

Gifts of the Holy Spirit

A Study

by

Michael A. Kovach

Purpose:

to demonstrate that the gifts of the Holy Spirit mentioned in 1 Corinthians 12, Ephesians 4, and Romans 12, are still active in the church today. That each believer has been given one or more of these gifts as a function within the body of Christ, "for the equipping of the saints for the work of service (office) to the building up of the body of Christ until we all attain to the unity of the faith, and the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (Eph 4:12-13). That these gifts are not for a select few and that they cannot be managed or governed by human organization, only by the will of God. That through this study, others may discover their gift and how they can become a willing vessel so God can use these gifts within the gathering of believers they have been appointed to. It is also done to help others understand that every Christian, irrespective of their spiritual standing and because of the indwelling of Christ's grace within them, they have the potential of a demonstration of that grace in any gift.

Opening:

A.W. Tozer "Tragedy In The Church: The Missing Gifts" Sermon given sometime before 1960.

Now to each one the manifestation of the Spirit is given for the common good. (1 Corinthians 12:7)

"THE CHRISTIAN CHURCH CANNOT RISE to its true stature in accomplishing God's purpose when its members neglect the true gifts and graces of God's Spirit. Much of the religious activity we see in our churches is not the eternal working of the Eternal Spirit but the mortal working of man's mortal mind.

That is raw tragedy!

From what I see and sense in evangelical circles, I would have to say that about 90 percent of the religious work carried on in the churches is being done by ungifted members. I am speaking of men and women who know how to do many things but who fail to display the spiritual gifts promised through the Holy Spirit.

This is one of the ways in which we have slowed down the true working of God in His church and in the hearts of unbelieving people all around us. We have allowed members of the body who possess no genuine gifts of the Spirit to do religious work.

It has been gratifying in recent interdenominational conferences I have attended to fellowship with internationally-known ministers who are preaching about the great need for the Spirit's operation among the people of God. This conviction is being echoed and reechoed throughout the world as our Lord is confirming the same need to many thousands of Christians in denominations everywhere.

"Why this emphasis?" you ask.. "Doesn't every Christian have the Holy Spirit?"

There is plenty of biblical authority to affirm that every regenerated believer has a measure of the Spirit. Paul reminded the Corinthian believers that they had been baptized into one body by the same Spirit (1 Corinthians 12:13). He told the believers in Rome, "If anyone does not have the Spirit of Christ, he does not belong to Christ" (Romans 8:9).

But God has more

But in the same letter in which he explained to the Corinthian Christians the operations of the Spirit of God in their regeneration, Paul also told them: "About spiritual matters do not want you to be ignorant" (1 Corinthians 12:1), and then, "Eagerly desire the greater gifts" (12:31). If Paul only wanted them to know that they had a measure of the Spirit upon conversion, he would have said that and stopped right there. But he went on at great length to

functions and capabilities are the birthright of every Christian.

Paul did not say we must be important and well-known Christians to be useful to the Spirit of God in the functioning of Christ's body, the church. This is not something reserved for the great. It is the birthright of the most humble saint.

Paul reminded the Corinthian believers that God actually was seeking the simple people because they were willing to respond to the outworking of God's plan through the Holy Spirit and His ministry.

"Where is the wise man?" Paul asks. "Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?" (1 Corinthians 1:20). And then he goes on to say, "But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are, so that no one may boast before him" (1:27-29).

The Spirit of God, His presence and His gifts are not simply desirable in our Christian congregations; they are absolutely imperative!

Now here is another aspect of truth often overlooked. The regenerated, converted men and women who joyfully have found their place in the body of Christ by faith are still humans, even though redeemed through faith in the death and resurrection of Jesus Christ. Having found divine forgiveness through God's mercy and grace, they delight in the complete lifting of the sense of guilt and in the fellowship they find in varied segments of the visible church of Jesus Christ here on earth - here and now...."

