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Discovering the Inventory of Spiritual Gifts of Bethel Baptist Church of Rock Hill, Inc., Rock Hill, South Carolina

Robert Joseph Crawford
Gardner-Webb University

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DISCOVERING THE INVENTORY OF SPIRITUAL GIFTS OF BETHEL BAPTIST
CHURCH OF ROCK HILL, INC., ROCK HILL, SOUTH CAROLINA

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
ROBERT JOSEPH CRAWFORD

AUGUST 8, 2011

APPROVAL FORM

DISCOVERING THE INVENTORY OF SPIRITUAL GIFTS OF BETHEL BAPTIST
CHURCH OF ROCK HILL, INC., ROCK HILL, SOUTH CAROLINA

ROBERT JOSEPH CRAWFORD

Approved by:

_____ (Faculty Advisor)

_____ (Field Supervisor)

_____ (D. Min. Director)

Date: _____

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ABSTRACT

The hypothesis of this ministry project is that Bethel Baptist Church does not lack any spiritual gifts that are needed for contemporary Christian ministry. The challenge is which church members possess which spiritual endowments. To discover the church's spiritual gifts inventory, we used Bugbee's spiritual gifts assessments and gave opportunities for the expression of the gifts that were uncovered. The ministry experiment revealed clusters of spiritual gifts in the Bethel faith community. They were the gifts of faith, helps, mercy, and teaching. Ministries formed were prayer team ministries, praise and worship leaders, and a teacher's preparedness team.

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CHAPTER 1

INTRODUCTION

Charles Bryant, a national and interdenominational workshop leader on spiritual gifts, states, “The New Testament says plenty about charismata, but it does not offer any helps for discovering them.”¹ Nonetheless, I have learned, over the years, the eminent value of spiritual gifts in the setting forth and success of church ministries. It is irrelevant which church office or position a person is appointed, they need to be suited to it in accordance with the corresponding spiritual gifts.² I have seen church members in the past who were holding positions of leadership, but they did not have the divine enablement to lead. They did not present any visions nor were they able to manage other people in ministry. I have observed Sunday school teachers attempt to teach, but it was evident to me that they did not have the Spirit’s endowment to teach, because they could not explain the lessons. I have seen people who plausibly were not endowed with the gift of helps try to offer their assistance in a church ministry but were only an impediment to the church’s progress. Why? Perhaps they were selfish; or possibly they were motivated

¹ Charles V. Bryant, *Rediscovering Our Spiritual Gifts: Building Up the Body of Christ Through the Gifts of the Spirit* (Nashville: Upper Room Books, 1991), 155.

² Peter C. Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 1979), 61.

by a spirit of pride. Others may have had hidden agendas but I wish to emphasize that conceivably they did not have the appropriate gift of the Spirit. Peter Wagner points out, “People (in American churches) are allowed to occupy ecclesiastical offices with little or no reference to whether they have the appropriate spiritual gifts. Offices are often warded on the basis of seniority, influence, personality, political manipulation, prestige, rotation, or all of the above.”³

I chose this project to help the members and friends of Bethel Baptist Church of Rock Hill discover and implement into ministries the gifts endowed to us by the Holy Spirit of Christ. Even though Paul says nothing about how to identify the gifts each person has,⁴ the focus of this project was to find a way to discover and put into practice our inventory of spiritual gifts. Why? Because churches play a unique role in their communities by God’s design, and each lay person is important to the plan because of his or her Spirit-empowered role in the body of Jesus Christ.⁵

Project Background

Based on my spiritual discernment and observations of Christian congregants, I have a strong belief that God has deposited a wealth of spiritual gifts into the congregation of Bethel Baptist Church. These endowments are for the work of the

³ Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 61.

⁴ Bryant, *Rediscovering Our Spiritual Gifts*, 155.

⁵ Paul R. Ford, *Unleash Your Church: A Comprehensive Strategy to Help People Discover and Use Their Spiritual Gifts* (Pasadena: Fuller Institute, 1993), 69.

ministry and the edifying of the body of Christ, the church (Eph. 4:12).⁶ As the Apostle Paul wrote to the Corinthians, “You do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed” (1 Cor. 1:7). The Corinthians had the ability to express all the gifts of God essential for ministry.⁷ They did not lack any of the gifts, either in comparison with others or with expectations of Christians who have the Spirit.⁸ The abilities God gives believers to build up his church are called spiritual gifts.⁹ “Spiritual” (pneumatikos) always means the ideas of invisibility and of power.¹⁰ The word does not appear in the Septuagint or in the Gospels; spiritual is a post-Pentecost word.¹¹ The endowments or graces that are credited to regenerate human beings at this present time are called spiritual gifts.¹²

⁶ All scriptural references are from the New International Version of the Bible unless otherwise noted.

⁷ Gordon D. Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987), 41.

⁸ Fee, *The First Epistle to the Corinthians*, 41.

⁹ Ford, *Unleash Your Church*, 21.

¹⁰ W. E. Vine, *Vine's Expository Dictionary of New Testament Words, Complete and Unabridged* (Westwood: Barbour and Company, Inc., 1952), 64.

¹¹ Vine, 64.

¹² Vine, 65.

These endowments (divine enablements) have spiritual origins and the term charismata, emphasizes that they are given as an act of divine favor (Rom. 12:6).¹³ Paul put emphasis on the fact that all gifts are bestowed by the same Spirit and that every believer does possess some gift.¹⁴

The ChurchSmart Institute of Saint Charles, Illinois, conducted a survey among 1,200 Christians, eighty percent of the participants surveyed had no clue of what their spiritual gifts were; only twenty percent indicated that they were aware of what their spiritual gifts were and utilized them.¹⁵ Therefore, the focus of this Doctor of Ministry project is to discern and uncover prayerfully by proven investigative instruments the spiritual gifts of the members and associates of Bethel Baptist Church. Furthermore, this project seeks to present, discuss, and implement church ministries predicated on the discoveries. The big picture is for the church to recognize, learn, and understand our gifts and for us to mobilize/organize to use them effectively. To mobilize is “to put into motion,” “to make ready for immediate, active service,” “to organize for active service.”¹⁶

During interactions with church members, I have perceived both speaking gifts (teaching, prophecy, and evangelism) and gifts of service (helps, administration, faith,

¹³ Victor Paul Furnish, “Spiritual Gifts,” in *Harper Collins Bible Dictionary*, rev. ed., ed. Paul J. Achtemeier (San Francisco: Harper Collins, 1996), 1062.

¹⁴ Furnish, 1062.

¹⁵ Christian A. Schwarz, *The Three Colors of Ministry* (St. Charles, IL: ChurchSmart Resources, 2001), 42.

¹⁶ J. Paul Sampley, *NIB* 10: 799.

mercy, and hospitality). I postulate, as was the case with the Corinthian church of Paul's day, that our Christian community does not lack any spiritual gifts that we need for contemporary Christian ministry; the congregants, however, do not know how to utilize their gifts in service for the Christian community in love.¹⁷ Some members (believers) are unaware that they possess gifts given by the Holy Spirit. My divine assignment as pastor is to enlighten the participants and form ministries from the gifts that are revealed.

One of Bethel's leadership objectives is in-reach and out-reach ministry. The congregation is growing in biblical knowledge and spiritual discernment. We are developing gospel preachers, Bible teachers, helpers, and church administrators. On the other hand, we are weak in the areas of evangelism, community service, and family counseling. My task as pastor and teacher is to follow the call of God in order to equip the saints for the work of service, to the building up of the body of Christ (Eph. 4:11). That means my calling is to bring out and organize for service the spiritual gifts God has so richly deposited into the membership of Bethel Baptist Church.

Project Setting

The City of Rock Hill

From the Official Website of the City of Rock Hill, I discovered that "Rock Hill earned its name in 1852, when the Charlotte/Columbia/Augusta Railroad line was being

¹⁷ Sampley, 799.

constructed through the area.”¹⁸ Men working on the railroad project came upon a flinty hill and named the area Rock Hill.¹⁹ The official beginning of the city was acclaimed when a United States Post Office was established that same year. The area became prosperous because of the commerce generated by the railroad.²⁰

Rock Hill, with a population of about 67,000 persons, is located in York County and is its largest city; in South Carolina it is the fourth largest. Rock Hill lies about seventy miles to the north of Columbia, South Carolina and about twenty-five miles south of Charlotte, North Carolina.²¹ Additionally, “the City of Rock Hill is served by Rock Hill School District Three and is home to three colleges and universities: Winthrop University, York Technical College, and Clinton Junior College.”²²

¹⁸ Official Website of the City of Rock Hill, South Carolina, “History,” About Rock Hill, <http://www.cityofrockhill.com/dynSubPage.aspx?deptID=4&pLinkID=367> (Accessed November 2, 2010).

¹⁹ Official Website of the City of Rock Hill, South Carolina, “History,” (Accessed November 2, 2010).

²⁰ Official Website of the City of Rock Hill, South Carolina, “History,” (Accessed November 2, 2010).

²¹ Official Website of the City of Rock Hill, South Carolina, “General Information,” About Rock Hill, <http://www.cityofrockhill.com/dynSubPage.aspx?deptID=4&pLinkID=367> (Accessed November 2, 2010).

²² Official Website of the City of Rock Hill, South Carolina, “Education,” About Rock Hill, <http://www.cityofrockhill.com/dynSubPage.aspx?deptID=4&pLinkID=367> (Accessed November 2, 2010).

Bethel Baptist Church

Bethel Baptist Church is one of thirty-two churches in the Sandy River Baptist Association (Upper Division). Bethel is active in attending associational events such as the Spring and Fall Educational Institutes, and the church's pastor serves as the assistant dean of the association's Baptist Training Union, Congress of Christian Education, as well as a classroom instructor. We are also represented on the state level in the Annual Sessions of the South Carolina Baptist Congress of Christian Education.

Bethel Baptist Church has an average attendance of fifty persons each Lord's Day and an official membership of forty-two. This time last year there were twenty-five members on our roster. Slowly the church is growing numerically. Blue collar workers and entrepreneurs, most of them with high school diplomas, comprise the greater part of Bethel's congregation. About a third of the church's members are youth under the age of 18 years old. Financial support comes from tithes and offerings. The only paid staff members are the pastor and the part-time choir director/musician. Officers include two deacons, three deaconesses, three trustees, a church clerk, and a finance officer.

Bethel does not have any church records as to the date of its establishment. According to the church's property deeds, the land was purchased on December 19, 1903, indicating at least 108 years of ministry. Two years after my arrival as pastor in 2004, the church building was condemned by York County building inspectors, and has now been torn down. The fact that Bethel is literally a church without an edifice of its own has not diminished the church's identity, nor does this fact negatively impact the church's ministry efforts. Notwithstanding, the move was a hurtful blow initially, causing a loss of

members. Thankfully, the pastor and members of Second Baptist Church in Rock Hill have opened their hearts and their doors for us to utilize their building for Christian worship services and any other activities that do not present a conflict in schedules. For this we are grateful.

As we are striving for higher plateaus of Christian service, the church personifies a gracious, loving, and hospitable spirit. Bethel Baptist Church exemplifies a people poised at the threshold of boundless possibilities, learning to follow faithfully the leading and directions of the Holy Spirit of Jesus Christ.

The Ministry Question

The purpose of Bethel Baptist Church of Rock Hill, Inc. (as stated in our Constitution) is “To witness to and participate in the continuing redemptive activity of God through Jesus Christ in the world. The church shall seek to attain this end through public worship of God, the proclamation of the gospel, consistent Christian living by its membership, evangelism, missionary activity, and Christian education.”²³

Presently, the congregants would agree that the church is falling short of its purpose. We have ministry limitations in the area of evangelism and there is ever room for improvement in consistent Christian living. Conjointly, the church needs to develop more Christian educators to serve as Bible teachers within the church, in our Baptist association, and in out-reach ministry settings.

²³ Bethel Baptist Church of Rock Hill, Inc., *Constitution and By-Laws* (Rock Hill, South Carolina, Preamble, 2007), 1.

For Bethel Baptist Church to overcome its weaknesses, our goal is to discern the spiritual gifts that are among us, and, by the aid of the Holy Spirit, use them to the fulfillment of our task. My experience teaches that a gifted person is far more efficient and helpful than a non-gifted person, because abilities come with spiritual gifts. Ability in any sphere of the Lord's service, ability that enables one to do an effective piece of work that glorifies God and advances the cause of Christ, is to be traced to a spiritual gift.²⁴

My concern is change and empowerment in preparation for the advancing generations. Like sand in an hourglass transitioning from one compartment to another, Bethel's ministry demands are changing. At Bethel, we obviously need the gifts of the Holy Spirit of God in operation today. No one can serve effectively without the Spirit's gifts.²⁵

The underlying question of this ministry project was: How do we as a church investigate and uncover the spiritual gifts inventory of the members of Bethel Baptist Church of Rock Hill and then actualize those gifts into ministries? In discovering and actualizing those gifts, we focused on two core areas: worship and service.

Project Goal

The goal of this Doctor of Ministry project was to devise and implement a ministry experiment that will confirm or refute my hypothesis, namely that God has

²⁴ William McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids: Zondervan, 1976), 19.

²⁵ Fred L. Fisher, "I Corinthians" in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman & Holman, 1972), 730.

deposited a wealth of spiritual gifts into our congregation. This project focused on divine gifts, both speaking and service. Schwarz defines a spiritual gift as an ability that God, according to his grace, gives to every member of the body of Christ.²⁶ He points out that these gifts are to be used for the development of the Lord's church.²⁷ Each member of the body of Christ, as taught by the New Testament, has received at least one spiritually endowed gift.²⁸

We also considered the passions of each participant in consideration of gifts while the experiment was in progress. Some people might think of passion as the carrying of a heavy burden, others as a call on their lives, still others as a divinely inspired dream, or the stimulation of a vision.²⁹ Bugbee suggests that, whatever it is called, a passion is given by God to Christians to make a difference in their sphere of influence.³⁰

As this assignment unfolded, the participants looked at all the spiritual gifts available in Bethel Baptist Church's God-given inventory. However, for the sake of this project, and as pertaining to the carrying out of the mandated purpose of our church as recorded in our constitution, we focused on those gifts that related to speaking, which

²⁶ Schwarz, 42.

²⁷ Schwarz, 42.

²⁸ Schwarz, 42.

²⁹ Bruce Bugbee, *What You Do Best In The Body of Christ: Discover Your Spiritual Gifts, Personal Style, and God-Given Passion* (Grand Rapids: Zondervan, 1995), 30.

³⁰ Bugbee, *What You Do Best In The Body of Christ*, 30.

included teaching and prophecy. We also took notice of gifts that will enable church administration, which included gifts of service.

The experimentation phase of the project, which required a total of six weeks, included pre-tests, assessments, sermons, teachings, interviews, and post-tests. The experiment began with an assessment to determine the biblical and practical knowledge and understanding of all participants on the subject of spiritual gifts. The surveys were also comprised of queries to determine if participants were aware of and practicing spiritual gifts that they believe they have. Prepared spiritual gifts assessments were prayerfully employed.³¹

Project Calendar Outline

- Sunday, November 7 – The project was prayerfully introduced to participants by a PowerPoint presentation (Appendix A) immediately following the worship services.

The slideshow was followed by:

- A Project Covenant Survey (Appendix B).
- Pre-test Survey #1: Investigation of Our Understanding of Spiritual Gifts (Appendix C).
- Pre-test Survey #2: These Are the Gifts I Believe I Possess. (Appendix D)

³¹ Paul R. Ford, *Heights Spiritual Gifts Survey* (Peabody: Hendrickson, 1996), 163. A spiritual gifts survey is an exercise to help discover what the participant's spiritual gifts may be.

- Wednesday, November 10³² – A spiritual gifts assessment was given to all participants from the book *Discover Your Spiritual Gifts The Network Way, Assessments For Determining Your Spiritual Gifts*, by Bruce Bugbee. This first assessment (Network Test #1)³³ helped members determine how they may be gifted based on their life experiences (Appendix F). In addition, participants were given a homework assignment, which was to take an online spiritual gift assessment.³⁴ The test consisted of 140 statements to be responded to by using a Likert scale, and assesses twenty-eight gifts of the Spirit³⁵ (Appendix N).

At Bethel Baptist Church, we have two mid-week Bible study sessions to accommodate those parishioners who work various shifts. In addition, we have a youth class that meets on Sunday mornings. Therefore, three presentations were made to three different groups. The same instructions, surveys, assessments, and questionnaires were administered to all parties.

- Group one meets at noon on Wednesday.
- Group two meets on Wednesday evening.
- Group three meets on Sunday morning.

³² Some of Bethel's members only attend on Sunday, and are not present for mid-week sessions.

³³ Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way: Four Assessments for Determining Your Spiritual Gifts* (Grand Rapids: Zondervan, 2005), 19-30.

³⁴ On-Line Spiritual Gifts Test: With Automatic Analysis, "Spiritual Gifts Test," <http://www.kodachrome.org/spiritgift/> (accessed October 9, 2010).

³⁵ On-Line Spiritual Gifts Test: With Automatic Analysis, "Spiritual Gifts Test," (accessed October 9, 2010).

- Sunday, November 14 – The title of the worship message was “*A More Excellent Way*,” and the scriptural text was from 1 Cor. 13:1-13. Love is the more excellent way and without love we are nothing. In discovering our gifts we are not to envy one another or express jealousy because of the gifting of our fellow Christian brothers or sisters.
- Wednesday, November 17 – Spiritual Gifts Assessment #2, Traits Assessment,³⁶ was given (Appendix G). The lesson discussion was on spiritual gifts descriptions and contributions.³⁷
- Sunday, November 21 – The title of the worship message was “Bethel, Called and Gifted.” The scripture reference was from Gal. 1:13-17. God has called and sanctified us that we may do his will. The Lord has given us, individually and corporately, the gifts we need to perform his calling.
- Tuesday, November 23 – Ministry assessments were followed up and we discussed ways to implement spiritual gifts into practical church ministries. Spiritual Gifts Assessment #3,³⁸ Convictions Assessment (Appendix H) and #4, Observation Assessments³⁹ were given as homework, to be returned the next Wednesday.
- Sunday, November 28 – The title of the worship message was “We Are in Trouble,” and the text was found in 1 Cor. 12:4-7. Human beings are in trouble because of sin.

³⁶ Bugbee, *Discover Your Spiritual Gifts*, 33-46.

³⁷ Bugbee, *Discover Your Spiritual Gifts*, 59-61.

³⁸ Bugbee, *Discover Your Spiritual Gifts*, 47-49.

³⁹ Bugbee, *Discover Your Spiritual Gifts*, 51-54.

God has blessed us in sending his son Jesus Christ. Christ has blessed us by giving us his Spirit. The Spirit of Christ has blessed us with gifts. The use of these gifts helps us to deal with the troubles caused by sin.

