

- c. We see the overseer's office here again, which heads up in the pastor's office:

1 TIMOTHY 5:17

17 Let the ELDERS that rule well be counted worthy of double honour, especially they who labour IN THE WORD and DOCTRINE.

1. The Church here is growing out of the babyhood stage of development. By this time, elders or older men who were appointed to oversee the flock had developed into ministry gifts.
 2. Those who "labor in the Word and doctrine" are preachers and teachers. Some of the elders or older men had developed and matured spiritually and had the call of God on their lives so they could stand in the pastoral office and deal in the Word and in doctrine.
 3. Really, the Early Church came to the place where the other elders — older men with no anointing or call to the ministry — were no longer needed in this position.
5. *It is important to see that the Early Church started out as a baby church. Babies always — whether spiritually or in the natural — outgrow babyhood characteristics. But it takes time.*
- a. In the early days of the Pentecostal Movement in this century, in some instances almost of necessity, the Church had to revert back to the babyhood stage of government as in the Acts of the Apostles.

The older pioneers would go into areas where there were no Full Gospel churches for many miles.

One man told me that he preached all summer in one place and got 285 people saved and about 90 of them baptized in the Holy Spirit.

He was an evangelist — not a pastor. But he stayed with them three months, running meetings every night, and got a church started. When he left there was no pastor available, so he appointed some of the older men to oversee the flock until a pastor was developed by God and placed in the church.

Sometimes it was two or three years before some of these new flocks had pastors.

- J. *The pastor is one of the most important offices.*

1. Without the ministry gift of pastor operating in the Body of Christ, then all other ministry is practically in vain. No matter how great the evangelist is and how many he gets saved, if there is not someone to shepherd the lambs — to pastor and take them on in God — they're apt to fall by the wayside.

It's the same way in the natural realm. No matter how many babies are born in a large city hospital, if someone doesn't care for them, they will die.

2. No other office is given so much instruction in the New Testament as is the pastoral office. Virtually no instruction is given to the apostle. No instruction is given to the evangelist. Little instruction is given to the other offices. But when you consider that *elder*, *overseer*, and *bishop* are all referring to the pastoral office, more direct instruction is given to the office of pastor than to any other office.
3. There is not a higher, more respected, or more needed office that God could call you to than the office of pastor. It is a noble cause.

Personal comments: You have to function where God calls you. But to be honest, if I had my desire about it, I'd rather fill this office than any other.

This is the only office I ever sought. And if I were a young person, I would seek this office. Let God do what He wants to, but I would talk to Him about it. I did. And to me He said no because of my particular call.

K. *It is the Holy Spirit who makes men overseers, not man.*

L. *God has provided supernatural equipment for the pastor.* The pastor should be equipped with supernatural equipment.

1. The gifts of the Spirit (1 Corinthians 12) can be manifested in the lives of individual members of the Body of Christ. But I'm also convinced that these supernatural gifts are the supernatural equipment for those who stand in ministry gift offices.
2. *I am convinced that the pastor ought to be equipped with the word of wisdom, the word of knowledge, and even with tongues and interpretation.*

I am also convinced that if he is not, if he will ask for that spiritual equipment, he will get it. I did.

- a. Sometimes these gifts are not as spectacular in display through the pastor as they are through the prophet, although they are in operation.
- b. *Pastoring supernaturally.*

1. A young man with only an eighth grade education was saved during a revival I preached. Later he was baptized in the Holy Spirit. Then he felt called to preach. While still working in a sawmill, he would go out and preach on weekends. He had no training at all except in his own church. I taught several seminars there. Soon he had so many calls to minister that he quit his job and went out full time. He spent 18 months as an evangelist. Then his home church was without a pastor, and they asked him to fill in as the pastor for three months. At the end of three months, they elected him as the pastor. And the church grew bigger than it had ever been.

I went back to preach there, and I marveled at the ability of that fellow — a man with very little education and no formal ministerial training.

They had put up a single partition in one large room to create an office for him and an adjoining sitting room. I would wait and pray in the smaller room before the services. In the daytime, I sometimes used that room to study.

Through that thin wall, I couldn't help but overhear him as he counseled people. At that time I had been in the ministry 25 years — I had pastored 12 years and had traveled in field ministry 13 years. He'd been in the ministry about four years. As people came to him with certain needs and asked him certain questions, I'd think to myself, *How in the world is he going to answer that?* I wouldn't know how!

Then the words that came out of that man's mouth would amaze me. I knew the Spirit of God was operating through him. It held me spell-bound. I sat there almost wide-eyed with my mouth open as I thought, *That's a miracle of God.*

After several years he moved to a larger church. He invited me to come there. By this time he'd been in the ministry about 10 years. I almost followed him around, just listening to him. I knew he had little education and no formal training. Yet the words of wisdom, and the answers that came out of his mouth amazed me. I knew the Spirit of God had given it to him.

