

1 Peter Series

Lesson #133

June 28, 2018

Dean Bible Ministries

www.deanbibleministries.org

Dr. Robert L. Dean, Jr.

Gifts: Service Ministries

1 Peter 4:10–11;

1 Cor. 12; Eph. 4:11, 12



1ST PETER

LIVING IN LIGHT
OF ETERNITY



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1 Pet. 4:8, “And above all things have fervent love for one another, for ‘love will cover [hide, conceal] a multitude of sins.’ ”

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ποικίλος *poikilos*
gen fem sing
many colored; various
kinds; diversified

- 1. “Each one” means each believer has received a gift.**
- 2. Meaning of *charisma*, gracious gift**
- 3. “Ability to serve” emphasizes function and service more than ability.**
- 4. These ministries are related to our responsible management of what God has graciously given us.**

- 5. Each believer receives at least one spiritual gift from the Spirit, since the Spirit is said to distribute a gift to each one.**

- 6. All of us are to be ministering to the whole. That is part of our grace orientation.**

What the Bible Teaches About Spiritual Gifts: An Introduction



1. Definition: Spiritual gifts:

A spiritual enhancement to service sovereignly bestowed on every believer in the Church Age by the Holy Spirit at the moment of salvation to serve the Body of Christ (Rom. 12:6–8; 1 Cor. 12; Eph. 4:11; Heb. 2:4).

2. Biblical Terms

πνευματικῶν, *pneumatikon*, emphasizes the source and nature of the gift, that it relates to the spiritual life of the believer.

2. Biblical Terms

χάρισμα, *charisma*, emphasizes the grace nature of the gifts. The gifts are not based on any merit in the believer. In some believers the spiritual gift may enhance some natural ability, talent or inclination; in others it may not.

2. Biblical Terms

μερισμός *merismos*: a division, separation, or a distribution or apportionment.

Heb. 2:4, “God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?”

2. Biblical Terms

φανέρωσις *phanerōsis* nom fem sing
disclosure, manifestation

1 Cor. 12:7, “But the manifestation of the Spirit is given to each one for the profit of all:”

3. Spiritual gifts are unique to the Church Age. No gifts were given prior to the day of Pentecost and no spiritual gifts are given after the Rapture of the Church.

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“A talent, ability, or aptitude sovereignly bestowed on every believer in the Church Age by the Holy Spirit at the moment of salvation for performing a particular service in and for the Body of Christ”

4. Spiritual gifts are the direct result of the ascension of Christ, His current session, and the purposes of God in the present Church Age in preparing a bride for the Lord Jesus Christ and a people to rule and reign with Him in the Millennial Kingdom.

Eph. 4:7, “But to each one of us grace was given according to the measure of Christ’s gift.

Eph. 4:8, “Therefore He says: ‘When He ascended on high, He led captivity captive, and gave gifts to men.’ ”

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Psa. 68:18, “You have ascended on high, You have led captivity captive; You have received gifts among men, even from the rebellious, that the LORD God might dwell there.”

**5. As with most activities all three
Members of the Trinity are involved:**

God the Father

Heb. 2:4, “God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?”

God the Son

Eph. 4:7, “But to each one of us grace was given according to the measure of Christ’s gift.

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God the Holy Spirit

1 Cor. 12:11, “But one and the same Spirit works all these things, distributing to each one individually as He wills.”

6. Spiritual gifts are not earned or deserved. The gift itself is not developed or learned, but its use may be learned.

7. There are two categories of spiritual gifts: permanent gifts and temporary gifts.

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Temporary gifts can be further subdivided into revelatory gifts and sign gifts.

Knowledge, wisdom, prophecy, apostle were revelatory; tongues, miracles, faith were sign gifts.

1 Cor. 13:8, “Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

1 Cor. 13:9, “For we know in part and we prophesy in part.”

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- 1. Love is permanent, cf, 1 Cor. 13:13.**
- 2. Prophecy and knowledge, revelatory gifts, will be abolished.**
- 3. Prophecy and knowledge are both “in part” because of incomplete revelation.**
- 4. Tongues as a sign gift ceases when that which it signifies has come.**

1 Cor. 14:21, “In the law it is written: ‘*With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,*’ says the Lord. [Deut. 28:49; Isa. 28:11–12]

1 Cor. 14:22, “Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.”

Deut. 28:49

Isa. 28:11–12, “For with stammering lips and another tongue He will speak to this people, To whom He said, ‘This is the rest with which You may cause the weary to rest,’ and, ‘This is the refreshing’; Yet they would not hear.”

1 Cor. 13:10, “But when that which is perfect [*teleios*] has come, then that which is in part will be done away.”

5. That which is “in part” (prophecy and knowledge) are done away when “the perfect”.

Only the completed “perfect” canon fits the bill.

James 1:25, “But he who looks into the perfect [*teleios*] law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”

1 Cor. 13:11, “When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”

6. Two illustrations moving from “partial” to complete.

7. Dimly [*ainigma*]

Num. 12:8, “I speak with him face to face, even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid to speak against My *servant Moses*?”

1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”

7. Dimly [*ainigma*], i.e., prophecy;

8. 1 Cor. 13:12b = knowledge

Num. 12:8, “I speak with him face to face, even plainly, and not in dark sayings [*ainigma*]; And he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses?”

1 Cor. 13:13, “And now abide faith, hope, love, these three; but the greatest of these is love.”

9. “Now” in vs. 12 is *arti*, an immediate now; “Now” in vs. 13 is a broader now.

Now (in this apostolic period of the Church Age we have an incomplete canon) I know in part, but then (when it is complete) I shall know just as I am also known.

But now (in the whole of the Church Age) faith, hope, and love continue. Love is the greatest of these, and Love never fails, vs. 8.

1 Cor. 13:13, “And now abide faith, hope, love, these three; but the greatest of these is love.”

Heb. 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.”

2 Cor. 5:7, “For we walk by faith, not by sight.”

Rom. 8:24, “For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?”

8. The purpose for the permanent spiritual gifts is mutual ministry and service in the body of Christ.

****Spiritual gifts are not the means of spiritual growth or church growth.**

9. It is not necessary to identify your spiritual gift in order to use it.

We are to “serve one another”

Gal. 5:13, “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.”

10. There is a distinction between natural talents and abilities and spiritual gifts.

11. Spiritual gifts have spiritual efficacy only when operating under the Filling of the Holy Spirit.

12. The body of Christ is like a team with many different positions, each requiring different abilities. Some are more dramatic and overt, others operate behind the scenes.

1 Pet. 4:11, “If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.”