END TOZER

Beginning the Study:

It becomes necessary now to open this study with 1 Corinthians 12:1; "*Now concerning spiritual gifts brethren, I do not want you to be ignorant.*" This passage has an insertion "gift," which is not in any manuscripts, and should not be

do with the spiritual welfare of man; (Man being the human race). Of equal weight is the fact that these gifts are **not permanent** (representative of after Christ's return), *charismata* are not permanent acquisitions or talents. They may be specific enablements of accomplishment within the periphery of the talents. They are a result of grace, and Paul's argument is that we should not seek the results of grace, but grace itself, and then grace can exercise itself. Furthermore, not all gifts are listed in this study, only those mentioned specifically in 1 Cor 12, Rom. 12 and Eph 4. My reason is that these are the most visible, and the most abused. For the most part, these gifts reflect the questioning of the Corinthians to Paul (1 Cor. 7:1) and should bring to mind how we should study these words. I used resources that are listed at the end of this document to aid in discovering their meanings with more clarity. Each gift is defined by those resources with my personal commentary (notes) and some minor changes in definitions to fit more closely with our modern language. I urge readers to purchase a personal copy of these resources for individual studies, and to help discover meanings of words that our English language ineffectively conveys. Keep in mind that not all words are obscure when translated into our English language but may most of the time render the word without the effect of the original author. Language changes frequently and words take on different meanings as society and culture mature. As a result, we can lose the richness of the original language along with the meanings of words and impact the author intended. There are English words used in this document that are no longer used, and some that are, have a different spelling than its former, and in some occasions the definition has changed to include modern thought and culture. Even when translating a word common today with its ancestor can become difficult, especially when attempting to bring forth the same thought and intent.

Table of Gifts:

<u>1 Corinthians 12: 8-10</u>	<u>Romans 12: 6-8</u>	<u>Ephesians 4:11</u>
Word of Wisdom	Prophecy	Apostles
Word of Knowledge	Service	Prophets
Faith	Teaching	Evangelists
Healing	Exhortation	Pastors
Miracles	Giving	Teachers
Prophecy	Leadership	
Discernment	Mercy	
Tongues		
Interpretation		

Interpretation		
1 Corinthians 12: 28		
<u>Apostles</u>		
Prophets		
Teachers		
Miracles		
Healing		
Helps		
Administration		

Note: Not all gifts listed throughout Scripture are studied here. This studies focus is on the Scriptures that affirm the gifts given in its outline. If you do not have these gifts working in you do not lose heart. It does not indicate that you are not saved, it just indicates that you may have a gift not listed here. It is not my intent to indicate that some may not be saved. I cannot judge a persons relationship with God, and I have not attempted that here. This study is for clarity, and perhaps an aid for some who may be struggling with finding their place within the body of Christ. There are many notions concerning the function of these gifts, and the Bible teaches us plainly and simply that these are similar to family characteristics; characteristics as those who are heirs of a royal family. After all we are the sons' and daughters' of a king, not one to be made king in the future, but at this very moment we have a king in Jesus Christ. I do not recall anywhere in Scripture where it says wait for the kingdom to come. Our kingdom is His kingdom and we are to represent that kingdom now!

English definition of the word gift:

gift (gift) *noun*

1. Something that is bestowed voluntarily and without compensation.
2. The act, right, or power of giving.
3. A talent, an endowment, an aptitude, or a bent.

verb, transitive

gifted, gifting, gifts

2. To endow with.

[Middle English, from Old Norse.]

Usage Note: *Gift* has a long history of use as a verb meaning "to present as a gift; endow." The practice appears to provide a useful distinction, inasmuch as the verb *give* can sometimes be ambiguous between "to transfer physical possession" and "to transfer ownership"; and in fact a verb analogous to *gift* is found in a number of other languages (for example, Italian *regalare*, "to give as a gift," from *regalo*, "gift, present"). Unfortunately the verbal use of *gift* in Modern English is irredeemably tainted (as is its derivative *giftable*) by its association with the language of advertising and publicity (as in *Gift her with this copper warming plate*). In an earlier survey the usage was rejected by a large majority of the Usage Panel. Where clarity is required, substitutes such as *give as a gift*, *bestow*, or *donate* are recommended. The phrase *free gift* should, of course, be considered redundant. But the increasing currency of its use is indicative mainly of the degree to which the word *gift* itself has been expropriated by advertisers to refer to merchandise offerings to which an obligation is attached--if not a direct price, then taking a test drive, sitting through a sales pitch, or enrolling in a book club. It is perhaps to this use of *gift*, rather than to the redundancy *free gift*, that critics ought most strenuously to object.'