2. Brother O. B. Braune pastored the old Rosen Heights Assembly in Fort Worth for more than 40 years before he retired. I heard someone ask him in a question-and-answer period at a sectional meeting, "How can you pastor one church so long? What is the secret of your success?" He replied, "In my opinion, the greatest secret of pastoral work is to have the right answer for people when they come to you for help."

To do that you would have to depend upon the Spirit of God to give you the right answer.

3. I preached for Brother and Sister J. R. Goodwin in several churches they pastored. They pastored supernaturally more than any pastors I've ever known. When anyone in their church needed help, they knew it immediately by the Spirit of God.
4. I pastored that way. I never had a visitation program. I always knew on the inside in my spirit when someone in my congregation needed help.

One of the most outstanding incidents along this line happened in the last church I pastored. A building contractor had been saved just two weeks earlier. I was shaving one morning when the Spirit of God spoke to me and said, "I want you to go restore Sam. He got angry on the job yesterday and cursed. Today he's home sick in bed. He thinks God doesn't love him anymore because he failed. I want you to go restore him."

I walked out of the bathroom with half my face still lathered and said to my wife, "Honey, before I can run that errand for you, I've got to go restore Sam." And I told her what the Lord had said to me.

I finished shaving and walked into the bedroom to finish dressing. I had tied my tie and was reaching for my coat when a car drove up outside. I heard my wife let someone in, and I walked toward the living room, putting on my coat.

Sam's wife stood in our living room crying. She said, "Oh, Brother Hagin, don't tell Sam I came by here, but he's home in bed sick today." She explained that an old chronic back injury had come back on him again, and he couldn't get out of bed. Then she said, "He said he's never going back to church again. He lost his temper on the job yesterday, and some of the men said he cursed. He doesn't remember if he did or not. But he said God doesn't love him because he failed. Would you go talk to him?"

I said to her, "You can ask my wife — I'm just on my way to go talk to Sam. I've already told her I'm going. The Lord just spoke to me about him and told me what happened on the job yesterday. I'll go restore him."

When I got out to their home, I knocked on the side door where his bedroom was. He said, "Come in." When he saw me, he was so embarrassed, he pulled the sheet up over his head. And there he lay, a grown man 43 years old, holding the covers over his head, sobbing his heart out.

I knelt down beside the bed and took him, covers and all, into my arms and began to cry with him. Finally, I pulled the covers off him and gathered him in my arms and said, "The Lord told me what happened yesterday on the job." *Thank God, He did. You see, when God moves in a supernatural way, it convinces people of His love and mercy for them.*

I said, "Brother Sam, we're not going to let the devil have you." He sobbed and said, "Brother Hagin, I've always been a hot-tempered man. Something went wrong on the job yesterday, and I let my temper get away from me. The men said I cursed, and they know I got saved two weeks ago. To tell you the truth, I got so angry, I don't know what I did. I'm not going back to church anymore. The Lord doesn't love me."

I said, "The Lord doesn't love the fact that you cursed. But He still loves you. And we're not going to let the devil have you." Then he said, "Oh, my back is hurting so badly, I couldn't get out of bed this morning."

He was just a baby, two weeks old. Spiritually he hadn't learned to walk yet. Babies can't walk. I laid my hand on his back and said, "Dear Lord, I know You love Sam. Just prove your love to him right now." Sam jumped. "It's all gone! It's all gone! The Lord does love me, doesn't He?"

- c. We should look to God for supernatural equipment in ministry. He has furnished it.

- 1. Paul wrote a letter to the Church at Corinth and said, “. . . *covet earnestly the best gifts . . .*” (1 Cor. 12:31). He also said, “. . . *desire spiritual gifts . . .*” (1 Cor. 14:1).

He did not write John Smith at the Church of Corinth, saying, “John, I want you to covet the best gifts.”

- 2. He told the whole Church, “covet spiritual gifts.” *The Amplified Bible* says, “earnestly desire” spiritual gifts (1 Cor. 14:1).

If a body of people will covet and earnestly desire the supernatural demonstration of God, then as the Holy Spirit wills, He will manifest Himself through different people in the local body, particularly through this pastoral office.

- d. Some seminaries teach psychology. Psychology is the study of the mind and behavior of man. But man is more than just *mind* (2 Thess. 5:23).

And in a moment of time, like a flash, I’ve seen the Spirit of God deal with matters by the gifts of the Spirit that psychology or psychiatry couldn’t solve in months or years or ever, for that matter.

- e. The Spirit of God has equipped the New Testament Church with supernatural ability, supernatural power, and supernatural gifts. He has called men and women to the ministry, and He equips them to stand in their offices supernaturally.
- f. Expect God to help you. Train your spirit to be sensitive to the Holy Spirit. Expect the Holy Spirit to manifest Himself through you and to use you for His glory. Listen to Him. Yield to Him.

