruit of good teaching.

HIS MINISTRY

The true Teacher will be utterly dependent upon the anointing of the Holy Spirit, as the other ministries are, even though his appeal, as he teaches, will go more to the logical faculties of the people. For his teaching is directly to the intellect.

So in sitting under this kind of Ministry, the saints then must listen. Their minds must be controlled. They have to think in order to receive what he has to say.

This is the reason why, when the Teacher is ministering, the people are quiet, not shouting and praising God, as when other types of ministries that appeal to the emotions and conscience are operative.

The shallower type of believer who lives in the emotional realm, usually finds it a hard task to listen, for he is usually called upon to sit and think. This, some people find hard to do.

There are times when we need to allow the words of the Teacher to enter through our intellect. Then it is made a clear revelation to our Spirit, by the Holy Spirit. This is one of the mediums of growth in the believer's experience.

The Teacher will be orderly in his teaching. Quite consistently he may speak from notes, and follow a carefully prepared sequence of thought. It is at this point where our Inspirational Ministries, such as the Apostles, Prophets, Evangelists, and Exhorters differ. In most cases they do not follow a well prepared outline of study. They may have an outline, but in most cases they speak inspirationally as inspired by the Spirit of God, to the immediate need.

These Inspirational Ministries, as has already been suggested, minister to the emotions and conscience, not so much to the intellect.

Some people are so used to these kind of Ministries, and have sat under them so long that when they have to sit under a Teacher, and there is not that emotional stir, they think that nothing is being done, because they are not being stirred emotionally.

It must be understood that sometimes we can sit under an Inspirational Ministry and be stirred, yet remember very little of what has been said. When we learn to be subject to good sound teaching, we can retain much of what we hear. It is what we retain that helps to edify and build up our understanding.

Therefore, when the Teacher teaches, we have to be quiet and think. Some people find this hard to do, for in most cases believers like to be entertained. Not all believers are like this, for the value of good teaching is now becoming desired among the saints.

THE VALUE AND NECESSITY OF TEACHERS

Experience has proven that the Ministry of Teaching has somehow been undervalued. Especially is this true in regards to Pastors of churches, who are trying to get stirring ministries into their churches to enlarge the memberships.

The stirring campaigns conducted by Apostles, Prophets, and Evangelists, with their many converts and healings, provide evidence of spiritual life and victory. This captivates the popular mind and people think that something is really happening.

There is a danger in attending these kinds of meetings and becoming dissatisfied with any other, that does not have the same spiritual stir. We get to a state where we demand signs and wonders, never learning to sit under the Word of God, that we may mature in the things of God, as put forth by the Teaching Ministry.

In the Teaching Ministry there is not this outward show of supernaturalism, and maybe what we call results.

But we must not think that there is no soul saving, and no healings in the Teaching Ministry. There is, but not to the extent as the above mentioned ministries.

Experience has taught us that most Teachers do have a strong Discerning of Spirits, with the power of exorcism, which is the operation of the Working of Miracles. This kind of manifestation will add stir to any meeting.

The Teacher does not work like the Apostle, or Prophet, or the Evangelist. He waters the saints. He helps those who have believed through grace, as stated in Acts 18:27, speaking of Apollos, "who, when he was come, helped them much which had believed through grace."

The Teacher is to water, and help the saints to grow in the knowledge of the Word. It has often been a regrettable fact, that the results of a very successful Evangelistic campaign can never produce matured saints, because no provision was made for Teachers to further instruct those who were saved.

How careful the early church made provision along these lines. The Evangelistic meeting under Philip, the Evangelist, was carried on by Peter and John. The church at Jerusalem, knowing the limitations of Philip's Ministry, sent them to complete the work he had begun. It must be understood that it takes Apostles to set Churches in order.

This was the reason why it states in Acts 8:14, "they sent unto them Peter and John", both Apostles, in order that they could teach these saints, and establish them into a working church.

Then as the Word of God was received at Antioch in Acts 11:22, "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

It is evident, as we study further here, that Barnabas realized the need of teaching, and went and found Paul, as stated in Acts 11:25-26, "Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

It must be understood that Paul was an Apostle, by Ministry, and that a lot of the Teaching was performed by this Ministry. The Apostle as well as establishing Churches, also helped to further establish the believers in the Word of God, by staying for a period of time in order to teach.

Even this fact proves the necessity of the Teaching Ministry, whether it comes through the Apostle, or Prophet, or Teacher or Teaching Elder.

There are a few believers who hold that Teachers, and teaching is not necessary, and they often quote this scripture to prove their point. 1 John 2:27, "we need not that any man teach us; for the same anointing teacheth us all things." This is a misinterpretation, a misinterpreted verse, purposely presented by the devil in order to encourage an unteachable spirit.

There is not suggestion in this verse that Teachers or teaching is not necessary. It is speaking of the fact that the Holy Spirit will personally, in our own spirit, teach us what is truth and error when we hear it. The Holy Spirit will witness to it.

THE TEMPTATION OF TEACHERS

The Teacher is in possession of a Spiritual knowledge which is the foundation of his Teaching Ministry. With the possession of this knowledge lies the subtle temptation to have pride because of it, as Paul brings out in 1 Corinthians 8:1, “knowledge puffeth up”.

To hold real knowledge of the word, and ways of God with the simplicity of a little child, and deep humility of mind, is a work of true greatness in a teacher. The best of Teachers only know in part, as in 1 Corinthians 13:9, “For we know in part.”

SPIRITUAL MANIFESTATION

The Teacher, we have noticed, has a strong Discerning of Spirits, with the Working of Miracles to cast them out. And all the Revelation and Utterance Gifts. All of these gifts supplement the Teaching Ministry.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 6

1. How many kinds of Teaching Ministries do we have in the church?
2. How have Greek Teachers dealt with the two last mentioned Ministries of Ephesians 4:11?
3. Is this a true valuation of the Pastor-Teacher? Explain.
4. Give the scripture where the Teaching Ministry is mentioned.
5. What is the Teaching Ministry described as performing?
6. Explain the difference between Apostle work and the work of the Teacher.
7. Give two scriptures to prove what a Teacher does as he Ministers.
8. Do we have any evidence that Teachers travelled through the churches? Give evidence.
9. In what position in Church Ministry do we find the Teacher?
10. What is the reason why some call the Teaching Ministry dry?
11. What kind of “fear” do some have in regards to the Teaching Ministry?
12. What are the elements in people that will cause them to rebel against the Teaching Ministry?
13. What will a true Teacher always do?
14. To what part of a man will the Teacher direct his Teaching to?
15. What must be the attitude of those listening to the Teacher?
16. What kind of saints find this hard to do?
17. Must all believers learn to sit under the Teaching Ministry? Why?
18. What do we mean when we say that the Teacher will be orderly in his Teaching?
19. Do we always maintain what we hear from an inspirational speaker?
20. Explain how the Teacher should follow the Evangelist.
21. Does the Teacher’s Ministry have the type of display in active gifts as some inspirational ministries? Explain.
22. Were the early church leaders careful about Teaching Ministries following other Ministries? Explain.
23. What temptation can come to the Teacher?

