

MINISTRY GIFT-MIXES

Each of us has several distinct components to our being; our conscience, our personality, our mental and physical talents and our emotional constitution, for instance, were arranged by God when He shaped us in the womb. Of course, our life experiences and our own choices do affect how these parts of ourselves ultimately readout in how we live and what we do. One aspect of our personhood that God wove together in making us is our *spiritual ministry*, or our *gift-mix*.

Our *ministry gifting* is part of our God-given enablement to fulfill our calling. Just as our bodies have different parts and organs, so too, does the Body of Christ. Our gift-mix can be thought of as the Body-part we are. Our *spiritual ministry* is how we have been designed by God to make us particularly suitable for accomplishing various kinds of things in the kingdom of God. The better we understand who (and what) we have been made by God to be, the more fulfilled and effective we will be in serving Him.

I. Understanding Our Diversity

A. "The Best Tool of All" or "The Right Tool"?

1. Williams and Sonoma and Orchard Supply.
2. Finding the 'right font.'

B. Sweet Music When the Notes Fit Together.

II. The Basic Spiritual Ministry "Colors"

A. Romans 12:1-8 (NASB). Prophet; Server-Helper; Teacher; Exhorter; Giver; Leader
Champion; Mercy-Shower.

B. 1 Corinthians 12:5, 27-31. Variety of Gifts. Apostle; Prophet; Teacher; Miracles;
Healings; Helps; Administration.

C. Ephesians 4:7-8, 11-13. Given Grace According to the Measure of His Gifts. Apostle;
Prophet; Evangelist; Pastor; Teacher.

THE MERCY-SHOWER

I. **The Mercy-Shower**

A. God Is “Rich in **Mercy.**” (Ephesians 2:4)

B. Mercy Is Not Weak!

1. “For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.” (James 2:13)
2. “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin [cumin], and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.” (Matthew 23:23)
3. “...Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.” (Jude 1:21-23)

C. Development of a **Mercy Shower.**

1. People seek out mercy more than almost anything else. (Matthew 9:27)
2. Mercy can keep people from losing heart. (2 Corinthians 4:1)
3. Mercy sees beyond people’s sin/condition. (1 Timothy 1:13-16)
4. Mercy is neither naïve or foolish; true wisdom is full of mercy. (James 3:17)
5. **Mercy-Showers** move people’s hurt; they understand pain.
6. **Mercy-Showers** believe the best of people and want the best for them—regardless of their guilt or present condition.
7. They can be too quick to pass over what needs to change in a person.

8. **Mercy-Showers** are sensitive to those who “have less”; eager to relieve heart/mind burdens.

D. Vulnerabilities of **Mercy-Showers**.

1. They can be too quick to pass over what needs to change in a person.
2. They can confuse extending mercy with pronouncing “not guilty.” (Romans 11:32)
3. They forget that consequences can be great teachers of life’s lessons.

THE LEADER-CHAMPION

I. The Leader-Champion

A. God Leads Us.

1. "He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness for His name's sake." (Psalm 23:2-3)
2. "Thus says the Lord, your Redeemer, the Holy One of Israel, 'I am the Lord your God, who teaches you to profit, who leads you in the way you should go.'" (Isaiah 48:17)

B. God Acts as our **Champion** and Defender.

1. "...For they will cry to the Lord because of oppressors, and He will send them a Savior and a Champion, and He will deliver them." (Isaiah 19:20)
2. "But the Lord is with me like a dread champion; therefore my persecutors will stumble and not prevail..." (Jeremiah 20:11)

II. The Ministry of the **Leader-Champion**

A. Leading Well. (1 Timothy 5:17)

1. Importance of being a good manager. (1 Timothy 3:12)
2. Requires diligence—eagerness, dispatch, earnestness (and forwardness). (Romans 12:8)
3. Involves aspects of being in charge, presiding over, leading out and stepping up—sometimes with official position, but often without it.

B. Development of a **Leader-Champion**.

1. Has an eye or ear for "what needs to be done"; aware of institutional shortcomings.
2. Concerned for the forgotten, the disadvantaged and the needy.

3. Drawn toward causes, politics; somewhat independent and self-directed.

Somewhat different than the Pioneer/Apostle, the **Leader-Champion** not only starts engaging in things, but also maintains over the long haul. (Titus 3:8, 14)

C. Vulnerabilities of the **Leader-Champion**.

1. They can assume responsibility for situations too quickly or too completely.
2. They can charge ahead with incomplete understanding.
3. They can try to do it all alone—without mobilizing the rest of the Body.