M. *The most outstanding characteristic of a pastor is a shepherd’s heart.*

- 1. The shepherd’s heart is a gift from God to the local body.
 - a. Thank God for those who have a shepherd’s heart and who love people. They are loyal to the flock, sometimes even at the expense of depriving themselves of some of the simple pleasures of life in order to serve their congregations.
 - b. It takes the shepherd’s heart to see after baby Christians — to love and nurture them, to nourish them with the Word, and to bear with them when they first start trying to walk spiritually.
 - c. In 35 years of field ministry, how my heart has gone out to people! I’ve seen the great need of pastors with a true shepherd’s heart. I’ve preached in more than one church where I thought, *Dear Lord, that man is not a pastor. How these people need a pastor!*

How they needed someone who would really minister to them and love them! My own heart has ached for them.

I'd say, "O God, I just wish You would let me pastor them. Just let me put my arms around all of them and love them."

- d. People understand love. Even an old cur dog understands love. People may not understand tongues, but they understand love. And you have to prove to people that you love them. Pastors must love people.
- 2. The greatest example of a shepherd is the Lord Jesus Christ Himself. Remember what He said: "*I am the good shepherd: the good shepherd giveth his life for the sheep*" (John 10:11).

The good shepherd gives his life for the sheep.

STUDY: THE MINISTRY GIFTS

Lesson X
THE TEACHER

EPHESIANS 4:11

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and TEACHERS.

1 CORINTHIANS 12:28,29

28 And God hath set some in the church, first apostles, secondarily prophets, **THIRDLY TEACHERS**, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? **ARE ALL TEACHERS?** . . .

ROMANS 12:4-8

4 For as we have many members in one body, and all members have not the same **OFFICE**:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, **LET US PROPHECY** according to the proportion of faith;

7 Or ministry, **LET US WAIT** on our ministering: or **HE THAT TEACHETH, ON TEACHING**.

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.

- A. Teachers and teaching hold a well-defined and important place in the New Testament.
- B. The teacher is the only one mentioned by name in all three lists of ministry.
- C. One can stand in the office of pastor and teacher, or prophet and teacher, or evangelist and teacher, and so forth. In other words, one can stand in more than one office. We separate the offices to define them.
 - 1. Acts 13:1 names five men who were either prophets or teachers, or prophets and teachers.

ACTS 13:1

1 Now there were in the church that was at Antioch **CERTAIN PROPHETS AND TEACHERS**; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen. . . .

- a. Barnabas was a teacher (Acts 11:22-26; 13:1).
 - b. Paul was a prophet and a teacher (Gal. 1:12; Eph. 3:3; 1 Tim. 2:7).
 - c. Both became apostles (Acts 14:14).
- D. One who is a teacher but not a pastor (that is, he does not have the oversight of a flock) many times has a roving ministry among the churches.
 - 1. If one is a pastor and a teacher (and often this is the case), he would not necessarily have a roving ministry, although he may go out at times to teach.

E. *The teaching gift is a divine gift.*

God is talking about an *office* when He talks about the teacher (Rom. 12:4).

He is talking about men or women who are called by God and are set by the Spirit of God to stand in that office to teach by supernatural ability.

1. We have left the impression that Sunday School teachers are the gift He is talking about.
 - a. The Early Church did not have Sunday School. Sunday School didn't start until the 18th Century.
 - b. Naturally, a person who knows the Bible can teach what he knows. Any Christian can and should share with others what they know by teaching and helping them. *But this is not that teaching gift God is talking about in these passages* where the teaching ministry gift is listed.

F. *The teaching ministry requires a divine gift.*

1. *Personal experience.* I had been preaching for a good many years. I was not a teacher. I was strictly a preacher. All I had learned was what we call "the evangelistic message" or the salvation message in its simplest form. I didn't even have a pastoral message for the saints. But, oh, how I loved to preach! And if I can say it humbly, I could preach up a storm. The power would fall on us while I was preaching and great things would happen. I would preach so hard and fast people would say, "Slow down. We don't get half of what you're saying." It just flowed out of me like a river. And really — in my immaturity and lack of spiritual growth — I didn't think you could be anointed unless you were preaching like a buzz saw, waving your arms like a windmill, and spitting cotton.

I did not like to teach. Although I taught the adult Sunday School class in the same church I pastored, I was never so glad of anything as when that teaching class was over on Sunday morning so I could get back to preaching. I detested teaching so much that often I wouldn't even look at the teaching quarterly until 45 minutes before time to start.

I did a fairly thorough job. The class grew and the people were blessed. But I was so glad when it was over each Sunday. I'd breathe a sigh of relief and say, "Thank God that's over for another week." I did not like to teach. That was not a part of me.

But one Thursday afternoon in June 1943, in the parsonage of that church, as I walked across the living room toward the bedroom at 3 o'clock in the afternoon, *suddenly something dropped down inside me.*

The best way I know to explain it is that it was like a coin dropping into a pay telephone. You can hear a coin drop into the phone. I could almost hear it. And I knew I could "feel" it. Something dropped down inside me in my spirit. It came from Heaven.