24. What are the signs of a true Teacher?

25. How is the Teacher gifted?

Book 3: Ministry Gifts
Lesson 7: The Ministry of the Pastor
Ephesians 4:11
By Dr. Albert Grimes

In Lesson 6, we separated the two words Pastors and Teachers, and we dealt with the Teacher as being a different ministry. This leaves us with the word or ministry of the Pastor to deal with.

The word “Pastors” is only found once in the New Testament directly stated, Ephesians 4:11, but a number of times in the Old Testament. The meaning in the Hebrew and in the Greek is much the same, so in order to define the word, we can examine both terms.

The Hebrew word “raah” means “to tend a flock”, “pasture it”, “to associate with it as a friend”, “to rule”. The Greek word “poimen” means “a shepherd”, “a supervisor”, “a feeder of the flock”. Then the word “shepherd”, mentioned a number of times in the Old Testament and the New Testament, relates to the same words and has the same meanings.

So the Pastor is given to the church according to Ephesians 4:11, “And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers”. And as a ministry, it tends flocks of believers, it pastures, or feeds these flocks, associates with it as its shepherd and friend. It rules over the flock as its supervisor. It gives direction, and guidance to the flock.

There is a two-fold area of ministry that the Pastor works in. In the first sense he is connected as we see, with the Building and Instructive Ministries of Apostle, Prophet, Evangelist, and Teacher. This gives him a body function. And what the Apostle plants and establishes, and what the Prophet stirs into the moving of the Spirit, and charismatic truth, what the Evangelist adds to, and what the Teacher waters, the Pastor has to mold into a working church.

Although the Pastor labors in the local church, this does not make him just a local elder. He belongs to the Building and Instructive Ministries of Ephesians 4:11. This enables him to have a larger sphere of service. He has both a Body Ministry, that means that he is connected with the whole Body in ministry, and not just to the local church, and he has a local church ministry.

It is the ministry of the Pastor that connects the local church with the Body. This is the reason why we have to be very careful of our treatment of this ministry. If we place him as just one of the local elders of the local church, he will lose his Body function, and this cuts off the local church from any connection with the Body as a whole. If we place him as he should be placed, as the Pastor, overseer, Head Elder of the local church, with local elders to work with, and support his ministry, then the local church has its connections with the rest of the Body through its Pastor.

To teach as some do, that all Elders are Pastor-Teachers with equal authority to rule and teach, can lead into bondage. The fact that some teach this, they do so because they do not understand the difference between the Ministries in the Church, and Offices in the Church. We must understand that ministries are individuals. They are professions relating to our place in the Body of Christ, as stated in 1 Corinthians 12:18, “But now hath God set the members, every one of them, in the body as it hath pleased him”. And according to 1 Corinthians 12:5, those ministries are called “administrations” and in Romans 12:4, they are related to as “offices” or “professions”. All these terms relate then to our place in the Body of Christ.

But being an Elder, Bishop, or a Presbyter, only relates to an office in the local church, not to a ministry. And because a man is an Elder, or Bishop, or Presbyter in a local church, this does not make him a Pastor.

Then again we must understand that all of the ministries of Ephesians 4:11 are Elders, and have a local church office, as stated in 1 Peter 5:1, “The elders who are among you, I exhort, who am also an elder”. Then in 2 John 1:1, “The elder unto the elect lady, and her children”. Both Peter and John were Apostles by ministry in the Body of Christ, but elders in a local sense. This being an elder did not make them Pastors in any local assembly. The whole problem is a matter of understanding terms. These relate to the fact that a Pastor relates to a Ministry and an Elder to an Office. The fact remains, that putting a person into an Office does not make him a ministry.

Not only must we understand the difference between ministries and local church offices, but we must also understand that Local Church Government was progressive until it was finally fully formed.

The first principle of Church Government is to be seen in the Church of Jerusalem. There was a form of government that related to Apostles and Elders, as stated in Acts 15:2,6,22, "...the apostles and elders...", "6 ...apostles and elders...", "22 ...apostles and elders...". After the Church at Jerusalem came into existence, and ministries went forth after the persecution of Acts 8:1, other churches came into existence. Acts 13:1, "The church that was at Antioch". These local churches were named according to the locality in which they existed as in 1 Corinthians 1:1, "Unto the church of God which is at Corinth".

Now in these local churches the principle of collective eldership came forth, as stated in Acts 14:23, "And when they had ordained them elders in every church", and also in Titus 1:5, "And ordained elders in every city".

Now we should understand that these believers in every local church with this collective type of eldership, were vitally connected with all the saints, who were in every place universal, as stated in 1 Corinthians 1:1, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Yet every local church was sovereign in itself, carrying on its own work without any interference from other local churches, but having fellowship with them. All these local churches in the stage of collective eldership were kept in fellowship by the Body Ministries of Apostles, Prophets, Evangelists and Teachers which travelled through the Body.

It must be understood that collective eldership was just another process in the progressive growth of Church Government. As stated in the early part of the church, we find the order of Apostles and Elders, and later the two offices of Elders or Bishops and Deacons in Philippians 1:1, "The saints in Christ Jesus, who are at Philippi with the Bishops and Deacons".

Now to go further into our study, the history of the church leaves no room for doubt, that on the death of the twelve foundational apostles, a new order came into the local churches. It stated that "one among the Elders of each church was selected to preside over the rest, and to him was applied emphatically the title of the Bishop, or overseer" or Pastor.

Early church history also relates that the Apostle John, the last of the twelve, established overseers, as Presidents of the Presbytery. This form of Government was more perfect and practical and soon spread over the Christian world. This statement comes forth from "The Life and Epistles of Paul", Conybeare and Howson, page 340.

Now as we closely study the scriptures we find this same principle of governments, of the Pastor, and Elders, related to in Chapters 2 and 3 of Revelation, regarding the seven messages to the churches. Seven times we have the words, "To the angel of the church write". These messages were written to one who was in charge of the church. They were symbols of authority. The word "angel" means "messenger", but in Revelation 1:20, "The seven stars are the angels of the seven churches". The word angels and stars relate to the same persons. They were the rulers, or teachers of the congregations. And as stars they are spoken of in Daniel 12:3, "And they that be wise shall shine like the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Then the word "angel" or "messenger", in Malachi 3:1, "I will send my messenger" (angel). Then in Malachi 2:7, "For the priests' lips should keep knowledge, and they should seek the law at his mouth, for he is a messenger (angel) of the Lord of hosts". The word then is used of the teaching priest, and the prophet.

This is then related to in Revelation 2 and 3 and the stars of Revelation 1:20 must be considered, as forming the transition from the collective elders of the apostolic age, to the Bishop or Pastor of the second century. This final form of local church government we consider to be the completed form, with Pastor, Elders and Deacons, and Deaconesses.

THE POSITION OF THE PASTOR

In regards to position, we stated that he belongs to the Body Ministries of Ephesians 4:11. But in the local sense, he is the first ministry. He can be qualified, as the Pastor, Head Elder, or Shepherd, and he is

directly responsible to the Lord who is the chief Shepherd, 1 Peter 5:4, “And when the chief Shepherd shall appear”.

