

not true; if it is not true, then the plain affirmations of Scripture cannot be believed; if it is true, then no further revelations were or will be needed. In view of these facts, anyone who has come before the world since the days of the Apostles, claiming to be the communicator of a special revelation from God, is on the very face of it an impostor.

7. The Spirit of Truth in the New Testament: Spiritual Gifts

Inspiration and revelation extended beyond the Apostles, however, in the early Church. These two endowments of the Spirit were responsible for most of the phenomena described in the New Testament as "spiritual gifts."

The Psalmist, by inspiration of the Spirit, foretold that when the Messiah should ascend His throne, He would bestow gifts upon men (Psa. 68:18). The Apostle Paul, likewise by inspiration of the Spirit, affirmed that this Messianic prophecy was fulfilled in the exaltation of Jesus to the office of both Lord and Christ (Acts 2:36); that when He ascended on high, "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting up of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4:7-15). We shall learn later (Part XIII) that each of the various measures of Spirit-power—the baptismal, evidential, and sanctifying measures respectively—is expressly called a Divine gift, a gift from the Head of the Church Himself (Acts 11:17, 8:20, 2:38). In Heb. 2:3-4, we read that the Great Salvation which was at the first begun to be spoken by the Lord "was confirmed unto us by them that heard," that is, by the Apostles, and that God also bore witness with them "both by signs and wonders, and by manifold powers, and by *distributions* of the Holy Spirit, according to his own will." In a word, these Divine gifts were all distributed by, or through the agency of, the Holy Spirit.

These distributions of the Spirit are clearly enumerated in 1 Cor. 12:4-11. Here Paul writes as follows: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, diving to each one severally even as he will." And in the same chapter, vv. 27-31, the Apostle distinguishes these distributions of the Spirit as to rank (i.e., as to nature, dignity, and purpose): "Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts." A similar enumeration occurs in Rom. 12:3-8. Here the Apostle writes: "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think: but so to think as to think soberly, according as God hath dealt to each man a measure of faith" (*metron pisteos*). Now it must be understood that the faith or belief alluded to here was not the ordinary belief which comes as a result of hearing, the belief that purifies the heart and saves the soul (Acts 15:8-9), the belief by which men are justified in the sight of God (Rom. 5:1). That it was clearly a belief of an extraordinary character, that is, directly communicated by the Spirit to the recipient, is evident from the fact that it was imparted to persons already in possession of the ordinary form of belief, that is, persons who had already accepted Jesus as the Christ, the Son of the living God (cf. Rom. 10:9-10). In what this belief consisted, or what its precise nature was, we are not told, hence have no means of knowing. Nor do we know whether it differed in any respect from the common

belief of the early disciples, or was merely a higher degree of that common belief. Whatever this endowment was, it seems to have been given as a whole only to the Apostles, thus qualifying them with the totality of spiritual powers. To all others it was given only in measures or parts, endowing the recipient with one, two or more special gifts (*charismata*), according to his ability to use them wisely, that is, to the edification and strengthening of the local church, and according to the exigencies of the particular situation. Hence the Apostle goes on to say: "For even as we have members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And *having gifts differing according to the grace that was given to us*, whether prophecy, let us prophesy according to the proportion of our faith," etc. Thus it will be seen that the *faith* alluded to here, in verse 3, with its accompanying power, constituted the *charismata* ("gifts") of verse 6. This verse reads literally, "we having gifts," etc., the "we" including all those who had the gifts. *Only Christians*, of course, had these gifts, but *not all Christians* had them, for it was not necessary for all to have them. Hence the verse means: *All we who have special gifts, have each a different gift*, the gift bestowed being the *metron pisteos* or measure of faith in each case. That is to say, to each person thus endowed a measure of faith was given, and with it a *charisma*. It was the possession of these gifts, moreover, that led to the high-mindedness (as was the case also in the church at Corinth) against which the Apostle was delivering his charge in this chapter. Some of these gifts were looked upon as more honorable than others; hence those who possessed gifts of a higher order were inclined to assume an air of superiority, thinking perhaps that they stood higher in the favor of God than their brethren who possessed only the inferior endowments. The Apostle therefore charges all those who possessed the *charismata* to evaluate their gifts as God Himself evaluated them. They were all alike necessary, he infers, and within themselves alike honorable; therefore the possession of them was no ground for becoming proud and puffed up. Hence he concludes as follows: "And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his

teaching; or he that exhorteth, to his exhorting." At this point the Apostle's enumeration of the *charismata* or extraordinary gifts of the Spirit comes to an end, as indicated by the apparently intentional dropping of the *eite* ("whether" at this point, before the next clause; from here on, he names other duties which required no special endowments: "He that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Cf. also, in this connection, I Pet. 4:7-11: "But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: *according to each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God*; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever." This text makes it quite clear that the possessors of these special gifts of the Spirit were not to exercise them for their own individual benefit, but exclusively for the building up onf the whole church in the most holy faith. Hence, in their relation to God, the Giver of these endowments, they were in a special sense *stewards*; they were, in the Apostle's own words, "stewards of the manifold grace of God."