I stopped and stood still because the Spirit of God had come upon me. And without thinking, these words came out of my mouth, "Now I can teach." I recognized what it was by the Spirit of God. *It was a divine endowment* and a divine enablement to teach.

I like to prove things out — that's just part of my nature. So I started on Wednesday afternoons exercising the gift of teaching. I didn't exercise it at any other time. Six or eight women met regularly at 2:30 on Wednesday afternoons for a time of prayer. They were really the prayer warriors in the church who carried the burden for many others. We did continue to pray, but I also began to teach on various subjects, exercising this teaching gift.

I never made any public announcement about those Wednesday afternoon services. People knew the ladies came and prayed, but it was never mentioned from the pulpit that I had started teaching. These women, however, told their husbands what was happening. Some of these husbands began to take off from their jobs and came on Wednesday afternoons. They told others. The crowd grew. Soon the building was filled up at 2:30 on Wednesday afternoons! That was unheard of in those days.

It amazed me. I would literally shake my head in amazement sometimes because a greater anointing would come upon me as I stood there calmly teaching, than when I would preach at the top of my voice and wave my arms like a windmill.

- G. *A teacher is not a teacher merely by virtue of natural ability or a natural inclination to teach.*
 - 1. Natural ability and inclination may provide a background for this gift — but the teaching gift is not a natural gift; it is a divine endowment to teach God's Word.
 - a. I've known people who were school teachers before they were born again. They were saved and filled with the Spirit and became able teachers in Bible classes in church. And it was right for them to do so. But this is not the ministry gift of teaching in demonstration.
- H. No teaching ministry in the power of the Holy Spirit is dry! It will convey rivers of living water.
 - 1. Paul described the teaching ministry as watering.

1 CORINTHIANS 3:6-9

6 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.

9 For we are labourers together with God: YE ARE GOD'S HUSBANDRY [garden]. . . .

- a. A minister of the gospel was ministering in an area of the United States well known for greenhouses and nurseries. One elderly gentleman in the church invited the visiting minister to see the greenhouse where he tended the plants. The minister was amazed at what he saw. He said, "I've never seen such luxurious growth."

Two years later the minister was back in the area. He asked to be taken to the greenhouse again. "The minute I walked inside," he said, "I could tell something was wrong." It was the same greenhouse. They had the same kinds of plants. But they just were not as luxurious. There was a remarkable difference.

"It's not like it was two years ago. What happened?" he asked the attendants. They knew what was wrong. They answered, "The older gentleman who cared for the plants and watered them correctly died. We have someone else doing it now."

- b. Many a work of God has been ruined because the watering process wasn't there to encourage people to cleave to the Lord and to become a beautiful garden for God.
 - c. *When the watering process — that is, the teaching of the Word of God — is carried out by a spiritual gift because one is called and endowed to teach, it leaves people refreshed and revived, just as watering a plant leaves it revived and fresh.*
 - d. If teaching does not leave people refreshed, it simply is not being executed and carried out in the power of the Holy Spirit.
2. Apollos was a teacher. It was said of him, "he helped them much."

ACTS 18:27

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, HELPED THEM MUCH WHICH HAD BELIEVED THROUGH GRACE.

- a. These people had already believed through grace — they were already saved.
 - b. In exercising this teaching gift, Apollos helped them much.
- I. Divisions can be caused by unbelief and hardness of heart, even when teaching is in the power of the Spirit based on the Word of God.
- 1. Under the ministry of Jesus this happened. Some would not accept His teaching. On one occasion the Bible says, "*From that time many of his disciples went back, and walked no more with him*" (John 6:66).
- J. A true teacher of the gospel of peace will never teach doctrinal error which will split the Body of Christ. He will not cause division by what he teaches.

- K. On the other hand, we cannot compromise on the fundamental principles of the doctrine of Christ.
1. In Hebrews 6:1,2, we have the fundamental principles of the doctrine of Christ. These things are fundamental and cannot be compromised:
 - a. Repentance from dead works.
 - b. Faith toward God.
 - c. The doctrine of baptisms.
 - d. Laying on of hands.
 - e. Resurrection of the dead.
 - f. Eternal judgment.
- L. Other things are not fundamental and you do not want to create division.
- M. Use wisdom.
1. Don't just go out and try to convert everyone overnight to the faith message. Some will never get it. Just love them anyhow, because the Lord loves them, and He is not going to forsake them.
- N. The work of a teacher is to build up — not tear down.
1. Christ gave teachers for the edifying and building up of the Body of Christ (Eph. 4:11,12).
 2. To edify means "to build up." He did not give teachers to divide the Body.
 - a. Sometimes it is wisdom to avoid teaching certain truths for a period of time if those truths are causing confusion and division.
 - b. Paul himself said to the Church at Corinth and to the Hebrew Christians, in effect, "There are some things I would like to tell you, but you couldn't bear it, so I'm not going to tell you now" (1 Cor. 3:1,2; Heb. 5:11-14).
- He still loved them. But they were babies. They needed to grow up spiritually.
- O. Teachers should be always ready and open to receive fresh glimpses of truth from the Word of God.
1. Revelation marks a teacher's ministry.
 2. Be teachable. I would not listen to a teacher who was not willing to be taught.
 3. Keep a humbleness of spirit and a humbleness of mind.
 4. Keep an open mind and be always ready to learn.