This responsibility is further seen in the statement made in Revelation 2:1, “These things saith he that holdeth the seven stars in his right hand”. These stars were the rulers, Pastors of the churches... And the instructions which were given to the collective eldership before the final form of church government came forth, relating to Pastors in Acts 20:28, “Take heed therefore unto yourselves and to the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.”

The flock over which the Holy Ghost has made the Pastor the shepherd over, was purchased by the Lord Himself. It is God’s heritage as stated in 1 Peter 5:3, “Neither as being lords over God’s heritage, but being examples to the flock”. Too many who are not Pastors by ministry use God’s flock to build little kingdoms of their own.

THE RESPONSIBILITY OF THE PASTOR

The principle duty of the Pastor is to feed the flock of God. Too many men today are nothing more than promoters who expect the sheep to support what they themselves promote.

A Pastor is first, and foremost, a feeder as we read in the instructions to the collective eldership, Acts 20:28, “Feed the flock of God”. Then in 1 Peter 5:2, “Feed the flock of God”.

It is the Pastor’s duty to keep the saints in the maturity mentioned in Ephesians 4:13, 16. We understand that this is the ministry of Apostles, Prophets, Evangelists and Teachers, but we must also understand that when local churches are formed, it is the duty of the Pastor to use the above ministries to maintain this same maturity in the local realm.

Then the Pastor is an overseer, as is stated in Acts 20:28, “over which the Holy Ghost hath made you overseers”. We have already stated that the Pastor is responsible for the oversight and direction of the spiritual life of the local church, and its relationship to the Body of Christ. Every sphere of church life is to be directed by the Pastor, for it is he who is responsible before God for the flock. It must be understood that this is an impossible task for the Pastor alone.

This is the reason why in local churches God has ordained the office of Eldership. These Elders are the under shepherds of the flock, working under the Pastor who is the chief shepherd. The flock is divided amongst these under shepherds, this is related to in 1 Peter 5:2,3, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being examples to the flock.” The word “heritage” relates to the “lots” or “charges” given to the Elders. The portions entrusted to them. It could be translated, “Instead of lording it over those portions of the flock assigned to them, these under shepherds were exhorted to be examples to the entire flock.”

Thus these elders were overseers over portions of the flock, and each elder was responsible for so many members. They were “to feed” which means “to teach, shepherd, guide and guard the flock”. The work that under shepherds do, would leave the Pastor free to direct all of the churches’ spiritual life.

The Elders were to carry on their own work, among the portions of the flock given to their charge. They could also find help among the members of their own groups. These members other than elders are exhorters and shewers of mercy with healing and deliverance gifts, who could assist the Elders.

THE QUALIFICATIONS OF A BISHOP OR ELDER

These qualifications were set down by Paul as he is advising Timothy, who is an apostle, not a Pastor, and as an Apostle, he is setting in order the governments of the Ephesus Church.

Let us fully understand, that it is an office in the local church. These men as Bishops, Elders, Presbyters, were not being qualified as to their ministry. This is done in 1 Timothy 4:14. The office is qualified according to principles relating to our life as a believer. These principles are laid down in 1 Timothy 3:1-7, “This is a true saying. If a man desire the office of a bishop, he desireth a good work”. Verse 2, “A bishop then must be

blameless". The word "blameless" means that a bishop must be of such a spotless character, that no one can lay hold upon anything in this life which would be of such a nature as to cast reproach upon the cause of Christ.

"The husband of one wife". The bishop should be a man who loves only one woman as wife. What is here forbidden is bigamy under any circumstances.

"Vigilant", which means to be calm, dispassionate, and circumspect, or must use wise caution. "Sober", or sober minded, serious, earnest, dignified. "Given to hospitality", meaning one who is fond of offering hospitality. The hospitality spoken of here found its occasion in the fact that in the days of the great Roman persecutions, believers were banished and persecuted and rendered homeless. Or in the case of traveling ministries, ministering from church to church. These servants of God were to be received, and cared for by the bishop. Or because in the early centuries the local church had no actual church building in which to worship. The church met in the homes of individuals. The bishop should be glad to thus open his home for this purpose.

"Apt to teach", not merely given to teaching, but able and skilled in it. When we understand that bishops, and elders, for the most part will come from Ephesians 4:11 ministries and will only be elders in the local church while they are in training, for as soon as their ministry is qualified, they will move out into Body Ministry. Then other Elders of Bishops will have to be appointed in their place. But from this type of Eldership, the Apostolic Ministry, Prophetic and Teachers would come forth. These types of ministries make the best type of Elders, when in training in the local church, for they are all teachers.

Verse 3. "Not given to wine". The meaning is that the bishop in partaking of wine which in the first century was a common beverage, not having the associations with which it is identified today, must not drink it so freely that he becomes intoxicated and hence quarrelsome.

"No striker", a bruiser, one who is ready with a blow, a pugnacious, contentious, quarrelsome person. "Not greedy of filthy lucre", or not in it for the money he can get out of it. "But patient", relating to mildness, gentleness, fairness, sweet, reasonableness. "Not a brawler", not a person who goes about with a chip on his shoulder. "Not covetous", not to be fond of silver. The love of money is in view here.

Verse 4-5, "one that ruleth well his own house, having his children in subjection with all gravity". This relates to the bishops own house, in contrast to the household of God. His own household must be in subjection and in obedience with reverent respect, without which it is impossible for him to look after the Church of God.

Verse 6, "Not a novice lest being lifted up with pride he fall into the condemnation of the devil". The word "novice" refers to a newly planted tree, a new convert. It was pride that made Satan fall. A new convert could fall in the same way, if made a bishop without experience in regards to his ministry.

Verse 7, "moreover he must have a good report of them which are without". The word "report" means an excellent testimony. This verse reveals the fact that sometimes it is necessary to listen to what the world has to say in regards to a man's character, so a bishop must have a good report of them, or the world, or the non-Christian world in which we live.

These Elders or Bishops who are the undershepherds in office, and we must in every case maintain as near as possible these standards of qualification.

The word "governments" as spoken of in 1 Corinthians 12:28, probably refers to administrations of church governments, such as the Pastor and Presbyters. The word "helps", in the same verse, refers to the deacons which is the next office in the local church. The same word is used in Romans 16:1, "I commend unto you Phebe our sister which is a servant of the church which is at Cenchrea". "Servant" "Helps".

THE OFFICE OF THE DEACON AND THE DEACONESS

Deacons do not have ruling authority, as do the Elders. They are put in charge of a certain portion of the material work of the church and are given the authority for the discharging of it.

THE QUALIFICATION OF THE DEACON AND DEACONESS

1 Timothy 3:8-13, "In like manner must the deacons". Verse 8, "be grave" the word speaks of dignity, those inviting reverence. "Not doubletongued". They are not to be doubletongued, or to say one thing and mean another, and making different representation to different people, about the same thing.

"Not given to much wine". The word "given" means to hold towards, to apply one's self to, attach one's self to, referring to wine. "Nor greedy of filthy lucre". He is not to be greedy of gain. It is evident that the special work of the deacon was the taking of the offerings of the church, and under the governments of the church, the giving out of portions to those in need. And no doubt they had to support themselves by engaging in some secular occupation. Thus they would be exposed to temptation of misappropriating church funds, or to adopt a questionable means of making a living. Thus the warning.