THE GIVER

The ministry gift-mixes are spiritual qualities of God's heart and of a mature believer's life. As such, they will be vigorously opposed by "the Prince of the power of the air" (Ephesians 2:2). Our enemy will introduce all sorts of lies and misperceptions in order to dissuade us from God's truth. One such lie, that strikes at the heart of God's intent toward us, is the notion that God is a *taker* rather than a *giver*. To the degree that we imagine He wants to diminish our life, rather than to enlarge it, we will be wary of anything related to giving stuff away. Our self-defense mechanisms will kick in and urge us to hoard. God's word and truth helps to challenge our misguided thought-patterns.

I. The Giver

A. God Is a **Giver**.

1. Every good gift comes from Him. (James 1:17)
2. God gives us all things freely. (1 Corinthians 2:12)

B. God Instructs Us.

1. God gives us our promised inheritance; that's why we tithe (give a portion back to Him), to declare that "giving" is God's way. (Deuteronomy 25:19-26:2)
2. Freely we have received, freely we should give. (Matthew 10:8b)
3. "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. Sell your possessions and give to charity; make yourselves money belts [purses] which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys." (Luke 12:32-33)
4. There is Great Reward in 'Giving.'
 - a. It Is More Blessed to Give than to Receive. (Acts 20:35)
 - b. Those Who "Water" Will be "Watered." (Proverbs 11:25)
 - c. "Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return." (Luke 6:38)

II. Development of the **Giver**

A. **Givers** Give with “Liberality” [Generously]. (Romans 12:8)

1. They are sincere, generous, simple and straight forward.
2. They have no selfish agenda for what they give.
 - a. Unexplainable generosity; rarely computes what the money given away might do for themselves.
3. Lots of faith, little worry.
 - a. Likely to experience several financial reversals; must learn to live with little and lots.

B. God Loves Cheerful **Givers**.

1. “So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready as a bountiful gift and not affected by covetousness. Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. Let each one do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:5-7)

C. The **Givers’** Primary Goal Is to Meet the Physical (Financial) Needs of Others.

D. **Givers** Invest in Kingdom Enterprises; They Facilitate Vision.

III. Vulnerabilities of **the Giver**

A. Can Think that Money Answers Every Problem; Can Become Self-sufficient.

B. Can Forget that Everything We They Have Comes from God; Pride; the Unwise Steward.

1. Tempted to use money to control or direct people/ministries.

THE EXHORTER

“Walking in a manner worthy of the Lord” does not mean *being good enough for Him*. No one has the hope of ever being good and pure enough to be acceptable to God on his or her own merits. Jesus’ death and the forgiveness He offers us are the only hope we have to be holy enough to live in the presence of the Lord. So living “worthy” of the Lord must mean something more than “being good.”

A better translation of “worthy” is “*fitting with—being lined up with.*” This means that He wants our lives to fit with His way of life; He made the world, and us, to work a certain way. While ministries function, most of us focus on living according to His plans for our behavior (i.e., not lying, not being resentful). We neglect His plans for our ministry gift-mix (being a Giver, a Mercy-Shower, a Teacher, etc.). The Bible uses the analogy of the ‘body’ to explain how each of us has a different function. Using that analogy, we can say that a foot is “living worthy” of the Lord, not just by resisting the temptation to kick someone, but by doing what a foot is supposed to do—support the body in standing.

I. **The Exhorter**

A. Exhortation Is an Act of Mercy, Comfort and Encouragement.

1. We can equate *exhorting* with scolding or lecturing; our image is that of silently standing in front of somebody who is saying, “You know better than that!”
2. The biblical concept of the **exhorter** is an advocate, not an adversary; drawing close, not pushing away; being told, “We’re in this together,” not “Get your act together.”
3. *Parakaleo* means “to invite, call near, urge, entreat, comfort, advise, or encourage.”

B. God is an **Exhorter**.

1. He *exhorts* (comforts) those who mourn. (Matthew 5:4)
2. He is the God of mercies and *exhortations* (*paraklesis*, comfort) who *exhorts* us in the midst of our afflictions. (2 Corinthians 1:3-4)
3. John the Baptist taught with many *exhortations*. (Luke 3:18)
4. The Holy Spirit is called the **Exhorter** (*parakletos*, Helper, Nearby One).