5. Don't be a "know-it-all."

- a. I'm still learning, aren't you? Wouldn't it be terrible if all you ever knew in life is what you know right now?
- b. God has brought me revelation truth from the Word of God, and when it came, I felt so foolish I said to my wife, "It's a wonder to me that I've been so stupid."
- c. The more you learn, the less you see you know.
- d. A great and wise man of God, W. I. Evans, used to say, "We know so little, because the more we learn, the less we see we know."

P. Here is a revelation the Lord brought to me. In fact, Jesus said it to me in a vision when He appeared to me in February 1959 and talked to me about what my offices were (prophet and teacher). It astounded me. Yet He proved it to me by the Word.

First, He told me that I had gotten my ministry out of order by putting the teaching ministry first. I had to put the prophet's ministry first.

Then He explained that in all three instances in the Word where the ministries of the prophet and teacher are mentioned, the prophet's ministry is always mentioned first.

1. *"And God hath set some in the church, first apostles, secondarily PROPHETS, thirdly TEACHERS, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28).*
2. *"... he gave some, apostles; and some, PROPHETS; and some, evangelists; and some, pastors and TEACHERS" (Eph. 4:11).*
3. *"Now there were in the church that was at Antioch certain PROPHETS and TEACHERS; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul" (Acts 13:1).*

Jesus went on to say, "The teaching office *to the Church* is more important than working of miracles or gifts of healings."

Then Jesus explained what He meant by that. The teacher is more important to the Church — to those who are already saved. You see, working of miracles or gifts of healings often indicate the evangelist's office, which is not *to the Church*, but *to the sinner*.

But the teaching ministry is more necessary *to the Church* because the saints need to be taught, edified, and matured by the teaching of the Word. Besides, working of miracles and gifts of healings (or any spiritual gift) will never establish a Christian in faith. But teaching the Word will.

Some feel the teaching ministry gift is an inferior calling. It is not. Remember, we all need one another.

STUDY: THE MINISTRY GIFTS

Lesson XI
VARIETY OF MINISTRY GIFTS

EPHESIANS 4:8,11,12

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . .

11 And he gave some, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 CORINTHIANS 12:28-30

28 And God hath set some in the church, first APOSTLES, secondarily PROPHETS, thirdly TEACHERS, after that MIRACLES, then GIFTS OF HEALINGS, HELPS, GOVERNMENTS, DIVERSITIES OF TONGUES.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

ROMANS 12:4-8

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 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;

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.

- A. Ephesians 4:11 lists the fivefold ministry gifts — those who are preachers and/or teachers of the Word of God.
- B. The two other lists of ministries also contain those called as supportive to the fivefold ministry offices and adds further definition of some of the fivefold offices.
- C. Taken together, these three passages reveal the fullest measure of the breadth of ministry Christ gave to the Church in ministry gifts.
 - 1. Four Greek words are translated “gifts” in the New Testament.
 - 2. The one translated “gifts” in relation to ministry gifts means *a spiritual endowment*.
 - a. *A ministry office is a spiritual endowment from God.*
 - b. *If God calls you to an office, He endows you with what it takes to fill that office.*

D. In the catalog of ministry in Romans 12:6-8:

1. We immediately recognized *the prophet* (v. 6).
2. We immediately recognize *the teacher* (v. 7).
3. "He that *ruleth*" is probably synonymous with *the pastor* (v. 8).
 - a. That's because the pastor is the one who oversees and governs the local body.
4. *In addition* we find *ministers* (v. 7).
5. *Exhorters* (v. 8).
6. *Givers* (v. 8).
7. *Those who show mercy* (v. 8).

E. In the catalog of ministry in First Corinthians 12:28:

1. We find *apostles* (v. 28).
2. *Prophets* (v. 28).
3. *Teachers* (v. 28).
4. *Miracles and gifts of healings* are regarded as a distinct ministry (v. 28).
 - a. We have already seen that these gifts have a special place in the ministry of an evangelist (Acts 8:5-7,13).
 - b. Miracles and gifts of healings are by no means confined to the evangelist's office alone.
5. *Helps* (v. 28).
 - a. We find no adequate parallel for the ministry of helps in Ephesians 4:11.
 - b. We believe its parallel is supplied in Romans 12 as we will see later.
6. *Governments* (v. 28).
 - a. Probably the equivalent of pastors in Ephesians 4:11.
 - b. Probably the equivalent of "he that ruleth" in Romans 12.
7. *Diversities of tongues* (vv. 28,30).
 - a. This is a definite ministry set by God in the Church.