Greek definition of the word gift:

charis. kha-ee; from graciousness (as gratifying), of manner or act (abstr, or concr.: lit., fig., or spiritual; espec. The divine influence upon the heart, and its reflection in the life; incl. Gratitude);-- acceptable, benefit, favor, gift, grace (-ious), joy, liberality, pleasure, thank (-s, worthy). Used in Eph. 4.

μ charisma, khar-is-mah: a divine gratuity, i.e. deliver spiritual endowment, i.e. (Subj.) Relig. Qualification, or (obj.) Miraculous faculty:--(free) gift. Used in 1 Cor. 12, Rom. 12.

Begin Word Study:

Spiritual Gifts Definitions

Word *logos*: Metonymically, the power of speech, delivery, oratory, eloquence.

Knowledge *gneses*: Objectively - The faculty of unfolding and expounding theoretically the deeper knowledge of fundamental principles of the Christian religion, equivalent to what in Luke 11:52 is called the "key of knowledge." This usage does not reflect *gnosis*; to know, One who knows as in (Acts 26:3).

Commentary:

This word can be understood as the means to learn without learning, or divinely revealed knowledge. It does not constitute knowing- as to know someone who has a sickness or handicap; this word is used to reveal the hidden meaning of God's word by divine appointment through grace concerning the gospel.

Faith *pístis*: Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness. Generally, the faith of or in the gospel, gospel faith, meaning faith in truth, i.e., in the gospel. Used in an absolute sense with the same meaning, namely, Christian faith, a firm and confiding belief in Jesus and His gospel. Meaning Christian knowledge, especially in Paul and Peter.

Healing *ama*: Used in the phrase *charysmata iamátn* (*charysmata* the pl. of *chárisma*, gift; *iamátn*, gen., of healings), gifts of healings. It is always in the pl. (1 Cor. 12:9, 28, 30). The Lord did not give *iamata*, which would be certain drugs for healing, but only gifts or abilities to provide the means of various healings in His divine providence, whether they be with or without medicine.

Miracles *dúnamis*: gen. *dunámes*, fem. Noun form *dúnamai*, to be able. Power, especially achieving power. All the words derived from the stem *dúna-* have the meaning of being able, capable. It may even mean to will. Contrast *ischús* which stresses the factuality of the ability, not necessarily the accomplishment. By metonymy of effect for cause, the pl. *dunámeis*, powers, is often used for mighty deeds, miracles (Matt. 7:22, 11:20, 21, 23; 13:54, 58; 14:2; Mark 6:2, 5, 14; Luke 10:13; 19:37; Acts 2:22; 8:13; 19:11; 1 Cor. 12:10; 2 Cor. 12:12; Gal. 3:5; Heb. 2:4. The abstract for the concrete, meaning a worker of miracles (1 Cor 12:28, 29).

Prophecy, Prophet *propheteía*: meaning the prophetic office, the prophetic gift, spoken in the NT of the peculiar charisma or spiritual gift imparted to the primitive teachers of the church (Rom 12:6; 1 Cor. 12:10; 13:2, 8; 14:22).

Specifically of those who possessed the prophetic gift or charisma imparted by

12:28). Like Apostles, however, they did not remain in one place as teachers did. They seem to have differed from teachers in that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophets spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, as indicated in 1 Cor. 14:30. It seems that this discourse was probably more adapted by means of powerful exhortations to awaken the feeling and consciousness of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or the mind of the Spirit in general.

Commentary:

Are there prophets today? You bet! These are the ones who keep us informed of the divine will and purpose for each cell of believers. They are the ones who warn the world of God's judgement and keep maintain the churches direction. They are to the church as the prophets were to Israel. Despise not these prophets!