Cf. again Eph. 5:11—"And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," etc. Thus the distributions of the Spirit in the apostolic age issued in the perfect qualification of the Apostles with "the word of wisdom"; of prophets, with "the word of knowledge"; of evangelists, with "tongues" and "miracles"; of pastors (shepherds), with the immediate possession of all "helps" and "governments" essential to the proper oversight of the flock; and of teachers, with all the means necessary to the instruction of new converts in Christian doctrine. It should be remarked in this connection that the *pastors* and *teachers* mentioned in this text are to be distinguished from the ordinary elders or bishops of a Christian congregation (the terms "elder," "bishop," "presbyter," "overseer," are all synonymous in the New Testament). The latter were to be qualified by ordinary means, having been selected

by their brethren for the possession of those ordinary attainments mentioned by Paul in his epistles (1 Tim. 3:1-7, Tit. 1:5-9), whereas these pastors and teachers who were given to the Church by the Lord Himself (through the Spirit) upon His exaltation to the Headship of the Body, were as immediately prepared for their office as Paul himself was immediately prepared for the apostleship. They were not only converted to the Christian faith in the regular manner, by the obedience of faith, that is, by faith in Christ, repentance toward Christ, confession of Christ, and baptism into Christ; but immediately upon their conversion they were qualified by the special gifts of the Holy Spirit to teach others the first principles of the whole Christian System. That this is true is evident from three considerations derived from Eph. 4:7-13. Here the Apostle affirms: (1) that these apostles, prophets, evangelists, pastors and teachers were "gifts" bestowed by Jesus, the Lord and Christ (Acts 2:36), immediately upon His assumption of the Throne of the Universe; 2. That they were for an immediate exigency, that is, for a purpose which the infant state of the Church necessitated ("for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," v. 12); 3. That these extraordinarily endowed groups were to continue only for a limited time ("till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ," v. 13). That is to say, these offices and corresponding endowments were to continue only until the Church should become a man and put away childish things. This limitation is clearly marked by the adverb *mechri* ("until" in English), which always denotes "time how long"; that is, in this case, "until we all attain unto the unity of the faith," etc., and "be no longer children" (*nepioi*, literally "babes"); in a word, that the Church be not always composed of *nepioi* "tossed to and from and carried about by every wind of doctrine," etc. These especially endowed pastors and teachers were to continue in the Church until, having been fully instructed by their discourses and writings, those who composed the Body should come *collectively*, through one faith and knowledge of the Son of God, to perfect manhood (Christ, the Head, and His Church, the Body, constituting the mystic Personality indwelt and vitalized by the Spirit, Eph. 2:19-22), even to the measure of the stature which the Divine Person-

ality, when fully matured, ought to have; so that the Church, thus instructed and enlarged and matured, should be able to direct and defend itself thereafter without supernatural aid, by reliance, rather, upon the Spirit-inspired written Word.

In a word, the Apostles, prophets, evangelists, pastors and teachers enumerated in this chapter were all directly or supernaturally appointed and qualified persons. That many of the saints in the early churches possessed these extraordinary gifts and graces of the Spirit, such as the word of wisdom, the word of knowledge, faith to work miracles, the gifts of healing, the inworking of powers or the ability to produce in others the power to work miracles, prophecy, discerning of spirits, divers kinds of foreign tongues, interpretation of foreign tongues, etc., is quite evident from the New Testament writings. Some individuals, moreover, possessed more than one of these gifts, and the Apostles evidently possessed all of them, and the ability as well to confer them on others, the outward sign of such a transfer of inward power having been *the laying on of their hands* (cf. Acts 6:6, 8:17-20, 19:5-7; 2 Tim. 1-6, etc.). Practically all of these special endowments were included under the genus *prophecy*, as that term is used in the Scriptures.

