



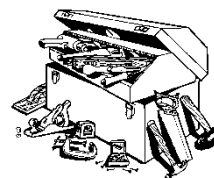
CALEDON HILLS FELLOWSHIP BAPTIST CHURCH
A place to belong, believe and become

Caledon Hills Fellowship

Spiritual Gift Toolbox



Caledon Hills Fellowship Baptist Church
Membership Orientation
Instructions and Tools for *Spiritual Gift* Training

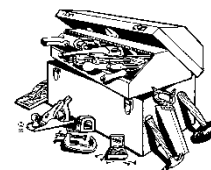


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Caledon Hills Fellowship Baptist Church

Membership Orientation Tools for *Spiritual Gift* Training

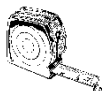


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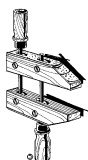
The right tools taken from the toolbox can accomplish so much if they're placed into willing hands. The purpose of this package is to present *you*, the members of Caledon Hills Fellowship Baptist Church, with a set of tools to assist you in your spiritual gift discovery and employment. The contents of this package are designed to be informative, evaluative and stimulating. They include:



➤ The following paper which contains a chart with the various recorded spiritual gifts along with 12 New Testament observations. These basics will serve to drill home the wisdom of God's teaching.



➤ A *Wagner-Modified Houts Questionnaire* which will serve as a tape measure so that, spiritual gift-wise, you can begin to size yourself up.



➤ And a humorous, yet encouraging video named *Half-time Comes at the Right Time*. This is intended to clamp shut the Biblical appeal to get in the game and find your position.

Perhaps, you're brand new in the faith and have no idea how God has graciously gifted you. In effect, you haven't yet unwrapped your gift(s) and experienced the joy of discovery. Your 'eureka' experience is yet to be!

Or perhaps, for you, a God-given gift has been overlooked and left unused. Once you were a child and couldn't see it tucked away at the back of the shelf, but now you're taller in the faith and ready to bring it down to open it up.

Or maybe, after your original discovery, you became sidetracked and you forgetfully lost a gift in the cupboard of neglect. Now you're ready to forage through the clutter of life and unbury your God-given grant to be invested for His service.

Or, it could be that you're already somewhat familiar with your grace-gift(s), but confirmation and further encouragement on how to use them would be welcomed. You're like a diamond in the rough and require the ongoing polishing and buffing of God's word mixed with helpful self-evaluation.

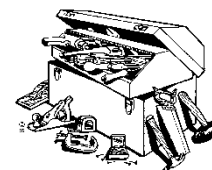
Whatever the case may be, it is my deepest prayer and expectation that these tools may urge us and equip us, at Caledon Hills Fellowship, to unpack and utilize all that God has given us for his honour and praise.

To God be the Glory,

Pastor Bill

Caledon Hills Fellowship Baptist Church

Membership Orientation Instructions and Tools for *Spiritual Gift* Training



1. Spiritual Gifts Introduced.

In his book *Swim with the Sharks without being Eaten Alive*, Harvey Mackay tells a story about an efficiency expert who went to hear a concert featuring Schubert's famous "Unfinished Symphony". Afterwards, the expert made these recommendations:

1. For considerable periods, the four oboe players had nothing to do. Therefore, their numbers should be reduced, and their work spread over the whole orchestra.
2. Forty violins were playing identical notes. This seems to be unnecessary duplication, so this section should be drastically cut. If a larger volume of sound is required, this could be achieved through an electronic amplifier.
3. Much effort was absorbed in the playing of demi/semi-quavers. This seems an excessive refinement, and it is recommended that all notes be rounded to the nearest semi-quaver. If this were done, it should be possible to use trainees and lower-grade operators.
4. No useful purpose is served by repeating with horns the passage that has already been handled by the strings. If all such redundant passages were eliminated, the concert could be reduced to twenty minutes. If Schubert had attended to these matters, he probably would have been able to finish his symphony after all.¹

Of course, if the recommendations of this shrewd efficiency expert were taken seriously they would utterly destroy Schubert's masterpiece. Sometimes the pragmatic approach, achieved at the expense of creativity, is counterproductive. church when she employs her use of Fellowship Baptist Church, God the Spirit — a symphony that plays the sweet strains Using His creative ear He's putting into place various components that blend together to produce an enthralling work of art. And we are His workmanship, God's symphony in the making.



And such is the case in the life of a spiritual gifts. At Caledon Hills is working on an unfinished symphony of Jesus Christ for the world to hear.

So, upon reflection, have you felt the multi-part harmony? Since God delights in the beautiful music we've been gifted to make, are you playing *your* part for His glory? And are we keeping our collective eyes on the Director as we submissively look to him for leadership?

One of our goals, expressed in our six-point church vision,² is to see "every member ministry" in action. And part of the Christian stewardship entrusted to us at CHFBC is the use of our spiritual gift(s) for the building up of our brothers and sisters here in this place. With this focus in mind, and playing to the tune of "God's amazing grace," may the orchestral "sweet sound" of our obedience to the Lord, witness to all who hear and redound to the glory of God.

Perhaps, you have never read the Biblical material on spiritual gifts or you could use a refresher. If either is the case, stop right now and acquaint yourself with the following four passages: **Romans 12:1-8, 1 Corinthians 12, Ephesians 4:11-13 and 1 Peter 4:7-11.**³

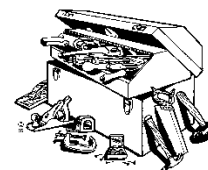
¹ Harvey Mackay, *Swim with the Sharks Without Being Eaten Alive* (New York, N.Y.: Wm. Morrow, 1988) pp.157-158.

² See Appendix A.

³ Seriously, put this paper down get your Bible and take the 5 minutes to bring yourself up to speed.©

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2. Spiritual Gifts Listed.

Take a few moments to survey the various lists of spiritual gifts below:

| The Recorded New Testament Lists of Spiritual Gifts | | |
|---|---|---|
| 1 Corinthians 12:8-10 | 1 Corinthians 12:28 | 1 Corinthians 12:29-30 |
| Message of wisdom Message of knowledge Faith Healings Miraculous powers Prophecy Distinguishing of spirits Tongues Interpreting tongues | Apostles Prophets Teachers Miracles Healings Helps Administration Tongues | Apostles Prophets Teachers Miracles Healings Tongues Interpreting tongues |
| Romans 12:6-8 | Ephesians 4:11 | 1 Peter 4:9-11 |
| Prophesying Serving Teaching Encouraging Giving Leadership Showing mercy | Apostles Prophets Evangelists Pastors Teachers ↳Grammatically these two gifts could also be understood as one (i.e., a pastor-teacher gift). | Hospitality Speaking Serving ↳Verse 11 seems to offer two broad classifications of gifts: those that are verbal or speaking gifts and those that are of the serving variety. |

Bear in mind the following observations:

➤ Each list appears to be a sample given in direct response to specific local churches with specific related needs. They are not intended to be an exhaustive catalogue. Indeed, probably the gifts of singleness⁴ (1 Corinthians 7:7, 32-35) and martyrdom (1 Corinthians 13:3) should be added. Some would also include the likes of exorcism (Matthew 7:22), voluntary poverty (1 Corinthians 13:3) missionary, counseling, hymn writing and so on.

➤ It is evident that in some cases Paul names the specific gift (e.g. teaching), and in other cases he names the people who exercise them (e.g. Teacher). For convenience sake, we will refer to these lists as lists of spiritual gifts, although, to be more precise, we should realize that sometimes they name the spiritual gift and sometimes they designate the possessor of the gift.

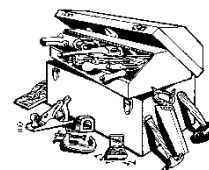
➤ Observe that the order of the gifts varies considerably. Consequently, it cannot be assumed that the entries are in order of importance when, for instance, prophecy is sixth in the first list, second in three of the lists, and first in another. However, it cannot be overlooked that the gift of tongues (with its partner of tongues interpretation) is last in the three lists where it appears.⁵ In the light of the sustained downplaying of tongues in 1 Corinthians 14, the least that can be said is that even if Paul does not consider tongues to be the least of the spiritual gifts on some absolute scale, it is highly likely he makes it the last entry in each list in 1 Corinthians because his readers were far too prone to exalt this one gift.

⁴ Some believe that both marriage and celibacy are spiritual gifts on the strength that the Greek term for “gift” in 1 Cor. 7:7 is *charisma*, the same term used in 1 Cor. 12-14 to refer to spiritual gifts.

⁵ Similarly, when you compare the New Testament lists of the apostles, you cannot help but notice that although there is an apparent reordering of the entries from list to list, Judas Iscariot is always intentionally last (Mat. 10:2,3; Mark 3:16-19; Luke 6:14-16).

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3. Spiritual Gifts Described.

Often, the “gifts of the Spirit” or “spiritual gifts” have been misunderstood and confused with “the baptism in the Spirit”⁶ or “the fruit of the Spirit.”⁷ But, when word studies⁸ and exegetical - theological contexts are considered the following description may be constructed:

A “spiritual gift” is an *extra-ordinary* God-given enablement, distributed to members of the body of Christ, energized by the Holy Spirit, motivated by the power of love, for the benefit and building up of the church, until Christ returns.