- b. According to First Corinthians 14:5, this would correspond closely to the ministry of the prophet when it is accompanied with the gift of interpretation.
- F. The divine source is emphasized in all three ministry lists.
- G. Some of these gifts — particularly those listed in Romans 12 — may appear to be lacking in the supernatural element. Yet *all come from a supernatural source, given by the same Spirit, and given by grace.*
 - 1. The supernatural endowment in the offices such as helps and governments may not be as spectacular as it is in some of the other offices, but it is just as supernatural.

STUDY: THE MINISTRY GIFTS

Lesson XII

THE OFFICE OF HELPS

1 CORINTHIANS 12:28

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues.

- A. Right in the middle of this ministry gift list — right in the midst of apostles, prophets, teachers, evangelists, and pastors — we find *the ministry of helps*.
 - 1. As we have said, the Church world has been hurt by recognizing only two or three ministry gifts.
 - a. When I first started out in ministry, all we recognized were evangelists and pastors.
 - b. I automatically thought if God didn't call me to pastor, then He had to be calling me as an evangelist. I was in the ministry many years before I realized my calling was neither pastor nor evangelist.
 - 2. Your calling might be to the ministry of helps.
 - a. If that is true, then to try to get into another office is really intruding, and trouble will result.
 - 1. I believe unknowingly many people who were called to the ministry of helps and would have been a great blessing to the Church if they had been privileged to stand in that office, have failed in their ministry because they did not stand in the helps ministry as they should have.
 - 2. Oftentimes, they have thought, *I sense the call to the ministry. Therefore I must be a pastor or an evangelist*. They try to function in one of those offices and never really succeed because they aren't called to those offices.
- B. The actual Greek word translated "helps" occurs only in First Corinthians 12:28.
- C. The Greek lexicon gives its meaning as *a helper or a reliever*.
 - 1. You can see what benefit and assistance this ministry can provide, especially as a supportive role to the fivefold ministry gifts.
 - 2. Probably the best explanation of the helps ministry is found in the related list in Romans 12:8: "those who show mercy."
 - a. According to *Vine's Expository Dictionary of New Testament Words*, the ministry of helps is "one of the ministrations in the local church, by way of rendering assistance, perhaps especially of help ministered to the weak and needy."¹

- b. *The Amplified Bible* translates Romans 12:8: “. . . he who does acts of mercy, with genuine cheerfulness and joyful eagerness.”
 - c. A. S. Way renders the passage, “If you come with sympathy to sorrow, bring God’s sunlight in your face.”
- D. The one who helps must have the real equipment of divine grace and power.
- E. Romans 12:7 says, “*Or ministry, let us wait on our ministering. . . .*”
1. In the New Testament, the word translated “minister” is used generally to refer to all those who minister in sacred things, including the apostles.
 - a. First of all, in Romans 12:7 the word “ministry” can be used as all-inclusive instruction that whatever ministry you are in, “let him that ministers wait on his ministry.”
 1. What does that mean? That means to be successful and to be able to minister effectively, you will have to take time to prepare yourself in the Word and to wait before God in prayer.
 2. However, as the word “ministry,” is used in Romans 12:7, it also seems to indicate a distinctive ministry from the others mentioned. It is probably referring to the ministry of a *deacon* (Acts 6:1-6).
 - a. This word “deacon” is used in Philippians 1:1 and First Timothy 3:8-13.
 - b. It is used of Phebe in Romans 16:1 and is translated “servant.”
 - c. The deacon’s ministry in the early days of the Church was especially connected with having charge of the alms of the assembly and being an overseer of the poor and the sick.
 - d. The deacon’s ministry is a divine gift from Jesus Christ, the Head of the Church. It requires more than mere natural ability to effectively fulfill this ministry, just as it does any other ministry.
 3. Acts 6:1-6 describes the appointing of seven men to serve as deacons in the ministry of helps.

ACTS 6:1-6

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 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.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose STEPHEN,

a man full of faith and of the Holy Ghost, and PHILIP, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