The same general line of thought is presented by the Apostle Paul in the twelfth and thirteenth chapters of his First Epistle to the Corinthians. Here the Apostle shows that these distributions of the same Spirit differed in rank, that is, in their nature and dignity. He points out the fact, first, that, although there was a great diversity of such gifts, the matter of all of them was the same; that is, they were distributions of the one and the same Spirit, and ministrations of the one and the same Lord; and their primary origin and authority was the same, because it was the one and the same God who inwrought them in spiritual men for spiritual purposes (cf. Eph 4:4-6). Some of these gifts, the Apostle goes on to state, were eminently of the form of the *word of wisdom*, that is, the doctrine of the Gospel as communicated by inspiration; others, eminently of the form of the *word of knowledge* or an inspired knowledge of the types, symbols, metaphors and prophecies embodied in ancient revelations; others, eminently of the form of *faith*, an endowment which in all probability led the spiritual man to attempt without hesitation the working of miracles; and still others, eminently of the form of *gifts of healing*, etc. The Apostle then concludes his presentation by showing that these

special endowments were only of a temporary character in the Church, and would eventually give way to the sovereign law of Love.

Whatever else the term *faith* included, as used here and in the twelfth chapter of Romans, certainly it appears to have had reference to an intuitive understanding on the part of the spiritually-endowed person that he at that particular time possessed the power to work miracles. This form of *faith*, which the Apostle explicitly designates a "spiritual gift" (1 Cor. 12:1, 31), he clearly distinguishes, in these two chapters, from the common faith of Christians, the faith that is necessary to justification (cf. Rom. 5:1, 10:9-10). In the 13th chapter, vv. 1-3, he writes of the special gifts of tongues, prophecy, knowledge, and "faith so as to remove mountains," and then goes on to declare unequivocally that these special endowments were to be done away, and to be superseded by the law of love among Christians. Cf. v. 8—"Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge (*i.e.*, of the kind communicated directly by inspiration, to meet particular needs and situations), it shall be done away." But we know full well that the common faith of Christians, the faith by which they are justified in the sight of God, was to abide forever.

The Apostle's presentation here (1 Cor., ch. 13), in relation to its context, may be summed up as follows: You Corinthian Christians are coveting the highest spiritual gifts, and those of you who possess the nobler endowments are proud and puffed up as a result, and those who possess the inferior endowments are envious of your brethren who possess the nobler ones. You are all characterized just now by a spirit of false pride; because you have these special gifts in abundance, you think you stand high in the favor of God. The truth is, You lack the most fundamental Christian virtue,—Love. If love had only filled your hearts and motivated your actions—love for God, for Christ, and for one another—you would not have the factions, immoralities, litigations, profanities and specious theories which now exist in the church in Corinth. I therefore declare unto you that all the special endowments are of little significance as compared with the law of love. As a matter of fact, these special gifts—tongues, prophecy, knowledge, and even the faith that removes moun-

tains—are only temporary in their nature, that is, for temporary purposes only. In the Lord's eternal School, they are only kindergarten methods of instruction. They are to continue only until "that which is perfect is come,"—then they shall be done away. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." Likewise, the Church is just now in an infant state, having to depend upon oral instruction only, upon powers, gifts, helps and governments communicated immediately from Heaven through the agency of the Holy Spirit. But when the Church becomes a fullgrown man, a fully established and functioning organism, with a permanent written Rule of faith and practice (the Scriptures), then indeed the Church also will put away these childish things. All these special endowments will then give way to the sovereign law of love. After all these special gifts shall have ceased, faith and hope and love will abide, co-existent with this present world; and of these three, more-over, the greatest is love, because love abides forever, not only co-existent with this present state, but eternally in the hearts of the redeemed saints as well. In the next world, of course, faith will have given way to mature knowledge, and hope to fruition; but Love will continue to be forever the sovereign law of Heaven itself. For indeed God Himself is Love (1 John 4:8). Hence the better part—"the most excellent way," 1 Cor. 12:31—for you Christians at Corinth would be to cultivate love rather than to covet spiritual gifts, even though the latter may be of the highest order. This entire chapter has always been recognized, and that rightly, as a gem of the purest literary excellence.