Don’t gloss over this definition of a spiritual gift too quickly. Read it a second time, and notice its source, its nature, its recipients, its empowerment, its motivation, its purpose, and its time-frame. All these components comprise the basic definition of the gifts of the Spirit.

| Unpacking the Description of Spiritual Gifts | |
|---|--|
| Source | They are God-given; they originate with God. |
| Nature | They are “enablements,” abilities given for service. |
| Recipients | They are given to the body of Christ, that is, Christians. |
| Empowerment | They are energized by the Holy Spirit who animates our hearts. |
| Motivation | They are to be motivated by the power of sacrificial love (1 Cor. 13). |
| Purpose | They are to be used for the benefit and edification of the church. |
| Time-frame | They will operate throughout this church age until Christ returns. |

Keep in mind that the spiritual gifts are special or *extra-ordinary* abilities most of which all Christians are ordinarily called to use. For example, all Christians are called to teach (Colossians 3:16, Ephesians 6:4), exhort (Hebrews 10:25), give (2 Corinthians 9:6-7), serve (John 13:15, 16), evangelize (Acts 1:8) *etc.* But the gifts of the Spirit are *exceptional* power tools placed into the hands and hearts of believers for the church’s corporate gain.

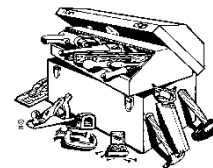
⁶ The phrase “baptism in/with the Spirit” occurs seven times in the Bible (Mat. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16 and 1 Cor. 12:13) and refers to the initial indwelling of the Spirit experienced by all Christians at conversion in this New Covenant age.

⁷ The phrase “fruit of the Spirit” occurs once in the Bible (Ga. 5:22) and refers to the Christ-like character (i.e. love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control) produced by the Holy Spirit in the life of the Christian.

⁸ The following are the most common words in the New Testament translated “spiritual gift”. The first is *pneumatikos* (e.g. 1 Cor. 12:1). *Pneuma* is “Spirit”, and anytime there is an *ikos* ending on a Greek word it means “characterized by” or “controlled by.” The second word *charisma* (e.g. Ro. 12:6), means “gift” and has as its root *charis* which means “grace”. So the following is a strict word study definition for a “spiritual gift”: *It is a graciously God-given gift characterized and controlled by the Holy Spirit.*

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4. Spiritual Gifts Explained.

At CHFBC, both in 1994 and 1996, we studied and taught on spiritual gifts. By sifting through the New Testament and looking for Biblical fundamentals on spiritual gifts, 12 were found. Beside each of these New Testament observations below, you will find Scripture references. These citations are not to be considered as window dressing but as windows themselves to open up our understanding and let the light in.

1. **Spiritual gifts originate with and are distributed by God's sovereign choice** (1 Corinthians 12:7-11, 18, 24, 28).

The gifts of the Spirit are dispensed by the Triune God (1 Corinthians 12:4-6). Therefore, you have no final choice in the matter, simply the joy of discovery and the stewardship of use. We are encouraged to “eagerly desire spiritual gifts”⁹ but we have no right to any particular one, and must ultimately trust the wisdom of our heavenly Father's gracious distribution through the mediation of the Holy Spirit.

Imagine the painter. She strolls down to the wooded valley before dawn. She's carrying a canvas and easel under her right arm, a folding chair and a case with her brushes and tubes of acrylic under the other. Thoughtfully, she positions herself and begins to edge up from the horizon, she finishes. With the ledge of the easel chocked-full of and a pallet dotted with primary colours, she chooses the right spot. Just as the sun prepares her palette of paints and begins. assorted painter's knives and brushes starts with some broad strokes to trace using various colours, tints, shades and brilliant painting. And depending upon how good she is, the result is anything from a piece of artwork to a masterpiece.



Did you know that when God paints, He only paints masterpieces? And without you and the operation of your spiritual gift the picture He's painting is incomplete. The Master painter works wisely with great dexterity and determination choosing each hue of each colour to achieve the finished product of His own design. Imagine it, we are God's masterpiece in the making!

2. **Spiritual gifts are different from, though not necessarily unrelated to, natural talents or education** (e.g. 1 Corinthians 2:1, 4-6).

The one who graduates *Magna Cum Laude* is considered a gifted student. Olympic gymnasts are called gifted athletes and the professional soloist is dubbed a gifted singer. But the Holy Spirit distributes a different kind of giftedness to God's people. Natural endowment is one thing; supernatural endowment is another. Therefore, a school teacher or someone with the “gift of the gab” does not *necessarily* have the gift of preaching or teaching. Formal education is not *essential* to the gift of wisdom. Likewise, an accountant in the church is not *automatically* the church treasurer, nor a successful businessman a Deacon and so on.

However, while God may choose to bypass our natural abilities and grant a totally unrelated spiritual gift, He may also elect to build on top of them. God may take imperfect skills and capabilities and redirect them in order to pave the way for spiritual gifts. Pre-conversion skills, abilities, training and

⁹ The same verb *zéloute* (to earnestly desire) is used three times in relation to spiritual gifts (1 Corinthians 12:31; 14:1, 39). While some would interpret this verb as a statement of fact (“...you are earnestly desiring...”), in 14:1 it is most certainly to be understood as a command (“...earnestly desire spiritual gifts...”).

knowledge are providential endowments developed under common grace. In Christ, they become refocused from self and dedicated to holy purposes. So spiritual gifts are distinct from, but not necessarily unrelated to, natural ability. The story is told that

Michelangelo was pushing a block of granite down the street. A curious neighbor sitting lazily on the porch of his house called him and inquired why he labored so over an old piece of stone. Michelangelo is reported to have answered, "Because there is an angel in that rock that wants to come out."¹⁰

We may compare God's fashioning of our spiritual gifts to sculpturing. The Spirit may choose to release our "angels" as it were, by taking the raw material we possess (our God-given potential), and transfiguring it to achieve His own pleasure and design.

3. Spiritual gifts can be counterfeited by unbelievers (Matthew 7:21-23; 24:24).

Some say that in his heyday the self-renowned agnostic, Charles Templeton, used to preach the gospel with greater charisma than Billy Graham. Explanation: Grace-gifts may be mimicked, and thus, they are no certain guarantee of spirituality. Remember Moses who discovered that the Egyptian sorcerers could duplicate many of the miracles God had enabled him to do. Indeed, on the Day of Judgment many will say, "Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?" And while Jesus won't quibble with whether or not they had done these things, in His name nonetheless, He will rebuke them saying, "I never knew you. Away from me you evildoers." The lesson to be learned is this: spectacular displays often attest to the power of the spirit world, but they do not *in themselves* attest to the power of the *Holy Spirit*.



Three observations may be derived from this should not be surprised by lost apostates who

for John has taught us: "They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us" (1 John 2:19). Secondly, there is ever a need to distinguish demonic forces from the Holy Spirit. The spiritual gift called "distinguishing between spirits" (1 Corinthians 12:10) is specially designed to meet that need. Presumably, the insight that's required may be granted by some special endowment, or according to 1 John 4:1-6, the outworking of this gift may on occasion be the by-product of profound doctrinal discernment. And thirdly, godliness is not to be measured by the existence of spiritual gifts, but by the evident fruit of the Spirit in our lives as we employ them. While spiritual people will aim to be proficient in the use of their gifts, Christ-like character is marked by gifts that operate lovingly, joyfully, peaceably, patiently, with kindness and goodness, faithfully, gently and with self-control.

caution: First, in the last analysis we are able to imitate the gifts of the Spirit,

4. Spiritual gifts can be operated in the flesh just as any other Christian deed may be carnally performed (compare 1 Corinthians 1:7 with 3:1-3; 1 Peter 4:9-11).

It's one thing for spiritual gifts to be counterfeited by non-Christians, but now we're saying that Christians can operate their spiritual gifts carnally. The church of Corinth stands as exhibit "A."

On the one hand, they did "not lack any spiritual gift", but on the other, Paul "could not address [them] as spiritual but as worldly¹¹ — mere infants in Christ." They had an abundance of gifts, but they were very immature in areas of doctrine and conduct.

Also, Peter's exhortation to "use whatever gift [you] have to serve others faithfully ...(4:10)" assumes that the gifts of the Spirit may be left dormant, or worse – used for selfish purposes. When he says, "If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ (4:11)", he insinuates that we may serve in our own strength and for our own praise, instead of in God's strength and for His praise.

¹⁰ Elizabeth O'Conner, "Releasing Angels: Uncovering Our Gifts," *Partnership*, (Sept-Oct. 1986), p.27.

¹¹ The word "worldly" (*sarkikoi*) means fleshly or carnal.

Therefore, the constant infilling of the Holy Spirit ought to be our great concern and prayer (Ephesians 5:18). To put this principle positively, spiritual gifts ought to be operated in *Christian love* otherwise, they are abused. In 1 Corinthians 13:1-3, Paul evidently refers to five spiritual gifts developed to the highest imaginable level. He argues that the gifts of tongues speaking, prophecy, faith, giving and martyrdom, without the crowning motive of love, are all a goose egg – a spiritual nothing!

During the reign of Oliver Cromwell, the British government began to run low on silver for coins. Lord Cromwell sent his men to the local cathedral to see if they could find any precious metal there. After investigating they reported: “The only silver we can find is the statues of the saints standing in the corners.” To which the radical soldier and statesman of England replied: “Good! We’ll melt down the saints and put them in circulation!”¹²

That brief but direct order states the secret of church commitment. We need spiritual meltdown. Not rows of silver saints crammed into the corners of cathedrals but melted saints who humbly circulate serving one another out of a sense of brokenness and love.

Consequently, spiritual gifts should never be a source of personal pride on the part of those who possess them, nor should they be thought of as a mark of maturity. They are simply tools to be used for the work of the ministry. They can be operated in the flesh, but the meltdown of humble repentance and dependence on the Lord will ensure that what you do is spiritual because it’s born out of love.