Discernment *diákrisis*: To distinguish, decide, judge. A distinguishing, discerning clearly, i.e., spoken of the act or power (1 Cor. 12:10; Heb. 5:14). By implication Rom. 14:1, literally meaning not for scrutinizing of thoughts, i.e., not with searching out and pronouncing judgement on their opinions (cf. Rom. 14:5, 13). This also could be doubts.

"a distinguishing, a clear discrimination, discerning, judging," is translated "discernings" in 1 Cor. 12:10, of "discerning" spirits, judging by evidence whether they are evil or of God. In Heb. 5:14 the phrase consisting of pros, with this noun, lit., "towards a discerning," is translated "to discern," said of those who are capable of discriminating between good and evil. In Rom. 14:1 the word has its other sense of decision or judgment, and the phrase "doubtful disputations" is, lit., "judgments of reasonings" (marg., "not for decisions of doubts," i.e., not to act as a judge of the weak brother's scruples).

Commentary:

This word has other connotations with it that is not explained in the limited study above. This word can be said to indicate an ability to sense good and evil, even to discern the gifts in others as the spirit bears witness, (or says hello). I do not think it wise to place strict limitations on what God has offered as tools for the church, His workings are not discernable by human understanding and we would do well to understand that these gifts are supernatural not lending to natural abilities or any sort of divination. It does not imply psychic abilities or inclinations. This gift is divine and employs evidence that things are evil and not of God.

Tongues *glukús*: in the phrase *glssais hetérais*, tongues others or different, meaning different than their own native tongues. Also *glssais kinaís*, qualitatively new, to speak languages not known to them before, means to speak in or with tongues other than their own native language.

Commentary:

In 1 Cor. 12:10,28 *gén* kinds, families of languages, refers to actual ethnic languages. Never does it imply a language other than those understood or commonly used among men. Praying in tongues on the other hand implies a language not taught by men and only understood by the receiver. In short, a form of spiritual crypto to keep the enemy from finding out the spiritual concerns and condition of the petitioner.

Interpretation *hermneúo*: to interpret. Interpretation, explanation (1 Cor. 14:26), metonym for the ability to interpret, as a charisma (1 Cor 12:10), gift.

Commentary:

Here is the best definition of an ongoing argument concerning tongues. It is a know language and the interpretation of that language requires a person with that linguistic skill, or someone who has the ability to interpret without learning the language. This word can be linked with knowledge - the learning without learning.

Apostle, Apostleship *apostolos*: "The word is used of the Lord Jesus to describe His relation to God, Heb. 3:1; see John 17:3. The twelve disciples chosen by the Lord for special training were so called, Luke 6:13; Luke 9:10. Paul, though he had seen the Lord Jesus, 1 Cor. 9:1; 1 Cor. 15:8, had not 'compared with' the Twelve 'all the time' of His earthly ministry, and hence was not eligible for a place among them, according to Peter's description of the necessary qualifications, Acts 1:22. Paul was commissioned directly, by the Lord Himself, after His Ascension, to carry the Gospel to the Gentiles.

"The word has also a wider reference. In Acts 14:4, 14, it is used of Barnabas as well as of Paul; in Rom. 16:7 of *Andronicus* and *Junias*. In 2 Cor. 8:23 (RV, margin) two unnamed brethren are called 'apostles of the churches;' in Phil. 2:25 (RV, margin) *Epaphroditus* is referred to as 'your apostle.' It is used in 1 Thess. 2:6 of Paul, Silas and Timothy, to define their relation to Christ." * [* From

Commentary:

There are apostles today. However, they do not have the same power and authority of the early apostles who established the church. Our faith is built upon the foundation of the Apostles and the Prophets and no new foundation can be laid. In other-words, these modern day apostles do not have the authority to create or change the doctrine handed down by the early apostles. They are the ones who send forth the missionary, and make sure that the doctrine of Christ is maintained.