To see clearly that the "faith, hope, and love" of 1 Cor. 13:13, and even love which is the greatest gift of all, are emphatically differentiated from those "spiritual gifts" of an extraordinary and temporal character which existed in the Corinthian congregation, one has only to read the last verse of the thirteenth chapter and the first verse of the fourteenth chapter as if there were no break, as follows: "But now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy." That is to say, the pursuit of love did not necessarily exclude the desire of special gifts of the Spirit, the noblest of which, the Apostle goes on to explain, was the

gift of *prophecy*. Thus it will be apparent that the faith that was to abide always, the common faith of Christians that Jesus is the Christ, the Son of the living God (Matt. 16:16, John 20:30-31, Acts 16:31, etc.) is not once classed with the "spiritual gifts" enumerated and described in these chapters. As a matter of fact, the only passage in the entire New Testament in which such an identification might be made by the uninformed reader is Eph. 2:8. A careful examination of this passage, however, will prove just the contrary. Here the Apostle Paul says: "For by grace have ye been saved through faith; and that [*touto*] not of yourselves, it is the gift of God." In this passage, the word used for "gift" is not *charisma* ("spiritual gift"), but *doron*, the word which signifies invariably a Divine favor or bounty of a general character. Moreover, the antecedent of *touto* ("that not of yourselves"), every linguist knows cannot be *pistis* ("faith"), for the simple reason that *pistis* is feminine, whereas *touto* is neuter. The literal rendering of the passage is: "For by grace you are saved through faith; and that affair [*i.e.*, salvation] is not of yourselves, it is the gift of God." (In the recently published Revised Standard Version, the passage is given as follows: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God.") In a word, it is not *faith*, but *salvation*, that is expressly asserted here to be the gift of God. Hence the Apostle adds, v. 9—"not of works, that no man should glory." That is, salvation is not conferred upon men as a result of their works or keeping of the moral law, for the obvious reason that one could keep the Ten Commandments and not even believe in Christ; salvation, to the contrary, is God's free gift to man through Christ Jesus, through belief in Christ and obedience to His Word (Luke 24:47, Acts 2:38, Rom. 6:23). (As a matter of fact, the thesis of the entire Epistle to the Romans is that justification is on the ground of man's faith in Christ and not on that of his keeping the moral law.) Thus it is clear that the *faith* alluded to here is covenant faith, the common faith of Christians, and not the *faith* listed among special "spiritual gifts" in 1 Cor. 12:9; that they are indeed two different kinds or orders of faith. And it is equally clear that there is no exegetical ground for interpreting this passage, Eph. 2:8, as indicating that the covenant faith alluded to therein is a special or extraordinary gift of God; indeed this covenant faith, the

common faith of Christians, comes to men in a perfectly natural or psychological manner, as a result of testimony, that is, as a result of hearing the Word of Christ (Rom. 10:6-17). (Cf. Isa. 6:9-10, Acts 28:25-27, Matt. 13:14-15, Luke 8:9, John 12:36-43). Nor does this exegesis militate in any way against the doctrine that salvation is of Divine grace, of the free grace of God, the truth which this text is designed to set forth. Moreover, if salvation is of the free grace of God, faith on man's part, which is essential to his own appropriation of that salvation, is of the grace of God also; for, in the final analysis of the case, if God had not, through the Spirit, provided man with the testimony sufficient to induce belief in his heart, he would be without the means of believing that Jesus is the Christ, the Son of the living God, that is, without the means to induce that faith which is essential to his own justification and eternal redemption.

Let us now look into the nature of those various extraordinary endowments with which God, through the Spirit, qualified many of the saints in the apostolic age. Turning again to 1 Cor. 1:5-7, we find the Apostle speaking of the Christians at Corinth as "coming behind in no gift." "In everything," he writes, "ye were enriched in him [Christ], in all utterance and all knowledge; even as the testimony of Christ was confirmed in you [*i.e.*, by your special spiritual endowments], so that ye come behind in no gift." Corinth was at that time the metropolis of Achaia, and had become almost as famous as Athens had once been for the Greek arts and sciences. It was also a flourishing commercial center. And, as a result of its wealth and luxuries, it was one of the most lascivious, dissolute and debauched cities of its day. It will be recalled that Paul had preached there eighteen months on his second great evangelistic tour (cf. Acts 18:1-11, especially v. 8—"And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.") It would seem that this congregation had, from the beginning, been endowed with special gifts of the Spirit in great measure, probably as a result of the Apostle's long ministry at that place. This unusual endowment, moreover, was probably in adaptation to their spiritual needs, living as they were in such a debauched pagan environment. Cf. Paul's own words with respect to his ministry there, 1 Cor.