- Wednesday, December 1 – Spiritual Gifts Assessment #3, Convictions Assessment and #4, Observation Assessment, were turned in and discussed. We discussed ways to implement Spiritual Gifts into practical church ministries, using Paul Ford’s book *Unleash Your Church*.⁴⁰ Using the data from the Network assessment tests, we filled out the Spiritual Gifts Summary forms to determine our gifts.
- Sunday, December 5 – The title of the worship message was “Spiritual Gifts in Plain English,” and the scriptural text was I Pet. 4:10-11. Christians receive not the gifts of the Spirit for personal gratification or to fulfill egotistical needs. Our gifts are given that we might serve one another to the glory of God.
- Wednesday, December 8 – We discussed spiritual gifts implementations and practices, confirming supposed gifts.
 - For those members with the gift of faith we formed “Intercessory Prayer Ministry” teams and designated members to keep prayer journals. They began using their gift of faith in prayer immediately.
 - For those exhibiting the gift of teaching, we formed “The Bible Teachers Preparedness Team” to meet monthly (Appendix Q). Teachers were given an opportunity to exercise their gift of teaching by teaching. A person who attempted to teach a lesson six years ago and who had been resisting the

⁴⁰ Paul R. Ford, 105-108.

stirring of the Spirit ever since, taught a lesson that night. His ability to communicate biblical truths and give understanding was unmistakable.

Another ministry formed, known only to me, was “The Pastor’s Advisory Ministry.” Two of these participants clearly have the gift of wisdom and two have the gift of knowledge. I plan to bring these participants together this summer to establish them as a ministry team.

- Sunday, December 12 – The title of the worship message was “Unity in the Body,” and the scriptural reference was taken from Eph. 4:1-13. As Christian brothers and sisters we will maintain the unity of the church and not allow the use of our gifts to divide us.
 - Participants who were discovered to have the gift of helps conducted the devotional part of the worship service.
 - Choir members sang with renewed vigor having discovered they had already been using their spiritual gift of helps and did not know it.
 - Immediately following the worship services surveys were given:
 - Post-test survey #1, Investigation of Our Understanding of Spiritual Gifts (Appendix U).
 - Post-test survey #2, These Are the Gifts I Believe I Possess (Appendix M).
 - In the youth class a new teacher taught the class and her gift of teaching was evident to everyone present. Yes, there is more training and developing needed but the passion and ability to explain the lesson was obvious.

- Wednesday, December 15 – A progress report of the project was shared with the participants. Time was taken to reflect on the project by using interview questions (Appendix P).

Supposition

During this six week experiment, every participant was able to recognize some of their spiritual gifts. I certainly suspect there are many more gifts not yet discovered. Most of the members have been using at least one of their gifts and did not even know it. For example, those with the gift of helps were already serving as choir members, ushers, cooks, and deaconess, to name a few. This was exciting news to see and understand the witness of the Holy Spirit in our midst.

CHAPTER TWO

RESOURCE AND LITERATURE REVIEW

Human resources for this project included my faculty advisor, the Gardner-Webb librarian, and the officers and congregation of Bethel Baptist Church of Rock Hill. Physical resources involve the church facilities of Second Baptist Church of Rock Hill. Literature resources on spiritual gifts assessments and workings of the Holy Spirit were appropriated and utilized.

Human Resources

My faculty advisor added welcomed insights and experience for the preparation of my Doctor of Ministry Project. He played a critical role in the preparation of the project proposal. He provided feedback on drafts and was also my primary supervisory consultant during the writing of the report and analysis phase of the ministry project. My faculty advisor has prepared me for and will preside at my oral defense.

The staff members of the Gardner-Webb Dover Memorial Library were helpful in locating books and materials necessary for this project. They have arranged interlibrary loans and have given me an explanatory and functional understanding of the library system. Staff members have taken the time to sit at a computer terminal with me and take

me step by step through the process of finding books, resource materials, and scholarly journal articles.

The officers and congregation of Bethel Baptist Church of Rock Hill are a vital part of this ministry experiment. The plan was to work with church groups that normally meet each week for Bible studies. There were three different classes that met at three different times. On Wednesdays the first class met at noon, and the second convened in the evening at 7:00 PM. The third group gathered Sunday mornings at 10:00 AM. Primarily, time and the purchase of the assessment books were the required resources from the members of these classes. The six week commitment, evaluations, reflections, and interviews were demanding.

My wife, Betty, patiently played a significantly essential and critical role in this adventure. She proofread all my papers, followed-up on my progress, and was an unfailing source of encouragement.

Physical Resources

Bethel Baptist Church of Rock Hill is literally a mobile church without walls. Our physical resources involve the church facilities of Second Baptist Church on Mt. Holly Road in Rock Hill, South Carolina. The pastor, deacons, and members of Second Baptist Church have been more gracious to Bethel than anyone could possibly imagine. Their fellowship hall offered adequate space for all meetings and was a commodious facility that allowed for work around tables of brother and sisterhood. Project-related sermons naturally took place in the sanctuary as part of our regular, 8:00 AM, Sunday morning

worship service. The teaching/workshop sessions, interviews, and surveys took place in the church's fellowship hall, where we met each Wednesday evening. One exception to the Second Baptist Church location was the home of a participant who worked an odd shift. We met there for the sake of convenience.

Literature

The literature review for the ministry experiment started with an examination of a 2006 Gardner-Webb Doctor of Ministry project by Marshall D. Williams. The main emphasis of Williams' project was to "unwrap spiritual gifts" in his church.⁴¹ The Bethel Baptist Church Project sought to unveil and utilize the gifts of each participant into church ministries.

The differences between my project and Williams were, first, he used four different authors' assessments to discover the spiritual gifts within his congregation. I used two but focused only on one, because in my ministry context four assessment tools would have proved too taxing for the participants. If the assessment of the different authors had varied the differences would have caused much confusion and doubt. Additionally, Williams' project lasted eight weeks; mine was six weeks in duration.

⁴¹ Marshall D. Williams, *Discovering Spiritual Gifts in the Membership of Emmanuel Baptist Church of Greenville, South Carolina* (Boiling Springs, NC: Gardner-Webb University, 2006), 9.

To reveal Bethel's gifts inventory, we used *Discover Your Spiritual Gifts the Network Way*, by Bruce Bugbee.⁴² Bruce Bugbee is founder and president of Network Ministries International in Mission Viejo, California. His book shares insights into 23 spiritual gifts and how each gift complements and contributes to the other.⁴³ Bugbee has personally led over thirty thousand people through the program. Additionally, *Network* has been used to train over one million people.⁴⁴ In light of this type of track record, we used *Network* to verify our hypothesis and unveil the church's inventory of gifts.

Bugbee's practical book includes four spiritual gifts assessments: personal experience, character traits, ministry convictions, and others' observations.⁴⁵ These assessments helped the participants to identify what their spiritual gifts were and we had discussions on understanding how to use them.

The "experience assessment" investigates the personal experiences that might be a sign of the specific endowments a participant might have. Often there is a connection between a believer's experiences and the spiritual gifts they may have.⁴⁶ There were 133 statements in this assessment that are scored on a Likert scale. Since there is possibly a relationship between our spiritual gifts and particular personality behaviors, the "traits

⁴² Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way, Four Assessments for Determining Your Spiritual Gifts* (Grand Rapids: Zondervan, 2005).

⁴³ Bugbee, *Discover Your Spiritual Gifts*, back cover.

⁴⁴ Bugbee, *Discover Your Spiritual Gifts*, back cover.

⁴⁵ Bugbee, *Discover Your Spiritual Gifts*, 15.

⁴⁶ Bugbee, *Discover Your Spiritual Gifts*, 19.

assessment” seeks to propose possible gifts by identifying those traits that best distinguish our distinctive attitudes, feelings, and actions.⁴⁷ In view of the fact that there is a relationship between one’s giftedness and one’s beliefs, the “convictions assessment” surveys the participants’ ministry desires for possible revelations regarding their giftedness.⁴⁸ This assessment asked the questions, what gets the participants’ attention, what promises have we made, and to what spiritual callings are the readers drawn? The answers to these questions offered insights into the giftings of the participants. Lastly, the “observation assessment” gave people who knew the one being assessed the opportunity to make observations about that person and affirm areas of possible giftedness.⁴⁹

This resource was ideal and conducive for my ministry context even though it is written in language intimidating to many of our readers. The style of the writing was above the educational level of most of the participants. In the traits assessment section words such as “efficient,” “optimistic,” “unconventional,” and “affirming” had to be defined. Equally important was the size and the price of the book (\$6.99). Bethel is a setting of working men and women and not a context of seminary students. Therefore, the choosing of the inventory discovery tool was of vital importance and the tool chosen would encourage or discourage participation. For example, attempting to use Paul R. Ford’s book, *Unleash Your Church: A Comprehensive Strategy to Help People Discover*

⁴⁷ Bugbee, *Discover Your Spiritual Gifts*, 33.

⁴⁸ Bugbee, *Discover Your Spiritual Gifts*, 47.

⁴⁹ Bugbee, *Discover Your Spiritual Gifts*, 51.

and Use Their Spiritual Gifts,⁵⁰ although valuable to the project, would have appeared daunting to the participants, because of its large size, numerous pages (267), and the considerable amount of work it required.

This ministry project springs from a premise that the New Testament teaches us that each member of the body of Christ has received at least one spiritual gift. Don and Katie Fortune, the authors of the book, *Discover Your God-Given Gifts* write, “We have tested tens of thousands of people and each one has discovered his specific giftedness.”⁵¹ Their theology is based on 1 Pet. 4:10, “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” Romans 12:6 also states, “We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith.” Parenthetically, Bugbee agrees with the idea when he writes, “Scripture teaches that God has given all Christians spiritual gifts, specially endowed abilities that help them do the work of ministry enthusiastically and effectively.”⁵²

In their book, the Fortunes use the term “motivational gifts” because they believe the list of gifts found in the book of Rom. 12:6-8 presents a motivating power in our

⁵⁰ Paul R. Ford, *Unleash Your Church, A Comprehensive Strategy to Help People Discover and Use Their Spiritual Gifts* (Pasadena: Charles E. Fuller Institute, 1993).

⁵¹ Don and Katie Fortune, *Discover Your God-Given Gifts* (Grand Rapids: Chosen Books, 1987), 21.

⁵² Bugbee, *Discover Your Spiritual Gifts*, 13.

lives.⁵³ However, because of the scriptural support, I use the term spiritual gifts. Their literature offers us a biblical way of looking at the gifts God has given to us and to others. The teachings of this book enable the readers to understand themselves and other gifted people in a way that they can forgive one another easier and be less critical of others. The information enables the Body of Christ to function with more harmony and less friction.⁵⁴ Interestingly, only seven gifts (perceiver, server, teacher, exhorter, giver, administrator, and compassion) are considered within this publication. All these gifts are found in the biblical text of Rom. 12:6-8. With each of the seven gifts, the authors show the characteristics of the gifts, the problems of the gifts, and the biblical characters who possessed each gift. For example, the person who has the characteristic of perceiver, or gift of prophecy, is able to identify quickly and accurately good and evil and the perceiver hates evil.⁵⁵ A problem of the perceiver is that he or she is generally inclined to be judgmental and insensitively frank and honest.⁵⁶ Perceivers in the Bible include John the Baptist, Ananias, Isaiah, and Jonah. It seems as though every prophet in the Bible would be named on this list. Information in the book was eye-opening and greatly aided the work of the project by helping the participants see each other in the light of cooperation.

⁵³ Fortune, 17.

⁵⁴ Fortune, 11.

⁵⁵ Fortune, 47.

⁵⁶ Fortune, 63.

Christian Schwarz is the founder and director of the Institute for Natural Church Development, located in Germany. The philosophy behind his book, *The Three Colors of Ministry*, is called “Natural Church Development.”⁵⁷ The question the author’s viewpoint raises is how the God-given growth potential of individual churches can be raised to a higher level.⁵⁸ The concept is based on research conducted by the Institute for Natural Church Development in Germany; over 70,000 churches in about fifty countries on all continents have participated in the study.⁵⁹

Unlike the Fortunes, Schwarz expands his list of spiritual gifts to identify thirty endowments. He categorizes them in groups of ten and gives each group a color. Green is for gifts that can be recognized outside the Christian community as well as within, including gifts such as giving, knowledge, and music.⁶⁰ The gifts listed in the red class relate to proclaiming the gospel and helping people mature in their knowledge of Christ.⁶¹ In other words red gifts would help believers gain greater information, grasp Christian ideas, biblical truths, and sound principles. Red would include evangelism, teaching, and service. The third group, which demonstrates the supernatural working of God, is blue.⁶²

⁵⁷ Christian A. Schwarz, *The Three Colors of Ministry: A Trinitarian Approach to Identifying and Developing Your Spiritual Gifts* (St. Charles, IL: ChurchSmart Resources, 2001), 7.

⁵⁸ Schwarz, 7.

⁵⁹ Schwarz, 2.

⁶⁰ Schwarz, 102.

⁶¹ Schwarz, 113.

⁶² Schwarz, 124.

Faith healing and miracles are included in this group. Overall, the book promises to help believers use their spiritual gifts to the fullest potential by helping the reader identify and develop their spiritual gifts.

David Allan Hubbard, former president of Fuller Theological Seminary in Pasadena, California, surmises that we must discover personally what God personally has given to us.⁶³ He emphasizes, like the other authors, that every person who is a Christian has a spiritual gift.⁶⁴ He also uses Rom. 12:1-5 as his scriptural basis. Discernment is needed because discovering one's gifts may not always be easy. Readers should look for positive statements of affirmation from God's people.⁶⁵ The author invites us to determine our gifts by asking ourselves questions about what we enjoy doing. The power of the Holy Spirit is ever present to aid us in the unwrapping of our gifts, the unleashing of our resources, and simultaneously joining spiritual fruit with spiritual gifts.⁶⁶

Authors like Bugbee, Schwarz, and Hubbard refer to charisma, the Holy Spirit's endowments upon believers,⁶⁷ as spiritual gifts. On the other hand, there are authors like Don and Katie Fortune who use the term motivational gifts. Benny Aker believes the gifts of the Spirit should more appropriately be thought of as enablements, or ministries

⁶³ David Allan Hubbard, *Unwrapping Your Spiritual Gifts* (Waco: Word Books, 1985), 44.

⁶⁴ Hubbard, 45.

⁶⁵ Hubbard, 54.

⁶⁶ Hubbard, back flap.

⁶⁷ W. E. Vine, *Vine's Expository Dictionary of New Testament Words, Complete and Unabridged* (Westwood: Barbour, 1952), 147.

that flow out of one being a stone of the temple of God.⁶⁸ He prefers the term “ministries” and argues that the believer must identify with Jesus and completely yield to the Master’s lordship.⁶⁹

None of the terms used above are problematic for this project. The term spiritual gifts, as presented in *The Layman’s Bible Encyclopedia* as meaning special abilities of Christians bestowed by the Spirit of God to be used in the service of the church community,⁷⁰ is sufficient. 1 Cor. 12:1, as recorded in the New Revised Standard Version, the New International Version, and the antiquated King James Version as well, render the term spiritual gifts.

God, the Father of our Lord Jesus Christ, by the power of his Holy Spirit, has provided more than enough resources for this Doctor of Ministry project, “Discovering the Inventory of Spiritual Gifts of Bethel Baptist Church of Rock Hill, Inc., Rock Hill, South Carolina.” I am thankful for the human, physical and literary resources available. Time and paper would fail me to write of all the persons, places and bits of writings that supported the success of this ministry experiment.

⁶⁸ Benny C. Aker, “Charismata: Gifts, Enablements, or Ministries?” *Journal of Pentecostal Theology* 11 (Oct. 2002), 54.

⁶⁹ Aker, 69.

⁷⁰ William C. Martin, *The Layman’s Bible Encyclopedia* (Nashville: Southwestern, 1964), 808.

CHAPTER THREE

RATIONALE AND THEOLOGICAL FOUNDATION

Underlying Principle

Throughout biblical history, God, the creator of the heavens and the Earth, has empowered his servants by his Spirit to carry out his divine will. A servant, a slave, in this context, is an individual owing his/her loyalty to God.⁷¹ Paul testifies to King Agrippa (Acts 26:16) that Jesus appeared to him to appoint him (Paul) a servant. Ananias, “a disciple” (Acts 9:10) found Paul after his conversion and laid hands on him that he (Paul) would be filled with the Holy Spirit (Acts 9:17). In Rom. 1:1, the apostle identifies himself as a servant of Christ Jesus. He was empowered by the Holy Spirit to do the will of the Lord. God gives his servants what they need to perform his work, because human strength and ability is not sufficient to carry on the divine work of God. Without the enablement of the Holy Spirit, failure is inevitable. When Moses was forty years old he attempted to deliver his people, the Israelites, from slavery; using Egyptian wisdom, he failed (Acts 7:22-25). Forty years later, being sent as “the servant of the

⁷¹ J. R. Michaels, “Servant,” in *Pictorial Encyclopedia of the Bible*, Vol. 5, ed., Merrill C. Tenney (Grand Rapids: Zondervan, 1980), 359.

Lord” (Deut. 34:5) he was prosperous. The Spirit emanates from the Almighty and is given to his servants to represent and perform God’s will.⁷²

Why Was This Project Needed At Bethel Baptist Church?

Like the waters of a flowing river transitioning over its rocky falls, Bethel’s ministry demands are changing; therefore, I perceive changes are needed for the present and up-coming generations. In October of 2009 when our church’s budget proposal was submitted to the congregational leaders, there were no funds allocated for the youth department, simply because we did not have any youth. Since January of 2010, twenty-four young people ranging in age from nine to eighteen have attended Bethel’s Sunday morning youth Bible study classes, and eleven of them have joined the church. Additionally, we now have five members and possibly seven other associate members in their twenties. We are currently planning to start classes to help them understand both the spiritual and practical sides of Christianity. We are planning a Bible study for elementary school children, and a senior adult Sunday School Class. All these members need to be edified, trained, and equipped for holy living and Christian ministry. We obviously need the gifts of the Holy Spirit of God in operation today. Recognizing and bringing out the God-given gifts within a congregation is a necessary duty of a church leader.⁷³ Because we as Christians cannot do divine service without Holy Spirit empowerment, we all

⁷² Lee Roy Martin, “Power to Save!?: The Role of the Spirit of the Lord in the Book of Judges,” *Journal of Pentecostal Theology* 16 (2008), 50.

⁷³ Brian Kelley Bauknight, *Body Building, Creating a Ministry Team Through Spiritual Gifts* (Nashville: Abingdon Press, 1996), 50.

embrace the need for it.⁷⁴ It is the pastor's responsibility to preach and teach the word of the Lord in such a way that Spirit empowerment is clearly understood by the hearers. This is one way the hearers will come to see the need for spiritual empowerment.

Ministry methods have to change because preaching and teaching styles that sufficed for my generation are boring to teenagers today. As I attempted to teach a Bible class of adolescents between the ages of 13-18, they told me directly, "This class is boring." As a church, to reach this television watching, computer minded, and video game playing generation will require a change in ministry methods. The church elders will have to be ministered to in a way that they will be able to accept the needed changes so their mindset will not impede the work of the Holy Spirit as he inspires new ministry styles.

As a congregation we could do more for our church and the community of Rock Hill, as it pertains to the advancement of the Kingdom of God, if we had more members understanding and operating in their spiritual gifts. For example, there are opportunities at our church to start youth ministries for elementary, junior high, and high school students; in addition, there is a dire need for a young adult ministry as well as a married couple's ministry. We need passionate, divinely gifted leaders, teachers, administrators, and organizers committed to these areas. Simultaneously, there are multitudinous family housing units surrounding our congregational location. Rock Hill, South Carolina has a

⁷⁴ Fred L. Fisher, "I Corinthians," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman & Holman, 1972), 730.

population totaling over 67,000 persons.⁷⁵ I believe a time of spiritual renewal for kingdom's sake exists in Rock Hill, as Jesus said to his disciples, "The harvest is plentiful but the workers are few" (Matt. 9:37). "Each gift is needed and is not to be neglected," says Criswell. Church members will acknowledge one another's gifts and their inward witness of the Spirit.⁷⁶ Therefore, my goal with this Doctor of Ministry project was to recognize the spiritual gifts among us and tap the participants' enthusiasm to exercise those gifts.