Teacher *didaskalos*: Notes: is rendered "teacher" or "teachers" in Matt. 23:8, by Christ, of Himself; in John 3:2 of Christ; of Nicodemus in Israel, John 3:10, RV; of "teachers" of the truth in the churches, Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11; Heb. 5:12; Jas. 3:1, RV; by Paul of his work among the churches, 1 Tim. 2:7; 2 Tim. 1:11; of "teachers," wrongfully chosen by those who have "itching ears," 2 Tim. 4:3.

Teachers were the next in line after prophets and were connected to pastors. Apostles and pastors always had the gift of teaching; prophets usually possessed it; but men might have it without belonging to any of these classes.

Acts 13:1 refers to *didaskaloi*, teachers, with *prophetai*, prophets. From this it is concluded that the Christian church the *didaskaloi*, teachers, appear as having a special function (Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11; James 3:1). These *didaskaloi* answer to the Jewish *grammateis* (pl.), scribes, and are to be viewed as in a special sense acquainted with and interpreters of God's salvation (Matt. 13:52; Luke 2:46). To them fell the duty of giving progressive instruction of God's redeeming purpose, a function which, according to Eph. 4:11, may have been united with *poimen*, pastor, in one person. Notwithstanding, linguists have debated the precise relationship between teachers and pastors in that text. There is a growing consensus that pastors are a sub-group within the larger body of teachers. This seems to be true also for the expression "apostles and prophets." Spiros Zodhiates, Th.D.

Helps *antilepsis* or *antilempsis*: properly signifies "a laying hold of, an exchange" (anti, "in exchange," or, in its local sense, "in front," and *lambano*, "to take, lay hold of," so as to support); then, "a help" (akin to B, No. 1); it is mentioned in 1 Cor. 12:28, as one of the ministrations in the local church, by way of rendering assistance, perhaps especially of "help" ministered to the weak and needy. So *Theophylact* defines the injunction in 1 Thess. 5:14, "support the

themselves to minister to the saints. Hort defines the ministration as "anything that would be done for poor or weak or outcast brethren."

Administration *kubernesis*: to govern. Government, a governing in relationship to the churches. Perhaps since this occurs in the plural, it represented the elders appointed to examine those professing faith in Christ as candidates for baptism. Also from *kubernao*, *kubernetes*, pilot, captain.

Service, Serving *diakonia*: primarily "hired service," is used (a) of the "service" of God in connection with the tabernacle, Rom. 9:4; Heb. 9:1, "Divine service;" Heb. 9:6, plural, RV, "services" (AV, "service," and, in italics, "of God"); (b) of the intelligent "service" of believers in presenting their bodies to God, a living sacrifice, Rom. 12:1, RV marg., "worship;" (c) of imagined "service" to God by persecutors of Christ's followers, John 16:2.

Exhortation *paraklesis*: primarily "a calling to one's side," and so "to one's aid," hence denotes (a) an appeal, "entreaty," 2 Cor. 8:4; (b) encouragement, "exhortation," e.g., Rom. 12:8; in Acts 4:36, RV, "exhortation," Cp. *parakletos*, "an advocate, comforter."

Give *metadidomi*: "to give a share of, impart" (meta, "with"), as distinct from "giving." The Apostle Paul speaks of "sharing" some spiritual gift with Christians at Rome, Rom. 1:11, "that I may impart," and exhorts those who minister in things temporal, to do so as "sharing," and that generously, Rom. 12:8, "he that giveth;" so in Eph. 4:28; Luke 3:11, in 1 Thess. 2:8 he speaks of himself and his fellow missionaries as having been well pleased to impart to the converts both God's Gospel and their own souls (i.e., so "sharing" those with them as to spend themselves and spend out their lives for them).