2:1-5: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but *in demonstration of the Spirit and of power*: that your faith should not stand in the wisdom of men, but in the power of God." This "demonstration of the Spirit and of power" embraced, of course, all the extraordinary spiritual gifts by means of which God confirmed the apostolic witness. These special endowments were manifestations of the *evidential measure* of Spirit-power, the conferring of which was, as we have seen, indicated outwardly by the laying on of an Apostle's—in this case, no doubt, Paul's—hands (cf. Acts 19:6, 2 Tim. 1:6).

Now in 1 Cor. 12:8-11, the Apostle enumerates these special gifts: "For to one is given through the Spirit the *word of wisdom*; and to another the *word of knowledge*, according to the same Spirit; to another *faith*, in the same Spirit; and to another, *gifts of healings*, in the one Spirit! and to another *workings of miracles*; and to another *prophecy*; and to another *discerning of spirits*: to another *divers kinds of tongues*; and to another the *interpretation of tongues*; but all these worketh the one and the same Spirit, dividing to each one severally even as he will." Obviously this is only a general enumeration of the spiritual gifts which prevailed in the church at Corinth, that is, without regard to their rank or dignity. In vv. 28-31 of the same chapter, however, the Apostle lists them specifically in the order of their rank or precedence. He says: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts." Cf. again Eph. 4:11—"And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," etc. Let us now examine into the nature of these gifts, in the order of their precedence as stated by the Apostle:

1. *Apostles.* The apostolic office was, of course, the supreme gift. The Apostles were especially endowed by the Spirit with the *word of wisdom* (cf. again John 14:26; 15:26-27; 16:13-15); from them, we—that is, believers in all ages—have received the doctrine of the Gospel, as permanently embodied in the New Testament Scriptures. The Apostles, moreover, appear to have possessed all the special endowments of the Spirit, as a result no doubt of their possession of the *baptismal* measure of Spirit-power (cf. Acts 1:1-8, 2:1-4). Paul, for example, possessed not only the gifts of inspiration and revelation (1 Cor. 2:10-13, Gal. 1:11-12), of supernatural knowledge and prescience (Eph. 3:8-11, 2 Thess.2:1-10), and of delegated authority from Christ (1 Cor. 9:1, 14:37; Acts 26:14-18), but also the power of performing both miracles of judgment and miracles of healing (Acts 13:8-12, 16:16-18, 19:11-20, 28:1-10, etc.), the gift of tongues (1 Cor. 14:18), and the power also of conferring the evidential measure of Spirit-power upon others by the laying on of his hands (Acts 19:6-7, 2 Tim. 1:6). And it is abundantly clear from the New Testament Scriptures that the other Apostles also possessed these special endowments (cf. Mark 16:14-20; John 20:21-23; Acts 2:1-4; 3:1-10, 4:33, 5:1-11, 5:12-16, 8:14-29, 9:32-43; 2 Pet. 3:1-13, etc.).

2. *Prophets.* This office was second in rank only to that of the Apostles in the early Church. (It will be noted that in every enumeration given in the New Testament, it is "first apostles, secondly prophets.") Cf. Eph. 2:19-20: "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, *being built upon the foundation of the apostles and prophets*, Christ Jesus himself being the chief corner stone." The superior prophets (included among whom were the Apostles themselves) were those, of course, who had received the *word of knowledge* qualifying them to properly interpret ancient revelations. Eph. 3:4, 5—"the mystery of Christ, which in other generations was not made known unto the sons of men, *as it hath now been revealed unto his holy apostles and prophets in the Spirit*," etc. Cf. Acts 13:1—"Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul." Acts 15:32—"And Judas and Silas, being themselves

also prophets, exhorted the brethren with many words, and confirmed them." Among these superior prophets, no doubt, were Stephen (cf. Acts 7), Timothy (2 Tim. 1:6), and probably Luke the historian. There were other prophets, too, who were qualified especially with the gift of *prescience*. Cf. Acts. 11:27, 28—"Now in those days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the inhabited earth; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea," etc. This same prophet, Agabus, later foretold Paul's imprisonment, Acts 21:8-11: "And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven [cf. Acts 6:1-6], we abode with him. Now this man had four virgin daughters, who prophesied [cf. 1 Cor. 11:4-5]. And as we tarried there some days, there came down from Judea a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (cf. Acts 20:23, 21:4). Cf. in this connection the prophecy of Joel, quoted by the Apostle Peter in his Pentecost sermon: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (JoJel 2:28; Acts 2:14-21).