Personal Rationale

As pastor, I have a strong sense of responsibility, because if I don't act, I know experientially, some ministry work will not get done. There are in-reach and outreach needs for ministry incumbent upon the members of the congregation. The teaching and training of new members, amalgamating them into the church's culture is one example. The teaching and training of the church's youth are necessary and are our duties as members of the church. Reaching out into the community as needs and opportunities present themselves is our Christian obligation and responsibility. To fulfill successfully these and other Christian ministries calls for the empowering and gifts of the Holy Spirit. Further, there is a call and need of the gifts of helps and leadership in our church. First

⁷⁵ Rock Hill Profile, "Population Statistics" IDicde, <http://www.idcide.com/citydata/sc/rock-hill.htm> (accessed November 1, 2010).

⁷⁶ W. A. Criswell, *The Baptism, Filling and Gifts of the Holy Spirit* (Grand Rapids: Zondervan, 1973), 47.

Cor. 12:28 gives us great hope; we see that “In the church God has appointed ... those able to help others, those with gifts of administration.” The *New Revised Standard Version* translates this reference this way: “God has appointed in the church... forms of assistance, forms of leadership.” Personally and rationally I am committed to the undertaking of discovering and developing gifted persons and forming ministries with them. This commitment will continue long after the conclusion of the project as new members swell our ranks.

Bethel is growing; we desperately need group leaders, long and short-term leadership and people to serve as committee chairpersons, men and women group organizers, and youth activities coordinators. This being the case, I do realize that as a church we can ask God to make known those which he has already given to us. We cannot purchase or earn spiritual gifts; they are given by the preference of the Spirit of God, but we can prepare to use them when they are uncovered.⁷⁷

Another of our long-term goals would be to get the message of the gospel of Jesus Christ to the un-churched. Much of what our church does is internal, within the confines of our local church affairs. In light of the Great Commission, we need to discover people who have the gift of evangelism, and send them out into the community to encourage men and women, boys and girls to come to accept Jesus Christ as their savior, and receive the indwelling of the Holy Spirit.

I suspect all the gifts of the Holy Spirit needed for Bethel Baptist to fulfill its present work are present, many in latent form right now. When fellowshiping with our

⁷⁷ Fisher, 730.

church members, I sense the presence of these gifts: wisdom, knowledge, faith, the gifts of healing, miraculous power, prophecy, distinguishing between spirits, speaking in tongues, and interpretation of tongues. But at the same time I perceive in most cases, the possessors' unawareness of the Spirit's endowment. My personal responsibility is to bring out and implement into service all the gifts bestowed on the church. The sleeping giants must awaken. That is my personal rationale, the underlying reasons this project and those projects to come are desperately needed at the church.

The Holy Spirit's Empowerments in the Old Testament

The theological thread (principle) that runs through the Old Testament as well as the New Testament is the witness of human beings empowered by the Spirit of God to fulfill the Lord's will. The biblical record shows that these people were enabled by the Holy Spirit to do incredible works of art, possessed extraordinary wisdom, displayed super human strength, performed humanly impossible miracles, and were able to foresee into the future. Were all these Old Testament servants common people? Yes. Moses, for example, had been taking care of his father-in-law's sheep until God called him through a burning bush. Likewise, David was a shepherd boy when the prophet Samuel anointed him king. Joshua had worked as the servant of Moses and the caretaker of the tent of meeting.⁷⁸ It was by the Spirit of Almighty God that they were able to fulfill their divine

⁷⁸ Jimmy Albright, "Tabernacle," in *Holman Illustrated Bible Dictionary*, eds. Chad Brand, Charles Draper, and Archie England (Nashville: Holman, 2003), 1551.

task. God's inspiring Holy Spirit gives those he chooses powers they normally would not and could not have without his presence.⁷⁹

Moses

It was by the Spirit of the Lord that Moses (whose name in Hebrew means "to draw")⁸⁰ was able to lead God's people out of Egypt through the wilderness for forty years. From the land of Goshen to the borders of the land of Canaan, they had followed Moses.⁸¹ He was born in an epoch when God's prediction to Abraham of his people being enslaved was occurring.⁸² He was born a Hebrew slave during the time of an edict by the Egyptian Pharaoh, "Then Pharaoh gave this order to all his people: 'Every boy that is born you must throw into the Nile, but let every girl live'" (Exod. 1:22). His parents were able to hide the baby, Moses, for three months (Heb. 11:23). His mother prepared a basket, placed the baby into it, and floated it down the Nile to the bathing place of Pharaoh's Daughter, who felt sorrow for him,⁸³ as she heard him crying (Exod. 2:6).

⁷⁹ Thomas R. W. Longstaff, "Holy Spirit," in *HarperCollins Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco: HarperCollins, 1996), 432.

⁸⁰ Herbert C. Alleman and Elmer E. Flack, "The Book of Exodus" in *Old Testament Commentary*, eds. Herbert C. Alleman and Elmer E. Flack (Philadelphia: Fortress, 1965), 210.

⁸¹ Donald F. Ackland, "Deuteronomy," in *The Teacher's Bible Commentary*, eds. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman, 1972), 136.

⁸² Robert W. Wall, *NIB* 10: 126.

⁸³ Russel I. Gregory, "Moses," in *Mercer Dictionary of the Bible*, ed. Watson E. Mills (Macon: Mercer University, 1990), 584.

“Moses (raised as the son of Pharaoh’s daughter) was educated in all the wisdom of the Egyptians and was powerful in speech and action” (Acts 7:22). Notwithstanding, by the wisdom of the Egyptians, he was unsuccessful in the deliverance of God’s people from slavery. “God gave the divine Spirit to Moses. . .”⁸⁴ Moses was then enabled to liberate and lead forth the Lord’s people from Egypt, by the Spirit of God. The Lord sanctified Moses and gave him his Spirit; he was able to converse with God, to the people for God, and to God for the people.⁸⁵

What biblical witness do we have of Moses’ possession of the Spirit? We read in Numbers 11 of Moses complaining to God because the people are wearying him with their crying and complaining. In verse 14, he says, “I cannot carry all these people by myself; the burden is too heavy for me.” In his prayer Moses vents his displeasure to God, seeing himself as a nursemaid for these crying and complaining children of Israel.⁸⁶ To help share the weight of leadership, the Lord told Moses to call together 70 elders of the people.⁸⁷ When the elders came together, God took of the Spirit of which Moses was endowed and gave it to them.⁸⁸

⁸⁴ Christopher R. Seitz, *NIB* 6: 527.

⁸⁵ Thomas B. Dozeman, *NIB* 2: 104.

⁸⁶ Gordon J. Wenham, *Numbers*, ed., D. J. Wiseman (Downers Grove: InterVarsity, 1981), 108.

⁸⁷ Lauriston J. Du Bois, “The Book of Numbers,” in *Beacon Bible Commentary*, Vol. 1 (Kansas City: Beacon Hill, 1969), 429.

⁸⁸ Carl A. Anderson, “The Book of Numbers,” in *Old Testament Commentary* (Philadelphia: Fortress, 1965), 279.

Bezalel and Oholiab

During Israel's time in the desert with Moses they were a nomadic people, meaning they were unsettled, having no permanent dwelling.⁸⁹ God promised to meet and dwell among the Children of Israel (Exod. 29:43-45). Because of their sojourning nature, the Israelites needed a mobile sanctuary,⁹⁰ a place of worship. This sacred tent (referred to in the Authorized Version as the "tabernacle of the congregation," and in the New International Version as the "Tent of Meeting," (Exod. 27:21) was the place where God revealed himself and dwelled among his people.⁹¹ The design patterns, workings, and its furnishings were given to Moses at Sinai and the construction was carried out by Bezalel, Oholiab, and their helpers.⁹²

Bezalel and Oholiab are examples from the Old Testament of men whom God filled with His Spirit to perform his will. "Bezalel in Hebrew means – 'In-the-Shade (protection) -of-God.'" ⁹³ "Oholiab in Hebrew means 'My-Tent-Is-the-Father (God).'" ⁹⁴ The scripture declares: Then the LORD said to Moses, "See, I have chosen Bezalel son of

⁸⁹ Roger S. Boraas, "Nomads," in *HarperCollins Bible Dictionary* (San Francisco: HarperCollins, 1996), 763.

⁹⁰ Roland Kenneth Harrison, "Tabernacle," in *Pictorial Bible Dictionary* (Grand Rapids: Zondervan, 1977), 821.

⁹¹ Albright, 1550.

⁹² Harrison, 822.

⁹³ Edward L. Greenstein, "Exodus" in *The HarperCollins Study Bible* (ed. Harold W. Attridge; New York: HarperCollins, 2006), 137.

⁹⁴ Greenstein, 137.

Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God. . .” (Exod. 31:1-3). In verse 6 we find Oholiab is given as a helper of Bezalel. Moses had been admonished by God to build the tabernacle in accordance with the heavenly pattern that had been revealed to him while he was on the mountain (Heb. 8:5). The artisans were filled with the Spirit of God to enable them to carry out their task to the glory of the Lord.⁹⁵

The Seventy Elders

The ability to lead the Lord’s people is a gift endowed by the Holy Spirit on certain sanctified persons for the work of God. The Lord chooses whom he will endow with a gift. This gift of leadership is needed by more than one person in a congregation in order for the plan of the Lord to succeed. Leadership is a phenomenon that has many different meanings to scores of different people.⁹⁶ “Most definitions of leadership reflect the assumption that it involves a process whereby intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization.”⁹⁷

“The Lord said to Moses: ‘Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting,

⁹⁵ Walter Brueggemann, *NIB* 1: 921.

⁹⁶ Gary Yukl, *Leadership in Organizations*, 6th ed. (Upper Saddle River, NJ: Pearson Prentice Hall, 2006), 3.

⁹⁷ Yukl, 3.

that they may stand there with you. I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone” (Num. 11:16-17).

Who were these people called elders? “Originally an elder was an older person.”⁹⁸ In the time of our text, elders were distinguished, eminent, and well-known.⁹⁹ They were considered wise and mature, and consequently, they had the power to give commands and enforce rules.¹⁰⁰

The seventy elders were given, by God, an endowment of the same Spirit that was on Moses, that they might receive leadership abilities.¹⁰¹ The point I wish to emphasize is God’s gift of his Spirit to the Seventy would enable them to carry on the work of spiritual leadership. This was added relief to the Lord’s servant Moses and the people of Israel, enabling more work to be accomplished, and furthermore, is evidence for the need of the gift of the empowering Spirit of God.

⁹⁸ Warren McWilliams, “Elder,” in *Mercer Dictionary of the Bible*, ed. Watson E. Mills (Macon: Mercer University, 1990), 241.

⁹⁹ McWilliams, 241.

¹⁰⁰ McWilliams, 241.

¹⁰¹ Philip J. Budd, *Numbers* (WBC 5; Waco: Word Books, 1984), 128.

Joshua

Joshua (“Yahweh saves”)¹⁰² son of Nun was enabled to prove himself a leader of the Children of Israel after the death of Moses because of the Spirit of God he had received. At the culmination of his leadership, Moses, the servant of God, concerned about the future of his people, interceded with the Lord about leaving the people without a shepherd.¹⁰³ So the Lord said to Moses, “Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him” (Num. 27:18-20). “Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses” (Deut. 34:9).

Although Joshua was the successor of Moses he was not equal to him, because Joshua had to receive his divine instruction through the priest, but Moses spoke to God mouth to mouth.¹⁰⁴ Nevertheless, because of the laying on of the hands of Moses and the Spirit of God was in him, Joshua was a successful spiritual and military leader.¹⁰⁵

¹⁰² K. Lawson Younger, Jr. “Joshua,” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids: Eerdmans, 2000), 738.

¹⁰³ James L. Mays, *The Book of Numbers* (LBC 4; Richmond: John Knox, 1963), 132.

¹⁰⁴ Mays, 133.

¹⁰⁵ Younger, 738.

Samson

It was the Spirit of the Lord that enabled Samson to perform remarkable acts that required super-human strength. The scripture declares that “a young lion came roaring toward him. The Spirit of the Lord came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat” (Jud. 14:5-6). By sheer brute force, he rent the lion with abnormal prodigious strength.¹⁰⁶ Then again we read in Jud. 15:14-15, “The Spirit of the LORD came upon him in power. The ropes on his arms became like charred flax, and the bindings dropped from his hands. Finding a fresh jawbone of a donkey, he grabbed it and struck down a thousand men.” His warrior ability to aggravate and perplex the Philistines by himself and leave hundreds of enemy bodies in his wake was accredited to the Spirit’s power.¹⁰⁷

One thing that is so amazing is that in spite of Samson’s moral weakness, his sexual escapades, the Spirit of God would come upon him to do the incredible. Samson, a man who seems to be a fool, is so infatuated by Philistine women and yet his own strength¹⁰⁸ is empowered by the Spirit and used by God. A Danite, Samson led Israel before she had a king and he was the last of the great judges.¹⁰⁹

¹⁰⁶ Eric C. Rust, *Judges, Ruth, 1 Samuel, 2 Samuel* (LBC 6; Richmond: John Knox, 1965), 55.

¹⁰⁷ James L. Crenshaw, “Samson,” in *Mercer Dictionary of the Bible*, ed. Watson E. Mills (Macon: Mercer University, 1990), 791.

¹⁰⁸ Daniel I. Block, *Judges, Ruth* (NAC 6; Nashville: Broadman, 2002), 452.

¹⁰⁹ Carolyn Pressler, “Samson” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids: Eerdmans, 2000), 1160.

David

God rejected Saul from being king over Israel; then the Lord sent Samuel the prophet secretly to anoint David to be the next king, and the young man was filled with God's Spirit.¹¹⁰ The Bible says, "So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power" (1 Sam. 16:13). In the Old Testament, when a person was empowered by God, they are called anointed, not just because the elder or elders had poured the anointing oil on them.¹¹¹ As the Spirit of God had rushed on Saul so it came upon David; God chose David to be anointed and king of Israel.¹¹² David is fully God's anointed, noted by his receiving of the Spirit.¹¹³

Micah

The thread of spiritual empowerment comes again into sight with a review of the prophetic work of the minor prophet Micah. By the Spirit of God, Micah received divine authority to speak out against the evil corruptions of his day.¹¹⁴ He proclaims, "But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin" (Mic. 3:8). His endowment of the

¹¹⁰ Payne, 201.

¹¹¹ Ralph W. Klein, *I Samuel* (WBC 10; Waco: Word Books, 1983), 160.

¹¹² Klein, 162.

¹¹³ Bruce C. Birch, *NIB 2*: 1099.

¹¹⁴ Hans Walter Wolff, *Micah the Prophet* (Philadelphia: Fortress, 1981), 75.

Spirit set his proclamations apart from the false prophets of his generation as Jesus' teaching differentiated him from that of the scribes as reported by Matthew (7:28-29).¹¹⁵ Micah, feeling imbued by the Spirit, was enabled to preach with power and with an insightful understanding of the righteousness and justice of God.¹¹⁶

The Holy Spirit's Empowerments in the New Testament

We find in the New Testament numerous examples of Holy Spirit imbued individuals, empowered to carry on the work of God to accomplish his will. Persons such as John the Baptist, Jesus Christ the son of God, the Lord's disciples with the women in the upper room on the Day of Pentecost, the apostle Paul, and many others were baptized and indwelt by the Holy Spirit. The receiving of the Spirit was accompanied by the dispensing of spiritual gifts that enabled the recipients to express the powers and the desires of God the Father.

John the Baptist

To have the effective ministry that he had, John the prophet, the announcer, and baptizer of Christ, was filled with the Holy Spirit.¹¹⁷ The angel Gabriel, in the foretelling of John's birth to his father Zechariah, proclaimed of the forerunner that "he will be filled with the Holy Spirit even from birth" (Luke 1:15). The eschatological preaching of

¹¹⁵ Wolff, 75.

¹¹⁶ T. Miles Bennett, *The Book of Micah* (Grand Rapids: Baker, 1968), 34-35.

¹¹⁷ R. Alan Culpepper, "John the Baptist," in *Holman Illustrated Bible Dictionary* (Nashville: Holman, 2003), 932.

John's ministry included, judgment, calling for the people to repent, and he emphasized the approaching ministry of Christ.¹¹⁸ Furthermore, when Mary, the mother of Jesus, came to meet Elizabeth as she carried John in her womb, he leaped within her, and Elizabeth was filled with the Holy Spirit and was enabled to speak words of blessings (1:41). John's father Zacharias being filled with the Holy Spirit, prophesied (v. 67) and was given the power to speak blessings as well. These events were recorded by Luke, who was very interested in the ministry of the Holy Spirit and wanted to document the Spirit's conferring of power and authority.¹¹⁹

Jesus Christ

John, at the end of his gospel, wrote his supposition, that if everything Jesus had done were to be put down on paper, the world could not hold the books that would be written (John 21:25). Therefore, here I only want to recall the words spoken to Cornelius and his house by the apostle Peter "God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:38). The Spirit of God was with Jesus as was prophesied by the prophet: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of

¹¹⁸ Culpepper, 932.

¹¹⁹ John A. Martin, "Luke," in *The Bible Knowledge Commentary*, eds. John F. Walvoord and Roy b. Zuck (Colorado Springs: Victor Books, 1989), 204.

knowledge and of the fear of the Lord” (Isa. 11:1-2). Isaiah saw that the identity and role of the Messiah would be wrought by the Spirit of the Lord.¹²⁰

The Disciples of Christ

After the Lord’s death, burial, and resurrection and before his ascension, he commissioned his disciples to go and make disciples, baptize, and teach them (Matt. 28:19-20). According to Luke’s gospel, Jesus told his disciples that he had to accomplish everything that was written about him “in the Law of Moses, the Prophets and the Psalms” (24:44). The Lord’s followers were witnesses to these facts and were to preach in accordance. I wish to accentuate verse 49, where the Messiah promises to send the promise of the Father, namely the Holy Spirit. To enable them to fulfill their commission, Jesus equips them by providing the Spirit of God.¹²¹ In the second chapter of Acts, we read of the disciple being enabled to proclaim the word of their risen Lord by their receiving the Holy Spirit of God.¹²² “A Spirit-empowered witness to the risen Jesus is the means by which God’s purposes are realized.”¹²³ The power of Peter’s influential inspiring proclamation is accredited to his being filled with the Spirit.¹²⁴

¹²⁰ Gene M. Tucker, *NIB* 6: 140.

¹²¹ Darrell L. Bock, *Jesus According to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids: Baker Academic, 2004), 546.

¹²² Robert W. Wall, *NIB* 10: 53.

¹²³ Wall, 62.

¹²⁴ Wall, 62.