5. Spiritual gifts can be neglected (1 Timothy 4:14; 2 Timothy 1:6).

Their high unemployment rate in most of our Canadian evangelical churches may be attributed to either ignorance (1 Corinthians 12:1) or disobedience (1 Thessalonians 5:19-20). Imagine how you would feel if this happened to you:

You have a friend who lives in a city many, many miles away; and because of this great distance, you haven’t been able to see each other for years. Every Christmas, though, you try to make up for that distance by taking great care and effort in choosing just the right gift. Even the details of the wrapping reflect your love and respect for your and colourful, exquisite bows. Then sends you enough money to make a Bubbling with anticipation, you travel friend’s warm welcome. Talking and share a wonderful ride from the your friend’s home. After a few living room, but see none of your gifts glance into the den, the kitchen, the to sink, but you don’t have the your friend is away on an errand, however, you peek into the front closet, and your heart drops. There, after all these years, are all the once-glittering gifts you sent, still wrapped and unused. How would you feel?¹³



As you engage your emotions, perhaps you can imagine how God feels. For He has sent us beautifully wrapped and carefully selected gifts as tender expressions of His love for us (James 1:17), yet many of us have stored these gifts in a closet — unopened and unused. As a result, we may be missing out on the special way in which God wants to use us through our gifts. Paul says to Timothy: “Do not neglect your gift, which was given you...” (1 Timothy 4:14a), and “...I remind you to fan into flame the gift of God...For God did not give us a spirit of timidity, but a spirit of power, of love, and of self-discipline (2 Timothy 1:6-7).”

¹² David L. Edwards, *Christian England: from the Reformation to the 18th Century* (London, ENG: R. Clay Press, 1983), p.279.

¹³ Charles Swindoll’s *He Gave Gifts: Bible Study Guide* (Dallas, TX: Word Pub., 1992), p. 9.

6. No two Christian's gifts are exactly alike because spiritual gifts are not tied to certain personality types, statuses, or target ministries (1 Peter 4:10).

God gives the church an amazing intermixture of gifts, and they are all tokens of His colourful grace. In fact, Peter says as much: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its *various forms*."¹⁴ It's one thing to have a blue and green. It's quite another to have pink, rose, fuchsia and magenta. Likewise, expressed in different hues, so one spiritual gift may have a diversity of expressions. For that reason, three people may have the same gift, and yet there are no clones because each has a unique expression of that gift.



For example, the outgoing extrovert does not hold the corner on the market for the gift of *exhortation*. This gift may be expressed exuberantly by someone who effervescently splashes you with refreshment. Or it may be expressed by someone who patiently listens, after which, with great conviction, they pump encouragement into you with a quiet, timely, word of Scripture truth. One and the same gift, but expressed by temperaments at both ends of the spectrum. And just as a gift is not tied to temperament, neither is it tied to status. A poor person may have the gift of *giving*, because it is not so much tied to amount as it is to attitude, the level of sacrifice, and proportion of faith.¹⁵ Neither are spiritual gifts tied to particular spheres of ministry. The gift of *leadership*, for example, may be exercised by a Pastor, a worship director, a Sunday school teacher and a nursery attendant all in the same church.

In rich diversity the gifts of the Spirit are wonderfully accommodating. To illustrate, we should expect that the gifts of *servicing* and *helps* will take many different forms in different situations and among different people. Some may serve or help by giving wise counsel, others by cooking meals, others by caring for children or befriending an older person, and still others by giving specialized legal or medical or financial advice when needed within the church. Or consider those who possess the gift of *evangelism*. Some will be good at friendship evangelism within a neighborhood, others at evangelism through large campaigns and public meetings. Still others will be good at evangelism through radio and television. Yet, not all of these evangelistic gifts are quite the same, even though they fall under the broad category of "evangelism."

As these examples demonstrate, a vast variety of people may have the same gift, and yet each expression of that gift is as unique as a personal fingerprint. As a result, we must never depreciate our spiritual gift(s) by placing needless pressure upon ourselves to conform to someone else's makeup, standing or sphere of ministry, for God has dignified each of us with a remarkably customized endowment. After all, if you're trying to be someone else — who's going to be you?

7. Every single Christian possesses, at least, one spiritual gift (1 Corinthians 12:7, 11, 18; 1 Peter 4:10; Ephesians 4:7).

As we've already seen, spiritual gifts, by definition, are grace-gifts. Indeed, the word *charisma*¹⁶ could be translated "gracelet," a small expression of God's grace. And this discretionary grace of God is given to every single Christian.

¹⁴ In 1 Peter 4:10, the word "varied" here is *poikilos*, which means "multi-coloured, having many facets or aspects, having rich diversity."

¹⁵ A perfect example of this is the widow who put two small coins worth a fraction of a penny into the Temple treasury (Luke 21:1-4). Jesus contrasts her exemplary attitude to the rich who showboat (Luke 20:47). Bottom-line: Jesus does not count, he weighs.

¹⁶ In modern Greek this word *charisma* is used to refer to a birthday present.

Called up by compulsory military service in Argentina, a fellow without arms appeared at army headquarters. He said, "What good would I be in the army? I have no arms." They put him in the army anyway. He appeared at basic training and said to the commanding officer, "What can I do? I have no arms." The officer replied, "See that fellow up there on the hill pumping water? Go tell him when the pail is filled. He's blind."¹⁷

No one is giftless, for, as Paul repeats twice in 1 Corinthians 12, spiritual gifts have been given to "each one" (i.e. every single Christian). Nevertheless, it's amazing how inferiority complexes and feelings of insignificance may steal our desire to serve the church. Sometimes, as Christians, we're tempted to be harder on ourselves than God would ever be. We hold on to feelings of uselessness that cripple our spirits. Our hearts sink into the abyss of self-disappointment leaving us stuck in the muck of "I'm so stupid and good for nothing!" But you'll never hear those words from your Heavenly Father.

God has adopted you into His family. He sent His only Son to the cross in order to purchase your redemption, and He has come to live in you by His Spirit. Therefore, He believes in you. He favours you with His love, empowers you and endorses you with your spiritual gift(s). And thus, as you concentrate on your obedience in the area(s) of giftedness that you've been given, "God will rejoice over you, like a man rejoices over his new wife" (Isaiah 62:5).

8. Spiritual gifts may come in combinations and vary in strength (Ephesians 4:7; 1 Peter 4:10; 2 Timothy 4:2-5; Romans 12:6).

There is a sense in which each Christian has only one gift. For example, Paul can say in Ephesians 4:7: "But to each one of us grace was given according to the measure of Christ's gift (singular)".¹⁸ Yet, for many, that gift may be described as a cluster of two or more gifts, for, in 1 Peter 4:10, Peter says: "Each one should use whatever gift (singular) he has received to serve others, faithfully administering God's grace in its various forms (plural)."

So one gift, but it's administered in various forms. The switch from the singular to the plural reminds us that Christ has parceled a gift for each one of us, but it's as though most, if not all of us, have been given a gift basket. One gift, but when the cellophane is peeled back you find exotic teas, candles, fancy jams and the like. Similarly, *you* probably have a combination of gifts.

For example, Paul urged Timothy to "fan into flame the gift (singular) of God which is in you..." (2 Timothy 1:6). In a sense, Timothy was endowed with only one gift. But, evidently, out of his gift basket pop several gifts: the gifts of preaching and exhortation (2 Timothy 4:2), evangelism (2 Timothy 4:5) and teaching (2 Timothy 2:2). Unquestionably, Timothy was a multi-gifted person. Furthermore, keep in mind that gifts may vary in their strength. For instance, Paul says that if we have the gift of prophecy, we should use it "in proportion to our faith" (Romans 12:6), indicating that a gift can be more or less developed in different individuals, or in the same individual over a period of time.¹⁹ Indeed, within a congregation, there will likely be people who are very effective in the use of a particular gift (perhaps through long use and experience), others who are moderately strong in that gift, and others who probably have the gift and are just beginning to use it.

Together, gift clustering and variation in strength lead us to the following applications:

☑ Be submissive to all that God has entrusted to you. After all, submission frees us from the log-jam of carnal selfishness that blocks the energy of the Holy Spirit. "Follow the way of love and eagerly

¹⁷ Joseph Stowell, *Shepherding the Church into the 21st Century* (U.S.A.: Victor Books, 1994), p.159.

¹⁸ New King James Version.

¹⁹ Timothy's reminder to "rekindle the gift of God" (2 Timothy 1:6) implies that a gift may weaken, apparently through infrequent use. Also, in order to argue for the necessity of love's motivation, Paul gives examples of spiritual gifts developed to their highest degree, in 1 Corinthians 13:1-3.

desire spiritual gifts...” (1 Corinthians 14:1). Don’t sell God short, and assume He has only given you one gift, that which is most obvious. You may have untapped spiritual potential.

☑ Be available to the Lord and to His people. Try gifts on for size. Expose yourself to various opportunities. Be open to gifts that previously you haven’t entertained, regardless of your age in the faith. Pray that God would plant the right desires in the seed plot of your heart so that you become a dependable manager of the manifold grace of God.

☑ Strive to fan your gifts into flame. Never be content with neglect or mediocrity. Through submission and availability seek to exercise your faith from strength to strength as you become stronger and more proficient in your area(s) of giftedness.

9. No single Christian has all the spiritual gifts, but all the spiritual gifts operating together are essential for the efficient functioning of the church body (1 Corinthians 12:14-21).

The Christian who likes to sit and soak like a sponge preferring not to participate or the believer who is conspicuous by his noninvolvement in the church is a grotesque anomaly. Imagine a malformed body consisting of a single organ, a giant eyeball, perhaps, or one single massive toenail or knee. Absurd – even laughable! But by the same token, it is equally ridiculous for a Christian to overestimate himself by living on an island of independent dislocated self-importance.