Verse 9, "Holding the mystery of the faith in a pure conscience". The mystery referred to is the truth that was revealed by revelation to the apostles, then given to the church and it became the doctrine of the church.

This faith or doctrine can only be given forth as it is held by a pure conscience, and a frank acceptance of the duties they are to perform.

Verse 10, "And let these also first be proved, then let them used the office of a deacon." The words "these also" imply clearly that the bishops, or elders must be proved before being appointed, as well as the deacons. The word "proved" means to put to the test for the purpose of approving, and having met the test, to be approved. This testing does not refer to an examination, but to the general judgment of the whole church, as to whether they fulfill the qualifications set down in scripture.

Deaconess: In order to deal with this office, we must study 1 Timothy 3:11, in relationship to the Greek. "Even so must their wives be grave, not slanders, sober, faithful in all things". The Greek word here used and translated "wives" is "gune" which means "a woman" and does not refer at all to the wives of the deacons but to a woman that is the holder of an office in the church. This related to another fact relating to the same thought, to be found in the words "even so" in verse 11. These two words are a translation of the Greek word "Hosautos", which is used to introduce a second, or third in a series.

The series here is of church officials, 1 Timothy 3:2, "Bishops", verse 8, "Deacons", verse 11, "Even so", or third in the series of officials is the Deaconess. The reference here is to the woman who holds the office of the deaconess as stated in Romans 16:1, "I commend unto you Phebe our Sister, which is a servant of the church which is at Cencrea". The word servant is "deakonos". Our words "deacon" and "deaconess" are derived from it.

This office of deaconess seems to have been confined mainly to widows, who were supported by the church as stated in 1 Timothy 5:9, "Let not a widow be taken into the number under sixty years old, having been the wife of one man." Verses 10-11, "Well reported of for good works, if she hath brought up children, if she hath lodged strangers, if she hath washed the saints feet, if she hath relieved the afflicted, if she hath diligently followed every good work". "But the younger widows refuse, for when they have begun to grow wanton against Christ they will marry".

Their duties were to take care of the sick, and poor, to minister to them, to instruct catechisms, to assist at the baptism of women, and to exercise a general supervision over the female church members. These then are the offices in the local church, all working under the directed ministry of the Pastor.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 7

1. Define the word Pastor, according to the Hebrew, and Greek words.
2. As a ministry what does it do?
3. What two-fold area does the Pastor work in?
4. What will happen to the local church, if we make the Pastor a local elder?
5. What will happen to the local church if we place the Pastor in his rightful place as Pastor of the church?
6. What difference is there between a Ministry and an Office?
7. The ministries of Ephesians 4:11 have what office in the local church?
8. Does that office make them all Pastors? Explain.
9. What was the first type of church government?
10. What was the second type of church government to come into the churches?
11. What was the final form of local church government?
12. What is the position of the Pastor in regards to the Body, and the local church?
13. Who is the Pastor directly responsible to?
14. What is the duty of the Pastor?
15. Why did the Lord ordain the office of Elders in the church?
16. Would you explain what the word “heritage” relates to?
17. As these elders under shepherd their own portions of the flock, what then can the Pastor do?
18. What are the qualifications of the Bishop? Write in short form.
19. What does the word “governments” refer to?
20. What are the qualifications for a Deacon?
21. How are the Bishops and Deacons to be approved?
22. Explain 1 Timothy 3:11.
23. What are the qualifications for the Deaconess?

Book 3: Ministry Gifts
Lesson 8: The Sign Gift and Support Ministries

1 Corinthians 12:28, Romans 12:8

By Dr. Albert Grimes

We have studied the four building and instructive ministries, that of the Apostle, Prophet and Evangelist, Teacher and Pastor, and the offices of elders and deacons and of deaconesses.

Now there is one ministry that stands out alone from all other ministries and that is the Sign Gift Ministry in 1 Corinthians 12:28. We have mentioned the three basic teaching ministries of Apostle, Prophet, and Teacher, as being set in the Body of Christ, then the statement “after that”, then the three gifts of miracles, then notice the term “gifts of healings” in 1 Corinthians 12:9, “the gift of healing”.

So the term “gifts of healings” must relate to the whole range of all the gifts of healing, making it more extensive than the gifts of healing in 1 Corinthians 12:9. Then diversities of tongues. Then there is the mention of the related offices of Eldership and Deaconship related in the words, “Helps” and “Governments”. In making the statements, I am giving my own opinion, for in the years of study on the subject of ministries I have noticed a ministry that cannot be classified in the Building and Instructive group, nor can it be classified in the Support groups.

It is as I have said a ministry that stands out alone as something special. And I call it the Sign Gift Ministry. That is the reason for the statement in 1 Corinthians 12:28, “after that miracles, then gifts of healings, diversities of tongues”.

I believe that God sometimes takes perhaps a Prophet, or an Evangelist, and gives them an outstanding gift. We must understand that their ministry does not change. They remain the same in profession. But God gives them a gift such as that of “The working of miracles”, or the full range of “gifts of healings”, or “diversities of tongues”.

The three principle elements in the ministry would then be outstanding miracles, healing, and the ability to preach or utter in diverse languages. For an example of this ministry we could mention the late Dr. Price, Smith Wigglesworth, and the present Kathryn Kuhlman. Dr. Price and Smith Wigglesworth ministries could be related to the Gifts of Healings. The Kathryn Kuhlman one relates to the Working of Miracles.

The Catholic Encyclopedia relates the facts of Francis Xavier and St. Dominic and Jean of St. Frances preaching in languages, which were gifts of the Holy Spirit.

THE PURPOSE OF THIS MINISTRY

What then is the purpose of such an outstanding ministry as this? From studying the above mentioned ministries, those we believe that had this Sign Gift Ministry, first it helps believers to accept the principles of Miracles, and Healing and Tongues, and increases their faith in the supernatural. Every Spirit filled believer and those who are not should attend these kinds of meetings.

Second, there is a great increase in the Body of Christ because of the souls that are saved because of the supernatural seen through these ministries. Through the supernatural signs, opposition to the Gospel Message is broken down by the signs and wonders. It is a wonderful ministry and some wonder why God does not set more of these ministries in the Body. He will if believers would be willing to pay the price. It is a costly ministry for those who exercise it in the power of the Spirit. Their life is that of separation, fasting, and prayer, not an ordinary ministry. Let us pray much for those who minister in this way for much sacrifice is required in order to fulfill such a ministry.

THE SUPPORT MINISTRIES

These Ministries as the word suggest are ministries that “support” the local church. They are spoken of in Romans 12:8, “Or he that exhorteth on exhortation; he that giveth let him do it with simplicity, he that sheweth mercy with cheerfulness”.

The principle that makes these three ministries different from the rest, is that they have an ability to deal with people in a personal sense, ministering to both believers and to unbelievers.