The Corinthian Church

Our heavenly Father gives spiritual gifts to the born-again members of his body, the church. From Paul's first letter to the Corinthians, lessons are given that are of great benefit to us. Not only does it continue to witness to the principle of God bestowing spiritual gifts to empower his people, but there is a warning of immature believers misconstruing the value of these precious endowments. In chapter three, Paul characterizes the Corinthians as worldly instead of spiritual, as "mere infants in Christ" (verse 1) instead of mature spiritual adults. Nevertheless, the apostle recognizes the believers as recipients of rich endowments from the Spirit.¹²⁵

Beginning in the first chapter of Corinthians, there is witness to the fact that God had gifted the members of "the church of God which is at Corinth" (1:2). The verse reads "Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed" (v. 7). Paul gives thanks for and speaks here of the reason for their enrichment, his proclaiming and their reception of the gospel of Christ.¹²⁶ Notice in verse 2, "the coming of our Lord Jesus Christ," in our day and time would be recognized as the Second Coming of Christ.¹²⁷ As Christians, we use our spiritual gifts to the glory of God as we look forward to the return of our Savior. Even though different individuals receive

¹²⁵ Paul Ellingworth and Howard A. Hatton, *Paul's First Letter to the Corinthians* (UBS Handbook Series; New York: United Bible Societies, 1994), 16.

¹²⁶ Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 40.

¹²⁷ Kenneth J. Foreman, "The First Letter of Paul to the Corinthians," in *The Layman's Bible Commentary*, Vol. 21 (Richmond, John Knox, 1966), 70.

various gifts, the gifts do not work against each other because they are all given by the same Spirit.¹²⁸ What's more the spiritual gifts are dispensed by the wisdom of the Spirit and not according to the longings of the recipients.¹²⁹

Being a spiritual people, in chapter 12, translates to building up and strengthening the church as we worship God together.¹³⁰ This work is accomplished by different giftings of the same Spirit to different persons. The Corinthians were from a background of pagan pluralistic worship and needed to understand the doctrine of one Spirit. As God is diverse, yet one, so are the ministries of the Christian church.¹³¹ All these are granted power by the Holy Spirit as he grants gifts to all believers according to his purpose.

No gifted church member should brag, boast, or view themselves condescendingly above or more important than their fellow Christians. In this same chapter of I Corinthians, the author lists nine gifts in verses 8-10. Paul's point is to show that the Holy Spirit bestows all these gifts on the church.¹³² He starts the list with: "To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit" (v. 8). I do not wish to define the gifts listed, only to emphasize the diversity of the gifts, which is what I believe Paul is doing. Verse 9

¹²⁸ Donald S. Metz, *The First Epistle of Paul to the Corinthians* (BBC 8; Kansas City: Beacon Hill, 1968), 426.

¹²⁹ Metz, 437.

¹³⁰ Gordon D. Fee, *God's Empowering Presence* (Peabody: Hendrickson, 1995), 147.

¹³¹ Fee, *God's Empowering Presence*, 159.

¹³² Ellingworth and Howard, 277.

adds the gift of faith and the gift of healing. This list is rounded out in verse number 10, “to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.” The preceding list in no way exhausts the number gifts given by the Spirit. I only wanted to give some highlights of endowments given to the Corinthians. In addition, verse 28 divulges other gifts: “And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.” The point is that the individuals with these gifts are members of the body and God is the one who positions the members in the organism (church) as he sees fit.¹³³

Defining the Term “Spiritual Gifts”

This intriguing study becomes more fascinating when considering the words used by various authors to define the term “spiritual gifts.” Wagner phrases it this way: “A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God’s grace for use within the context of the Body.”¹³⁴ Commonly, we recognize a gift as something that has been given from one person to another. However, in the case of this context it is God who is the giver, and by his Spirit he provides empowerments to his subjects. An attribute or characteristic is innate, meaning

¹³³ Fee, *New International Commentary on the New Testament*, 618.

¹³⁴ Wagner, 42.

it has become an integral part of the person. In other words, a spiritual gift is not something we can win or give ourselves;¹³⁵ it comes from above. Whereas Wagner uses the word attribute, Bugbee chose abilities.¹³⁶ In an attempt to avoid splitting hairs, ability evokes the idea of power and competence. To undertake a task with power and competence is indispensable in the service of the Lord.

Biblical Summary

I have attempted to verify that God, down through biblical history, has empowered human beings to carry out his will by bestowing on them gifts by his Holy Spirit. This golden thread runs from the Old Testament into the New Testament. I have named a few persons, such as Moses, Bezalel, Oholiab, Joshua, David, and Micah of the Hebrew Bible. From the second section of the Christian Bible, I have noted (though there are many more) John the Baptist, our Lord Jesus Christ and his immediate followers, as well as the Apostle Paul.

Arguments have abounded for hundreds of years as to whether or not the gifts of the Spirit recorded in scripture are for every generation or for the time in which the apostles lived.¹³⁷ The discussions range from the point that some gifts, such as apostles and prophets, have discontinued while other gifts (such as pastors and teachers) remain. The concern of this project was not to solve or rectify this issue but rather to determine,

¹³⁵ Fortune, 15.

¹³⁶ Bugbee, *Discover Your Spiritual Gifts*, 13.

¹³⁷ Watson E. Mills, "Gifts of the Spirit," in *Mercer Dictionary of the Bible* (Macon: Mercer University, 1990), 331.

as best we can, the inventory of gifts among us. After having conducted this project and read the works of many different writers on the subject of spiritual gifts, I have concluded that spiritual gifts are active today.¹³⁸ How many there are which have continued I cannot tell. Nonetheless, I have observed gifted people in church services and behind the scenes; and a person gifted in a certain area can seemingly handle their chores without effort. It is a delight to witness.

My ministry experiment stands on the groundwork of God's continuing Spirit empowerment to the day and time in which we live. All the participants learned of the gifts they have. Now is the time to develop all these gifts and ministries to the glory of God who gave them. The purpose of development is so that we will make disciples and edify the Lord's church that this gospel might be preached unto the end of the age.

¹³⁸ Scholars who teach on the activity of spiritual gifts include the following: Bugbee says "Scripture teaches that God has given all Christians spiritual gifts, specially endowed abilities that help them do the work of ministry enthusiastically and effectively." Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way: Four Assessments for Determining Your Spiritual Gifts* (Grand Rapids: Zondervan, 2005), 13; Ford argues "The Holy Spirit is calling them (laypersons and pastors) to discover their ministry identity of spiritual gifts and ministry burdens." Paul R. Ford, *Unleash Your Church, A Comprehensive Strategy to Help People Discover and Use Their Spiritual Gifts* (Pasadena: Fuller Institute, 1993), 14; Hubbard writes "Each of us, as Christ's person, has the Holy Spirit who brings his own special spiritual aptitudes into or lives." David Allan Hubbard, *Unwrapping Your Spiritual Gifts* (Waco: Word Books, 1985), 7; Wagner teaches "Ignorance of spiritual gifts may be a chief cause of retarded church growth today." C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 1979), 32.

CHAPTER FOUR

A CRITICAL EVALUATION

As Pastor and Project Director

This ministry experiment was personally significant because I was confident from the onset that every member had at least one spiritual gift. Furthermore, I have had a deep conviction from the first day of accepting the church's pastoral office that I was divinely sent to bring out the spiritual gifts of the members. My inability to identify and name each person's gift loomed large because of the burning desire I have to bring into full view and expression each person's divine ability or abilities. My passion has been and still is to match the gift bearers to the best church ministries that would allow their gifts to find maximum expressions. Additionally, if necessary, we will continue to start needed ministries which will permit the manifestations of all gifts. That is why this ministry project was such a golden opportunity on a personal level.

I considered the experiment a tool with which to obtain my divine mandate of revealing the gifts of the gifted. As Moses was to recognize the Spirit's giftings of Bezalel and Oholiab (Exod. 31:1-6) and allow them to carry on the Lord's work, so am I compelled as the prophets and teachers of Antioch were urged by the Spirit of God to

“Set apart for me Barnabas and Saul for the work to which I have called them” (Acts 13:2) so am I motivated with urgency.

Survey Instruments and Gifts Assessments

Pre- and post-project survey instruments were used to measure each participant’s knowledge and understanding of spiritual gifts. The surveys were Likert scale items and questions and written responses. Participants were asked to respond to lectures/discussions and sermons preached during the experiment in order to evaluate comprehension. Feedback forms revealed the participant’s views, awareness, and knowledge of the gifts. Also, questionnaires allowed me to see the project from the members’ point of view. Interviews and members’ observations were also used to gain the participants’ perspective of the project.

Toward the project end, a lack of confidence in their newly discovered gifts was evident, and this is to be expected. A participant who has the gift of teaching who was hesitant to express his ability but after coaching and encouragement he consented. Bugbee reports that one way to be confident of one’s spiritual gifts is for Christian brothers and sisters to declare positively over and over that one has it.¹³⁹ He argues, “There are no tests or surveys that can affirm your gifts as effectively as feedback from those in the church where you serve.”¹⁴⁰ For that reason, and to supplement the surveys, affirmations from group members played a role in our investigation. In other words,

¹³⁹ Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way* (Grand Rapids: Zondervan, 2005), 15.

¹⁴⁰ Bugbee, *Discover Your Spiritual Gifts*, 15.

group members gave their voices to witness the gifts they saw in others. For example: after the person exercised their gift of teaching, participants responded by confirming whether or not they saw the ability to teach.

The Question

The underlying question was: How do we as a church investigate and uncover the spiritual gifts inventory of the church and then form ministries with those persons who have the gifts? The project was designed to discover each participant's spiritual endowments, to develop the participants' understanding as much as possible (within the allotted time frame) and encourage the expression of their gifts in ministry. Gifts assessments along with survey instruments were utilized to expedite the process.

Choosing an Assessment Instrument

In the Old Testament we read of Moses sending spies to spy out the Promised Land. Ten of the spies, when they saw the people of the land reported, "We can't attack those people; they are stronger than we are We seemed like grasshoppers in our own eyes" (Num. 13:31-33). In like manner, because the participants were not seminary students or academicians the choice of the assessment instrument was critical to prevent discouragement. The main tool used was *Discover Your Spiritual Gifts the Network Way*, by Bruce Bugbee. This book was non-threatening to an extent, fairly easy to read for most members, and affordable; everyone purchased a copy.

The prayerful use of Bugbee's Network assessment tools was our primary resource for discovery. This tool was challenging to some members but comradery within each group overcame reluctance and scholastic impediments. For example, Bugbee's traits assessment asked readers to read the words in a group of words and circle one's response. Many of the words had to be defined and their meanings explained to several participants. Nonetheless, utilizing our resources everyone discovered potential spiritual gifts within themselves.

Spiritual Gift Assessment Tool

How does Bugbee's assessment determine a participant's gifts or combination of gifts? He gives four assessments: experience, traits, convictions, and observations.¹⁴¹ With the experience assessment he asked participants to respond to 133 statements as "consistently, most of the time, some of the time or never." To identify the gift of faith, for example, he stated, "I have confidence that God not only can, but he will."¹⁴² All of those with the gift of faith responded by choosing the word "consistently," meaning they have confidence in God. Another example of a statement is, "I have confidence in God's continuing provision and help, even in difficult times."¹⁴³ All but one answered, "Consistently"; the other person answered "Most of the time." The answer scale

¹⁴¹ Bugbee, *Discover Your Spiritual Gifts*, 15.

¹⁴² Bugbee, *Discover Your Spiritual Gifts*, 21.

¹⁴³ Bugbee, *Discover Your Spiritual Gifts*, 22.

corresponded to a number which was recorded on a form adjacent to the statement number (Appendix F).

The traits assessment example (Appendix G) asked participants to respond to words that describe themselves and their attitudes. To indicate faith Bugbee used words like: “optimistic,” “trusting,” “positive,” and “confident.” The response choices were 1-not at all, 2-not much, 3-sometimes, 4-most of the time, and 5-all the time. Those participants with the gift of faith circled number 4 or 5.

Using the convictions assessment, Bugbee’s test gleans insights to ascertain the gifts a believer has. He asks: who are the people we think a lot of? What gifts do we perceive in them? What do we see as our calling? What gift is required to fulfill that calling?¹⁴⁴ Participants who have the gift of faith gave names and listed faith as that person’s endowment. The response of each participant who took part in the experiment was a clue to his/her giftings.

The observation assessment allowed persons who knew the participants well to weigh in on their giftedness. The observer was given Bugbee’s spiritual gifts list and asked to share their observations of the participant. For example, the statement on faith is: “Trusts God to answer prayer and encourages others to do the same, even in difficult times, moves forward in spite of difficulties or opposition.”¹⁴⁵

¹⁴⁴ Bugbee, *Discover Your Spiritual Gifts*, 48-49.

¹⁴⁵ Bugbee, *Discover Your Spiritual Gifts*, 2.

The Participating Groups

There were three groups involved in the project. These members form the church's Bible study classes and were already meeting on a weekly basis. First, the noon-day session meets each Wednesday, at 12:00 PM; secondly, the evening class comes together each Wednesday evening at 7:00 PM; and lastly, the youth class meets each Sunday morning at 10:00 AM. All these sessions usually last about an hour and all three groups were exposed to the same project information.

The members were to attend the worship services to hear the sermons preached on spiritual gifts during the six week project period. Additionally, each class would meet at their regularly scheduled times to discuss the lessons, fill out surveys, and complete the spiritual gifts assessments. At each meeting, we would reflect on progress, discuss the lessons, and prepare for the next steps. The fellowship each group experienced among themselves was an encouragement for all to complete the project. The participants motivated each other by words of encouragement to follow the project through to the end. This was necessary because the paperwork was an immense impediment and discouragement to most members.

Additionally, at the noon-day class the normal attendance averaged seven to nine attendees. Once my project commenced, attendance fell sharply and only three completed the work. For the youth class there were generally ten to twelve attendees but only three members completed all the surveys.

Pre- and Post-Ministry Project Surveys

To obtain data, there was a project covenant survey and two pre-test surveys presented at the start of the experiment. The purpose of the covenant survey (Appendix B) was to measure the initial level of commitment participants would have in regards to the experiment. This survey was given during the first session, because member commitment was a key to the success or failure of the project. Furthermore, workbooks and copied materials needed by participants to be active in taking part in the work, had to be ordered and we wanted to have an adequate supply.

Everyone taking this survey expressed a sincere commitment to follow through with the ministry project. One and all agreed that they wanted to know their spiritual gifts and the gifts the Lord had placed in the church. Everybody saw the experiment as important to the church (Appendix B).

The purpose of pre-test survey number one was to measure the knowledge of each participant concerning spiritual gifts. There were fifteen statements to be marked agree, undecided, or disagree (Appendix C). At project end, the same exact test was administered again to measure a difference in knowledge gained. With pre-test number two, the congregants were given a list of twenty-three spiritual gifts (Appendix D). The members were to consider each gift and mark the corresponding scale: definite (meaning I believe I definitely possess that gift), possibly, don't know, or not at all. All participants were given the same list to respond to, at the conclusion of the project.

Examining the Results of the Experiment

The Approach

The experiment was approached with the idea to keep it simple, lest the participants become overwhelmed, discouraged, and feel over-burdened. I did not want the participants to feel like they were back in public school, because it would be rejected by most of them. Even young people find the school session atmosphere boring, and they would boycott the sessions. Recognizing the members were not grade-school or college students, the approach was a critical concern if success was to be attained. Attention spans are short these days and creative thinking is necessary to capture and hold an audience's attention. Linda Stone, clinical associate professor of family medicine at Ohio State University College of Medicine and Public Health,¹⁴⁶ has coined the phrase "continuous partial attention."¹⁴⁷ Stone declares that we as humans have a fierce force called attention; however, this amazing power is diminished by multi-tasking and our modern-day technological devices.¹⁴⁸ With this in mind, a colorful PowerPoint slideshow presentation (Appendix A) was presented on a wide screen television. The idea was used

¹⁴⁶*Meet Local Legend: Linda Stone, M.D.* (Bethesda: National Library of Medicine, 2008), under "Local Legends," http://www.nlm.nih.gov/locallegends/Biographies/Stone_Linda.html (accessed May 28, 2011).

¹⁴⁷ Linda Stone, *Beyond Simple Multi-Tasking: Continuous Partial Attention* (The Attention Project, 2009), under "Continuous Partial Attention," <http://lindastone.net/category/attention/continuous-continuous-partial-attention/> (accessed May 28, 2011).

¹⁴⁸ Linda Stone, *Beyond Simple Multi-Tasking: Continuous Partial Attention* (The Attention Project, 2009), under "Continuous Partial Attention," (accessed May 28, 2011).

to kick off the experiment, because television is such an ingrained part of our culture. The slideshow presentation arrested the congregations' attention, and everyone watched with eager anticipation.

Analysis of Participant Drop-Off

There were thirty-three participants in attendance for the first session, Sunday, November seventh. After this first introductory meeting the number of participants dropped significantly to twenty-one, then to seventeen. What are some possible factors that would produce these results? I have considered five possibilities. First, it seems the paperwork phase of the project proved too taxing for those that discontinued. To illustrate the magnitude of how disheartening paper work is in my context, I will present the numbers. Age group ten to nineteen, six took the pre-test and three completed all tests, surveys, and assessments. Ages thirty to forty, four took the pre-test and two followed through. With age group forty-one to fifty, ten took the pre-test but only four stayed the course. Fifty-one to sixty, there were nine participants who took the pre-test and eight who completed all requirements. Four people in the sixty-one and older group took the pre-test but none finished.

The last day of the ministry experiment, participants reflected on their experience. In an examination of the reflection interview data, three testimonies give insight as to how paperwork was perceived by the non-participants. The reflective question was: What do you think would make this process (discovering spiritual gifts) easier to go through? The Ninth person answered, *I think what made a lot of people*

afraid was the paperwork; it made them feel like they were doing homework. I see the paperwork could be a downfall for a lot of people. In response to the same question the Second person replied, *less paperwork would make the process a lot easier.* The statement of the Eighth person gives more light, *a lot of people would be embarrassed trying to read some of these words. Maybe if you could use a projection screen and people could participate that way it would be easier, because it would help them understand it more.* I was not able to overcome an unwilling attitude toward filling out assessments and surveys.

Secondly, I learned later through interviews that some members had a fear associated with the discovery of their gifts. For example, they questioned, “What will be required of me if it is discovered I have a certain gift?” “Will I be asked to speak in the worship service, teach a Bible class, preach a sermon, or do something I am not ready or willing to do?” There was much anxiety about being required to leave one’s comfort zone. No amount of persuasive arguments could assuage these embedded, debilitating feelings, apprehensions, and thoughts.

Thirdly, another note of interest revealed by the data is that the majority of persons participating from any one age group were those of my age. Of the nine persons (age range, fifty-one to sixty years old) that took the pre-test, eight of them followed through to the end. That is eighty-nine percent of this age range that started the project finished. If we compare this figure to those in the age range of forty-one to fifty years old, there were ten in this group that took the pre-test and only four completed all the work. Forty percent of the members that started finished. It is possible that my design of

the project and my appeals were more understandable and attractive to those closer to my age. It is possible that I spoke their language and used metaphors easily comprehended by them. Even though we all speak Southern American English, different words have different connotations and denotations from generation to generation. For future projects I will invite representatives from each age group to be consultants in the design phase.