Furthermore, it is also misguided to balk at participating in the life of the body, because we feel inferior or threatened by the giftedness we see in other people. Paul’s teaching on body life will not tolerate feelings of superiority or elitism, quite simply because, by God’s design, we need each other. Nor will his teaching tolerate feelings of intimidation or deficiency because, conversely, others need us. Accordingly, *no one in the body is insignificant; everyone is indispensable.*

And what happens when we try to be something we’re not or try to excel at things we’re not gifted to do? The following parable answers that question — starring a duck, a rabbit, a squirrel, and an eagle:

Once upon a time, the animals decided they should do something meaningful to meet the problems of the new world. So they organized a school. They adopted an activity curriculum of running, climbing, swimming and flying. To make it easier to administer the curriculum, all the animals took all the subjects. The *duck* was excellent in swimming; in fact, better than his instructor. But he made only passing grades in flying and was very poor in running. Since he was slow in running, he had to drop swimming and stay after school to practice running. This caused his web feet to be badly worn so that he was only average in swimming. But average was quite acceptable, so nobody worried about that — except the duck.

The *rabbit* started at the top of his class in running but developed a nervous twitch in his leg muscles because of so much make-up work in swimming.

The *squirrel* was excellent in climbing, but he encountered constant frustration in flying class because his teacher made him start from the ground up instead of from the treetop down. He developed “charley horses” from overexertion, and so only got a C in climbing and a D in running.

The *eagle* was a problem child and was severely disciplined for being a non-conformist. In climbing classes, he beat all the others to the top of the tree but insisted on using his own way to get there.²⁰

The moral of the story? Each of us will excel in certain areas of giftedness. And we shouldn’t try filling a mold that doesn’t fit. A duck can’t run like a rabbit, but neither can a rabbit swim like a duck. So should the duck envy the rabbit or feel guilty because it waddles during running class? Yet how often do we envy other’s gifts or feel ashamed because we can’t measure up to someone else? We’ve forgotten something. God has not made us all the same. Why? Because he loves variety and the body of Christ thrives on it. So if you’re a duck, don’t neglect your strengths — concentrate on swimming.

²⁰ As quoted by Charles Swindoll in *Standing Out*, 2nd ed. (Portland, OR: Multnomah Press, 1983), p.51.

10. The purpose for spiritual gifts is the mutual edification and benefit of the church body (1 Corinthians 12:7; Ephesians 4:12).

Upon visiting another church on holidays, a Pastor shares his story:

It was one of those mornings when the tenor didn't get out of bed on the right side...As I listened to his faltering voice, I looked around. People were pulling out hymnals to locate the hymn being sung by the soloist. By the second verse, the congregation had joined the soloist in the hymn. By the third verse, the tenor was beginning to find the range. By the fourth verse, it was beautiful. And on the fifth verse, the congregation was absolutely silent, and the tenor quite possibly sang the most beautiful solo of his life.²¹

That is how life in the body of Christ *ought* to work. We enable one another to sing the tune Christ has given and the gifts of the Spirit are designed for that purpose. They are not for status or self-gratification, popularity, or power. Beware of the danger of "Charismania" which focuses attention on the means (the gifts) rather than the end, namely, the building up of others.

Therefore, to neglect or abuse our spiritual gift(s) is to hurt and hamper the spiritual health and testimony of our local church. To illustrate, when members of our physical body are acting up or out of commission it affects the whole body. A bad back may keep us from working. Laryngitis of the throat may keep us from speaking. A simple headache may be so preoccupying that it literally disables the rest of the body. So it is for the body of Christ. Our church will only be as strong and healthy in the Lord as is each individual member. And with mutual edification as our corporate goal, we can present to a watching world not a sickly limping mess but a healthy representation of Jesus Christ.

11. No spiritual gift is essentially inferior or superior to another (1 Peter 4:11; 1 Corinthians 12:21-26).

It's as though all the gifts are stamped with the registered trademark of the Holy Spirit, and all things being equal when they are used in accordance with the One who holds the patent, they are all equally important.²² So, for example, *the speaking gifts are no more important than the servant gifts*. Notice how Peter, in 1 Peter 4:11, groups the gifts into these two sweeping categories:

If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides so that *in all things* God may be praised through Jesus Christ.

"In all things" includes both serving gifts and speaking gifts, and if these gifts from either category are carried out God-style, they are equally vital to the life of the body and they equally venerate the God who gave them. Thus, there is no caste system among the gifts. From heaven, Christ will use some Christians for his hands and feet to serve like good Samaritans, but also, he'll use other Christians for his mouth and smile to speak his word.

Furthermore, *the gifts that are more private than public are no less important*. If a speaking or serving gift is used privately, it is not to be graded as inferior to a more public usage. In fact, from 1 Corinthians 12:21-25, Paul would call us as a church fellowship to encourage those outside of the limelight, those whom we might consider background people:

²¹ Roy Clement, *Memoirs of a Pastor* (Grand Rapids, MI: Zondervan, 1987), p.401.

²² Sometimes it appears as though Paul rates the gifts according to importance. For example, he ranks the gift of prophecy higher than the gift of tongues in 1 Corinthians 14. Yet, a careful reading observes that, for Paul, it's the malpractice of tongues that renders them inferior to the gift of prophecy. "He who prophecies is greater than one who speaks in tongues, *unless* he interprets so that the church may be edified." Thus, a spiritual gift carnally operated is inferior to one that is not. But, any two gifts operated in love by the Spirit for the church's edification are essentially of equal value.

The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think less honorable we treat with special honor. And the parts that are unpresentable, we treat with special modesty, while our presentable parts need no treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so there should be no division in the body, but that its parts *should have equal concern for each other*.

Often it’s easier to encourage those who are up front, in the public eye, but we ought to treat those who are less visible, and yet just as vital to the health and strength of our ministry, with equal encouragement. So there is no room for spiritual imperialism in the church (“We’ve got the gift and you need to get it!”). There is no place for one-upmanship, self-promotion or an unbalanced stress on select gifts. All the gifts, sovereignly distributed to the local church, are equally essential for its unity which comes, not from uniformity, but from rich diversity.

12. Christians will be held accountable for how they have invested the gifts of the Spirit entrusted to them while on earth (2 Corinthians 5:10; Matthew 25:14-30).

Like our time, money, bodies, *etc.* our God-given spiritual gifts are a stewardship and the time-frame for this stewardship is our earthly existence until Christ returns (1 Corinthians 1:7). Remember, God will not evaluate our lives on earth by worldly standards. Rather, the measure of stewardship is not by the amount of responsibility, which varies, not by the amount of ability, which also varies, but by *the degree of faithfulness* in the use of what God entrusts. His scale of examination measures what we have done with what we have been given. Donald Grey Barnhouse illustrates:

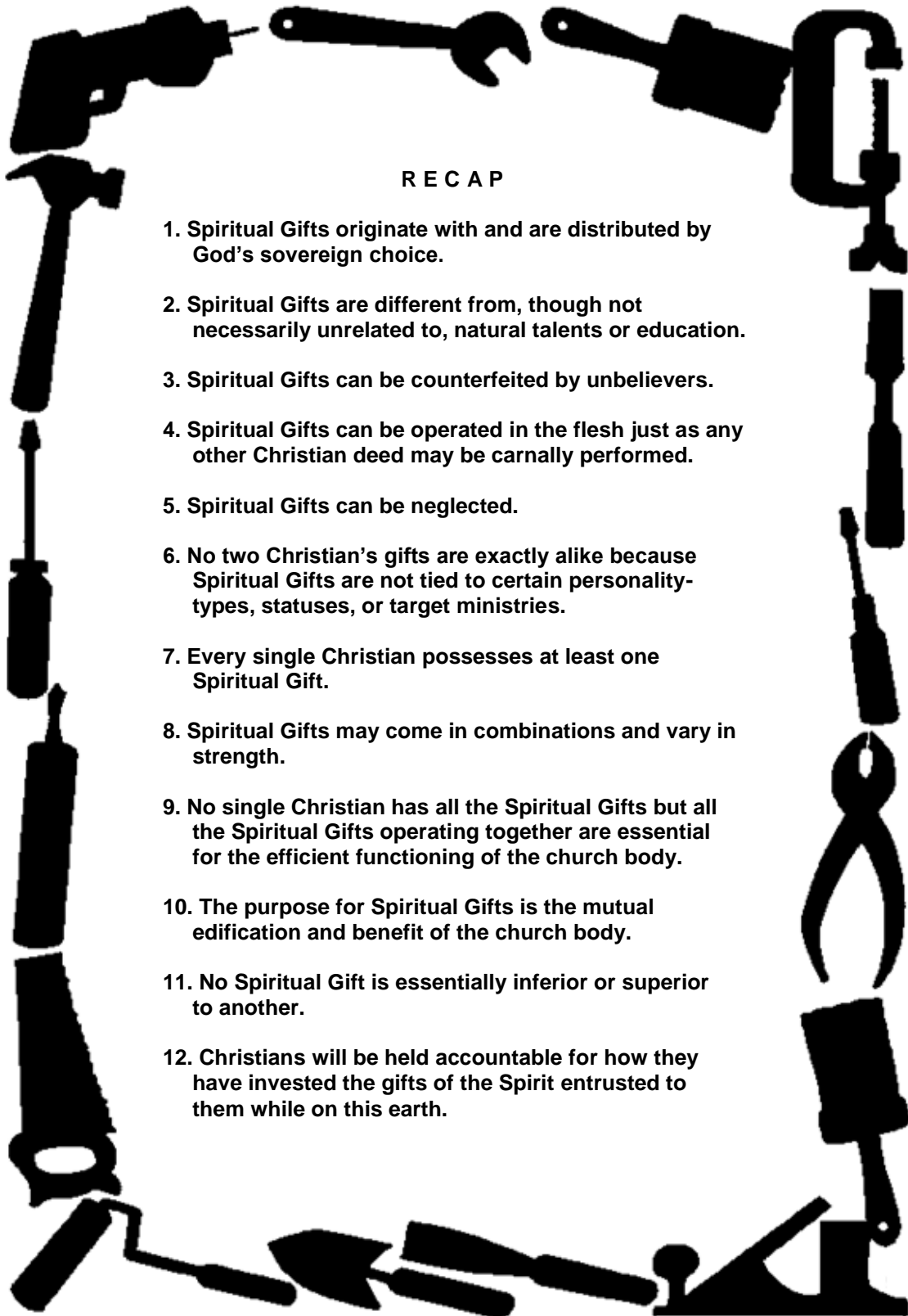
“Let us think of each man in terms of capacity. The great and gifted leaders (who may be described in terms of thousand-gallon capacity) are few and far between. There are some who have hundred-gallon capacities; still more will have a five- or ten-gallon capacity; multitudes will have a one-gallon capacity; and vast multitudes must be measured in terms of a quart, pint, or even half-pint capacity. Judged by worldly standards, those with great capacities seem to have all the advantages. A thousand-gallon tank that is half-full appears infinitely superior to the half-pint that is overflowing. But as God sees these gifted people, they have great deficiencies. If the Bible teaches anything, it is that God is more delighted in the overflowing half-pint than He is by the thousand-gallon tank, half full of its own doings.²³