Lead *ago*: "to bear, bring, carry, lead," is translated by the verb "to lead," e.g., in Mark 13:11; Luke 4:1; Luke 4:9, RV; Luke 4:29; Luke 22:54; Luke 23:1, AV only; Luke 23:32; John 18:28 (present tense, RV); Acts 8:32; metaphorically in Rom. 2:4, of the goodness of God; Rom. 8:14; Gal. 5:18, of the Spirit of God; 1 Cor. 12:2, of the powers of darkness instigating to idolatry; 2 Tim. 3:6, of divers lusts (in some mss., *aichmaloteuo*). In Luke 24:21 *ago* is used of the passing (or spending) of a day, and translated "it is (now the third day);" here the verb is probably to be taken impersonally, according to idiomatic usage, in the sense "there is passing the third day."

or mercy on, to show mercy" to, e.g., Matt. 9:27; Matt. 15:22; Matt. 17:15; Matt. 18:33; Matt. 20:30, 31 (three times in Mark, four in Luke); Rom. 9:15, 16, 18; Rom. 11:32; Rom. 12:8; Phil. 2:27; Jude 1:22, 23; (b) in the Passive Voice, "to have pity or mercy shown one, to obtain mercy," Matt. 5:7; Rom. 11:30, 31; 1 Cor. 7:25; 2 Cor. 4:1; 1 Tim. 1:13, 16; 1 Pet. 2:10.

Evangelist *euangelistes*: Notes: lit., "a messenger of good" (eu, "well," *angelos*, "a messenger"), denotes a "preacher of the Gospel," Acts 21:8; Eph. 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim. 4:5. Cp. *euangelizo*, "to proclaim glad tidings," and *euangelion*, "good news, gospel." Missionaries are "evangelists," as being essentially preachers of the Gospel.

Pastor *poimen*: "a shepherd, one who tends herds or flocks" (not merely one who feeds them), is used metaphorically of Christian "pastors," Eph. 4:11. "Pastors" guide as well as feed the flock; cp. Acts 20:28, which, with ver. 17, indicates that this was the service committed to elders (overseers or bishops); so also in 1 Pet. 5:1, 2, "tend the flock ... exercising the oversight," RV; this involves tender care and vigilant superintendence.

Breaking - God's Way of Working Watchman Nee

"Let us now proceed to consider how breaking of the outward man will affect our reading of God's word, our being ministers of His word, and our preaching the gospel.

Reading the Bible: It is beyond question that what we are determines what we get out of the Bible. How often man in his conceit relies on his unrenewed and confused mind to read the Bible. The fruit is nothing but his own thought. He does not touch the spirit of the Holy Scriptures. If we expect to meet the Lord in His word, our thoughts must first be broken by God. We may think highly of our cleverness, but to God it is a great obstacle. It can never lead us into God's thought.

There are at least two basic requirements for reading the Bible: first, our thought must enter into the thought of the Bible; and second, our spirit must enter into the spirit of the Bible. You must think as the writer?whether Paul, Peter or John?when he is writing

reasons and to exhort as he exhorts. In other words, your thought must be geared to his thought. This will allow the Spirit to give you the precise meaning of the Scriptures.

Think of a person coming to the Bible with his mind already set. He reads the Bible to get support for his preconceived doctrines. How tragic! An experienced person, after hearing such a one speak for five or ten minutes, can discern whether the speaker is using the Bible for his own ends or if his thought has entered into the thought of the Bible. There is a difference in realm here. One may stand up and give a pleasing, seemingly scriptural message, but actually his thought is contradictory to the thought of the Bible. Or we may hear someone preach whose thought expresses the thought of the Bible and is therefore harmonious and united with it. Thought this condition should be the norm, not all reach it. To unite our thought with the thought of the Bible, we need to have the outward man broken. Do not think our Bible reading is poor because of a lack of instruction. The defect is rather in us because our thoughts have not been subdued by God. So to be broken is to cease from our own activities and from our subjective thinking, and gradually to begin to touch the mind of the Lord and follow the trend of thought of the Bible. Not until the outward man is broken, can we enter into the thought of God's word."

Satan intends to distract - A. W. Tozer - The Missing Gifts

"It is Satan's business to keep Christians mourning awhile and weeping with pity beside the cross instead of demonstrating that Jesus Christ is risen indeed, has ascended to heaven and at the precise prophetic time will return to earth to chain Satan and hurl him into hell. Satan will do almost anything to keep us from actually believing that death has no more domination, that Jesus Christ has been given all authority in heaven and on earth, that He holds in His hands the keys to hell.