The fourth consideration, as we analyze more deeply, is noteworthy that all of these participants (age range fifty-one to sixty) are regular mid-week Bible study attendees. They are all accustomed to gathering, studying, and discussing Bible lessons with me each week. The one person who dropped out is not a regular attendee. The same is true for those forty-one to fifty years of age. The four out of ten that finished are committed mid-week Bible study attendees and the six other people were not. It seems evident that the members' existing commitment to weekly Bible study flowed into the project.

Lastly, we have to look at the fact that I would naturally have a closer relationship with persons I see and work with each week than those I do not. They in turn would have a greater desire to help in seeing the pastor attain this Doctor of Ministry Degree than would others. The closeness in relationship would also enable the participants to overcome inconveniences brought on by their personal lives to help their pastor succeed. For example, if a participant had a particularly tiring work day, the natural inclination would be to make an excuse, go home, and rest. If they were upset or worried about a personal matter, the obvious proclivity would be to miss the class. A strong relationship would overcome those tendencies.

Surprising Revelation

Contrary to my expectations, the assessments revealed clusters of spiritual gifts within our congregation (Appendix K). I originally thought we would find an even spread of all the gifts found on Bugbee's spiritual gifts list, but instead we uncovered four main clusters; which were the gifts of faith, helps, mercy, and teaching. To integrate these persons into ministries, the project focused mainly on three of the endowments, faith, helps, and teaching. I must call attention to the fact that only the most numerous gifts were used to create ministries. Additionally, two persons whom I was sure had the gift of teaching did not have that gift. Further, to my surprise, five of the twenty-three gifts on Bugbee's list did not show up at all in any group (Appendix K). These were: shepherding, healing, interpretation of tongues, miracles, and speaking in tongues.

Why would these five gifts not appear in this congregation? First of all, the responses participants gave on the spiritual gifts assessments did not indicate the five gifts. Secondly, the cultural background of the church would not have been supportive to the non-appearing gifts. That is to say, the church culture (shared beliefs, practices, customs, and social behaviors) developed over the past fifteen to twenty years would have frowned on the expression of these five gifts. For example, the gift of tongues is not comprehensible; it does not edify the congregation, and can only be understood by the use of an interpreter.¹⁴⁹ Personal interviews confirmed, ten years ago, an associate

¹⁴⁹ D. Moody Smith, "Glossolalia and Other Spiritual Gifts in a New Testament Perspective," *Interpretation* 28 no. 3 (July 1974), 317.

minister of the church reportedly spoke in tongues while preaching. The reactions of some congregants were blatant. Testimonies state that several parishioners began immediately to turn and talk to one another; some attendees dismissed themselves from the assembly at once, and others gave the preacher negative criticism afterward. Further, the laying on of hands to heal someone (restoration of physical health), especially if anointing oil was involved, would have been anathema. The divine prescription from James 5:14-15 “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.” This doctrine was rejected. Why? Previous influential persons of the congregation had rejected James’ prescription.

Thirdly, why would the gift of shepherding, “the divine enablement to nurture, care for, and guide people towards ongoing spiritual maturity, and becoming like Christ,”¹⁵⁰ not appear in the church’s inventory of spiritual gifts? One reason is because of the cultural conditioning of the ministry context. In other words, shepherding would have been seen as threatening to the status quo. A member expressing the spiritual gift of shepherding would have caused changes such as spiritual maturity, spiritual insight, and spiritual understanding to develop within the church community. The person expressing the gift of shepherding would have been ostracized because the appearance of a shepherd would have been perceived as rival leadership by the dominating clique. The state of affairs that existed over the past couple of decades could not have survived in an

¹⁵⁰ Bugbee, *Discover Your Spiritual Gifts*, 61.

environment in which the non-appearing gifts were divinely expressed. Therefore, to maintain its existence it (the status quo) could not tolerate the gifts' manifestations. My point is that some of that same cultural conditioning is still present; that is one reason I postulate these five gifts did not show up. For example, the story is told of a baby elephant being tied with a rope by the ankle to a stake driven into the ground. No matter how it struggles it cannot get free. When the elephant is fully grown, because of its earlier conditioning, when it feels the resistance of a rope on its ankle, it feels helpless and cannot express its natural gift of strength.

I expected to discern leaders among Bethel's members via this Doctor of Ministry Project. As a church we need people who can lead and help others reach agreed upon objectives.¹⁵¹ The work of ministry and the edifying of the church hinges on Christian leadership.¹⁵² Nevertheless, among the participants surveyed none were discovered. I propose that the gift of leadership is in a latent and perhaps a suppressed state at the church and needs to be awakened and rallied into service. Understanding the past history of the church, it is not surprising that the gift of leadership would not emerge. In the past if a person had shown or attempted to exercise leadership ability who was not a part of the dominate clique, they would have been seen as a threat; that person would have been humiliated, ridiculed, and ultimately banished. Case in point, after I had served the church for a year and a half and demonstrated leadership as pastor, I was verbally

¹⁵¹ Bauknight, 58.

¹⁵² Bauknight, 58.

insulted, asked to leave, and never return. Consequently, it is clearly comprehensible why the ability to lead did not present itself during the project.

An additional surprise: In chapter one I indicated that I believed that all our members possessed spiritual gifts but did not know how to use them. We discovered during the project that all but three participants were already using at least one of their spiritual gifts. A post-project review indicates all participants are now using at least one of their spiritual abilities.

The Gifts We Focused On During the Project

After all the spiritual gifts assessments were completed and the numbers tabulated, the conclusions were transferred to a spiritual gifts summary sheet (Appendix S). Using the summary sheets, conclusions were drawn to indicate each person's giftings. The top three gifts of each person were listed (Appendix S) the top three of all groups combined were the focus of the project-related ministries. The top three of all the participants' totals were faith, helps, and teaching.

Why Would the Holy Spirit Allow the Gift of Faith to Emerge Above All Others?

I would like to suggest six possible reasons to consider: One, the gift of faith gives us the ability to move mountains. All the members of a fellowship working together can accomplish far more than a divided congregation.¹⁵³ A great mountain stands in our

¹⁵³ Bert Dominy, "Paul and Spiritual Gifts: Reflections on 1 Corinthians 12-14," *Southwestern Journal of Theology* 26, no. 1 (Fall 1983), 68.

way; it is the myth that we cannot work together. We have been given the gift of faith that this mountain may be uprooted and cast away. Jesus speaks of mountain moving faith in Matt. 17:20; Mark 11:22-23.

Two, faith is discernible. When people of faith are looking for a church home they discern something different about worshiping in an environment with people who have extra-ordinary confidence in God. The Lord has so endowed us that we may draw other people to help with his work in this portion of his vineyard.

Three, as stated before, Bethel is literally a church without walls. Our old building was condemned about five years ago and we were forced to vacate the structure. Since that time the old building was demolished and removed. The church does own the property and our vision is to rebuild. The rebuilding project is estimated at \$1,000,000.00. None of us, nor all of us together, can write a check for that amount of money. By faith the church can accomplish anything. That is one reason God has endowed so many of us with the gift of faith. “The gift of faith enables Christians to discern, with an unusual degree of confidence, the will of God for the future development of ministry.”¹⁵⁴ Not only are walls of bricks and mortar to be built but church ministries must be built as well. God saw this church needed people with the gift of faith.

Four, we needed members with the gift of faith so the church would not give up when we had no place (as a congregation) to go (because of the loss of the church building). The policeman had asked us to leave the building; where would twenty-five to

¹⁵⁴ Christian A. Schwarz, *The Three Colors of Ministry* (St. Charles, IL: ChurchSmart Resources, 2001), 127.

thirty people go to hold worship services? Today, we can truly say, we have come this far by faith, leaning on the Lord!

Five, there is one other consideration as to why God would give so many members the gift of faith; that is oppression. For many years the congregation was subjugated to the sudden whims of a dominant church clique. Even though this is a Baptist church, congregational polity was not being followed. For example, members did not control church finances. Church finances were controlled by one person. Whatever that one person dictated was how funds were spent with no consideration of the membership. In order to be sustained as a church, congregants needed hope that church life would somehow change and get better.

Lastly, there was oppression in the community. Interviewees would witness to the fact that living in the Jim Crow South and during the American Civil Rights Movement oppressed people needed hope that life as they knew it would change for the better particularly for their children. Again the gift of faith was needed to move mountains.

The Project's Focus on the Gift of Faith

The gift of faith is “the supernatural ability to trust God with extraordinary confidence that he will work out his purposes in every situation, and to model this conviction for others.”¹⁵⁵ It is indeed a blessing for a church to be so wondrously empowered with this gift of the Holy Spirit. There were in the final analysis fourteen of the seventeen participants who had the gift of faith, which is eighty-two percent of the

¹⁵⁵ Ford, 104.

group. We formed two intercessor prayer team ministries with the possessors of the gift of faith. One was with the noon day class and the other with the evening class. One of the selected prayer requests was that someone would join the church. In less than two weeks a new member was received by the congregation. From that time until now there have been seven new members who came forth when the invitation to Christian discipleship was given. There was a specific prayer request for young people to join and five of the seven candidates were between the ages of thirteen to twenty-five. In addition, each team chose a team member to keep a prayer journal.

A pastor friend of mine reported several months ago that he had been diagnosed with an inoperative cancer. The prayer teams kept him lifted up before God in prayer. Last week the pastor announced publicly that he has been declared cancer-free. The fact that the team members have made requests to God and the Lord has answered them testifies to the authenticity of their gift.

Members of the prayer team testify that they pray more consistently and more focused prayers now than they did before the project. One example would be the focus on the requests mentioned above. They have set certain times of the day that they will go to God in prayer. They have greater awareness and more focus on the power of prayer, especially as they are witnessing the move of God in the church.

How Is It That God Has Given So Many Of Us the Gift Of Helps?

The person with this gift frees up others to express their gifts in other ways.¹⁵⁶ For instance, I cannot, as pastor, perform all the tasks that enable the worship services to flow smoothly. Persons, with the gift of helps, carry out a variety of responsibilities in the church. Much of what they do is mentioned below.

As a pastor, I do not know if anyone in my context appreciates the gift of helps as much as I do. Persons with the gift of helps serve on the building committee and do much of the leg work in gathering information for meetings. On two occasions when I was teaching a class in the local Baptist Congress Institute, a member with the gift of helps took on the responsibility of taking the roll, passing out class handouts, and gathering surveys. She voluntarily performed these tasks without being asked to do so. Persons with this gift serve on the church's finance committee and handle the financial responsibilities. These and many other examples are why God has given so many of us the gift of helps.

The Project's Focus on the Gift of 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, thus enabling the person helped to increase the effectiveness of his or her spiritual gifts.”¹⁵⁷ There were nine participants with the gift of helps, and that was fifty-three percent of the entire participating groups, a little over half the number of

¹⁵⁶ Peter C. Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 1979), 224.

¹⁵⁷ Paul R. Ford, *Unleash Your Church*, 262.

participants. The excitement came over the discovery that all of the people with this gift were already unknowingly using it. Ministries and positions were already in place. These people perform their tasks month after month, seemingly without effort. The ministry areas each group found actively underway in the church were: activities coordinator, choir members, church security workers, coffee time hostess, cooks, deacons and deaconess, head usher, hospital visitation, kitchen coordinators, meal coordinators, parking attendants, prison visitation, secretary/treasurer, outreach services, usher, worship leaders, worship singers, and youth advisors. I will enhance each of these ministries by recommending seminars and workshops that are held at our annual South Carolina Baptist Congress of Christian Education, and at our local Sandy River Baptist Association Congress of Christian Education. We will continue to develop the gifts of our members with our own periodic auxiliary meetings and the church ministries enrichment classes.

Bethel has ushers who stand at the entrance door of the church sanctuary during Sunday morning worship, special events, and during funerals. They pass out church bulletins, accompany those in need to seats, and provide visitors with information. Before my Doctor of Ministry Project, the youngest usher was thirty-two years old; now the youngest ushers are thirteen years old. Today, as a direct result of the ministry experiment, we have six new ushers who have gone through the church's usher training program and now serve on their appointed Sundays. We have a pre-teen member who wants to begin training very soon. All these young people did not complete the project but they were directly influenced by it, nonetheless.

I observed when a certain person with the gift of helps exercises her gift others with the same gift seem to spring into action as well. (She also has the gifts of faith and intercession.) I have seen this occur at church functions, such as Watch Night Service. The activities coordinator, who has the gift of helps, asked for volunteers to cook, prepare desserts, set up tables, and clean up afterwards, and the response is always overwhelming. The same things happened with the church picnic and with the feeding of families after funerals.

Why Has God Given Us These Teachers?

“The gift of teaching is needed in every congregation.”¹⁵⁸ According to interviews with members who have been members of the church for over twenty-five years, spiritual teachings have been lacking in the church for decades. Therefore, the need is great. I have discovered that everyone cannot hear me. I can explain a point to the best of my ability and still cannot get everyone to understand. Another teacher can explain the same point and the person comprehends and is enlightened. Moreover, persons with the gift of teaching teach outside the church settings. I have been informed that they (the teachers) find themselves teaching family members at home and elsewhere; they catch themselves teaching their co-workers on the job, and they teach by phone. God has given us the gift of teaching that more understanding of his word may spread through the community.

I learned by interviews that parishioners do not always get the points of the sermon I preach each week. They do not all feel free to come to me and ask questions,

¹⁵⁸ David Allan Hubbard, *Unwrapping Your Spiritual Gifts* (Waco: Word Books Publisher, 1985), 47.

but they do feel free to ask the congregational teachers, who do not mind exercising their gift of teaching.

The Gift of Teaching During the Project

A Christian endowed by the Spirit with the gift of teaching can ascertain truths of God's word and expound on those truths in a way that others can accept them and their lives are changed.¹⁵⁹ Teaching is of particular interest to me because I have a burning desire to develop Bible teachers. During the ministry project, we confirmed and identified a total of five participants with the gift of teaching. The data shows that twenty-nine percent of the members tested have the endowment.

To discover the gift of teaching in the participants, Bugbee gave these statements in the assessment to which those with the gift affirmed: "I am able to communicate God's Word effectively."¹⁶⁰ "I can present information and skills to others in ways that make it easier for them to grasp and apply them to their lives."¹⁶¹ Traits that identified teachers were teachable, practical, articulate, and analytical.¹⁶²

Looking at the data from the pre- and post-test #2 (Appendix D), *These Are Gifts I Believe I Possess*), three out of the five believed they had the gift of teaching; one said possibly, and the other did not know. In the post-test two said definitely, two indicated

¹⁵⁹ Hubbard, 47-48.

¹⁶⁰ Bugbee, *Discover Your Spiritual Gifts*, 22.

¹⁶¹ Bugbee, *Discover Your Spiritual Gifts*, 28.

¹⁶² Bugbee, *Discover Your Spiritual Gifts*, 41.

possibly, and the other did not know. The participants that were positive were the ones who had tried teaching in the past and had been told by other Christians that they have the ability. Now that the project is over and the other teachers have been affirmed by their Christian brothers and sisters, they have accepted the fact of having the gift of teaching.

As a result of this ministry project, we are planning a *Bible Teachers*

Preparedness Team. The purpose of the team is:

1. To discuss and improve the teachers' preparation techniques for teaching.
2. To discuss and review how students learn and comprehend in classrooms and other settings.
3. To learn and refine our teaching styles and techniques, recognizing that every teacher's style is unique.
4. To review and reflect on classroom experiences and provide support for the teaching staff.
5. To learn and discuss different approaches for various age groups.
6. To discuss, understand, and plan the teaching needs and requirements of the different church auxiliaries.
7. To discuss and plan the church's monthly and quarterly Bible school curriculums.
8. To plan for the annual Vacation Bible School.
9. To discuss and plan for a summer enrichment program for grade school students.
10. To plan and prepare for a continuing adult literacy program.

Other Gifts That Surfaced

Two persons with the gift of craftsmanship expressed their gift by creatively designing the front of our church bulletins. Another participant, as an expression of her gift, used construction paper and glue to portray a good heart and a stony heart (Appendix S) as a visual aid while her husband expressed his gift of teaching.

There were two participants with the gift of knowledge and two others with the gift of wisdom. With these four I have informally started a pastor's advisory ministry. After the project had ended, recognizing their gifts, I met with them on occasions for advice in dealing with challenging church situations. What made the circumstances so difficult was the fact that the parties involved had invested negative emotions and would take my decisions very personally. I discovered that following the advice of these advisors has resolved all the issues favorably for the parties directly involved, the church, and for me.

There is nothing apparently extraordinary about these four people; they could easily be labeled average Americans. However, when tough church matters arise, they rise to the occasion with a word of wisdom ("The supernatural ability to offer pertinent spiritual counsel immediately in situations where such guidance is needed").¹⁶³ Knowledge is needed to apply wise counsel and this ministry team has proven itself.

Analysis of the Church's Understanding of Spiritual Gifts

An examination of the pre- and post-survey #1 (Appendix C) results revealed an overall increase in the participants' understanding of spiritual gifts. There were fifteen possible correct answers on the survey. If we multiply that number by the number of participants (seventeen) we get 255 possible correct answers. Out of the 255 there were 173 correct answers from the pre-test surveys. When we compare that figure with the 210 correct answers from the post-test surveys, there was a fifteen percent increase gained

¹⁶³ Ford, 152.

over the six-week period (Appendix M). Although there was a fifteen percent increase overall, one person had a forty-seven percent increase and another had a negative seven percent. How do we account for the negative seven percent? I found out after the project that this young participant had lost her glasses and could not see clearly.

These results were not broken down to the participating groups or age groups because of the small number of participants in each group. For example, within the age range ten to nineteen there were only three participants completing all tests and surveys; in the twenty to thirty age range there were no participants, and ages thirty-one to forty there were only two. Considering these factors our focus was on overall improvement.

During the project, the sermons and teaching sessions moved the participants to a greater awareness of and the value of spiritual gifts. Before the project, they did not recognize that it was the empowering presence of the Holy Spirit manifesting himself through them by their giftedness. Generally speaking, they knew certain people could do certain spiritual things but they did not understand the giftings of the Spirit as they do now.

Although I saw boundless potential in each participant, my major area of deficiency was time for each member's gift development. This would include greater understanding of the heights to be gained and pitfalls to be avoided. For example, a person with the gift of faith may have a move-that-mountain attitude, when it comes to obstacles that impede the church's progress in certain areas. Other members may criticize that attitude, offending the person with the gift of faith; therefore, faith people need to

comprehend how to deal with being criticized.¹⁶⁴ In another case, Bible teachers love the Bible and hearing a Bible verse being used out of context can certainly grieve the heart of a teacher.¹⁶⁵ I can certainly attest to this because while attending a funeral since the project, I was disturbed by a pastor's misapplication of a biblical passage. What is more interesting is the fact that other teachers who participated in the project were present at the same funeral and I learned they were disturbed also. This incident enabled me to see the teachers' understanding.

This serious need for development expands my role to developer of the congregation's spiritual gifts. I am committed to providing insights, workshops, books, and other materials to bring out the fullest manifestation of each person's abilities.

Evaluation of the Pastor as Facilitator

A pastor evaluation survey (Appendix O) was given to the participants the last day of the project. All participants, perhaps because they were relieved the project was over, agreed the pastor was prepared for each class session and that his introduction of the project was easily understood. They believed the pastor treated every participant respectfully, and handouts and other materials were relevant to the subject. Overall, the feedback was positive. The only negative responses came from having so many surveys and assessments, that is to say, the paperwork. When asked if they would recommend the

¹⁶⁴ Schwarz, 127.

