



### ***SPIRITUAL GIFT DESCRIPTIONS***

(Source: *A New Testament Blueprint for the Church*)

	PASSAGE	IDENTIFICATION
<b>Apostle</b> ( <i>apostolos</i> )	1 Cor 12:28 1 Cor 12:29-30 Eph 4:11	<p>The basic meaning of the term <i>apostle</i> is a “sent one.” This word, however, is used in the New Testament in two distinctive ways:</p> <p>(1) The term is used in a restrictive manner to identify those men who were <i>sent by Christ</i> to lay the foundation of the church (Eph 2:20). Thus, the restrictive use of this word refers to an <i>office</i> that was filled by those who were selected, appointed, and commissioned by Christ Himself to lay the infant church’s foundation. Acts 1:22 presents partial, recognizable criteria for holding that office. This office is in view when the term <i>apostle</i> is used in reference to a gift given to the church. The need for this corporate gift ended with the establishment of the early church.</p> <p>(2) The term is used in a general manner to designate those men who were <i>sent by a church</i> to testify of Christ (Acts 14:14) or to perform functions to meet the needs of individuals in the church (Phil 2:25).</p>
<b>Apostleship</b> ( <i>apostole</i> )	Rom 1:5 1 Cor 9:2 Gal 2:8-9	<p>This gift was given to the ones who were in turn given to the church as apostles. It, therefore, refers to the individual gift which was given to those who would be the corporate gift (office). Like the other gifts, apostleship could be perceived and recognized, and the recipient of this gift functioned in the related office (Gal 2:8). This gift relates to the establishment of the early church (Eph 2:20).</p>
<b>Prophet</b> ( <i>prophetes</i> )	1 Cor 12:28 1 Cor 12:29-30 Eph 4:11	<p>This New Testament gift to the church (corporate gift) corresponds to the Old Testament prophet in that both received special, direct revelation from God concerning both predictions about the future and principles for godly living in the present. The message of a New Testament prophet could contain both aspects, as he would speak for God under the influence of the Holy Spirit. The primary responsibility of the prophet in the first century was the establishment of the infant church’s foundation (Eph 2:20).</p>
<b>Prophecy</b> ( <i>propheteia</i> )	Rom.12:3-8 1 Cor 12:8-10	<p>This is the individual gift which each prophet (corporate gift) was given by God so that he could function in that office. The message of the prophet edified, encouraged, and comforted the church (1 Cor 14:3).</p>
<b>Evangelist</b> ( <i>evangelistes</i> )	Eph 4:11	<p>This office (corporate gift) has as its responsibility the proclamation of the good news of Jesus Christ. This term is only used three times in the New Testament (Acts 21:8; Eph 4:11; and 2 Tim 4:5). Philip is the only person designated as an evangelist (Acts 21:8); however, the term <i>herald</i> (<i>kerux</i>) seems to refer to this same office (1 Tim 2:7; 2 Tim 1:11). In the book of Acts, the ministry of the one who was given this gift was directed toward unbelievers and was itinerant in nature.</p>