When will the Christian church awake and get on the offensive for its risen and ascended Savior? It will be when the church comes to know the full meaning of the cross and to experience the implication and power of the resurrection among its members?that is when. Through the power of Christ's resurrection we must take

ends of the earth with the gospel.

Jesus Christ asks us to surrender to his lordship and to obey His commands. He will supply the power if we will believe His promises and demonstrate the reality of His resurrection."

Closing:

I hope this can help you in finding balance within your local church and your personal understandings. For many years these gifts have been misused, twisted to mean something other than what they were intended for. Many people attempt to use the modern Greek to aid them in translating the Scriptures into contemporary understanding and this cannot be. Our Scripture (manuscripts) were not written in the modern Greek tongue and is quite different; that is why I choose to use these sources. They use the ancient language that the Scriptures were spoken in, to derive at definitions with the same intent as the authors.

Consequently, we must never attempt to apply a definition to a word that is used in other passages which are employed to convey a different meaning, and thought. Some usages are "verb, adjective, noun, middle voice, passive voice, active voice, present perfect, future perfect, etc., to use the same meaning, would lead to confusion and a different gospel understanding. Teacher for example is used differently in the passages we studied here, then in other places throughout Scripture; it is not interchangeable! and does not carry the same thought and intent. We must learn to read Scripture with the mind of those who wrote it; and we should attempt to read it with the same spirit that inspired them.

Furthermore, we must be on guard against our enemy the devil, who is constantly looking for ways to deceive, and weaken our testimony. One area the devil often uses against us is scripture, we can look at Matthew 4:6 as an example to see how the devil tried to use Scripture against Jesus?deceptively. He quoted from Ps. 91:11-12 "He will give His angels charge concerning you; and on their hands they will bear you up, lest you strike your foot against a stone." This appears to be an accurate scripture quotation, that the majority of the Christians reading scripture today would not question. However, baring interpretation errors, the devil did what many do today?he left a few things out. Lets look at the full passage from Ps. 91:11-12 to see what is missing. "For He will give His angels charge concerning you, to guard you in all your ways. They will bear you up in their hands, lest you strike your foot against a stone." The missing section is "*to guard you in all your ways*" and the twisted section is "*the will bear you up in their*

hands," and **"on their hands they will bear you up."** The former "*on their hands*" signifies a so-so statement of- they will catch you if you fall; it is a rather arrogant and snobbish poke at Jesus weakened condition, a temptation that could lead any person into jumping off a cliff. On the other hand the statement "*in their hands*" signifies a continual protection and that Christ was at that very moment in the care of ministering angels. The measure here is if Jesus would *strike his foot against a stone*. This appears to indicate that if Jesus gave into the temptation than He would not be protected. The entire verse "For He will give His angels charge concerning you, to guard you in all your ways. They will bear you up in their hands, lest you strike your foot against a stone." would have been removed.

As we are aware, Jesus did not give in like many do today. Think about this illustration and consider what is said today concerning scripture, it is important to know what is being said lest you to are deceived as Adam and Eve first were.

Endnotes:

1. Vines complete Expository Dictionary of Old and New Testament Words.
W.E. Vines, Merrill F. Unger, William White, Jr.
2. The New Strong's Complete Dictionary of Bible Words.
James Strong, LL.D., S.T.D.
3. The Complete Word Study Dictionary of New Testament.
Spiros Zodhiates, Th.D.
4. Nelsons Quick Reference Bible Dictionary.
William Smith, L.L.D.
5. Hebrew Greek Key Study Bible
New American Standard Bible, AMG publishers
6. Greek English Lexicon to the New Testament,
W.J. Hickie, M.A.
7. Greek Interlinear New Testament, Baker Book House
8. The Release of the Spirit; Watchman Ne, 1965
9. Tragedy in the Church: The Missing Gifts, A. W. Tozer 1950's

For questions and comments please email info@tcnl.org