THE MINISTRY OF EXHORTATION

The word “exhortation” is found in a few passages such as Romans 12:8, “or he that exhorteth on exhortation”. Then the same word relates to Prophets as in Acts 15:32, “And Judas and Silas being prophets also themselves exhorted the brethren”. Then it is also found relating to Apostles, as in 1 Timothy 4:13, “Till I come give attendance to reading, to exhortation, to doctrine”.

Then it is found related to the Gift of Prophecy. It is one of the elements of prophecy as stated in 1 Corinthians 14:3, “But he that prophesieth speaketh unto men to edification and exhortation and comfort”.

The meaning of the word “exhortation” is the same in all these three verses. It means “a calling near”, “encouragement”, “to incite”, “invoke”, “entreat”. An Exhorter then is one who has the ministry of being concerned for saints and sinners with the ability and discernment and revelation to know of the needs in people’s lives, and is able because of his own individuality, and ministry, to call near those away from the Lord, to encourage, incite, invoke, entreat the children of God, and also the unsaved to come to God.

So an exhorter as to his own individuality is an outgoing type of person, friendly, always willing to talk with people, a person that can usually get along with people, a person that is always concerned about the individual. For the ministry is one that gives ability to deal personally with people as they meet them in their everyday life, whether sinners or saints. This same principle applies to the church in which they will minister. They are good for visitation in the Assembly.

Then as they can inspirationally speak to individuals, and the needed words will come forth by the inspiration of the Holy Spirit, so there will be times when in the midst of the congregation, as saints are moved by the Spirit to bring forth prophecy, so the exhorter will be also moved to exhort in the same sense. It is not prophecy but it will be a short anointed exhortation which may be for the saints as a whole, or perhaps some individual in the church.

It must be understood that the exhorter will in most cases be forceful and perhaps emotional in his delivery of exhortation. With this ministry, there is in most cases a string prophetic gift, for prophecy comes forth in this ministry with much revelation, revealing the secrets of hearts as in 1 Corinthians 14:24-25. Also with the ministry there could be a strong deliverance element, relating to the Discerning of Spirits, and the Working of Miracles, or the Gifts of Healing.

Exhorters could be used as Elders in churches, but in most cases they are not teachers. They exhort to the immediate needs and problems through revelation.

The exhorter, in his preparation for his ministry, would read and study the word, and any good books, or material that would expand his knowledge of the Word of God. But he is not to prepare himself as the teaching type of ministry with notes and so forth. As he fills himself with the knowledge of the Word the Holy Spirit, when need be, will bring it forth in an inspirational way to the direct needs.

This ministry does not give the ability to Pastor or Evangelize, or Teach. Many an Exhorter overestimates their ministries, not fully understanding the limitations, and often try to enter into other ministries only to become disappointed and discouraged. There is more trouble in these areas with this kind of ministry than any other, for as we have already said they are constantly trying to minister outside of the area of their ministry.

It is a local church ministry, and when they learn to minister in that area they are a blessing to many. Let’s remember it’s from these exhorters that our deliverance and healing ministries come to help in the local church.

THE MINISTRY OF GIVING ROMANS 12:8

To see this ministry in operation we must look to those who are in a business of some kind, and whom God has blessed above the average in material things. Now this is not always because they have paid their

tithes, as some would have us to believe, in order to encourage others to give in the same manner, in order that God might bless them also.

Much wrong teaching has gone forth in these areas. We are taught much in these days concerning tithing, and blessing pacts and seed faith. All these are principles taught in order to take advantage of people. Most of this kind of teaching is entirely unscriptural.

However, members of churches, that feed the Children of God and allow them to minister should be supported. Thus the needs of the church are taken care of. The principles of New Testament giving are set forth in 2 Corinthians 9:7, "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver".

The blessing of such giving is also stated in 2 Corinthians 9:6, "But this I say he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall also reap bountifully.

But apart then, from the giving of the members, we have this Ministry of Giving set in the church. Some have this ministry, others have other ministries.

HOW DOES THIS MINISTRY WORK

The word "giving" gives us the principle of the ministry. It suggests the principles of "giving" or "distribution". God gives ministerial ability to some to make money in different kinds of businesses, and they become abundantly blessed, in a financial way. Then God moves them to give or supply finances where they are needed in the work of the Lord. The witness of the Spirit in regards to special needs, guides them in their giving. Sometimes the Word of Wisdom will reveal some need, that God wants him to supply.

I have personally known men with this ministry and regardless of all the demands which come to them, yet they are always able to discern and know where these special needs are, and it is to them that they give or distribute the needed supplies.

The ministry of giving is not just limited to fulfilling needs in the sense described, but they have a burden for the work of the Lord, much the same way as the Exhorter, for they are often found doing personal work with the lost and even saints who need help in spiritual things.

They are often to be found in positions of leadership in many forms of Christian work, in which they also lend their support. The way in which this ministry is to be brought forth is mentioned in the scriptures in Romans 12:8, "he that giveth let him do it with simplicity", or in other words, his giving is to be without advertisement, unnoticed. He is to fulfill his ministry as unto the Lord, and God continues to bless an increase his ability to give. Thus God through this ministry supplies the needs in the Body of Christ. They also have the Gifts of Healing and Deliverance.

THE MINISTRY OF SHEWING OF MERCY

Romans 12:8

This ministry is also brought to our attention in Romans 12:8, "he that sheweth mercy with cheerfulness". After studying this ministry for a number of years, we have come to the conclusion that it has a far greater range of operation than most support ministries. And as there are different kinds of Prophets, so there are different kinds of Shewers of Mercy.

As we have taught that ministry relates to individualism, we now describe a person according to the word "mercy", that is compassionate, and of a tender and a cheerful disposition.

They are people who have compassion for those in need. They have a great desire to help those who are sick or discouraged, and away from God, and those who are unsaved.

Now as we have said, there are many types of "Mercy Shewers". Some have a burden to visit those who are sick, and discouraged and away from God. God, in wonderful ways, seems to lead them to these kinds of people. Some have a burden for children, working with them in many different ways, praying for them, teaching them.

Others work with delinquents, teenagers, those on drugs or with other troubles. Others have more of a burden for the older people, teaching them, praying for them in old folks homes and hospitals, preparing them to meet the Lord.

Some have a special ministry of compassion to those who have fallen into immorality. Other Shewers of Mercy feel lead to nurse those who are sick, and we find them working in hospitals, counseling and shewing mercy in that way.

In the early church, often those who travelled and ministered the Word of God found this ministry a great comfort to them, as in Acts 16:15, “And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.” Here the ministry began to work at once after being saved.

These Shewers of Mercy which are in most cases women, are capable of holding the office of a deaconess in the local church, and it is possible that Phebe had this ministry as stated in Romans 16:1-2, “I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.”

HOW TO SHEW MERCY

Romans 12:8, “with cheerfulness”. Those who shew mercy are to do it with cheerfulness. It must be understood then that shewers of mercy have a happy disposition.

The word also means “to be prompt and willing”. This must be their attitude if they are to lift the burdens of confusion and depression which often bind those whom they minister to.