Is your cup full and running over? Like the faithful servants in the parable of the talents (Matthew 25:14-30) are you making wise spiritual investments in order to increase your Master’s assets? Are you putting your spiritual gifts to work for the Lord, or are you burying them, just “hanging in there” waiting for the end? At the last day, when all our work on this earth is done, may the Master be pleased to set His *imprimatur* upon us:

Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your Master’s happiness!²⁴

²³ As quoted by William McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids, MI: Zondervan, 1976), p. 32.

²⁴ Matthew 25:21, 23.

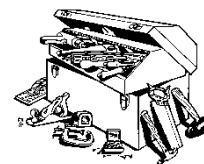


R E C A P

1. Spiritual Gifts originate with and are distributed by God's sovereign choice.
2. Spiritual Gifts are different from, though not necessarily unrelated to, natural talents or education.
3. Spiritual Gifts can be counterfeited by unbelievers.
4. Spiritual Gifts can be operated in the flesh just as any other Christian deed may be carnally performed.
5. Spiritual Gifts can be neglected.
6. No two Christian's gifts are exactly alike because Spiritual Gifts are not tied to certain personality-types, statuses, or target ministries.
7. Every single Christian possesses at least one Spiritual Gift.
8. Spiritual Gifts may come in combinations and vary in strength.
9. No single Christian has all the Spiritual Gifts but all the Spiritual Gifts operating together are essential for the efficient functioning of the church body.
10. The purpose for Spiritual Gifts is the mutual edification and benefit of the church body.
11. No Spiritual Gift is essentially inferior or superior to another.
12. Christians will be held accountable for how they have invested the gifts of the Spirit entrusted to them while on this earth.

Caledon Hills Fellowship Baptist Church

Membership Orientation Instructions and Tools for *Spiritual Gift Training*



5. Spiritual Gifts Tested.

In Greece, archeological digs have reportedly found an inscription carved over the Temple at Delphi reading: “Know thyself.” In fact, the ancient Greeks prized themselves in subscribing to the slogan attributed to Plato, namely, “the unexamined life is not worth living.” True enough, the pagan philosophy that uses self-knowledge as the human tape measure to size up all other knowledge is not biblical, but God *does* call us to a kind of self-scrutiny using the tape measure of His Holy Word.

As Paul sets the stage for his instructions to the Roman church regarding its church life, he appeals to their sense of self-evaluation. In effect, he calls you to “Know yourself”:

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you (Romans 12:3).

As Christians, our self-concept ought to be formed as a result of seeing ourselves as God sees us, no more and no less. Admittedly, part of Paul’s emphasis is to caution us against haughtiness and pride (*thinking more highly of ourselves than we ought*), for a proud spirit will exercise a spiritual gift with reliance on the flesh. But the polar opposite of that emphasis is equally skewed. If we neglect our gift(s) or hesitate to use them, due to a sense of unworthiness because of false humility and self-deprecation (*thinking too lowly of ourselves*), we underestimate who we are in Christ. Thus, a Biblically realistic appraisal requires true self-reflection (*thinking of ourselves with sober judgment*) which pays no heed to human comparisons, but only a sensitivity to our God-given giftedness and the faith to open and use our gifts for the church’s profit.²⁵

Probably *you* have a blending of spiritual gifts, and hopefully a questionnaire like the one that begins on the next page²⁶ will help you to unearth a previously unused spiritual capacity and/or highlight one that has slipped as a priority and deserves fresh usage. Remember, the questionnaire is manmade, so it cannot pigeon hole you. At its best it can help you focus on your God-given tendencies. If you have been a Christian less than 6 months treat the results of this questionnaire a bit more tentatively than otherwise because the questions are based on actual past experiences. Follow the four steps below:

STEP ONE ➔ Go through the list of 125 statements in the questionnaire on pages 16-21.

For each one, mark to what extent the statement is true of your life: MUCH (3), SOME (2), LITTLE (1) or NOT AT ALL (0). Warning! *Do not score according to what you think you should be or hope to become in the future. Be honest and score on the basis of past experience. If you are a young Christian or new in the faith, the results will need extra care in interpretation.*

STEP TWO ➔ When you are finished, use the scoring chart on page 22 to total your responses.

STEP THREE ➔ After filling in your scores, refer to pages 23-26 for the definitions of the spiritual gifts. Now you study the definitions of your spiritual gifts and the relevant Bible passages.

STEP FOUR ➔ Could you please transfer your results from the Total column on page 22 to **Appendix C** at the back of this booklet? Then cut it out and give it to Pastor Bill so that the Elders can keep a record of the various gifts in the church for future planning.

²⁵ See the connection between Romans 12:3 and Romans 12:4-8.

²⁶ This particular spiritual gifts discovery tool is entitled “The Wagner-Modified Houts Questionnaire.” It was originally suggested by Richard F. Houts in 1976 after which C. Peter Wagner modified it. The following revision is used with permission from Peter Wagner’s *Your Spiritual Gifts*, (U.S.A.: Gospel Light Pub. © 1995), p.96-118.

STEP 1: Wagner-Modified Houts Questionnaire



For each statement, mark to what extent it is true of your life:
MUCH, SOME, LITTLE, or NOT AT ALL.

(3) (2) (1) (0)
MUCH SOME LITTLE NOT AT ALL

- _____ 1. I have a desire to speak direct messages from God that edify, exhort or comfort others.
- _____ 2. I have enjoyed relating to a certain group of people over a long period of time, sharing personally in their successes and their failures.
- _____ 3. People have told me that I have helped them learn biblical truth in a meaningful way.
- _____ 4. I have applied spiritual truth effectively to situations in my own life.
- _____ 5. Others have told me I have helped them distinguish key and important facts of Scripture.
- _____ 6. I have verbally encouraged the wavering, the troubled or the discouraged.
- _____ 7. Others in the church have noted that I was able to see through phoniness before it was evident to other people.
- _____ 8. I find I manage money well in order to give liberally to the Lord's work.
- _____ 9. I have assisted Christian leaders to relieve them for their essential job.
- _____ 10. I have a desire to work with those who have physical or mental problems, to alleviate their suffering.
- _____ 11. I feel comfortable relating to ethnics and minorities, and they seem to accept me.
- _____ 12. I have led others to a decision for salvation through faith in Christ.
- _____ 13. My home is always open to people passing through who need a place to stay.
- _____ 14. When in a group, I am the one others often look to for vision and direction.
- _____ 15. When I speak, people seem to listen and agree.
- _____ 16. When a group I am in is lacking organization, I tend to step in to fill the gap.





- _____ 17. Others can point to specific instances where my prayers have resulted in visible miracles.
- _____ 18. In the name of the Lord, I have been used in curing diseases instantaneously.
- _____ 19. I have spoken in tongues.
- _____ 20. Sometimes when a person speaks in tongues, I get an idea about what God is saying.
- _____ 21. I could live more comfortably, but I choose not to in order to live with the poor.
- _____ 22. I am single and enjoy it.
- _____ 23. I spend at least an hour a day in prayer.
- _____ 24. I have spoken to evil spirits and they have obeyed me.
- _____ 25. I enjoy being called upon to do special jobs around the church.
- _____ 26. Through God I have revealed specific things that will happen in the future.
- _____ 27. I have enjoyed assuming the responsibility for the spiritual well-being of a particular group of Christians.
- _____ 28. I feel I can explain the New Testament teaching about the health and ministry of the Body of Christ in a relevant way.
- _____ 29. I can intuitively arrive at solutions to fairly complicated problems.
- _____ 30. I have had insights of spiritual truth that others have said helped bring them closer to God.
- _____ 31. I can effectively motivate people to get involved in ministry when it is needed.
- _____ 32. I can "see" the Spirit of God resting on certain people from time to time.
- _____ 33. My giving records show that I give considerably more than 10 percent of my income to the Lord's work.
- _____ 34. Other people have told me that I have helped them become more effective in their ministries.
- _____ 35. I have cared for others when they have had material or physical needs.
- _____ 36. I feel I could learn another language well in order to minister to those in a different culture.
- _____ 37. I have shared joyfully how Christ has brought me to Himself in a way that is meaningful to nonbelievers.
- _____ 38. I enjoy taking charge of church suppers or social events.
- _____ 39. I have believed God for the impossible and seen it happen in a tangible way.