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<b>Evangelism</b>	None	Both the office of the apostle and prophet, as well as the pastor-teacher which will be discussed next, had corresponding individual gifts that were given to those who held those offices (corporate gifts). Even though not mentioned in the New Testament, a gift that corresponded to the office of evangelist is required. From the book of Acts, this gift involves the proclamation, or heralding, of the good news of Jesus Christ. It is the responsibility of every believer to participate in evangelism, but the one who was given this gift had a unique ability for the proclamation of salvation in Christ. This is evident when the church, except for the apostles, was scattered from Jerusalem in Acts 8. Philip, the evangelist (Acts 21:8), heralded ( <i>kerusso</i> ) Christ, but the rest of the church declared ( <i>evangelizo</i> ) the word (Acts 8:4-5).
<b>Pastor-Teacher</b> ( <i>poimen-didaskalos</i> )	Eph 4:11	The responsibilities of those who hold this office are leading, feeding, and protecting the church. All three responsibilities are intrinsic in the term <i>pastor</i> which means “shepherd.” However, this particular combination of words and their relationship to the function of the elder/bishop suggest an emphasis on the leading and teaching responsibilities of this office.
<b>Leading</b> ( <i>prohistemi</i> )	Rom 12:3-8	This term is used only eight times in the New Testament. Five times the term is used with reference to the function of those who lead the church (1 Thess 5:12; 1 Tim 3:4; 5:12, 17). Twice it refers to the “maintaining” of good works (Titus 3:8, 14), and once it refers to a gift or ability for service to be used within the church (Rom 12:8). The term means “to stand before,” and is the portrait of a shepherd guiding and caring for the sheep. <sup>1</sup> This gift is seen in relation to leadership in the church (1 Tim 5:17).
<b>Teaching</b> ( <i>didasko</i> )	Rom 12:3-8 1 Cor 12:28 1 Cor 12:29-30	Teaching is the ability to communicate the truth of the Scriptures in a manner that brings clarification or conviction. In the New Testament, teaching involves both instructing and modeling the Word of God (1 Cor 4:16; Phil 3:17; 4:9). This term is used in two distinctive ways in the New Testament.  (1) The term is used in a restrictive manner in reference to those who were responsible to teach in order to equip the body (Eph 4:11; James 3:1; 2 Tim 1:11). These individuals held the office of teacher.  (2) The term is used in a general manner to address the responsibility of every believer (Matt 28:20; Heb 5:12) to teach those further behind them in their pilgrimage, at least in the foundational teachings of the Word (Heb 6:1-2).
<b>Exhorting</b> ( <i>parakaleo</i> )	Rom 12:3-8	Akin to the term <i>paraclete</i> (“one called to the support of another”), this gift involves coming alongside another to help. Comfort, encouragement, as well as admonishment, are the means by which this gift may be used within the body.
<b>Giving</b> ( <i>metadidomi</i> )	Rom 12:3-8	Only used five times in the New Testament. This gift involves the sharing or imparting of one’s material possessions for the benefit of others in the body.
<b>Showing Mercy</b> ( <i>eleeo</i> )	Rom 12:3-8	The gift of showing mercy is the ability to manifest pity and compassion to those who are in need.
<b>Word of Wisdom</b> ( <i>logos/sophia</i> )	1 Cor 12:8-10	This gift involves the translation of biblical truth into practical living. Application of the Word is in view.
<b>Word of Knowledge</b> ( <i>logos/gnosis</i> )	1 Cor 12:8-10	The gift involves the accumulation of facets of truth into a systematic structure, resulting from study. Understanding the Word is in view.
<b>Faith</b> ( <i>pistis</i> )	1 Cor 12:8-10	The gift of faith is the ability to trust the Provider amidst a problem or need. Focus is placed upon the resource, not the problem.

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<b>Gifts of Healing</b> <i>(charisma/iama)</i>	1 Cor. 12:8-10 1 Cor. 12:28 1 Cor. 12:29-30	This gift involves the ability to restore another to health.
<b>Operation of Powers</b> <i>(energen/dynamics)</i>	1 Cor. 12:8-10 1 Cor. 12:28 1 Cor. 12:29-30	The ability to perform supernatural signs and miracles is the essence of the gift.
<b>Discerning of Spirits</b> <i>(diakriss/pneuma)</i>	1 Cor. 12:8-10	The gift involves the ability to determine the source of another's speech or action.
<b>Kinds of Tongues</b> <i>(genos/glossa)</i>	1 Cor. 12:8-10 1 Cor. 12:28 1 Cor. 12:29-30	The gift of tongues is generally regarded as the ability to speak in a known language that has not been learned by the one who speaks.
<b>Interpretation of Tongues</b> <i>(hermeneia/glossa)</i>	1 Cor. 12:8-10 1 Cor. 12:29-30	The interpretation of tongues is the ability to translate the foreign language spoken by one who possessed the gift of tongues into an understandable language.
<b>Helping</b> <i>(antilempsis)</i>	1 Cor. 12:28	The gift involves the rendering of assistance or supporting of another in need.
<b>Administration</b> <i>(kubernesis)</i>	1 Cor. 12:28	The gift of administration is the ability to direct others.
<b>Serving</b> <i>(diaknos)</i>	1 Cor. 12:3-8	This gift involves meeting the needs of others.



**Endnote:**

1. Gerhard Kittle, ed., *Theological Dictionary of the New Testament*, Vol. IV (Grand Rapids: Eerdmans, 1968), 702.