Another thought is “attractiveness”. Compassion and cheerfulness make one attractive. This suggest the overflowing of the fruit of the Spirit in the life. With this ministry, that has so much range in its operation, can be found a strong Gift of Healing, or Deliverance, the Word of Wisdom and of Knowledge, Prophecy, and other Gifts.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 8

Sign Gift Ministry

1. What ministry seems to stand out from all other ministries?
2. Explain what is meant by this statement, “Gifts of Healings”.
3. What makes a Sign Gift Ministry?
4. Have there been those who have this ministry in the past? Who?
5. Explain the purpose of the ministry.

The Support Ministries

1. Explain why we use the term support ministries.
2. What are the principles that make them different from the other ministries?

The Exhorter

1. In what three ways can exhortation be used?
2. Explain what the word “exhortation” means.
3. In what way would the meaning of the word relate to the individuality of a person?
4. Explain what kind of person the exhorter is.
5. Explain how he would minister.
6. How would he prepare himself for his ministry?
7. What does he not have the ability to do?
8. What will happen if he does try to minister outside of the limits of his ministry?

The Ministry of the Giver

1. Among what kind of persons would we expect to find this ministry?
2. How does this ministry operate?
3. How is he to perform his ministry?

The Ministry of Shewing Mercy

1. Does this ministry have much range in its operation? Explain.
2. Give the meaning of the word “mercy”.
3. What kind of a person would have this ministry?
4. How many kinds of shewers of mercy are there?
5. Could we expect them to have strong healing and deliverance gifts?
6. How are they to shew mercy?

Book 3: Ministry Gifts
Lesson 9: The Ministry Gift Revealed
Romans 12:3-8
By Dr. Albert Grimes

In regards to our “Ministry” we do not covet earnestly the best Ministry, as we are taught regarding Spiritual Gifts. Our Ministry is sovereignly given to us as soon as we are born of the Spirit. In Spiritual Gifts we are told to seek, desire and covet these gifts, but when it comes to our ministry we are taught in 1 Corinthians 12:18, “But now hath God set the members every one of them in the body as it hath pleased him”.

Through the work of the Spirit we are set into the Body of Christ according to our ministry as we read in 1 Corinthians 12:13-18, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit...” Then verse 15 says, “If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?”

Dissatisfaction with my place in the body does not separate me. I am still a part of the body. If we had our own way in regards to ministries, we might have the trouble that Paul describes in verses 16 and 17, “And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?”

Everything then is brought to pass by the sovereignty of God, and God places us where He wants us in the body as in 1 Corinthians 12:18, “But now hath God set the members every one of them in the body, as it hath pleased him.”

After we have received our ministry which is our profession, what we are to do for God, then we are given as a Gift to the Church. Ephesians 4:11 states, “He gave some...”, and 1 Corinthians 12:28 says, “...hath set some...”. God knows just how many different kinds of ministries are needed, and He gives them to the Body accordingly.

It is very evident then that we do not all have the same ministry. Just as the human body has different kinds of members, so it is in the Church of Christ, as stated in Romans 12:4, “For as we have many members in one body, and all members have not the same office,” practice or ministry.

There are differences of administrations as in 1 Corinthians 12:29, “are all apostles, are all prophets, are all teachers”. As children of God we have one ministry, but with that ministry we may have more than one spiritual gift.

**GOD HAS GIVEN US ABILITY
TO PERFORM THE MINISTRY**

With every ministry there is a special ability given us in order that we might minister in that certain functions. In 1 Peter 4:11 relates, “If any man minister, let him do it as of the ability which God giveth”. This ability is power to perform the ministry which God has given us.

As the source of every ministry is the supernatural power of God, God given ability is given and our ministry is not performed by natural talent. That is why ministries are not made by Seminary training. They are God given. If we are given room in the local church, our ministry will eventually come forth. This is brought out in the fact that although the church ordained Stephen and Philip to look after the widows in Acts 6:5, “And the saying pleased the whole multitude: and they chose Stephen...and Philip.” After hands were laid upon these men by the Apostles, both of them moved out into a God given Evangelistic ministry. In Acts 6:8 says, “And Stephen, full of faith and power, did great wonders and miracles among the people.” Then in Acts 8:5 relates, “Then Philip went down to the city of Samaria, and preached Christ unto them.” The God given ability came forth.

**HOW SHALL I KNOW I HAVE
SOME MINISTRY FROM GOD?**

You will know in the same way that you know you have certain natural talents. The parent will carefully watch the child finishing his education to discern the natural bent it displays that may be the indication of a future career.

The Spirit-gifted child of God called to fulfill a definite office will display well marked capabilities along a certain line. Further proof will be the fact that God's blessing will result as they operate. The Church also will have a clear witness that such a one has a definite ministry.

MINISTRIES AND GIFTS REVEALED BY REVELATION

This revealing of ministries and gifts is scriptural, and it must be done in the Spirit. Zacharias prophesied his own son's ministry in Luke 1:76,77, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins.

Saul on the road to Damascus as he was regenerated prayed, "Lord what wilt thou have me to do?" Acts 9:6. He was also told that it would be told him in Acts 9:6, "...and the Lord said unto him, arise and go into the city and it shall be told thee what thou must do". His ministry was confirmed to him by Ananias the disciple.

Through the Prophets, Timothy was given revelation also as we read in 1 Timothy 1:18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." Then in 1 Timothy 4:14,15 states, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

Much harm has been done by using this ordinance as a setting of ministries in the local church, or a setting in position in the church. We do not have to set any ministry in any position. We are already set by God as in 1 Corinthians 12:28, "...and God hath set...". All the laying on of hands does is confirm what God has already given.

A MAN'S MINISTRY WILL MAKE ROOM FOR HIM

Those who have ministries that are confirmed, if they work at the same ministry, and take their place in the local church without being set in it, it will manifest itself. A ministry although confirmed should never be recognized in a church until it is a proven ministry.

In this sense a person will minister because he is spiritually qualified and not because he is set in the church. Some who are set in the church before they prove themselves and their ministry do not have the Spiritual qualifications for the ministry they hold. But because of being set they hold the so-called position anyway, to the detriment of the local church.

THE PROPHECY THAT CONFIRMS THE MINISTRY

The Prophecies that go forth when hands are laid on by the Presbytery only confirm what God has already given, and the Spirit witnesses to them. Sometimes a spiritual gift can also be imparted at this same time, not that man imparts it but God uses human channels through which to impart Spiritual Gifts. In Romans 1:11 states, "For I long to see you that I might impart unto you some spiritual gift". Then in 2 Timothy 1:6 relates, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands".

We are instructed to warfare according to these prophecies as in 1 Timothy 1:18 states, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

THE RESPONSIBILITY OF THE BELIEVER TO HIS MINISTRY

We must wait on our ministry as in Romans 12:7-8 states, "...let us wait on our ministry", or attend to our ministry. The point brought out here is that we must wait upon our own particular ministry. We are specialists along a certain line. It is stated in Romans 12:7-8, "...or he that teacheth on teaching;...9 he that ruleth with diligence; he that sheweth mercy, with cheerfulness". (Ruleth refers to ruling Elders). Different ministries must be waited on in different ways. This is referring to ways in which we prepare ourselves for our ministry, what we have to do to become efficient at it.