- a. Philip started out here in the ministry of helps (v. 5). He was helping the apostles wait on tables so they could pray and give themselves to prayer and the ministry of the Word. As Philip proved himself faithful, God moved him on to become an evangelist (Acts 21:8).
 - b. Stephen also started out in the ministry of helps. God used him in a mighty way (Acts 6:8).
 - c. The other five men are mentioned nowhere else. Evidently they continued in the ministry of helps.
 - d. Although the names of these five men are not mentioned elsewhere in the New Testament, if they were faithful in their office, they will receive as great a reward as Philip and Stephen.
4. Paul wrote concerning two that helped him: "*Greet Priscilla and Aquilla my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles*" (Rom. 16:3,4).
 5. He also wrote, "*Greet Mary, who bestowed much labour on us*" (Rom. 16:6).
 6. A host of others are named in the New Testament who fulfilled the helps ministry.
- F. *The ministry of music.* The ministry of music functions as a *helps* ministry, supportive to the fivefold ministry.
1. What a help! What an aid! What an assist is the ministry of music. The ministry of music is not a distinct *office*; it is the *ministry of helps* in operation.
 2. It is an *anointed* ministry.
 - a. It is not just something someone does because they are talented.
 - b. God can use *talent* if people will consecrate their talents to Him.
 - c. But it is very distinguishable to those who have the Spirit of God and are sensitive to the things of the Spirit when one is "ministering in song" with the anointing of the Holy Spirit in the ministry of helps, and when one is "just singing."
 3. The prophet Elisha called for a *minstrel*. The music ministry can be a great help and assistance to those in the fivefold ministry gifts, particularly the prophet. When the minstrel played his musical instrument, the Holy Spirit came upon the prophet Elisha, and he prophesied.

2 KINGS 3:15,16

15 But now bring me a minstrel. And it came to pass, WHEN THE MINSTREL PLAYED, that THE HAND OF THE LORD CAME UPON HIM.

16 And he said, THUS SAITH THE LORD. . . .

- a. The minstrel's ministry of music was a great help and assistance for the prophet to get into the Spirit.
 - b. "The hand of the Lord came upon him" means the Holy Spirit moved upon the prophet. Many times in the Old Testament, the Holy Spirit is referred to as "the hand of the Lord."
 - c. Why do you suppose the prophet had the minstrel play? So the minstrel would *hinder* him? No! So the minstrel could *help* the prophet and be an assistance to him.
- G. Anything that has to do with helping in the operation of the Church or with ministry could come under the ministry of helps.
- 1. People who work in our offices, for instance, are serving in the ministry of helps. I couldn't do it without their help. Thank God for the ministry of helps!
 - a. *When the rewards are passed out, because they were faithful in the ministry of helps, they will receive just as big a reward as I do.*

1 SAMUEL 30:24

24 . . . but as his part is that goeth down to the battle, SO SHALL HIS PART BE THAT TARRIETH BY THE STUFF: they shall part [share] alike.

- b. God does not reward according to the office we stand in. *God rewards faithfulness.*

¹W. E. Vine, *Expository Dictionary of New Testament Words* (1940: Fleming H. Revell Company, Old Tappan, New Jersey: 1966), p. 213.

STUDY: THE MINISTRY GIFTS

Lesson XIII

MINISTRY TONGUES AND INTERPRETATION

1 CORINTHIANS 12:28-30

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, DIVERSITIES OF TONGUES.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? DO ALL SPEAK WITH TONGUES? DO ALL INTERPRET?

- A. Diversities of tongues (different kinds of tongues) is here regarded as a definite ministry set by God in the Church.
- B. Being filled with the Holy Spirit and speaking with other tongues as the Spirit gives utterance in the private prayer life of the believer is not the same as a *ministry of tongues*.
- C. What the Word of God is talking about here in First Corinthians 12:28 and 30 is *ministering to others* through tongues and interpretation, as a ministry gift.

- 1. For instance, the office of the apostle, mentioned first, is not something that blesses and helps the apostle personally. Fulfilling the office of the apostle, obeying the calling of God to that office, and being spiritually equipped by the Spirit to stand in that office enables the apostle to minister to *others*.

Likewise, the ministry of the prophet is not for the prophet's own personal use. The prophet is equipped by the Spirit of God to enable him or her to minister to *others*.

It is the same with the ministry of teaching. The teaching gift is not a ministry to teach oneself. Of course, the teacher profits by his own ministry. But his teaching gift is to teach *others* and to bless and minister to *others*.

- 2. Diversities of tongues is in the same list with apostles, prophets, and teachers. The ministry of *diversity of tongues* is not a ministry for one's own private benefit. The ministry of tongues and interpretation is to be ministered in the public assembly in order to bless and help others. This ministry is not for laymen. It is for those called to the fivefold ministry.
- D. When the believer is filled with the Holy Spirit and speaks with other tongues, that is for his own private use and individual edification and prayer life — it is not for others.
 - 1. Speaking in tongues in a person's personal prayer life is primarily a devotional gift.
 - 2. Paul said to the Church at Corinth, "*I thank my God, I speak with tongues*

more than ye all," (1 Cor. 14:18), showing it was primarily a devotional gift to be used in the believer's prayer life in the praise and worship of God.