- a. “But the Helper, the Holy Spirit, whom the Father will send in My name, will teach you all things, and bring to your remembrance all that I said to you.” (John 14:26)
- b. “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me.” (John 15:26)
- c. “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.” (John 14:26)
- d. He *exhorts* (comforts) those who mourn. (Matthew 5:4)
- e. He is the God of mercies and *exhortations* (*paraklesis*, comfort) who *exhorts* us in the midst of our afflictions. (2 Corinthians 1:3-4)

C. *Exhortation* revolves around choices people face—how to think, live, behave or believe—and specific counsel as to what steps they should take.

Do not delay (Acts 9:38)

Remain true (Acts 11:23)

Strive together (Rom.15:30)

Watch for dissenters (Rom. 16:17)

Walk worthy (Eph. 4:1)

Live in harmony (Phil. 4:2)

Work quietly (2 Thess. 3:12)

Assemble together (Heb. 10:25)

Be sensible (Titus 2:6)

D. Development of an **Exhorter**.

1. **Exhorters** find it easy to get close to people and to their situations—usually by identifying with them in order to urge them to the next level.
2. **Exhorters** tend to be wordy; they can keep talking long after most people stop. (Acts 2:40 and 15:32) Their verbal stamina is incredible.
3. **Exhorters** usually use personal testimony or, at least, lessons they have learned by personal experience, as tools to help other people move forward in the Lord (see Romans 15:4 and 1 Corinthians 10:1-13). They are great motivators.
4. Has a fairly large circle of acquaintances; probably has had many different types of experiences; known as an excited and interesting storyteller.

5. Really enjoys being with people; cannot work well alone for very long.
6. Optimistic, team-player; encouraging "We'll get 'em/it next time"; wants to know how everyone is doing.

E. Vulnerabilities of the **Exhorter**.

1. Can be repetitive, over and over, time and again, saying the same thing too many times.
2. Can become impatient and fall into self-pity when people don't respond.
3. Can be insensitive to and unaware of complicating factors; answers can be quick and simplistic when they should be slow and more thoughtful (Job's friends).
4. Can lose focus on others; and, thereby, end up talking about themselves or talking without any purpose.

THE TEACHER

As we study the **Teacher**, we will likely find many things about teaching—what we want it to accomplish for the sake of others—that correspond with our heart for people. That is probably because teaching is one of the primary activities that Jesus admonishes us to engage in. The very process of discipling others is “teaching them to observe all that I [Jesus] commanded you, and lo, I am with you always, even to the end of the age.” (Matthew 28:20)

I. **Teaching**

A. Definitions.

1. Classical Literature: Getting someone to extend their hand to accept something.
2. Old Testament: More than communicating knowledge; explaining how to live God’s pattern for life.
3. New Testament: Providing practical instruction for earthly and heavenly living.

B. Purposes.

1. Differentiating right from wrong. (Ezekiel 22:26)
2. Unfolding the ways of God wherein we are to walk. (Psalm 25:4-5; Daniel 9:10)
3. Bringing salvation [rescue, deliverance] to others. (1 Timothy 4:16)
4. Explaining truths that are profitable for life. (Acts 20:20)
5. Maturing people in the Lord. (Colossians 1:28)

II. **The Teacher**

A. God is a **Teacher**.

1. He teaches us the “good way” in which we are to walk. (1 Kings 8:36)

2. He teaches us to do His will. (Psalm 143:10)
3. He teaches us to profit. (Isaiah 48:17)
4. Jesus is called "**Teacher**" by others and by Himself. (Matthew 8:19; John 13:13-14)
5. He taught with authority. (Matthew 7:29)

B. We should be teaching...

1. Our children. "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up." (Deuteronomy 6:7)
2. One another. "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another..." (Colossians 3:16) "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men, who will be able to teach others also." (2 Timothy 2:2)

C. **Teacher** Traits.

1. **Teachers** tend to operate in open, public venues. (John 18:20; Acts 5:42)
2. The Bible is the basis for all true teaching. (2 Timothy 3:16)
3. Like Jesus, their teaching is not their own to make up. "So Jesus answered them and said, 'My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God, or whether I speak from Myself.'" (John 7:16-17)
4. **Teachers** want people to be well-established in truth. (Colossians 2:7)
 - a. Hebrews 13 warns not to be "carried away by strange doctrines." (Hebrews 13:9)
5. Prefer boundaries, definition, order and organization.
6. More oriented toward particulars than the whole; see lessons to be (should have been) learned.