Never be distracted with a whole multitude of offices which have no part in your call from God. Never pattern yourself after someone else. Such a person will never make the most of his own ministry. As we move out on what we know to be the Will of God, God will increase faith and our ministry will grow, for in Romans 12:5 it states, "As God hath dealt to every man the measure of faith".

WE NEED QUALITY OF CHARACTER

These qualities only come through the Fruit of the Spirit recorded in Galatians 5:22,23. The threefold reminder is in Romans 12:8 stating, "...with simplicity...with diligence...with cheerfulness". It is not only what we do but how we do it that makes it well pleasing to God, and a blessing to others. Ministries are spoiled through hardness, pride, greed, and bitterness in the one who exercises them.

THE MINISTRY BURIED

This solemn thought is brought out in the parable of the talents in Matthew 25, about the servant who hid his lord's money. It is not a question of losing these things, for the Word bring out the fact that the Gifts and calling of God are without repentance, as Romans 11:29 states, "For the gifts and calling of God are without repentance," or irrevocable.

The Ministries and Gifts remain intact in the profession of the servant of God, and they are delivered intact when we meet the Lord.

It is a solemn thing to remember that a Gift which I may not have been exercising or a ministry that I have not been fulfilling for years is still with me and must be accounted for.

The thing I naturally want to do is an indication of the ministry I have. With these things in mind I should have no trouble finding my place in the Body of Christ. God will show His approval by blessing what you do. What you have a special anointing for and results in, is an indication of the fact of a ministry.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 9

1. When is our ministry given to us?
2. How are we set in the Body?
3. Does dissatisfaction in regards to my ministry separate from the Body?
4. Can we have more than one ministry?
5. What has God given with every ministry?
6. If we are given opportunity, will our ministry come forth?
7. How shall I know what ministry I have?
8. Can ministries be revealed by revelation? Explain.
9. Is it scriptural to have prophecy confirm our ministry?
10. What is the responsibility of the believer towards his ministry?
11. Is it possible to put to one side our ministry? Are we made responsible if we do so?

Book 3: Ministry Gifts
Lesson 10: The Ordaining of a Ministry
1 Timothy 4:14,15
By Dr. Albert Grimes

The meaning of the word “ordain” is “to designate”, “to appoint”, “to set in place”. It is, in a sense, just appointing what God has already ordained in His God-appointed Ministry.

This ordination, or setting in place, is always done through others, and it has been carried on all down through Bible History.

**SCRIPTURAL INSTANCES OF THE ORDINANCE IN
THE OLD TESTAMENT**

In early Bible times this setting apart was performed by the head of the family, the Elder, as noted in the life of Isaac. Isaac intended to set his eldest son apart to take his place as Genesis 27:4 reveals, “And make me savoury meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die”. But in the providence of God, Jacob received the blessing and he was set apart to rule in his brother’s stead. This setting apart comes forth in a revelation of the future, as Genesis 27:28,29 states, “Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.” These blessing set him apart to rule in the household. These utterances were inspired of God, just as the New Testament Prophecies were over the one who was being set apart.

In the same sense, Jacob in his later years set Ephraim above his elder brother, for Genesis 48:14 says, “And Israel stretched out his right hand and laid it upon Ephraim’s head...”. Joseph thought that his father had made a mistake in doing this, placing the younger above the elder son, and he tried to stop him, as Genesis 48:18,19 reveals, “And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.”

This revelation was given Jacob concerning the boy, and he set him apart to it. Jacob also set each one of his sons apart and revealed their future in Genesis 49:1,28, “And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days...28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.” He prophesied over them the things that were to take place in their tribes in the last days as he set them apart. They were the fathers of the tribes of Israel.

The setting apart of Joshua. Moses was about to die, and be removed as leader of Israel. One was to be ordained to take his place. The ordinance was carried out before all Israel. Numbers 27:18-23 states, “And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.”

The result of this ordinance is further pointed out in Deuteronomy 34:9, “And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him.” Thus through the laying on of hands, the gifts are imparted for the needed ministry.

The setting apart of the Levites. When the Levites were ordained into their ministries, they were ordained into their office by all of Israel, by the laying on of hands. Numbers 8:9-11 states, “And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: 10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.”

The setting apart of the Kings was done by the Prophets. This ordinance into Kingship was directly under the guidance of the Lord, just the same as all ministries. It was God who chose Kings. The Prophets set them apart as in 1 Samuel 10:1, “Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?” This was the setting apart of Saul. The oil was symbolic of the Holy Spirit, that came upon him at the time of anointing.

Then David was set apart in the same manner after Saul was rejected by God. In 1 Samuel 16:1,13, relates, “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons...13 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.” “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.” Something happened when God’s prophets anointed them.

The setting apart of the Prophets. In the ministry of Elijah, God sent him to anoint a king, and another to take his own ministry. In 1 Kings 19:15,16 states, “And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.” That the prophet thus anointed, received the gifts and power of the one whose place he was to take, is evident. For in 2 Kings 2:13,15, “He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.” As the sons of the prophets saw what he did to the waters, how he parted them as the former Elijah had done they said, “15...The Spirit of Elijah doth rest on Elisha...”

This same ordinance is carried over into the Gospels, as Zacharias the Priest prophesies his own son’s ministry, and set him apart just after his birth. John the Baptist’s father, in Luke 1:67,76,77, says, “And his father Zacharias was filled with the Holy Ghost, and prophesied, saying...76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins.” John the Baptist was ordained to his ministry by his own father, a priest.

Jesus set apart His own disciples. It is not known if Jesus laid His hands upon them or if He predicted anything about them. But if He followed the Old Testament pattern, it is possible that He did as He appointed them. Luke 9:1, “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” Luke 10:1, “After these things the LORD appointed other seventy also...”

The seven deacons were set apart. This is the first setting apart in the early church into an office, and the same pattern was also carried out, but in this instance the Apostles performed the ordinance, Acts 6:3,6, “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business...6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.”

Just as the prophets in the Old Testament received the gifts of those whom they were to follow, so also in the New Testament, gifts were also imparted, Acts 6:8, “And Stephen, full of faith and power, did great wonders and miracles among the people.” Stephen did not have this power before the Apostles laid hands on him, and the same happened to Philip. Acts 8:5,6, “Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”

THE ORDINATION OF NEW TESTAMENT MINISTRIES

The Ordination of New Testament Ministries is described in detail in the scriptures. It was to be performed by the elders of the church, and may it be pointed out that this kind of Ordination is not just for the clergy and it is not something that cannot be performed outside of Denominational organizations. To set apart ministries in any group of believers whether inside or outside of Denominational organizations, if done in a scriptural manner, is just as effective and acceptable by God.

There is a growing tendency in our day amongst the professional clergy that any one ordained outside of their groups is not in a full sense ordained. He may not be ordained denominationally, but thank God his ordination is recognized in the Body of Christ, for it is a God-appointed ministry, not a professional one.

The procedure is pointed out in 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery". The hands of the elders were placed upon the one being thus ordained, and prophecies were to come forth over the ordained person. These prophecies confirmed the ministry and spiritual gifts. This fact is proved by the exhortation to warfare according to these same prophecies. 1 Timothy 1:18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

It is to be noticed that what happened to the Old Testament Prophets happened to Timothy. He received gifts of the Spirit. 1 Timothy 4:14, "...the gift that is in thee, which was given thee..." 2 Timothy 1:6, "...the gift of God, which is in thee by the putting on of my hands".