¹⁶⁵ Don & Katie Fortune, *Discover Your God-Given Gifts* (Grand Rapids: Chosen Books, 1987), 100.

experiment for other Christians and churches, the general consensus was yes, but with less paper.

Project/Experiment Interview Feedback Questions and Responses

Reflections

The following interview took place the last day of the ministry experiment. All the participants talked freely about what they experienced during the project. By way of reflection we discussed the meaningfulness of the project to each of us, what we learned, and what we discovered about ourselves. Everyone agreed that their view of the church has changed because of the understanding and knowledge they garnered through the process.

1. What parts of the project did you find most meaningful?

First person: The process of discovering my gifts was most meaningful.

Seventh person: I discovered I was using my spiritual gift working in the church and I did not know it. The work I was doing in the church was just things I enjoyed doing.

Eleventh person: Finding out I had more than one spiritual gift was most meaningful.

2. What did you discover about yourself through this process?

Second person: I discovered when we started the intercessory prayer teams that I do not spend enough time in scripture reading and in prayer.

Third person: What I thought was my number one gift was not it and the discovery surprised me.

Fourth person: What amazed me was the fact that others saw in me the same gifts that the assessments revealed.

Twelfth person: I discovered I have the gift of helps. Also, I put on Facebook what we were doing and found out that other churches have gone through the process of discovering their spiritual gifts.

Thirteenth person: I learned that hospitality is a spiritual gift.

3. What did you learn about spiritual gifts and working in the church?

Fifth person: I learned that by using your spiritual gifts you can help the church grow and motivate other people to get involved in God's work. Those members who are slack you can encourage them.

Sixth person: I learned that spiritual gifts are what make the church work. Like parts of the human body one gift does not work by itself. Therefore, we all need to be on one accord with others and their spiritual gifts.

First person: My sister and I learned the gift our mother had (in her lifetime) was the gift of mercy. We understand now why she was able to do the things she did, even though she didn't have a car and could not drive one. She was still able to visit, sit with, and take care of the sick folks in the county.

Twelfth person: I can see how a person can be successful in working in the church if they have the corresponding gift, and unsuccessful if they do not.

4. Has this experience drawn you closer to understanding how God works in and through his people?

Fourth person: Yes, sometimes people try to work in the church without being gifted in a certain area and they are more of a hindrance than a help. With this experiment I was able to see that.

5. Has this project changed the way you view our church's history?

Eighth person: In the past things were done by tradition, but now we are learning about our spiritual gifts; we are learning what we have. In the past, for example, one person may have wanted to be a deacon because his father or uncle was a deacon, regardless of whether they had the gifts or not.

Thirteenth person: Now that we are studying spiritual gifts we can see how they work together to make the church better. Years back we never knew our spiritual gift. Now through this process we are learning that all gifts work together to build up the church.

First person: I can see there was a lot of dysfunction and bickering in the past because a lot of people were not walking in their gifts. For example, everybody cannot be a church usher.

Twelfth person: Coming up in our church people did not always try to do things to please God; they went by "this is the way I see it should go."

6. What differences do you see this ministry experiment will make on our church?

Sixth person: I think the difference will depend on us. If we embrace our spiritual gifts and put them to work as they should be used, this church will be strong we will be on one accord. We'll bring people in as they see we are working with each other and everybody doing their part.

Ninth person: I see the spiritual gifts we do have working in full effect will help our church. On the other hand, I see the ones who did not try to learn their gifts will not understand what we are doing. That is the down side.

Twelfth person: I can see all our gifts working together will edify the church.

Second person: One difference I have noticed is that there is willingness among those with the gift of teaching to meet once a month to discuss the topic of teaching.

7. As a result of this project what changes have you seen already in our church?

Fifth person: I have seen people taking their spiritual gift seriously, trying to understand them, and trying to find their place in the church.

Second person: As a result of this project, the prayer team prayed that God would add members to our church. Last Sunday one person came forth after the invitation to Christian discipleship was given.

8. What was your most favorite part of this undertaking?

Eighth person: Finding out what my gifts are.

Seventh person: My favorite part was at the end, seeing that all the assessments indicating what my gifts were, was consistent.

Fourth person: My favorite part was the assessment we had to give for someone else to fill out. It was amazing to see how other people saw me.

Ninth person: My favorite part was the fun and excitement we had discovering each other's gifts.

9. What do you think would make this process easier to go through?

Ninth person: I think what made a lot of people afraid was the paperwork; it made them feel like they were doing homework. I see the paperwork could be a downfall for a lot of people.

First person: I think the choice of the assessment book made a difference. Had you used a thicker book you would have been here by yourself. Plus, the price of the book was affordable.

Second person: Less paperwork would make the process a lot easier.

Eighth person: A lot of people would be embarrassed trying to read some of these words. Maybe if you could use a projection screen and people could participate that way it would be easier, because it would help them understand it more.

10. Would you recommend a spiritual gifts assessment to fellow Christians?

Tenth person: I think it would be good because it will help people find their place in the church.

Seventh person: You learn more about yourself going through this process.

Third person: I would recommend it because I have visited churches and seen people holding positions that they should not be holding. You can just tell they do not belong in that position. This process would give them insight as to where their part is in the church. They would feel more comfortable in a position that pertains to their spiritual gift.

Meaningful Significance

The word meaningful can be defined as adding meaning, significance, and value to one's life. The discovery of the participants' spiritual gifts added meaning to their church life because it gave them more of a sense of purpose. Toward the end of the project there was a prevailing and comforting spirit that overshadowed the participants; I

have found out my spiritual gifts. The spirit was significant in ways that cannot be articulated with words. Knowing that God has a place for each person in his church gave the participants a feeling of personal significance. The value is seen when the way things were done in the church in the past is juxtaposed with a view of how church life can be when members are given assignments according to the spiritual gifts they have. For example, in the past, church members were assigned positions and tasks by the dominant clique, whether the person was gifted in that area of ministry or not. Church members were (unknowingly) set up to fail when they did not have the spiritual endowments to perform the assignments and the tasks proved to be too arduous. Failure spawned odious criticism, hateful malcontent, and repulsive dysfunction in the life of the church. A case in point would be the circumstance of a person who did not have the gift of administration. In an attempt to oversee church funds over a period of years, this person was not able to give account for half his disbursements. In another situation, a committee leader who did not have the gift of leadership when unable to control the church meeting would disrupt the assembly by slamming the door when exiting the sanctuary. As a result of this ministry project, participants understand why church members need to be gifted in the area of the position he/she would fill.

We will move forward by the leading of the Holy Spirit in accordance with the spiritual empowerments each church member has received. Ideally, with each member using his/her spiritual gifts, the church will be edified to the glory of God. Of course, there will be obstacles; but right now, the church is functioning on a higher spiritual level.

Feedback from Sermons

The First Sermon

The sermon title for Sunday, November 14th was “*A More Excellent Way.*” This message was based on 1 Cor. 13:1-13. The main point: As we discover our spiritual gifts we are not to express jealousy over the gifts other members have; we are not to be envious of one another’s gifts. Love is the more excellent way and without love we are nothing.

Responses

1. Through the Holy Spirit I can at all times show love to my brothers and my sisters no matter what they do or say to me. Love is of God.
2. The sermon said to me: The Holy Spirit will determine my gift and guide me into how to use it if I will hear. Also I need love along with my gift.
3. This message was saying to me that love is the way to succeed in this walk of life. Many times we get so caught up with this world and our ego that we forget to be like Jesus, humble, loving, meek, and forgiving. Love is the more excellent way. We are often told that what you get out of something is what you put into it. If we address or respond to others with anger, rudeness, madness, or bitterness that is what we are. The more excellent way is love, because Jesus is love. We have to resist the temptations of our ego and remember that we are examples of Jesus.
4. From today’s message: If I don’t have and show love I have nothing!
5. You cannot get through without love. What I got today from you is we got to have love. What I hear is love comes from the Holy Spirit, a gift from God.

The Second Sermon

The sermon title for Sunday, November 21st was “*Bethel, Called and Gifted.*”

The scripture was Gal. 1:13-17. The main point of the message was that God has called and sanctified us that we may do his will. Emphasis was placed on the fact that the Lord has endowed us with the gifts we all need to carry out the work he has for us to do.

Responses

These responses answer the question, what did I hear in the sermon today concerning spiritual gifts? Instead of asking for email or text message responses, I passed out three by five cards and received a greater response. Further, the replies were usually one sentence long.

1. From today's message I see I am to be more into Christ Jesus than the world. I am to use my gifts and I should not be afraid.
2. Everyone has something to do for God.
3. What I got from the message today is, do not let anyone stop you from using your gifts from God!
4. I have been given a gift from the Lord Jesus and I should use it.
5. I heard God wants us to use our gifts to serve him.
6. God is calling out the gifted.
7. We are called by God he has a purpose for our lives.
8. The more we learn about Jesus the more we can better serve God and the church.
9. We are to notice our calling and when called go do it.

10. What I got from the sermon was I need to put more energy and time into getting to know Christ. He is the one who makes all things possible so if I can do it for other things I can do it for Christ.
11. As a church, we need to be more on fire, knowledgeable, aware, and appreciative of our spiritual gifts. We need to know more about the Bible in order to be effective in this race. Example, if a team were unfamiliar with plays or terms in the NFL, would you expect them to be effective playing the game of football? No!
12. I learned today in the lesson that I am a fanatic of sports and the way that I have learned statistics of my teams. If I would put forth the time and effort to learn the story of Jesus my faith would become stronger.

The Third Sermon

The message for Sunday, November 28th was entitled, “*We Are in Trouble.*” The scripture text was from 1 Cor. 12:4-7. The sermon proposition was: Because of sin, human beings are in trouble. God has blessed us by sending his son Jesus Christ to shed his blood and die a shameful death. We are blessed by Christ by the pouring out of his Holy Spirit. The Spirit of Jesus has blessed us by endowing us with spiritual gifts. It is by the use of these gifts that we are enabled to deal with the troubles caused by sin.

Responses

1. To help the people in trouble, I must use my spiritual gifts. I must have the power of the Holy Spirit dwelling inside of me and humble myself to the will of God, to help them.
2. What can we do to get a solution to the trouble we are in? Without the power of the Holy Spirit there is no answer. God has given us the power and gifts of the Holy Spirit to help be a part of the solution.
3. God puts people in leadership to guide his people we need the power from the Holy Spirit, because our people are in trouble.

4. We need the gift of the Holy Spirit. We are in trouble for the lack of knowledge.
5. Jesus gives us gifts to help other people. As Christians we are to learn our gifts.
6. At times we turn down the gifts that God is offering, but have open arms to the things that the world has to offer.
7. Accept your gift and use it and do not be puffed up. Give God praise and help others.
8. There are many gifts given by one Spirit.
9. Realize your spiritual gifts and remain humble. Also, all glory, honor, and praise go to God.

The Fourth Sermon

The message for Sunday, December 5th was taken from I Pet. 4:10-11 and entitled “Spiritual Gifts in Plain English.” The main point the message intended to communicate was: It is not for egotistical needs or personal gratification that Christians receive the gifts of the Holy Spirit. God gives us these gifts for his glory and that we might serve one another.

Responses

1. According to where you are coming from you will be able to understand. Use your spiritual gifts with understanding and to glorify God. Let us use our gifts to serve one another with love.
2. We are to use our spiritual gifts to worship God. Everyone does not use their gifts in the same way, therefore, appreciate the differences in others.
3. We are to use our gifts with understanding and to the glory of God.

4. We are Christians and we all have spiritual gifts. We worship God by using our Spiritual gifts. God gives us the strength to use our gifts.
5. Spiritual gifts are different but all can be used to benefit the church.
6. Gifts are used to build up each other and the kingdom of God.
7. Use our gifts to serve one another with love and with the strength that comes from God, so that God may be glorified.
8. Use your gifts to help others. Use them with understanding and the glory is God's.
9. I heard in the sermon that everyone's gifts are not the same, but what are we doing with the gifts? How can we use the gifts that we have?
10. We are to use our spiritual gifts in our everyday lives to edify one another and to glorify God. This is so that when he returns we may be able to give a good account of our works/labor.

The Fifth Sermon

The title of the message preached on Sunday, December 12th was "*Unity in the Body.*" Eph. 4:1-13 was the scripture reference. The main point of the sermon: We will maintain the unity of this church, as Christian brothers and sisters we will not allow the using of our gifts to divide us.

In an effort not to over tax the participants I did not ask for responses to the fifth message because post-test-survey #1, *Investigation of Our Understanding of Spiritual Gifts* (Appendix C) and post-test-survey #2, *These Are the Gifts I Believe I possess* (Appendix D) were given immediately following the worship service.

Deduction of Responses

What can be deduced from the consideration of these responses? First of all, the number of responses indicates the culture of the congregation is not into cell phone technology as I suspected. With the first sermon, members were asked to respond via text messages and emails. I asked this because most members have the capability on their cell phones and home computers. Because I received only six responses, the next week I passed out three by five cards and received twenty-eight responses. That is over four times as many responses. How do we account for the difference? Church records indicate there were fifty persons in attendance for the first sermon and fifty-four for the second. Therefore, attendance was not the factor. I surmise it was the culture of the church. Continuing to use three by five cards, the third week there were twenty responses, and eighteen responses for the fourth sermon.

Secondly, even though many of the statements were one-liners, the congregation as a whole understood the main points of the messages. We are to use our God given endowments with love for without the love of God we are nothing. God has called us, gifted us individually and corporately, to carry out his work to his glory. The church recognizes that because of sin our people are in trouble but, we can help one another overcome hurdles by using our gifts.

Finally, the written sermon replies and follow-up verbal responses verify that the church now has an elevated consciousness of the value and use of spiritual gifts (at the least on an intellectual level). These responses further testify to the presence and power of God in the midst of his church. It is he who gives the power of illumination, enabling

the church to comprehend all things. Jesus promised that the Spirit of Truth would lead his followers into all truths (John 14:26 & 16:13).

Summation

Having served the church, as pastor, for six years, I was doubtful that everyone would follow through to the end of the experiment. Historically, the nature of this church is to start projects and then stop them without notices or clear reasons. My greatest apprehension initially was whether the participants would adhere to their project covenants faithfully for the six-week time frame. Although half of the individuals who started did drop off, seventeen of the thirty-three that began did finish. I think the endurance of the seventeen and the success of the project was due in part to the bond of fellowship that has developed among those who took part. All the participants (who completed the project) were willing to help and encourage one another. A phenomenal thing happened during the project; it is called synergy, which I believe God created within each group.

Another note of interest found in analyzing the data revealed that if the parents did not complete the project, neither did their children. I think the teenagers related the experiment to school work, and seven to nine of them stopped attending the youth Bible class. The three that did finish did so with the insistence of their parents who did follow-through to the end.

The goal of this Doctor of Ministry Project was to devise and implement a ministry experiment that would confirm my hypothesis, which is: God has deposited a

wealth of spiritual gifts into the congregation and we can initiate ministries with the persons who have those gifts. The success of this ministry experiment was evident at the end of the project when the assumption was verified and ministries were started or existing ministries were strengthened.

During the project, prayer teams were formed by those with the gift of faith; teachers expressed their gifts by teaching. Helpers conducted Sunday morning worship services by reading the devotional scripture and rendering the devotional prayer; they also led the praise and worship part of the service. Those with the gift of craftsmanship designed the front of church bulletins. Now that the project is completed, a new teacher has made and presented PowerPoint presentations for the youth Bible study classes. In my absences, over a three month period, the teachers have taken turns teaching the Wednesday evening Bible classes. One person with the gift of helps and teaching who also has the ability to preach has helped me by preaching on Sunday morning. Her help freed me up to work on this report and analysis.

I see this project as a success because collectively everybody discovered at least three of their spiritual gifts. Additionally, everybody, according to their gift, became a part of a church ministry or was discovered as being used in ministries already. We all believe we may have other spiritual gifts yet to be revealed. It is understood that the gifts of which we are aware are not fully developed; therefore, more training, Christian education, continued development, and spiritual maturity is needed to express more of the potential of our spiritual gifts.

Our church has been greatly enriched by the discovery and implementation of the Spirit's giftings. We will not stop here; I want to include spiritual gifts assessments as part of our new member orientations. We will implement more training sessions and encourage spiritual growth to maturity, and we expect to add more spiritual gifts to our church's spiritual gifts inventory.

How This Project Contributed to the Church and My Personal Growth

This ministry project contributed to the church by enabling the participants to grow in their knowledge and understanding of spiritual gifts. Participants overcame their fears of being used by the Spirit of the Lord by actively engaging in ministry work. For example, those with the gift of teaching have been teaching Bible study classes. I discovered that trusting God in the use of one's gift can be terrifying to some parishioners, causing tension, anxiety, and nervousness. The more we talked about the subject of spiritual gifts and the more they have practiced their gifts, the more the participants have come to understand. We will continue to talk about and exercise our gifts as time goes on, for the work of the ministry, for the edifying of the body of Christ. Our faith teaches that God would have his church to mature and the gathering of his wandering and lost sheep is the Lord's desire.¹⁶⁶ For his glory, through the spiritual endowments he has given to his elect, the Lord will accomplish this task.¹⁶⁷

¹⁶⁶ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 1979), 257.

¹⁶⁷ Wagner, 257.

As I proceeded through the process of this ministry project, I felt and discovered stresses and pressures from within myself to be successful. My response to these stresses caused physical illnesses (for which I sought medical attention), despair, and doubt. As the project continued I learned to respond to the stresses and pressures in a way that prevented the negative results by which I was affected. This was a great contribution and added tremendous wealth to my personal spiritual growth.

CHAPTER FIVE

CONCLUSION

Having received a call from the officers and members of Bethel Baptist Church in August 2004, my prayer to God was, “Lord what is my mission? Why have you sent me here?” The divine response, which came to me, was “to bring out the gifts of the gifted.” For four years, I had struggled with and wondered how to accomplish this divine mandate. After entering Gardner-Webb’s Doctor of Ministry Program, I began to see the answer to those years of praying. The answer was clearly seen by working through this project.

From the onset of my pastorate, while interacting with the church’s members, I observed an abundance of spiritual gifts among them. Was that which I was seeing authentic spiritual gifts or just my imagination? This experiment would answer that question. Therefore, the question that inspired this ministry project was: How do we as a church uncover by investigation the spiritual gifts inventory of our congregation? However, just to discover the gifts would not be sufficient; we needed to do more. By means of this ministry experiment, we needed to actualize those discovered gifts into church-edifying ministries.

To start the process, we needed a spiritual gifts assessment tool. After reviewing assessment books¹⁶⁸ that would aid the church in the discovery of its spiritual gifts, I settled on one that seemed to be conducive to my ministry setting, which was *Discover Your Spiritual Gifts the Network Way*, by Bruce Bugbee.¹⁶⁹

Six-Week Impact of Experiment

Sermons, teachings and discussions, Bugbee's assessments, surveys, and reflective interviews altogether moved the congregation from a state of unawareness to a state of heightened awareness concerning the matter of spiritual gifts. The greatest accomplishment resulting from preaching and teaching during the six-week project was a recognition of and a greater value on spiritual gifts in the work of ministry. Responses to sermons and post-project reflective interview questions (chapter four), personal conversations, a willingness to work where one is gifted, and a refusal to work where one is not gifted is evidence of a greater awareness. The project moved us from not having a physical list of our gifts to now having a spiritual gifts inventory. The project uncovered clusters of spiritual gifts of faith, helps, mercy, and teaching. However, the project was

¹⁶⁸ Paul R. Ford, *Unleash Your Church, A Comprehensive Strategy to Help People Discover and Use Their Spiritual Gifts* (Pasadena: Charles E. Fuller Institute, 1993); Paul R. Ford, *Heights Spiritual Gifts Survey* (St. Charles: Church Smart Resources, 1998); C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 1979); Rick Yohn, *Discover Your Spiritual Gift and Use It* (Wheaton: Tyndale House, 1974).