- _____ 40. Other Christians have followed my leadership because they believed in me.
- _____ 41. I enjoy handling the details of organizing ideas, people, resources and time for more effective ministry.
- _____ 42. God has used me personally to perform supernatural signs and wonders.
- _____ 43. I enjoy praying for sick people because I know that many of them will be healed as a result.
- _____ 44. I have spoken an immediate message of God to His people in a language I have never learned.
- _____ 45. I have interpreted tongues with the result that the Body of Christ was edified, exhorted or comforted.
- _____ 46. Living a simple lifestyle is an exciting challenge for me.
- _____ 47. Other people have noted that I feel more indifferent about not being married than most.
- _____ 48. When I hear a prayer request, I pray for that need for several days at least.
- _____ 49. I have actually heard a demon speak in a loud voice.
- _____ 50. I don't have many special skills, but I do what needs to be done around the church.
- _____ 51. People have told me that I have communicated timely and urgent messages that must have come directly from the Lord.
- _____ 52. I feel unafraid of giving spiritual guidance and direction in a group of Christians.
- _____ 53. I can devote considerable time to learning new biblical truths in order to communicate them to others.
- _____ 54. When a person has a problem I can frequently guide them to the best Biblical solution.
- _____ 55. Through study or experience I have discerned major strategies or techniques God seems to use in furthering His kingdom.
- _____ 56. People have come to me in their afflictions or suffering, and told me that they have been helped, relieved and healed.
- _____ 57. I can tell with a fairly high degree of assurance when a person is afflicted by an evil spirit.
- _____ 58. When I am moved by an appeal to give to God's work, I usually can find the money I need to do it.
- _____ 59. I have enjoyed doing routine tasks that led to more effective ministry by others.
- _____ 60. I enjoy visiting in hospitals and/or retirement homes, and feel I do well in such a ministry.





- _____ 61. People of a different race or culture have been attracted to me, and we have related well.
- _____ 62. Non-Christians have noted that they feel comfortable when they are around me, and that I have a positive effect on them toward developing a faith in Christ.
- _____ 63. When people come to our home, they indicate that they “feel at home” with us.
- _____ 64. Other people have told me that I had faith to accomplish what seemed impossible to them.
- _____ 65. When I set goals, others seem to accept them readily.
- _____ 66. I have been able to make effective and efficient plans for accomplishing the goals of a group.
- _____ 67. God regularly seems to do impossible things through my life.
- _____ 68. Others have told me that God healed them of an emotional problem when I ministered to them.
- _____ 69. I can speak to God in a language I have never learned.
- _____ 70. I have prayed that I may interpret if someone begins speaking in tongues.
- _____ 71. I am not poor, but I can identify with poor people.
- _____ 72. I am glad I have more time to serve the Lord because I am single.
- _____ 73. Intercessory prayer is one of my favorite ways of spending time.
- _____ 74. Others call on me when they suspect that someone is demonized.
- _____ 75. Others have mentioned that I seem to enjoy routine tasks and do well at them.
- _____ 76. I sometimes have a strong sense of what God wants to say to people in response to a particular situation.
- _____ 77. I have helped fellow believers by guiding them to relevant portions of the Bible and praying with them.
- _____ 78. I feel I can communicate biblical truths to others and see resulting changes in knowledge, attitudes, values or conduct.
- _____ 79. Some people indicate that I have perceived and applied biblical truth to the specific needs of fellow believers.
- _____ 80. I study and read quite a bit in order to learn new biblical truths.
- _____ 81. I have a desire to effectively counsel the perplexed, the guilty or the addicted.
- _____ 82. I can recognize whether a person’s teaching is from God, from Satan, or of human origin.
- _____ 83. I am so confident that God will meet my needs that I give to Him sacrificially and consistently.





- ___ 84. When I do things behind the scenes and others are helped, I am joyful.
- ___ 85. People call on me to help those who are less fortunate.
- ___ 86. I would be willing to leave comfortable surroundings if it would enable me to share Christ with more people.
- ___ 87. I get frustrated when others don't seem to share their faith with unbelievers as much as I do.
- ___ 88. Others have mentioned to me that I am a very hospitable person.
- ___ 89. There have been times when I have felt sure I knew God's specific will for the future growth of His work, even when others have not been so sure.
- ___ 90. When I join a group, others seem to back off and expect me to take the leadership.
- ___ 91. I am able to give directions to others without using persuasion to get them to accomplish a task.
- ___ 92. People have told me that I was God's instrument which brought supernatural change in lives or circumstances.
- ___ 93. I have prayed for others and physical healing has actually occurred.
- ___ 94. When I give a public message in tongues, I expect it to be interpreted.
- ___ 95. I have interpreted tongues in a way that seemed to bless others.
- ___ 96. Others tell me I sacrifice much materially in order to minister.
- ___ 97. I am single and have little difficulty controlling my sexual desires.
- ___ 98. Others have told me that my prayers for them have been answered in tangible ways.
- ___ 99. Other people have been instantly delivered from demonic oppression when I have prayed.
- ___ 100. I prefer being active and doing something rather than just sitting around talking or reading or listening to a speaker.
- ___ 101. I sometimes feel that I know exactly what God wants to do in ministry at a specific point in time.
- ___ 102. People have told me that I have helped them be restored to the Christian community.
- ___ 103. Studying the Bible and sharing my insights with others is very satisfying for me.
- ___ 104. I have felt an unusual presence of God and personal confidence when important decisions needed to be made.
- ___ 105. I have the ability to discover new truths for myself through reading or observing situations firsthand.





- _____ 106. I have urged others to seek a biblical solution to their affliction or suffering.
- _____ 107. I can tell whether a person speaking in tongues is genuine.
- _____ 108. I have been willing to maintain a lower standard of living in order to benefit God's work.
- _____ 109. When I serve the Lord, I really don't care who gets the credit.
- _____ 110. I would enjoy spending time with a lonely, shut-in person or someone in prison.
- _____ 111. More than most, I have had a strong desire to see peoples of other countries won to the Lord.
- _____ 112. I am attracted to nonbelievers because of my desire to win them to Christ.
- _____ 113. I have desired to make my home available to those in the Lord's service whenever needed.
- _____ 114. Others have told me that I am a person of unusual vision, and I agree.
- _____ 115. When I am in charge, things seem to run smoothly.
- _____ 116. I have enjoyed bearing the responsibility for the success of a particular task within my church.
- _____ 117. In the name of the Lord, I have been able to recover sight to the blind.
- _____ 118. When I pray for the sick, either I or they feel sensations of tingling or warmth.
- _____ 119. When I speak in tongues, I believe it is edifying to the Lord's Body.
- _____ 120. I have interpreted tongues in such a way that the message appeared to be directly from God.
- _____ 121. Poor people accept me because I choose to live on their level.
- _____ 122. I readily identify with Paul's desire for others to be single as he was.
- _____ 123. When I pray, God frequently speaks to me, and I recognize His voice.
- _____ 124. I cast out demons in Jesus' name.
- _____ 125. I respond cheerfully when asked to do a job, even if it seems menial.



Step 2: Wagner-Modified Houts Chart



In the grid below, enter the numerical value of each of your responses next to the number of the corresponding statement from **Step 1**.

MUCH = 3 SOME = 2 LITTLE = 1 NOT AT ALL = 0

Then add up the five numbers that you have recorded in each row and place the sum in the "Total" column.

| | VALUE OF ANSWERS | | | | | TOTAL | GIFT |
|----|------------------|----|-----|-----|--|-------|--------------------------|
| 1 | 26 | 51 | 76 | 101 | | | A. Prophecy |
| 2 | 27 | 52 | 77 | 102 | | | B. Pastor |
| 3 | 28 | 53 | 78 | 103 | | | C. Teaching |
| 4 | 29 | 54 | 79 | 104 | | | D. Wisdom |
| 5 | 30 | 55 | 80 | 105 | | | E. Knowledge |
| 6 | 31 | 56 | 81 | 106 | | | F. Exhortation |
| 7 | 32 | 57 | 82 | 107 | | | G. Discerning of Spirits |
| 8 | 33 | 58 | 83 | 108 | | | H. Giving |
| 9 | 34 | 59 | 84 | 109 | | | I. Helps |
| 10 | 35 | 60 | 85 | 110 | | | J. Mercy |
| 11 | 36 | 61 | 86 | 111 | | | K. Missionary |
| 12 | 37 | 62 | 87 | 112 | | | L. Evangelist |
| 13 | 38 | 63 | 88 | 113 | | | M. Hospitality |
| 14 | 39 | 64 | 89 | 114 | | | N. Faith |
| 15 | 40 | 65 | 90 | 115 | | | O. Leadership |
| 16 | 41 | 66 | 91 | 116 | | | P. Administration |
| 17 | 42 | 67 | 92 | 117 | | | Q. Miracles |
| 18 | 43 | 68 | 93 | 118 | | | R. Healing |
| 19 | 44 | 69 | 94 | 119 | | | S. Tongues |
| 20 | 45 | 70 | 95 | 120 | | | T. Interpretation |
| 21 | 46 | 71 | 96 | 121 | | | U. Voluntary Poverty |
| 22 | 47 | 72 | 97 | 122 | | | V. Celibacy |
| 23 | 48 | 73 | 98 | 123 | | | W. Intercession |
| 24 | 49 | 74 | 99 | 124 | | | X. Exorcism |
| 25 | 50 | 75 | 100 | 125 | | | Y. Service |



Step 3: Review Gift Definitions and Scripture References



This and the following 3 pages contain suggested definitions of the spiritual gifts. While not meant to be dogmatic or final, these definitions and supporting Scriptures do correspond to characteristics of the gifts as expressed in the *Wagner-Modified Houts Questionnaire*.