As Jacob in the Old Testament gave forth revelation concerning his own sons, and Zacharias prophesies his own son's ministry, so the elders in the early church prophesied the ministry and gifts of Timothy. It was through these same prophecies that the church was able to understand his ministry. Through this knowledge they could help him to stir up the gifts which they knew he had. 1 Timothy 4:14, "Neglect not the gift..." 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God..."

THE ORDAINED WAS TO WARFARE ACCORDING TO THE PROPHECIES

These gifts were given through prophecy. Two thoughts could come forth here. The gift could be given by the Spirit through human channels, as the Spirit witnesses the same through prophecy. This seems to be the sense of the verse, "which was given thee by prophecy". But it might be also understood that prophecy could confirm what had already been given by the Spirit. This is the reason why we are exhorted to warfare according to the prophecies. 1 Timothy 1:18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

The same thought is brought out in 1 Timothy 4:14,15, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." The person thus ordained can profit from the knowledge which has been revealed and it can set the pattern of his ministry. He can warfare according to the revelation given. This then is a different pattern from the dead form which we see in some churches.

ARE ONLY THOSE WHO ARE TO BE FULL TIME IN THE MINISTRY TO BE ORDAINED IN THIS MANNER?

There is an ordination which has been reserved for those who are called the "clergy", or those who are to become such. In most cases this kind of ordination is an ordination into a Denominational system, not the body of Christ. But this scriptural pattern deals altogether with the ordaining, or setting apart, or appointing of ministries into the Universal Church. We only appoint what God has already ordained.

The Bible point out that all members have ministries, as Romans 12:4 reveals, "For as we have many members in one body, and all members have not the same office:" This word "office" means a "practice", or "profession". This ordinance, as it comes under the "Laying on of Hands" could be used in the sense of setting apart each ministry as it is revealed in the local church. It is to the benefit of the membership, if each member could be known for what they are in the Body of Christ. It would make ministering to one another more simplified. The Pastor and Elders, would have a better understanding of the ministries under their care. It would

take the burden of ministering among the flock from off them, as other ministries from the membership could help to minister.

Thus, the local church would grow in a scriptural sense, with all the members working together, all in their God-given ordained ministry. It would help some of our good brethren from having heart attacks, and nervous breakdowns, as they try to do all the work in the assemblies. This one man ministry was never God's order. It's all the members fitly joined together, that makes the church grow.

THE DANGERS CONNECTED WITH THIS SCRIPTURAL ORDINANCE

To say that there is no danger connected with this type of ordination, would be wrong. There is a danger, for experience has taught us that if performed, not according to the scriptural pattern, much heartache and disappointment will result.

How can we safeguard ourselves? First, it must be understood that the ordinance is only performed by the presbytery, as stated in 1 Timothy 4:14, "...with the laying on of the hands of the presbytery". This order must carefully be held to; only elders with proven ministries, men who know the voice of God. Second, the prophecies given at the time when hands are being laid upon the one being ordained, should only come from the Elders, who are laying on their hands, and not from the open congregation. This is an ordinance only administered by the Elders. Care should be taken to see that in the group of Elders that there should be Prophets who can, through revelation, confirm gifts and ministries; so only Elders who are Prophets, not just believers who have the Gift of Prophecy, but do not prophesy revelation.

Some Elders can prophesy exhortation, edification, and comfort, but do not give forth revelation to confirm anything that has already been given, or has just been given, in the way of spiritual gifts. If these things that have been mentioned are carried out, there should be no danger at all, but only blessing. And there is no greater blessing for the one being thus ordained. It puts him, or her, on the pathway knowing which way to go.

HOW MANY TIMES SHOULD HANDS BE LAID UPON A PERSON? OR HOW MANY TIMES COULD THIS ORDINATION TAKE PLACE?

Experience has taught us that there are times when a person can be set apart in this manner, and receive a full revelation of gifts and ministry. But others will at the same time only receive a partial revelation of only a few gifts, and no ministry is confirmed. This itself proves that the person had never ministered in their ministry.

The person with only this partial revelation should continue to warfare according to the prophecies, and exercise what gifts have been revealed.

As the Elders are led at a future time, then hands could again be laid upon the person, and more revelation would no doubt be given. The giving of revelation through prophecy in most cases depends upon how much we have been faithful in what has already been revealed to us. If we have not stirred up these revealed gifts, or gift, it's not likely that the Spirit of God will give any further revelation, or add any more gifts until we begin to manifest what we have already. The person being ordained in this manner should also understand that revelation given through prophecy does not bring to pass what we ourselves are to do. We must move out by faith on what has been revealed to us, for only in this sense will our ministry develop and grow.

Then, it must be understood that great care should be taken in regard to those over whom we prophesy. It must be the Spirit's time. People must be ready for the revelation they are to receive. Certain kinds of revelation given to those who are not ready to receive it could bring fear, and even discouragement, and hinder, not help, those who hear it. If the Elders are led by the Spirit, they will know themselves who is ready, for the warning is given in the scripture. 1 Timothy 5:22 states, "Lay hands suddenly on no man". Much harm has been done by groups of unqualified believers laying hands on unsuspecting believers who honestly want to know what God has for them. If we want to come under this ordinance, let us be sure that those who lay hands upon us are qualified. For I would warn you here, "people can impart what they have" and you might find instead of a gift or ministry being confirmed, you may have someone else's spirit.

Then let us further understand that no one has the ability to impart spiritual gifts. Gifts may be given through human channels, by the will of God, not by the will of man. If we receive anything through this ordinance, it will be because the Spirit of God gave it. But God does use human channels through whom He imparts gifts. This is scriptural, for Deuteronomy 34:9 states, “And Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him”. 2 Timothy 1:6, “that thou stir up the gift of God, which is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery”. Scripturally administered, this ordinance can become a mighty weapon for untold blessing to God’s children. But starved sheep sit in pews in many folds, waiting for handfuls of blessing from those in charge of the fold: Undershepherds, with empty hands and no inspirational breath, to breathe upon the people of God.

May God move us to get our hands full of blessing and our tongues full of the Word of the Lord.

MINISTRY GIFTS
Book 3
QUESTIONS ON LESSON 10

1. In early Bible times who performed the setting apart of the eldest son? Explain.
2. What happened to Joshua before Moses died?
3. Explain what happened to the Levites.
4. Who set apart the kings for their positions?
5. What did Zacharias in the gospel do in regards to his son John?
6. Is it possible that Jesus did the same to his disciples?
7. How were the first seven deacons set apart?
8. Is the New Testament ordination just for the Clergy?
9. In the New Testament pattern, how is it to be performed?
10. Could a person receive gifts at the time of laying on of hands?
11. What are we exhorted to do according to the prophecies?
12. Is this ordination only for those in a full time ministry?
13. What dangers are connected with this ordinance?
14. Could we be confirmed more than one time? Explain.
15. Does man impart these gifts that may be given? Explain.
16. What are the starved sheep waiting for?