¹⁶⁹ Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way: Four Assessments for Determining Your Spiritual Gifts* (Grand Rapids: Zondervan, 2005).

weak in the area of young adult and youth participation and there was not a significant improvement in the overall group pre-test and post-test knowledge of spiritual gifts.

Bugbee's assessments focused direct attention on the spiritual giftedness of each participant. Each participant responded by recognizing that, yes, these are my gifts. Further, the ability of the participants to see themselves exercising their gifts along with the acknowledgment of those gifts from fellow participants developed confidence. This confidence was illustrated during my three month absence from the church's mid-week Bible study. During that time, while I was writing my report and analysis, those with the gift of teaching took turns teaching the biblical studies.

Before the ministry experiment, the church did not have a spiritual gifts inventory. By my observations, by a person's desire, and a vote of the congregation, positions in the church were filled. For example, the church needed to appoint someone to moderate church meetings in the absence of the pastor. By the aforementioned method, the position was filled. When the church last year needed someone to chair the pastor's aid ministry, the position was filled the same way. From now on the candidate's spiritual gifts will be considered first before he or she is chosen or appointed to church positions and ministries.

Surprisingly, opposed to an even spread of endowments by the ministry project, we discovered four clusters of spiritual gifts: faith, mercy, helps, and teaching. In contemplating this project, I anticipated the assessments to reveal evenly all the gifts on Bugbee's spiritual gift list. But for reasons noted in chapter four, we found a dense bunch of gifts. In light of and reflecting on the history of the church, the cultural history of the

community, and the individual personalities of the participants, this is not surprising, even though it escaped my attention before the project began. Perhaps the Holy Spirit endows people where they are in their personal spiritual growth.

We were not able to attract young adults to the project, which are persons twenty to thirty-five years of age. Most, if not all, remain aloof to commitments. We see this attitude in many areas of young adult church life, such as a lack of committed church attendance and little interest in serving on church committees or programs. The hope of this project was to discover their giftedness and where their enthusiasms lie. In this area we failed.

For those who did participate, there was little improvement in their knowledge of spiritual gifts during this project, only a fifteen percent increase. Why? Possibly because seventeen is a small data sample and secondly, as I learned later, one person took the post-test without her glasses, yielding a minus seven percent improvement rating (which brought the overall improvement rate down). Thirdly, all the participants were regular Bible study members.

Transformational Results

By carrying out the implementations of this ministry project, *Discovering the Inventory of Spiritual Gifts of Bethel Baptist Church of Rock Hill, Inc., Rock Hill, South Carolina*, I expected to discern spiritual gifts within myself of which beforehand I was not aware. While helping the church participants to determine and confirm what they have from the Spirit of God, I discovered a gift within myself I had not considered

before. That is the gift of leadership, the ability from the Spirit to give vision and lead other people to succeed in unity.¹⁷⁰ I have for a long time been a student of the subject of leadership, but had not considered that I had the gift. To conduct successfully an experiment of this magnitude in my present context called forth from within me the gift of leadership. This ministry project presented ever pressing challenges and inevitable setbacks, which in turn helped me to see what I have been given from God. Accordingly, this discovery contributed to my personal growth by giving me much needed confidence in the Lord our God.

I understand clearly now that a prepared pastor can, by God's empowering grace, transform (over a period time) a congregation, the people to whom God has sent him or her to minister. That is of great interest to me because I see myself as a transformational leader. Accordingly, this Doctor of Ministry Process is indeed a process that prepares a pastor for transformative service. I recognize and appreciate that this Doctor of Ministry Program is not just for a pastor to benefit from, but for the pastor and the congregation to profit from the field of study. As I think reflectively on my experience in this process, I now see myself as an equipper of the parishioners for holistic church ministries and the Doctor of Ministry Process has to the highest degree enhanced my transformative leadership style. This will enable me to fulfill my divine mandate to bring out the gifts of the gifted.

¹⁷⁰ Paul R. Ford, *Unleash Your Church, A Comprehensive Strategy to Help People Discover and Use Their Spiritual Gifts* (Pasadena: Fuller Institute, 1993), 148.

APPENDIXES

APPENDIX A

POWERPOINT PRESENTATION

The project was prayerfully introduced to the congregation using a PowerPoint, slideshow presentation.

SPIRITUAL GIFTS PRESENTATION

Lord bless Bethel!!!

We pray and hear this prayer each week. I contend God has heard and answered our prayers. I believe that one way the Lord has blessed us is by showering us with gifts of the Holy Spirit of Christ. The aim of this project is to open, in His presence, these wonderful presents!

Today, we will receive a project introduction that will consist of:

- **Project Covenant Survey**
- **Pre Survey # 1 – Investigation of Our Understanding of Spiritual Gifts**
- **A Slide Show**
- **Pre Survey # 2 – These Are the Gifts I Believe I Posses**

Do not write your name on any survey, no effort will be made to disclose your identity, and all surveys will be kept confidential.

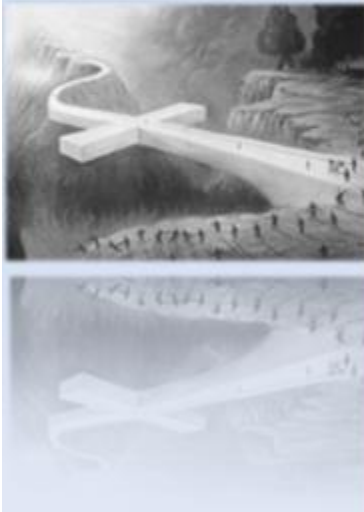
Introduction

This is a project/experiment in partial fulfillment of the requirements for the degree

DOCTOR OF MINISTRY

The M. Christopher White
School of Divinity
Gardner-Webb University
Boiling Springs, North Carolina

Ministry Question?

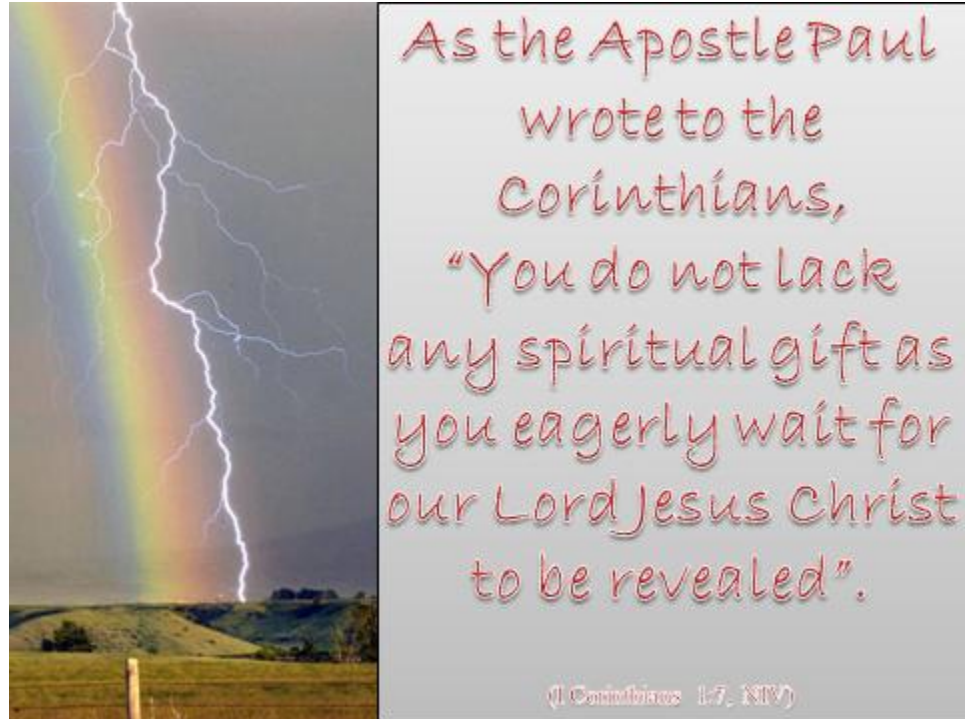


The question that underlies this ministry project is: How do we as a church investigate and uncover the spiritual gifts inventory of the members and friends of Bethel Baptist Church of Rock Hill and then legitimize those gifts by implementation?

Project Description

* HYPOSTASIS *

I have an impression, a strong belief, based on my spiritual discernment and observations of Christian congregants, that God has deposited a wealth of spiritual gifts into the small congregation of Bethel Baptist Church for the work of the ministry and the edifying of the body.



The focus of this Doctor of Ministry project/experiment is to uncover and discern, by prayerful and proven investigation instruments, the spiritual gifts of the members and associates of Bethel Baptist Church. Furthermore, this project seeks to present, discuss, and implement means of legitimizing that their discoveries are reasonable or unreasonable.

Why is this project needed at Bethel Baptist?

The gifts of the Holy Spirit will empower the church for the coming generations.

Bethel's ministry demands are changing; therefore, I anticipate change and empowerment for the advancing generations.

Since January of this year, 24 young people ranging in age from 9 - 18 have attended Bethel's youth Bible study classes, and 11 of them have joined the church.

Why is this project needed at Bethel Baptist?

We are currently planning to start classes to help members and friends in their 20s, to understand both the spiritual and practical sides of Christian life.

We are planning Bible study for elementary school children and a senior adult Sunday School Class.

All these people need to be edified, trained, and equipped for holy living and Christian ministry!

**We obviously need the gifts
of the Holy Spirit in
operation today!**

**We all should realize our
need for spiritual power,
for no one can serve
effectively without the
Spirit's gifts!**

*How will this project/experiment contribute to
my personal growth and that of the church?*

I expect to discern spiritual gifts within myself that I am not aware of while helping others to determine and legitimize what they have from the Spirit of God

Our faith tells us that God wants his church to grow; he wants his lost sheep found and brought into the fold and he will do it through the gifts he has given to each of us for his glory

Why is this project needed at Bethel Baptist?



* The New! *



THE OLD

We are in transition!
We are moving from the
old to the new!

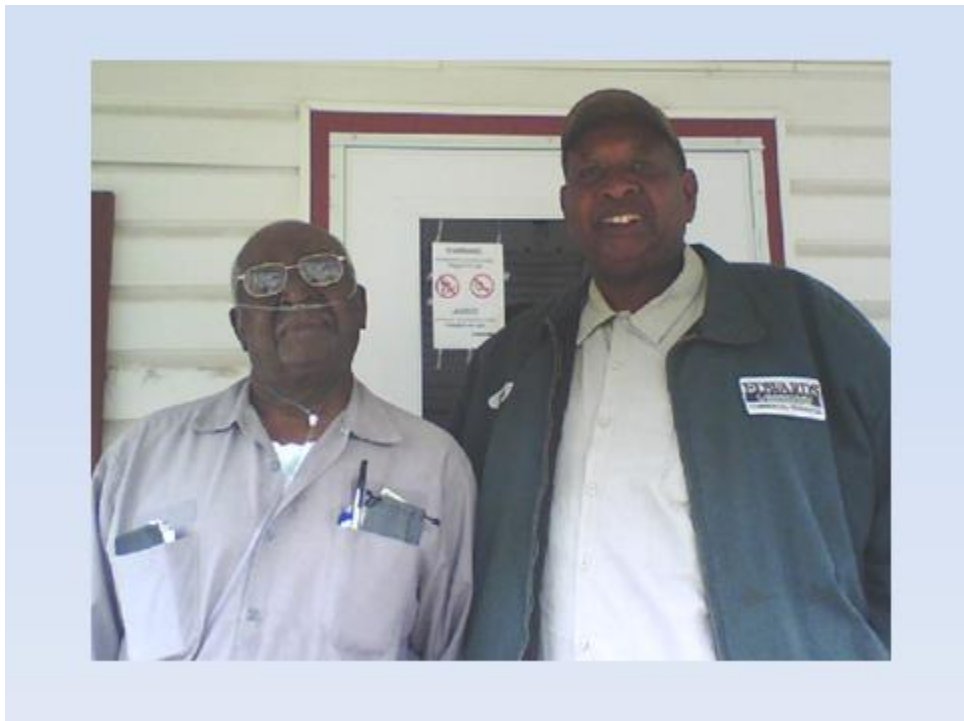


THE PRESENT





Why is this project important to Bethel?



*This project is needed to help us prepare for
the next generation!*



DISCOVERING THE INVENTORY
of
SPIRITUAL GIFTS
of

Bethel Baptist Church

of
Rock Hill, Inc.,

APPENDIX B

Project Covenant Survey

Do not give your name, no effort will be made to disclose your identity, and all surveys will be kept confidential. The only thing that is requested is your age and gender.

Please check the box of your age range.

10 – 19, 20 – 30, 31 – 40, 41 – 50, 51 – 60, 61 – 100

Circle the suitable letter to identify your gender. **M** **F**

Purpose of Questionnaire

1. Purpose of this questionnaire: To measure the level of commitment the participants have in regards to this ministry assignment.
2. In this questionnaire, your honesty is of the utmost importance. Please do not concern yourself with what the pastor or others may think of you. Truthfulness is in the best interest of the church and this work.

Why is this covenant survey important?

1. Because, commitment is key to the success or failure of this project and committed members, by God's grace, will determine the future course of our church.
2. All participants will need workbooks, copied materials, etc. to actively take part in this ministry experiment. We want to have an adequate supply for each sitting.

Please check the appropriate boxes that closely reflect your thoughts.

1. Our church is working fine just like it is and the pastor's idea of a church project is a waste of everyone's time and energy.

Strongly Agree Agree Undecided Disagree Strongly Disagree

2. In consideration of the possibility that things do come up in life I will be fully committed to the efforts of the ministry experiment.

Strongly Agree Agree Undecided Disagree Strongly Disagree

3. If I miss a session, I promise to contact the pastor for a review and make-up session.

Strongly Agree Agree Undecided Disagree Strongly Disagree

4. I understand the importance of God's gifting, and I want to know what he has given me.

Strongly Agree Agree Undecided Disagree Strongly Disagree

5. I sincerely want to know the spiritual gifts the Lord has placed in our church.

Strongly Agree Agree Undecided Disagree Strongly Disagree

6. I will only attend the sessions of the project that are held on Sunday.

Strongly Agree Agree Undecided Disagree Strongly Disagree

7. Based on my understanding of spiritual gifts, I see this Doctor of Ministry Project as,

Very Important Important Fairly Important Of Little Importance Unimportant

APPENDIX E

Assessment Tool – Network Test # 1

Discover Your Spiritual Gifts the Network Way, Four Assessments for Determining Your Spiritual Gifts. By Bruce Bugbee

Examples of test 1:

1. Some of Bugbee's questions from his – **experience assessment** – include:

- I can coordinate people, tasks, and events to meet a need.
- I have confidence that God not only can but he will.
- I enjoy working behind the scenes to support the work of others.

Bugbee's – **traits assessment** – is designed on the order of the Likert scale.

Example:

Read each word in the word groups and circle your response according to the scale.

| | Not at all | Not much | Sometimes | Most of the time | All the time |
|-------------|---------------|-------------|-----------|---------------------|-----------------|
| A. Thorough | 1 | 2 | 3 | 4 | 5 |
| B. Creative | 1 | 2 | 3 | 4 | 5 |

2. A few of Bugbee's – **convictions assessment** – questions are:

- List the three Christians you most admire and would want to be like. What gifts do they seem to have?
- What problems, needs, or people repeatedly catch your attention and cause you to want to change something?
- What do you feel God is calling you to do for him? What gifts would be most needed to do them?

3. Bugbee's – **observation assessment** – is to be given to other Christians who know the participant well and has served with him/her. The observer is to fill out the assessment. We will draw a conclusion from at least three witnesses.

Finally, all scores will be placed on a summary sheet and based on the amount of times a gift has been identified and those gifts with the highest scores makes the determination of the participator's top three spiritual gifts.

| APPENDIX F | | | | | | | | | | | | | | | | | | | |
|--|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Network Test # 1 - Experience Assessment | | | | | | | | | | | | | | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | |
| 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | |
| 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | |
| 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | |
| 96 | 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 | 105 | 106 | 106 | 108 | 109 | 110 | 111 | 112 | 113 | 114 | |
| 115 | 116 | 117 | 118 | 119 | 120 | 121 | 122 | 123 | 124 | 125 | 126 | 127 | 128 | 129 | 130 | 131 | 132 | 133 | 134 |
| 135 | 136 | 137 | | | | | | | | | | | | | | | | | |
| Total | A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S |
| Top #s | T | U | V | W | | | | | | | | | | | | | | | |

| APPENDIX G | | | | | | |
|--|-----------------------|------------|----------|-----------|------------------|---------|
| This is an example of the Network Test #2 | | | | | | |
| Traits Assessments | | | | | | |
| <i>Discover Your Spiritual Gifts the Network Way, Four Assessments for Determining Your Spiritual Gifts. By Bruce Bugbee</i> | | | | | | |
| | | Not at all | Not much | Sometimes | Most of the time | All the |
| U | Dvoted | 1 | 2 | 3 | 4 | 5 |
| | Spiritually sencitive | 1 | 2 | 3 | 4 | 5 |
| | Responsible | 1 | 2 | 3 | 4 | 5 |
| | Obedient | 1 | 2 | 3 | 4 | 5 |
| | Discerning | 1 | 2 | 3 | 4 | 5 |
| | Secure | 1 | 2 | 3 | 4 | 5 |
| | Listener | 1 | 2 | 3 | 4 | 5 |
| | | | | | U Totals = | |

| APPENDIX H | | |
|---|--------|-----------------------|
| Assessment Tool – Network Test # 3 | | |
| <i>Discover Your Spiritual Gifts the Network Way, Four Assessments for Determining Your</i> | | |
| Example of test 2: Convictions | | |
| | Models | |
| Names | | Their Spiritual Gifts |
| 1 | | |
| 2 | | |
| 3 | | |
| | | |
| Promises | | Gifts needed |
| 1 | | |
| 2 | | |
| 3 | | |
| | | |
| Attention | | Gifts needed |
| Problem | | |
| | | |
| Need | | |
| | | |
| Person | | |
| | | |
| Calling | | Gifts needed |
| 1 | | |
| 2 | | |
| 3 | | |
| | | |
| List top three gifts | | |
| 1 | | |
| 2 | | |
| 3 | | |

APPENDIX I

List of spiritual Gifts from four authors

Many contemporary authors who have written on the subject of spiritual gifts have provided their own list of endowments.

| C. Peter Wagner¹⁷¹ | Fortune¹⁷² | Bugbee¹⁷³ | Ford¹⁷⁴ |
|--------------------------------------|------------------------------|-----------------------------|---------------------------|
| Prophecy | Wisdom | Administration | Helps |
| Service | Knowledge | Craftsmanship | Administration |
| Teaching | Faith Exhortation | Communication | Service |
| Giving | Healings | Encouragement | Faith |
| Leadership | Miracles | Faith | Mercy |
| Mercy | Prophecy | Giving | Giving |
| Wisdom | Discernment | Helps | Pastoring |
| Knowledge | Tongues | Hospitality | Leadership |
| Faith | Interpretation | Intercession | Exhortation |
| Healing | Apostle | Leadership | Evangelism |
| Miracles | Prophet | Mercy | Apostle |
| Discerning of spirits | Evangelist | Apostleship | Teaching |
| Tongues | Pastor | Prophecy | Wisdom |
| Interpretation | Teacher | Evangelism | Knowledge |
| Apostle Helps | Perceiver | Shepherding | Prophecy |
| Administration | Server | Teaching | Discernment |
| Evangelist | Exhorter | Discernment | Tongues |
| Pastor | Giver | Wisdom | Interpretation |
| Celibacy | Administrator | Healing | Miracles |
| Voluntary poverty | Compassion | Interpretation | Healing |
| Martyrdom | | Miracles | Celibacy |
| Hospitality | | Tongues | Poverty |
| Missionary | | | Hospitality |
| Intercession | | | Intercession |
| Exorcism | | | Exorcism |
| | | | Martyrdom |

¹⁷¹ Wagner, 9.