- E. All tongues in essence are the same, but in purpose and use they are different.
- F. Only a few of those who are filled with the Spirit and speak with other tongues will be used in the public *ministry of tongues*. Hence Paul asks, ". . . *do all speak with tongues?* . . ." (v. 30). The answer is obviously no.
 - 1. Some take verse 30 out of context and say, "Speaking in tongues is not for every believer." They try to make the *ministry of tongues* synonymous with the gift of tongues every Spirit-filled believer has in operation in his own private prayer life. And it is not.
 - 2. Taking verse 30 in context, it is clear Paul is talking about the *ministry of tongues* or *diversity of tongues*.
- G. Actually, what Paul is talking about in First Corinthians 12:28 when he lists "diversities of tongues" along with the ministry gifts of the apostle, prophet, and teacher, is something separate from the laity "giving an utterance in tongues." It is a ministry gift of tongues and interpretation. There are those called to the fivefold ministry who are called to minister that way, and it most closely approximates the office of the prophet.

Example: The first people I ever saw whom God used along this line were Brother and Sister J. R. Goodwin. For more than 40 years I held meetings in different churches they pastored, and they ministered with me in meetings.

In February 1960, I had just closed a meeting in Beaumont, Texas, before I began a meeting for the Goodwins at the First Assembly of God Church in Pasadena, Texas.

A couple from Beaumont came over to the services in the Goodwins' church in Pasadena one night. The wife had attended all the meetings in Beaumont. The husband had not attended; he was a struggling Christian. The wife had asked me to pray for him at my meetings in Beaumont and had told me some of his problems.

This man came with his wife to the services I was holding for the Goodwins in Pasadena. The Lord had me call them out to come down to the front. I thought He was going to have me minister to them. I knew exactly what He wanted to say to them.

Then as the couple stood there in front of me, like a flash I saw into the spirit realm. I saw them driving back to Beaumont after the service. And I saw the devil attack the wife with doubt, saying, "Well, after all, you told Brother Hagin your problems. He wasn't ministering supernaturally to you because he knew some of those things about you anyway." The devil would try to use that against them to rob them from receiving what God wanted to say to them.

Then the Lord told me, "Have Brother and Sister Goodwin minister to them."

This couple did not know the Goodwins. And the Goodwins did not know them.

Sister Goodwin began to speak with tongues. Brother Goodwin interpreted. They spoke several times back and forth in tongues and interpretation. And ministering supernaturally like that, they drew a better picture of this couple's problem and solution than what I could have done by knowing the situation and ministering to them. I stood there and marveled. It was supernatural! By this ministry gift, diversities of tongues, they told this couple exactly what their problem was, especially his, and exactly what to do about the situation to correct it.

- H. As a ministry gift, tongues and interpretation operate together, as we see in this example with Brother and Sister Goodwin.

STUDY: THE MINISTRY GIFTS

Lesson XIV
EXHORTATION

ROMANS 12:8

8 Or HE THAT EXHORTETH, on EXHORTATION. . . .

- A. This is the only place exhortation is mentioned as a separate and distinct ministry.
 - 1. Usually exhortation is regarded as a natural and essential part of almost every other ministry.
- B. The primary motivation of the exhorter is to bring encouragement either by way of comfort or by stirring up believers.
- C. *There is a distinctive ministry along this line.*
- D. *The exhorter stirs up the lost to be saved.*
 - 1. In the days of the great Methodist evangelist, Sam Jones, he would preach a couple of hours then turn the service over to an exhorter to give the altar call. The exhorter would talk sometimes 45 minutes. He would stir up the people, exhorting them to be saved.
 - 2. In my own opinion, many times what we call *evangelists* today are *exhorters*. Their ministry seems to be entirely along the line of stirring up people to be saved.
 - a. Those who stand in the office of the evangelist have supernatural gifts (miracles or gifts of healings) following their preaching. This happened in the ministry of our only New Testament example of an evangelist, Philip. A true evangelist has those gifts in operation in his ministry.
 - b. I am not belittling the office of the exhorter. It is an office! I am just saying *we have some ministries named incorrectly.*
- E. *The exhorter also exhorts Christians with a message of encouragement and comfort.*

STUDY: THE MINISTRY GIFTS

Lesson XV
THE MINISTRY OF GIVING

ROMANS 12:8

8 Or he that exhorteth, on exhortation: HE THAT GIVETH, LET HIM DO IT WITH SIMPLICITY....

- A. *Giving was as much a recognized ministry as teaching or healing in the Early Church. This is a ministry.*
- B. We can all enter into the grace of giving, but some have a divine endowment from God to distribute:
 - 1. Personal wealth.
 - 2. Or administration of united resources.
- C. Another translation renders it, "he who has wealth to distribute must do it with a single eye to God's service."
- D. Those who have wealth to distribute should distribute correctly, in good places where it is used for God.
 - 1. Ministers of the gospel should take time to teach people about giving:
 - a. They should teach congregations about the scriptural ministry of giving.
 - b. They should teach those who have wealth to distribute it correctly where it can be used for God's work.
 - 2. Some scoundrels who call themselves ministers, for instance, raise money for projects which don't exist.
 - 3. Don't just swallow something because it looks good. *Learn to listen to your spirit.*
 - 4. Pray and seek God about where to give your money.
- E. Some may sense a call to the ministry, and God has called them to this ministry of giving.