A. Prophecy. The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance.

1 Cor. 12:10,28 Eph. 4:11-14 Rom. 12:6
 Luke 7:26 Acts 15:32 Acts 21:9-11

B. Pastor. The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.

Eph. 4:11-14 1 Tim. 3:1-7 John 10:1-18 1 Pet. 5:1-3

C. Teaching. The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn.

1 Cor. 12:28 Eph. 4:11-14 Rom. 12:7
 Acts 18:24-28 Acts 20:20,21

D. Wisdom. The gift of wisdom is the special ability that God gives to certain members of the Body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the Body of Christ.

1 Cor. 2:1-13 1 Cor. 12:8 Acts 6:3,10
 Jas. 1:5,6 2 Pet. 3:15,16

E. Knowledge. The gift of knowledge is the special ability that God gives to certain members of the Body of Christ to discover, accumulate, analyze, and clarify information and ideas which are pertinent to the well-being of the Body.

1 Cor. 2:14 1 Cor. 12:8 Acts 5:1-11
 Col. 2:2,3 2 Cor. 11:6

F. Exhortation. The gift of exhortation is the special ability that God gives to certain members of the Body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the Body in such a way that they feel helped and healed.

Rom. 12:8 1 Tim. 4:13 Heb. 10:25 Acts 14:22





G. Discerning of Spirits. The gift of discerning of spirits is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human or satanic.

1 Cor. 12:10 Acts 5:1-11 Acts 16:16-18
1 John 4:1-6 Matt. 16:21-23

H. Giving. The gift of giving is the special ability that God gives to certain members of the Body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.

Rom. 12:8 2 Cor. 8:1-7 2 Cor. 9:2-8 Mark 12:41-44

I. Helps. The gift of helps is the special ability that God gives to certain members of the Body of Christ to invest the talents they have in the life and ministry of other members of the Body, with thus enabling those others to increase the effectiveness of their own spiritual gifts.

1 Cor. 12:28 Rom. 16:1,2 Acts 9:36
Luke 8:2,3 Mark 15:40,41

J. Mercy. The gift of mercy is the special ability that God gives to certain members of the Body of Christ to feel genuine empathy and compassion for individuals (both Christian and non-Christian) who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully done deeds that reflect Christ's love and alleviate the suffering.

Rom. 12:8 Mark 9:41 Acts 16:33,34 Luke 10:33-35
Matt. 20:29-34 Matt. 25:34-40 Acts 11:28-30

K. Missionary. The gift of missionary is the special ability that God gives to certain members of the Body of Christ to minister whatever other spiritual gifts they have in a second culture.

1 Cor. 9:19-23 Acts 8:4 Acts 13:2,3
Acts 22:21 Rom. 10:15

L. Evangelist. The gift of evangelist is the special ability that God gives to certain members of the Body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.

Eph. 4:11-14 2 Tim. 4:5 Acts 8:5,6
Acts 8:26-40 Acts 14:21 Acts 21:8

M. Hospitality. The gift of hospitality is the special ability that God gives to certain members of the Body of Christ to provide an open house and a warm welcome to those in need of food and lodging.

1 Pet. 4:9 Rom. 12:9-13 Rom. 16:23
Acts 16:14,15 Heb. 13:1,2

N. Faith. The gift of faith is the special ability that God gives to certain members of the Body of Christ to discern with extraordinary confidence the will and purposes of God for his work.

1 Cor. 12:9 Acts 11:22-24 Acts 27:21-25
Heb. 11 Rom. 4:18-21





O. Leadership. The gift of leadership is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.

1 Tim. 5:17 Acts 7:10 Acts 15:7-11
Rom. 12:8 Heb. 13:17 Luke 9:51

P. Administration. The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals.

1 Cor. 12:28 Acts 6:1-7 Acts 27:11
Luke 14:28-30 Titus 1:5

Q. Miracles. The gift of miracles is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.

1 Cor. 12:10,28 Acts 9:36-42 Acts 19:11-20
Acts 20:7-12 Rom. 15:18,19 2 Cor. 12:12

R. Healing. The gift of healing is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means.

1 Cor. 12:9,28 Acts 3:1-10 Acts 5:12-16
Acts 9:32-35 Acts 28:7-10

S. Tongues. The gift of tongues is the special ability that God gives to certain members of the Body of Christ (a) to speak to God in a language they have never learned and/or (b) to receive and communicate an immediate message of God to His people through a divinely anointed utterance in a language they never learned.

1 Cor. 12:10,28 1 Cor. 14:13-19 Acts 2:1-13
Acts 10:44-46 Acts 19:1-7 Mark 16:17

T. Interpretation. The gift of interpretation is the special ability that God gives to certain members of the Body of Christ to make known in the vernacular the message of one who speaks in tongues.

1 Cor. 12:10,30 1 Cor. 14:13 1 Cor. 14:26-28

U. Voluntary Poverty. The gift of voluntary poverty is the special ability that God gives to certain members of the Body of Christ to renounce material comfort and luxury and adopt a personal lifestyle equivalent to those living at the poverty level in a given society in order to serve God more effectively.

1 Cor. 13:1-3 Acts 2:44,45 Acts 4:34-37
2 Cor. 6:10 2 Cor. 8:9



V. Celibacy. The gift of celibacy is the special ability that God gives to certain members of the Body of Christ to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations.

1 Cor. 7:7,8 Matt. 19:10-12

W. Intercession. The gift of intercession is the special ability that God gives to certain members of the Body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers, to a degree much greater than that which is expected of the average Christian.

Jas. 5:14-16 1 Tim. 2:1,2 Col. 1:9-12
Col. 4:12,13 Acts 12:12 Luke 22:41-44

X. Exorcism. The gift of exorcism is the special ability that God gives to certain members of the Body of Christ to cast out demons and evil spirits.

Matt. 12:22-32 Luke 10:12-20 Acts 8:5-8 Acts 16:16-18

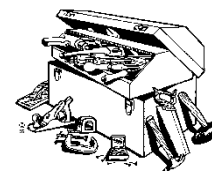
Y. Service. The gift of service is the special ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired results.

2 Tim. 1:16-18 Rom. 12:7 Acts 6:1-7
Titus 3:14 Gal. 6:2,10



Caledon Hills Fellowship Baptist Church

Membership Orientation Instructions and Tools for *Spiritual Gift Training*



6. Spiritual Gifts Encouraged

A missionary Doctor in a small French village was about to retire. Over the years, he had cared for the villagers day and night, despite the inability of the people to pay him much. In appreciation, it was proposed that each family would bring a pitcher of wine from their own cellars and pour it into a large barrel placed on the village square. All day long people were seen pouring their offering into the barrel, and in the evening, the barrel was taken to the Doctor's residence. With the people gone, the Doctor was left alone with this memory of their love. Drawing a cup of wine, he sat by the fire to enjoy it. His first sip was a shock; It tasted like water. Thinking there must be some mistake, he sampled more, but the barrel was filled with — coloured water.²⁷

Evidently, everyone in the village had reasoned, "My little pitcher of wine won't be missed. Surely the others will take care of it."

Here at CHFBC, the stewardship and use of our spiritual gifts are an expression of our appreciation and worship to God for providing so amply for our salvation and spiritual health. But if we choose to spectate over against participate we offer Him tasteless, artificial, coloured water. Our congregation must beware that we don't buy into *status quo* with 20% of the church doing 80% of the work. Instead, may we exercise our gifts to the glory of God and the fortifying of our collective testimony for Jesus Christ.

The final tool from this spiritual gift toolbox is a video. It's intended to clamp shut the challenge to get in the game and video²⁸ is entitled *Half-Time* and it's a fun whole family can watch. In a living parable, football team, the Skyline find your position. The *time Comes at the Right* presentation that the Playing the part of a Wesleyan Church stars



They learn to get off the sidelines, take the ball, and run for God's glory. At half-time in the locker room, using similarities between a football team and church members, pastors are inspired to...

- ❶ **Lift them up** (Encouragement)
- ❷ **Look them over** (Recruitment),
- ❸ **Let them in** (Commitment),
- ❹ **Line them up** (Equipping), and
- ❺ **Let them out** (Ministry)



Are you in the game, taking up your position on the field?
Have you taken the ball, ready to run for God's glory?
Let's experience the thrill of teamanship together as we commit ourselves to play our God-given parts...and don't forget...we're on the winning side — the Lord is on our team!

²⁷ Michael Green's *I Believe in the Holy Spirit* (Grand Rapids, MI: Eerdmans, 1975), p.284.

²⁸ *Half-time Comes at the Right Time*, ©1998 InJoy Ministries is 44 minutes long.

Appendix A

Caledon Hills Fellowship Baptist Church Vision



*He who has a program without a vision is a worker.
He who has a vision without a program is a dreamer.
He who has a vision and a program is a conqueror.*

- 1. Every Member Ministry**
- 2. An Edifying Preaching and Teaching Ministry**
- 3. A Caring and Sharing Fellowship**
- 4. Relevant and Reverent Worship**
- 5. Friendship Evangelism & Mercy**
- 6. Prevailing Corporate Prayer**

☞ These six visionary foci were derived from the Early church snapshot in Acts 2:42 and the Great Commission in Matthew 28:18-20. Their purpose is to set a Biblical target for our church practice.