7. Fairly sure there is a right way to do most things; urge to correct people and situations; delighted when people "get it."

D. False Teaching.

1. Can be natural (Matthew 15:9) or it also can be demonic. (1 Timothy 4:1)

E. Vulnerabilities of **Teachers**.

1. Pride from knowledge (1 Corinthians 8:1); impatience from having to explain over and over again (Jeremiah 32:33).
2. Rigid, legalistic perspectives that do not allow for grace or extenuating circumstances; can become judgmental.
3. Can forget the goal of instruction is love (1 Timothy 1:5), and that truth washes free (John 8:32).

THE PROPHET

All of us can learn to prophesy (1 Corinthians 14:31), but not all of us have the gift-mix of the **Prophet** (1 Corinthians 12:29). This is one of the ministries that is so sensationalized that we can be intimidated by it.

Jesus said that the least in the kingdom of God is greater than John the Baptist—and he was the greatest of the **prophets** because he pointed directly to Jesus. Any ministry activity we participate in ought to focus people's attention on Jesus; since the essence of prophecy is proclaiming God's heart and plans for people, any message about Jesus is prophetic!

Having said that, we do want to acknowledge that the **Prophet** is a particular ministry gift-mix in the body of Christ. Those believers who function in this ministry gift tend to share some common traits.

I. Old Testament Prophets

- A. "And the Lord has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear..." (Jeremiah 25:4)
- B. "...But they continually mocked the messengers of God, despised His words and scoffed at His **prophets**, until the wrath of the Lord arose against His people, until there was no remedy." (2 Chronicles 36:16)
 1. Not everyone wants to hear **prophets**.
 2. "Who says to the seers, 'You must not see visions;' and to the **prophets**, 'You must not prophesy to us what is right, speak to us pleasant words, prophesy illusions.'" (Isaiah 30:10)
- C. During Israel's Exile, the Lord Spoke by Word of the **Prophets**...
 1. "This is what the Lord of Hosts, the God of Israel, says to all the exiles who were carried away from Jerusalem to Babylon: 'Build houses and settle down. Plant gardens and eat their produce. Take wives and have sons and daughters. Take wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Multiply there; do not decrease. Seek the prosperity of the city to which I have sent you as exiles. Pray to the Lord on its behalf, for if it prospers, you too will prosper.'" (Jeremiah 29:4-7)

2. "...When Babylon's seventy years are complete, I will attend to you and confirm My promise to restore you to this place. For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, to give you a future and a hope." (Jeremiah 29:10-11)

II. *Prophecy* Defined

- A. Literally it Means to "Speak Before."
- B. Rather than Primarily Predicting Events, *Prophecy* Reveals the Heart and Plans of God for People.
- C. It is a "Word from the Lord"—a Message to People about What He is Doing (Plans Formed Long Ago).
- D. Old Testament **Prophets** were "Called Ones" Whom God Used to Point to the Right Way, and to Warn of the Wrong Way's Consequences. (Jeremiah 25:4-5)

III. False **Prophets**.

- A. The OT Speaks of False **Prophets**.
 1. "For this is what the Lord of Hosts, the God of Israel, says: 'Do not be deceived by the **prophets** and diviners among you, and do not listen to the dreams you elicit from them. For they are falsely prophesying to you in My name; I have not sent them, declares the Lord.'" (Jeremiah 29:8)
- B. The NT Speaks of People Not Listening to Sound Doctrine.
 1. "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires..." (1 Timothy 4:3)

IV. The Purpose of **Prophecy** (1 Corinthians 14:3, 25)

- A. Edification: Build People Up.

- B. Exhortation: Encourage People.
- C. Consolation: Bring Comfort and Assurance.
- D. Conviction: Speak to Areas of Sinfulness.
- E. For the **Prophet**, it all Comes Down to “What’s the Lord Saying (Right Now)?”
- F. **Prophets** (and Apostles) often Introduce Foundational Truth that Gives People a Firm Stance.
- G. **Prophets** Counsel People According to God’s Word.
- H. **Prophets** Help People See from God’s Perspective.

v. Vulnerabilities of the **Prophet**

- A. Easily Stuck on One Detail or Word.
- B. Can be Swayed by Divination or Soulful Impressions.
- C. May Mix Their Counsel with God’s Word.
- D. Can be Stubborn at the Wrong Times.