3. *Teachers*. This designation seems to have included all those in the early churches who boldly proclaimed the doctrine of Christ, and illustrated and confirmed it with miracles. The distinction between prophets and teachers is not clearly drawn in the New Testament; it would appear, however, that the former were persons who invariably spoke by inspiration, whereas the latter sometimes did so and sometimes did not. (Cf. again Eph. 4:11, Acts 13:1, Rom. 12:7, 1 Tim. 2:7-8, etc.).

4. *Miracles*, literally "powers." Evidently this is a broad term which took in acts of judgment as well as acts of mercy. Such a power was exercised by Paul, for example, in striking Elymas the sorcerer blind, as Paphos (Acts 13:8-12); and by Peter in the punishment of Ananias and Sapphira with im-

mediate death (Acts 5:1-11), as forecast of the terrible judgment ultimately to be visited upon all hypocrites. (Cf. "working of miracles," 1 Cor. 12:10).

5. *Gifts of healings* (cf. 1 Cor. 12:9). This was the power *immediately*—that is, without either absent or present "treatments"—to restore the sick, maimed, blind, demon-possessed, etc. (*Vide* Acts 3:1-10, 4:33, 5:12-16, 8:4-13, 9:32-42, 16:16-18, 19:11-20, 28:1-10; Jas. 5:14-15, etc.). It would seem that the miraculous powers of some were restricted to this particular field; hence "gifts of healings" was probably a subdivision of the genus, "workings of miracles." (It should be understood, of course, that miracles of all kinds are included under that work of the Spirit which is Scripturally designated *demonstration* (1 Cor. 2:4), as distinguished from *inspiration* and *revelation*.)

6. *Helps*, literally, "helpers," "assistants." That is, those who, speaking or acting by inspiration (cf. what we have previously said about *faith* as a "spiritual gift") to the edification of the local church, were fitted to assist the superior prophets and teachers in strengthening the faith of the saints. Cf. Rom. 1:11—"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." (Cf. also Rom. 12:7-8).

7. *Governments*, literally "directors," probably including the "pastors" of Eph. 4:11. Cf. Heb. 13:7, 17, 24—"Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. . . . Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief; for this were unprofitable for you. . . . Salute all them that have the rule over you, and all the saints." No doubt these "pastors" possessed the gift elsewhere designated "discerning of spirits" (1 Cor. 12:10), *i.e.*, the power to differentiate between utterances of genuine inspiration and those of a demoniacal or an unaided human spirit. Possessing such powers, these persons were eminently qualified by the Spirit to administer the affairs of the local church.

8. *Divers kinds of tongues*, a phrase which embraced both *speaking with tongues* and *the interpretation of tongues* (1 Cor. 12:10, 30). *Speaking with tongues* (*glossolalia*) was

speaking with *other* tongues (Acts 2:4), that is, with foreign or *unacquired* tongues. The *interpretation of tongues* was the ability to interpret what was said by the person who spoke with tongues. The gifts of speaking and interpreting were sometimes given to the same person (1 Cor. 14:13—"wherefore let him that speaketh in a tongue pray that he may interpret"), and sometimes to different persons.

Perhaps it should be explained here that the term "evangelist" (Eph. 4:11) is a general designation in the New Testament for any bearer of the Good Tidings to men, any proclaimer of the facts, commands, and promises of the Gospel. Philip, for example, originally ordained as one of the seven "deacons" of the Jerusalem congregation, later became known as an evangelist. Acts 21:8—"And on the morrow we departed, and came unto Caesarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him" (cf. Acts 8:4-13, 8:26-40). Cf. also Paul's injunction to Timothy, his son in the Gospel, 2 Tim. 4:5—"Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry." The evangelistic office or ministry is ranked by Paul as coming behind only those of the apostles and prophets (Eph. 4:11). Similarly, in the New Testament the term "minister" is a general designation for anyone who served, waited on, or attended another. Thus Christ Himself, in the capacity of our great High Priest, is called "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (Heb. 8:2); angels are said to be the ministers of God's special providence to "them that shall inherit salvation" (Heb. 1:14); and the Apostles frequently refer to themselves as ministers of Christ (cf. Luke 1:2; Acts 26:16; Rom. 15:16; 1 Cor. 3:5, 4:1; Eph. 3:7; Col. 1:23, 25, etc.). Cf. Eph. 6:21—"Tychicus, the beloved brother and faithful minister in the Lord." Col. 1:7—"Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf." 1 Thess. 3:2—"Timothy, our brother and God's minister in the gospel of Christ." 1 Tim. 4:6—"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus." 2 Tim. 4:5—"Do the work of an evangelist, fulfil thy ministry."