Appendix B

An Aside on Tongues Speaking

Depending on your background you may or may not have felt bewildered by the inclusion of the so-called sign gifts (two of which are tongues-speaking and interpretation of tongues) in the questionnaire on spiritual gifts. When I searched for the best questionnaire I could find, I wanted to be Biblically honest even at the risk of being politically incorrect for a conservative evangelical church like ours. Personally, I see no biblical impediment to recognizing the possibility of the continued existence of all the sign gifts. Every book I've read by the cessationist,²⁹ the one who teaches that the sign gifts³⁰ have ceased long ago at the end of the Apostolic age (late first century A.D.) when the canon of Scripture was complete, fails to produce a convincing theological and exegetical argument for *complete* and *permanent* withdrawal. So, presently, I cannot find any compelling criteria for ruling out *all* contemporary tongues-speaking. I remain teachable.

In my estimation, the strongest argument for cessationism puts all its eggs in one basket. It is too simplistic to argue the following:

- 1) As one of the miraculous sign gifts, tongues speaking served to attest the credibility of the Apostles and their close associates.
- 2) The Apostles and their close associates are obsolete.
- 3) Therefore, the spiritual gift of tongues is obsolete.

If a blind man undertakes to describe an elephant using one part as a grid to define the other parts, he overlooks the whole and ends up with a large snake. Likewise, to argue for the cessation of tongues because their purpose is bound up with attestation is to overlook the whole elephant. It seems to me that, in the New Testament, tongues speaking served a basic overall purpose with several sub-purposes, only one of which is attestation.

The basic purpose of tongues, along with other supernatural phenomena, was to signify the dawning of a brand new era in God's salvation-history, an era to which we belong, an era or Messianic Age which was inaugurated at Pentecost (Acts 2:1-13) by the pouring out of the Holy Spirit as prophesied by Joel (2:17-18). Therefore, the Holy Spirit's free reign activity in this New Age includes, among other things, the dispensing of authentic miraculous gifts like tongues.

The following are some of the sub-purposes of tongues, which fall under the umbrella of this overarching goal: 1) Pre-evangelism for proclamation evangelism (Acts 2); 2) Sanction for the complete inclusion of Gentiles into this New Covenant era along with the Jews (Acts 10); 3) Edification (1 Cor. 12:7), whether that of self (1 Cor. 12:4) or others in the assembled church (14:5, 12-13); 4) A sign of God's judgment to unbelievers when left uninterpreted (1 Cor. 14:20-25); and 5) Attestation for Apostles (2 Cor. 12:12).

Therefore, during this church era, this Messianic age which is earmarked by the Sovereign Spirit, we must not restrict Him where He has not placed a restriction upon Himself. Rather, we should expect Him to freely reign using spiritual gifts for a diversity of purposes and dispensing spiritual gifts of His choosing wherever and whenever He pleases until Christ returns. Indeed, I have no Biblical reason to discount the testimony of a missionary who was pioneering in a new tribes setting. He told me about a sudden burst of unlearned tongues-speaking from one African tribe which spoke out in the

²⁹ E.g., William McRae's *Dynamics of Spiritual Gifts* (Grand Rapids, MI: Zondervan, 1976); Charles Swindoll's *He Gave Gifts: Bible Study Guide* (Dallas, TX: Word Pub., 1992); John F. MacArthur's *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992); Walter J. Chantry's *Signs of the Apostles* (Edinburgh, ENG: The Banner of Truth Trust, 1973).

³⁰ Most, if not all, cessationists believe that tongues, interpretation of tongues, miracles and healings have ceased. Others would also add prophecy, exorcism, discerning of spirits, word of knowledge and word of wisdom to the list.

tribal tongue of another. The tongues-speaking occurred only the once, but set the stage as a supernatural display, for the gospel's breakthrough. Far be it from us to put God in a box.

However, I would raise the following caution flags:

1) In and of themselves, tongues-speaking is not an ironclad indicator of anything — not of a “second blessing” or “baptism with the Holy Spirit”, not even of being a Christian (see points #3 & #4, p.p. 7-8, under *Spiritual Gifts Explained*). For instance, to my knowledge, documented cases of tongues-speaking have occurred among Muslims, Eskimos, Tibetan Monks and demon possessed East Africans. The authentic gift *may* be counterfeited. There are a variety of possible influences behind inauthentic tongues today. They may be directly satanic or demonic. They may be psychologically induced through the power of suggestion. Often they are the result of a learned behaviour. Or they may be pure mimicry.

2) It is not necessary to argue that the gift of tongues must be present in *every* church for that church to be complete, any more than it is necessary to argue that every Christian must possess every spiritual gift to be complete in Christ. To be sure, Paul recognizes that not all Christians speak in tongues (1 Cor. 12:30) and there appears to be ample evidence that the Lord of the church temporarily gives and withdraws some of His gifts at various times and for various purposes. So the continualist or noncessationist viewpoint does not demand that all the sign gifts *must be* operational, only that they could be and that no Scripture proof necessitates the obsolescence of any group of gifts.³¹

3) No spiritual gift itself should be exalted above the purpose for gifts (i.e. edifying the body of Christ). No gift should be exploited by a love for sensationalism or spiritual imperialism (e.g. “We have it and you don’t!”), ignoring the doctrine of taking up one’s cross daily and “the weightier matters” like righteousness, holiness, justice, love, truth and mercy. Therefore, any form of elitism or any attempt to proselytize or standardize tongues for everyone in the church is out of the question, because this would tear down rather than build up.

4) While tongues are *not* forbidden (1 Cor. 14:5, 39), whenever and wherever they are used publicly in our world during this church era, they must comply with the three limitations of 1 Corinthians 14:27-28 so that all things will be done “decently and in order” (1 Cor. 14:40). The three limitations are as follows: a) The necessity of an interpreter; b) One tongues speaker at a time; and c) Only two or at the most three may speak during a service.

With these Biblical teachings and cautions in mind and knowing of the global free reign of the Spirit and His grants to His people worldwide, we find our greatest reward in following and submitting to all of Scripture, no more and no less. May the Bible always interpret our denominational backgrounds and life experiences, and not vice versa. In the history of CHFBC, we have not experienced the public use of tongues-speaking and my best assumption is that the Spirit simply has not endowed our church with it. And the spiritual gifts God has bestowed upon our fellowship are precisely those of His own choosing entrusted to us for the benefit and blessing of our church body.

In His Name and for His glory,

Pastor Bill

³¹ I would argue there are two exceptions to the continualist or non-cessationist viewpoint: the spiritual gift of Apostleship (Eph.4:11) is obsolete today, because it was a unique foundational gift (Eph.2:20; 3:5; Rev. 21:14) and it was tied to the few who were eyewitnesses of the resurrected Christ (e.g. Acts 1: 22; 1 Cor. 9:1); secondly, the spiritual gift of Prophet, which must be distinguished from the gift of prophecy as expressed in, say, 1 Cor. 14, is defunct, because of its architectural description as part of a laid foundational (Eph. 2:20; 3:5). Foundational footings are not re-laid on top of a building's superstructure!



Appendix C

- ✂ Please transfer your totals from page 22 of the Wagner-Modified Houts Chart.
- ✂ Jot down your three highest-rated gifts below.
- ✂ Sign your name.
- ✂ Cut out the chart and return it to Pastor Bill.



| Rows | Value of Answers | | | | | Total |
|---------------------------------|------------------|----|----|-----|-----|-------|
| A. Prophecy | 1 | 26 | 51 | 76 | 101 | |
| B. Pastor | 2 | 27 | 52 | 77 | 102 | |
| C. Teaching | 3 | 28 | 53 | 78 | 103 | |
| D. Wisdom | 4 | 29 | 54 | 79 | 104 | |
| E. Knowledge | 5 | 30 | 55 | 80 | 105 | |
| F. Exhortation | 6 | 31 | 56 | 81 | 106 | |
| G. Discerning of spirits | 7 | 32 | 57 | 82 | 107 | |
| H. Giving | 8 | 33 | 58 | 83 | 108 | |
| I. Helps | 9 | 34 | 59 | 84 | 109 | |
| J. Mercy | 10 | 35 | 60 | 85 | 110 | |
| K. Missionary | 11 | 36 | 61 | 86 | 111 | |
| L. Evangelist | 12 | 37 | 62 | 87 | 112 | |
| M. Hospitality | 13 | 38 | 63 | 88 | 113 | |
| N. Faith | 14 | 39 | 64 | 89 | 114 | |
| O. Leadership | 15 | 40 | 65 | 90 | 115 | |
| P. Administration | 16 | 41 | 66 | 91 | 116 | |
| Q. Miracles | 17 | 42 | 67 | 92 | 117 | |
| R. Healing | 18 | 43 | 68 | 93 | 118 | |
| S. Tongues | 19 | 44 | 69 | 94 | 119 | |
| T. Interpretation | 20 | 45 | 70 | 95 | 120 | |
| U. Voluntary Poverty | 21 | 46 | 71 | 96 | 121 | |
| V. Celibacy | 22 | 47 | 72 | 97 | 122 | |
| W. Intercession | 23 | 48 | 73 | 98 | 123 | |
| X. Exorcism | 24 | 49 | 74 | 99 | 124 | |
| Y. Service | 25 | 50 | 75 | 100 | 125 | |

Highest-rated Gifts:

1. _____
2. _____
3. _____

Name: _____