THE APOSTLE

In order to understand a biblical term or concept, we have to look at what the Scriptures themselves have to say about it, otherwise, our own ideas, impressions and associations cloud the picture. The teaching on the gift-mix of the Apostle is going to be more of a Bible study. We will see that this ministry is not, somehow, more special than all the other ministries. It holds a particular assignment in the body of Christ—as all ministries do. This ministry has unique operations, and it is suitable for certain scenarios, but such is the case for all ministries. Let's be careful not to over-spiritualize or under-spiritualize any ministry gift.

I. **Apostles**

A. Definition from the Original Language—and a New Term.

1. **Apostolos** (Strong's Concordance #652; from Strong's #649); a delegate; an ambassador; a messenger.
2. **Apostello** (Strong's Concordance #649); set apart, send out on a mission, send away, send forth.

B. Like all Gift-Mixes, the **Apostle/Pioneer** is an Expression of Jesus' Ministry.

1. "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the **Apostle** and High Priest of our confession..." (Hebrews 3:1) The Bible does refer to more than the original twelve **apostles**.
2. "And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as **apostles**..." (Luke 6:13)
3. "And they drew lots for them, and the lot fell to Matthias; and he was numbered with the eleven **apostles**." (Acts 1:26)
4. "Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the **apostles**, who also were in Christ before me." (Romans 16:7)

C. **Apostles** Lay a Foundation Upon Which Others Build.

1. "For this reason also the wisdom of God said, 'I will send to them prophets and **apostles**, and some of them they will kill and some they will persecute...'" (Luke 11:49)

2. "...Having been built upon the foundation of the **apostles** and prophets, Christ Jesus Himself being the corner stone..." (Ephesians 2:20)
3. "...Which in other generations was not made known to the sons of men, as it has now been revealed to His holy **apostles** and prophets in the Spirit..." (Ephesians 3:5)

D. An Apostle's Ministry Should be Accompanied by Certain Signs.

1. "Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the **apostles**." (Acts 2:43)
2. "And with great power the **apostles** were giving testimony witness to the resurrection of the Lord Jesus, and abundant grace was upon them all." (Acts 4:33)
3. "At the hands of the **apostles** many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico." (Acts 5:12)
4. "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some. And I do all things for the sake of the gospel, that I may become a fellow partaker of it." (1 Corinthians 9:19-23)

E. **Apostles** are Called and Appointed by God to Disciple Groups of People or Churches.

1. "But I am speaking to you who are Gentiles. Inasmuch then as I am an **apostle** of Gentiles, I magnify my ministry..." (Romans 11:13)
2. "Paul, an **apostle** of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is at Corinth with all the saints who are throughout Achaia..." (2 Corinthians 1:1)
3. "Paul, an **apostle** (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead)..." (Galatians 1:1)

4. "Paul, an **apostle** of Christ Jesus by the will of God, to the saints who are at Ephesus and who are faithful in Christ Jesus..." (Ephesians 1:1)

F. **Apostles** Have a Unique Sort of Authority in the Churches.

1. "Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the **apostles** and elders who were in Jerusalem, for them to observe." (Acts 16:4)
2. "Am I not free? Am I not an **apostle**? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an **apostle**, at least I am to you; for you are the seal of my apostleship in the Lord." (1 Corinthians 9:1-2)
3. "...Nor did we seek glory from men, either from you or from others, even though as **apostles** of Christ we might have asserted our authority." (1 Thessalonians 2:6)

G. Development of an **Apostle**.

1. Constantly on the move; easily adapts to various situations and groups of people.
2. Creates, starts or establishes things that weren't there before.
3. Goes 'before' others in many areas of life to make a way for them.
4. The unknown isn't intimidating—**Apostles** are always looking for something new.
5. Like Prophets, **Apostles** must often live out certain challenging realities. (1 Corinthians 4 and 2 Corinthians 11:12-33)

H. There are False **Apostles**.

1. "For such men are false **apostles**, deceitful workers, disguising themselves as **apostles** of Christ." (2 Corinthians 11:13)
2. "The signs of a true **apostle** were performed among you with all perseverance, by signs and wonders and miracles." (2 Corinthians 12:12)

3. "I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves **apostles**, and they are not, and you found them to be false..." (Revelations 2:2)

II. Vulnerabilities of the **Apostle**.

- A. Can be a Spiritual "Lone Ranger" who Launches Out on their Own Without Being Accountable to Others.
- B. Can Move So Quickly or Far Ahead of Others that Others Can't "Keep Up."
- C. Can Easily Mistake New Ideas as Promptings from the Lord.

The Servant/Helper

All the gift-mix roles are ones of service. God has not set a privileged class of super-saints in the church who get to do all the neat stuff, while the other ministries do the grunt work. There is no such thing as a non-spiritual ministry! True ministry is an attitude of heart to do for others what they cannot do for themselves. Sometimes the “doing” is prayer; sometimes it is extending mercy or an exhortation; sometimes it involves giving finances or time or scripture; and, sometimes it is providing practical assistance.

I. **Serving-Helping**

A. Definition.

1. *diakonia*—run on errands, aid or attend someone, wait on tables, minister.
2. *antilepsis*—relief, help, support, from “to take a turn at.”
3. Active participation in the whole; being part of a “team effort.”

B. God is a Helper Who Serves Us.

1. He is “a very present help” in times of trouble. (Psalm 46:1)
2. He will surely help us and uphold us with His right hand. (Isaiah 41:10)
3. He hears us when we *cry for help*. (Exodus 2:23)

C. **Serving** Is an Expression of Love.

1. It was the posture of Jesus (Philippians 2:1-11), who also said, “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.” (Matthew 6:24)
2. God wants us to love and serve Him. (Deuteronomy 10:12)
3. Will we *serve* ourselves, or others? “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” (Galatians 5:13)

4. Love should be "in deed and truth," not just in words. (1 John 3:18)

D. All the Ministries are Ways of **Serving**.

1. Paul says, "there are varieties of ministries, and the same Lord." (1 Corinthians 12:5)
2. We're all supposed to fully carry out our ministry. "...Endure hardship, do the work of an evangelist, fulfill your ministry." (2 Timothy 4:5) "Take heed to the ministry which you have received in the Lord, that you may fulfill it." (Colossians 4:17)
3. There is a blessing in **servicing**, like in giving. "...By working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" (Acts 20:35)

E. The Greatest ministry is to Lay Down Our Lives.

1. Jesus tells us, "But the greatest among you shall be your servant." (Matthew 23:11)
2. Maturity and spiritual significance come through serving. "And sitting down, He called the twelve and said to them, 'If anyone wants to be first, he shall be last of all and servant of all.'" (Mark 9:35)

II. The Ministry of the **Server-Helper**

A. The Assistance Role.

1. To help do *other things* so other people can specialize more in their ministries. (Acts 6:1-6)
2. To aid in practical and physical aspects of life and ministry.

B. The Support Role.

1. To use know-how, skills, time and talents to undergird people and churches.
2. To relieve others of their burdens and workloads.

C. Vulnerabilities of **Servers-Helpers**.

1. Can become “distracted” with and too focused on tasks. (Luke 10:40)
2. Hide behind the scenes. Settle for less spiritual vitality.

D. Development of **Servers-Helpers**.

1. Drawn to the practical side of things; specialized skills, knacks and talents.
2. Eager to do “whatever needs doing”—and can usually see what that is.

THE EVANGELIST

During New Testament times, the Roman world was accustomed to hearing about numerous religions and philosophies—from regional mystery cults and Greco/Roman deities to Stoics and Epicureans. Each of these perspectives on life claimed to be the right one. Followers of different gods and philosophies sought to spread their faith to others by proclaiming the benefits and promises of their ideology.

A good example of such a proclamation comes from the Imperial Cult—the belief that Emperors of Rome, and other rulers like Herod (Acts 12:22), were gods. A common theme of these Imperial evangels was a new world-order that would fix all problems. Listen to the language of a proclamation made in 9 BC by Paulus Fabius Maximus about the birthday of Augustus:

It is a day we may justly count as the equivalent to the beginning of everything...in as much as it has restored the shape of everything that was failing and turning into misfortune, and has given a new look to the Universe...Providence which has ordered the whole of our life...has ordained the most perfect consummation for human life by giving to it Augustus...a savior for us...to make war cease, to create order everywhere...The birthday of the god [Augustus] was the beginning for the world of glad tidings [evangel]...

Those who actively announced the “good news” were known as **evangelists**. Though the Enemy attempts to copy the beauty and dynamic of the true *evangel*, only the Lord Jesus can save the world from its failing misfortune. The gift-mix of the **Evangelist** is a powerful and delightful part of the Body of Christ.

I. The Evangelist

A. Definitions.

1. GREEK = EV (*good*) + ANGELOS (*messenger*).
2. CLASSICAL = MESSENGER who brought news of (military) victory or (business) success. It was a *promise* and a *reason* to be glad.
3. OLD TESTAMENT = The message is always about God's eventual victory over the kingdoms of earth, and the new era of *shalom* (well-being, peace). When Messiah comes, He will be both MESSENGER and DELIVERER.

B. Jesus is an **Evangelist**.

1. He reads the proclamation from Isaiah 61. (Luke 4:16-21)

2. He tells John's disciples about Himself. (Luke 7:18-23)
3. He bears witness of Himself. (John 8:12-18)
4. He delivers the words of His Father. "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.'" (John 14:6-7)

C. There Are Other New Testament **Evangelists**.

1. Gabriel. (Luke 1:19)
2. John the Baptist. (Mark 1:1-8)
3. Philip in Samaria and Caesarea. (Acts 8:4-40 and 21:8)

II. Development of an **Evangelist**

A. **Evangelists** Have an Eager Readiness, a Compulsion to Proclaim.

1. "And every day, in the temple and house to house..." (Acts 5:42)
2. They are "eager to evangelize." (Romans 1:15 and 15:20)

B. **Evangelists** are Mostly on the Move.

1. Jesus wouldn't stay in Simon's hometown; He was always departing and going everywhere. (Luke 4:42-44, 9:6)
2. Their "feet" are lovely—and well-used. (Isaiah 52:7)
3. Like Philip, they often "find themselves" in different situations. (Acts 8:40)
4. Through many ups and downs, after good responses and bad ones, these 'energizers' keep right on evangelizing. (Acts 14:1-7)

C. For **Evangelists**, all Roads Lead to the Cross.

1. "Beginning from this Scripture..." (Acts 8:35)
2. Their own personal journey is usually a testimony. (Galatians 1:23; Ephesians 3:8)

D. Development of an **Evangelist**.

1. *Many* relationships as opposed to a few really close friends; fairly verbal and easily engaged in conversation.
2. Not easily wounded or discouraged; always cast things in a positive light toward people's salvation. Focused on others' need (for salvation), not on own needs (for attention).

III. Vulnerabilities of an **Evangelist**

- A. Can be One-Dimensional, and Insensitive to *Irrelevant* Issues/Needs.
- B. Can be too Persistent; May Stand Out in a Crowd—Ill Advisedly.

THE PASTOR

I. The Pastor

A. Definitions.

1. CLASSICAL—metaphorically for leader, ruler, commander; title of honor.
2. OLD TESTAMENT—Guide, protector, feeder.
 - a. “So he *shepherded* them according to the integrity of his heart, and guided them with his skillful hands.” (Psalm 78:72)
 - b. See Ezekiel 34:11-16.
3. NEW TESTAMENT—contrast between good and bad *shepherds*.

B. The Lord is a *Shepherd* [**Pastor**].

1. The Lord is my *shepherd* I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness for His name's sake. (Psalm 23:1-3)
2. Jesus, the Great *Shepherd*. (Hebrews 13:20; 1 Peter 2:25; 5:4)
 - a. Had compassion on the distressed and downcast multitudes that had no *shepherds*. (Matthew 9:36-38)
 - b. Felt compassion for people without *shepherds*, so taught them many things. (Mark 6:34)
 - c. Calls His sheep (who recognize His voice), who then follow His leading. (John 10:1-6)
 - d. “He is the door of the sheep...The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.” And lays down His life for the sheep. (John 10:7-13)

II. Development of **Pastor** Gift-Mix

A. **Pastors** seek out, gather and unify people. (John 10:16; Jeremiah 23:2, 4)

1. **Pastors** feed, tend and watch over people. (John 21:15-17; Acts 20:28)
2. **Pastors** lead whole groups of people. (Numbers 27:15-23)
3. Want to make sure that everyone is taken care of properly; *who needs what to flourish?*
4. People tend to follow their offered advice, direction and suggestions. Gather groups more than one-on-one settings.
5. Focus on three things: immediate needs of individuals, longer direction of whole group, dangers on the trail.

B. Vulnerabilities of a **Pastor**.

1. Try to hold on to everyone and make everyone happy. Can become paternalistic or authoritative, or too sure that *"this is the (only) way."*
2. Can become self-satisfying, self-congratulatory and self-serving—forgetting to care about the people in the group. Take advantage of people's trust and willingness.