¹⁷² Fortune, 15-18.

¹⁷³ Bugbee, *Discover Your Spiritual Gifts*, 31.

¹⁷⁴ Ford, *Unleash Your Church*, 104-106.

APPENDIX J

List of Spiritual Gifts from four Scriptural texts

In the New Testament four different lists of gifts can be found. They are Romans 12:6-8, I Corinthians 12:8-10, I Corinthians 12:28-30, Ephesians 4:11, and I Peter 4:10-11.

| Romans | I Corinthians | Ephesians | I Peter |
|---------------|--|------------------|----------------|
| Prophecy | Message of wisdom | Apostles | |
| Speaking | | | |
| Serving | Message of knowledge | Prophets | Service |
| Teaching | Gifts of healing | Evangelists | |
| Hospitality | | | |
| Encouragement | Miraculous powers | Pastors | |
| Giving | Prophecy | Teachers | |
| Leadership | Distinguishing between spirits | | |
| Mercy | Speaking in different kinds of tongues | | |
| | Interpretation of tongues | | |
| | Apostles | | |
| | Prophets | | |
| | Teachers | | |
| | Help | | |
| | Gifts of administration | | |

APPENDIX K
INVENTORY OF SPIRITUAL GIFTS
Numerical analysis of participants and gifts
Total number of participants 17

| Alphabets represent Gifts | Bruce Bugbee's Spiritual Gifts List | Number of participants with these uncovered gifts | Percent-age of participants with these gifts | Other Gifts uncovered, to be further investigated for possible development | Percentage of participants with gifts for possible development |
|---------------------------|-------------------------------------|---|--|--|--|
| A | Administration | 0 | 0 | 3 | 18 |
| B | Craftsmanship | 3 | 18 | 2 | 12 |
| C | Creative Communication | 2 | 12 | 0 | 0 |
| D | Encouragement | 2 | 12 | 4 | 24 |
| E | <u>Faith</u> | <u>14</u> | <u>82</u> | 1 | 6 |
| F | Giving | 1 | 6 | 1 | 6 |
| G | <u>Helps</u> | <u>9</u> | <u>53</u> | 4 | 24 |
| H | Hospitality | 3 | 18 | 1 | 6 |
| I | Intercession | 1 | 6 | 2 | 12 |
| J | Leadership | 1 | 6 | 1 | 6 |
| K | Mercy | 5 | 29 | 1 | 6 |
| L | Apostleship | 0 | 0 | 2 | 59 |
| M | Prophecy | 0 | 0 | 0 | 0 |
| N | Evangelism | 0 | 0 | 1 | 6 |
| O | Shepherding | 0 | 0 | 0 | 0 |
| P | <u>Teaching</u> | <u>5</u> | <u>29</u> | 0 | 0 |
| Q | Discernment | 1 | 6 | 2 | 12 |
| R | Word of Knowledge | 2 | 12 | 3 | 18 |
| S | Word of Wisdom | 2 | 12 | 1 | 6 |
| T | Healing | 0 | 0 | 0 | 0 |
| U | Interpretation | 0 | 0 | 0 | 0 |
| V | Miracles | 0 | 0 | 0 | 0 |
| W | Tongues | 0 | 0 | 0 | 0 |

APPENDIX L
Numerical analysis of Pre Survey #2

Theses are the gifts I believe I possess

Total number of participants 17

| Alphabets represent Gifts | Bruce Bugbee's Spiritual Gifts List | Number of participants that think they have these gifts | Number of participants that say possibly they have these gifts | Number of participants that didn't know | Number of participants that said not at all |
|---------------------------|-------------------------------------|---|--|---|---|
| A | Administration | 2 | 9 | 3 | 3 |
| B | Craftsmanship | 5 | 3 | 3 | 6 |
| C | Creative Communication | 5 | 8 | 3 | 1 |
| D | Encouragement | 7 | 10 | 0 | 0 |
| E | Faith | 10 | 3 | 3 | 1 |
| F | Giving | 11 | 5 | 1 | 0 |
| G | Helps | 11 | 5 | 1 | 0 |
| H | Hospitality | 8 | 8 | 1 | 0 |
| I | Intercession | 5 | 2 | 10 | 0 |
| J | Leadership | 6 | 5 | 5 | 1 |
| K | Mercy | 5 | 11 | 1 | 0 |
| L | Apostleship | 1 | 3 | 8 | 5 |
| M | Prophecy | 1 | 3 | 10 | 3 |
| N | Evangelism | 4 | 4 | 5 | 4 |
| O | Shepherding | 2 | 0 | 5 | 10 |
| P | Teaching | 6 | 5 | 5 | 1 |
| Q | Discernment | 1 | 5 | 10 | 1 |
| R | Word of Knowledge | 5 | 6 | 4 | 2 |
| S | Word of Wisdom | 1 | 9 | 7 | 0 |
| T | Healing | 0 | 1 | 9 | 7 |
| U | Interpretation | 1 | 1 | 4 | 11 |
| V | Miracles | 1 | 2 | 7 | 7 |
| W | Tongues | 0 | 1 | 2 | 14 |

APPENDIX M

Numerical analysis of Post Survey #2

Title of survey: These are the gifts I believe I possess

Total number of participants 17

| Alphabets represent Gifts | Bruce Bugbee's Spiritual Gifts List | Number of participants that think they have these gifts | Number of participants that say possibly | Number of participants that say they didn't know | Number of participants that said not at all |
|---------------------------------|---|---|---|---|--|
| A | Administration | 1 | 9 | 4 | 3 |
| B | Craftsmanship | 5 | 6 | 4 | 2 |
| C | Creative Communication | 8 | 6 | 3 | 0 |
| D | Encouragement | 8 | 4 | 4 | 1 |
| E | Faith | 15 | 2 | 0 | 0 |
| F | Giving | 10 | 6 | 1 | 0 |
| G | Helps | 12 | 4 | 0 | 1 |
| H | Hospitality | 9 | 7 | 1 | 0 |
| I | Intercession | 2 | 5 | 8 | 2 |
| J | Leadership | 6 | 5 | 4 | 2 |
| K | Mercy | 6 | 7 | 4 | 0 |
| L | Apostleship | 2 | 3 | 6 | 6 |
| M | Prophecy | 2 | 1 | 9 | 5 |
| N | Evangelism | 1 | 4 | 8 | 4 |
| O | Shepherding | 1 | 2 | 4 | 9 |
| P | Teaching | 5 | 4 | 3 | 5 |
| Q | Discernment | 2 | 6 | 8 | 1 |
| R | Word of Knowledge | 8 | 6 | 3 | 0 |
| S | Word of Wisdom | 7 | 8 | 1 | 1 |
| T | Healing | 0 | 0 | 8 | 9 |
| U | Interpretation | 0 | 2 | 8 | 7 |
| V | Miracles | 0 | 2 | 8 | 7 |
| W | Tongues | 2 | 0 | 2 | 13 |

APPENDIX N

This appendix shows an example of the online spiritual gifts test taken by participants:¹⁷⁵ Each participant would respond, via the internet, to 140 statements and then click on the submit tab. The test would be analyzed automatically in moments and would show 28 gifts the testee possibly had.

1. **People come to me when they need help in desperate situations, and I am able to recommend a ministry that can help them.**
 Always Often Seldom Never
2. **I feel empowered to stand alone for Christ in a hostile, unbelieving environment.**
 Always Often Seldom Never
3. **I readily identify with Paul's desire for others to be single as he was.**
 Always Often Seldom Never
4. **I enjoy using my artistic talents to make things that bring glory to God.**
 Always Often Seldom Never
5. **It is easy for me to perceive whether a person is honest or dishonest.**
 Always Often Seldom Never

¹⁷⁵ On-Line Spiritual Gifts Test: With Automatic Analysis. "Spiritual Gifts Test,"
<http://www.kodachrome.org/spiritgift/>

APPENDIX O

PARTICIPANT'S EVALUATION OF THE PASTOR'S FACILITATION OF THE MINISTRY PROJECT

| |
|---|
| Please do not write your name on this response. |
|---|

Wednesday, December 15, 2010

Please check the box of your choice.

Participant's Evaluation of the Pastor's Facilitation of the Ministry Project

December 15, 2010

1. The pastor was well prepared for each class session.
 True Undecided False
 2. The pastor's introduction of the project was easily understood.
 True Undecided False
 3. The pastor treated each participant respectfully.
 True Undecided False
 4. The pastor's handouts and other materials were relevant to the subjects.
 True Undecided False
 5. The pastor answered questions completely and clearly.
 True Undecided False
 6. The pastor spoke clearly and audibly.
 True Undecided False
 7. The pastor seemed to use class time efficiently.
 True Undecided False
 8. The pastor stimulated interest in the project/experiment.
 True Undecided False
 9. The pastor was knowledgeable about the topics presented.
 True Undecided False
 10. The pastor wasted our time with his experiment; the church is none the better.
 True Undecided False
 11. I would recommend the experiment for other Christians and churches.
 True Undecided False
 12. The way the pastor conducted the ministry project I was able to discover and accept my spiritual gift(s).
 True Undecided False
-

APPENDIX P**Project/Experiment Interview Feedback Questions**

Please do not give your name.
Please note a voice recorder will be used in recording this interview.

11. What parts of the project did you find most meaningful?
12. What did you discover about yourself through this process?
13. What did you learn about spiritual gifts and working in the church?
14. Has this experience drawn you closer to understanding how God works in and through his people?
15. Has this project changed the way you view our church's history?
16. What differences do you see this ministry experiment will make on our church?
17. As a result of this project what changes have you seen already?
18. What was your most favorite part of this undertaking?
19. What do you think would make this process easier to go through?
20. Would you recommend a spiritual gifts assessment to fellow Christians?

Appendix Q

A New Ministry team at Bethel Baptist Church

Bible Teachers Preparedness Team

The purpose of the team:

1. To discuss and improve the teachers' preparation techniques for teaching
2. To discuss and review how students learn comprehend in classroom and other settings
3. To learn and refine our teaching styles and techniques
4. To review and reflect on classroom experiences and provide support for the teaching staff
5. To learn and discuss different approaches for various age groups
6. To discuss, understand, and plan the teaching needs and requirements of the different church auxiliaries
7. To discuss and plan the church's monthly and quarterly Bible school curriculums

| APPENDIX R | | | | |
|--|-------------------------------------|---------------------------------------|---|------------------------------|
| Spiritual Gifts Inventory | | | | |
| Using Bugbee's the Network Ministry Resource | | | | |
| Bugbee's Alphabets represent Gifts | Bruce Bugbee's Spiritual Gifts List | Number of Participants with this Gift | Number of Participants with passion for this Gift | Ministries started with Gift |
| A | Administration | 2 | 0 | 0 |
| B | Craftsmanship | 5 | 5 | Design Church Bulletins |
| C | Creative Communication | 1 | 1 | 0 |
| D | Encouragement | 2 | 2 | 0 |
| E | Faith | 17 | 17 | Intercessory Prayer Teams |
| F | Giving | 1 | 1 | 0 |
| G | Helps | 11 | 11 | See below - A |
| H | Hospitality | 4 | 4 | 0 |
| I | Intercession | 2 | 2 | 0 |
| J | Leadership | 1 | 1 | 0 |
| K | Mercy | 6 | 6 | 0 |
| L | Apostleship | 0 | 0 | 0 |
| M | Prophecy | 0 | 0 | 0 |
| N | Evangelism | 0 | 0 | 0 |
| O | Shepherding | 0 | 0 | 0 |
| P | Teaching | 6 | 4 | See below - B |
| Q | Discernment | 1 | 1 | 0 |
| R | Word of Knowledge | 3 | 3 | 0 |
| S | Word of Wisdom | 2 | 2 | See below - C |
| T | Healing | 0 | 0 | 0 |
| U | Interpretation | 0 | 0 | 0 |
| V | Miracles | 0 | 0 | 0 |
| W | Tongues | 0 | 0 | 0 |
| <p>A. Helps: The project discovered 11 persons with this gift. No new ministries were started. The focus was to identify and strengthen the ministries that are already operating with the influences of the gift of helps. The ministries are as follow: Choir Member, Coffee Time Host/Hostess, Cook, Deacon and Deaconess, Head Usher, Hospital Visitation, Kitchen Coordinaor, Parking Attendant, Outreach Serices, Youth Sponsor</p> <p>B. Teaching: We will give attention to these ministries: Adult Christian Education, Choir Director, Small Group Leadership, Sunday School Coordinator, Sunday School Teacher, Substitute Sunday School Teachers, Youth Leadership, Youth Sponsors</p> <p>C. Pastoral Advisor: The ministry of these two persons, as asvisor to the pastor, are reconized, presently, only by the pastor. This project made me more keen to and highly value their gift of wisdom. They have, unknowenly solved problems that would otherwise mushroomed.</p> | | | | |

APPENDIX S

| Participant's Number | Participant's gender | Participant's age range | Analysis of Assessments-Spiritual Gifts Inventory | | | | | | | Other Gifts uncovered, to be further investigated for possible development |
|----------------------|----------------------|-------------------------|--|---|--|--|--|---|------------------------------|--|
| | | | Participant's Top 5 Gifts from online test | Participant's Top 5 Gifts Network test #1 | Participant's Top 5 Gifts Network Test #2 | Participant's Top 5 Gifts Network Test #3 | Participant's Top 5 Gifts Network Test #4 | Participant's Top 3 gifts of all Categories | | |
| 2 | M | 51-60 | Leadership Wisdom Administration Pastoring Faith Teaching | Administration Encouragement Faith Prophecy Knowledge Leadership | Leadership Shepherding Knowledge Wisdom Encouragement Faith | Administration Leadership Prophecy Teaching Wisdom | Administration Encouragement Faith Leadership Prophecy Teaching | Leadership Faith Encouragement | Administration Prohecy | |
| 3 | F | 51-60 | Faith Poverty Hospitality Giving Celibacy | Faith Craftsmanship Hospitality Knowledge Giving | Interpretation Hospitality Intercession Mercy Knowledge | Faith Encouragement Knowledge | Faith Encouragement Helps Discernment Knowledge | Faith Hospitality Knowledge | Encouragement Giving | |
| 4 | F | 41-50 | Music Leadership Poverty Discernment Faith | Faith Helps Giving Administration Wisdom | Helps Evangelism Giving Intercession Teaching | Helps Evangelism Giving Intercession | Faith Helps Intercession Administration Hospitality | Faith Helps Intercession | Administration Evangelism | |
| 7 | F | 51-60 | Mercy Intercession Music Faith Helps | Faith Intercession Mercy Shepherding Encouragement | Faith Giving Mercy Helps Interpretation | Intercession Mercy Leadership Giving Encouragement | Faith Discernment Mercy Helps Encouragement | Encouragement Faith Mercy | Helps Intercession | |

| Participant's Number | Participant's gender | Participant's age range | Participant's Top 5 Gifts from online test | Participant's Top 5 Gifts Network test 1 | Participant's Top 5 Gifts Network Test 2 | Participant's Top 5 Gifts Network Test 3 | Participant's Top 5 Gifts Network Test 4 | Participant's Top 3 gifts of all Categories | Other Gifts uncovered, to be further investigated for possible development |
|----------------------|----------------------|-------------------------|--|---|---|--|--|--|--|
| 10 | F | 31-40 | Teaching Pastoring Faith Encouragement Knowledge | Faith Encouragement Mercy Teaching Knowledge | Helps Shepherding Discernment Wisdom Teaching | Teaching Shepherding Discernment Wisdom Faith | Encouragement Faith Teaching Discernment Wisdom | Faith Teaching Discernment | Knowledge Encouragement |
| 11 | F | 51-60 | Hospitality Music Faith Helps Discernment | Mercy Faith Hospitality Knowledge Evangelism | Giving Helps Hospitality Tongues Faith | Faith Teaching Evangelism Mercy Knowledge | Hospitality Mercy Teaching Faith Knowledge | Faith Mercy Teaching | Knowledge |
| 12 | F | 41-50 | Hospitality Faith Writing Craftsmanship Helps | Hospitality Mercy Communication Faith Helps | Communication Hospitality Mercy Craftsmanship Discernment | Communication Faith Helps Leadership Encouragement | Communication Wisdom Discernment Faith Craftsmanship | Craftsmanship Communication Faith | Helps Discernment |
| 15 | F | 51-60 | Giving Faith Music Discernment Helps | Faith Helps Intercession Craftsmanship Wisdom | Interpretation Helps Faith Wisdom Hospitality | Wisdom Craftsmanship Communication Giving Helps | Faith Helps Discernment Wisdom | Faith Helps Wisdom | Craftsmanship |

| Participant's Number | Participant's Gender | Participant's age range | Participant's Top 5 Gifts from online test | Participant's Top 5 Gifts Network test 1 | Participant's Top 5 Gifts Network Test 2 | Participant's Top 5 Gifts Network Test 3 | Participant's Top 5 Gifts Network Test 4 | Participant's Top 3 gifts of all Categories | Other Gifts uncovered, to be further investigated for possible development |
|----------------------|----------------------|-------------------------|--|--|---|---|---|--|--|
| 16 | M | 51-60 | Faith Music Leadership Intercession Hospitality | Faith Help Hospitality Administration Communication | Wisdom Interpretation Giving Encouragement Hospitality | Helps Teaching Wisdom Faith Encouragement | Administration Faith Helps Hospitality Wisdom | Faith Helps Wisdom | Administration Encouragement |
| 17 | M | 41-50 | Hospitality Faith Music Poverty Exhortation Discernment | Faith Shepherding Knowledge Administration Helps Intercession | Helps Hospitality Leadership Wisdom Teaching Knowledge | Teaching Knowledge Faith Leadership Wisdom | Faith Intercession Knowledge Teaching Communication | Faith Teaching Knowledge | Helps Intercession |
| 19 | F | 51-60 | Music Faith Helps Poverty Leadership | Mercy Hospitality Intercession Helps Encouragement | Helps Hospitality Mercy Descernment Intercession | Descernment Mercy Faith Hospitality Wisdom | Hospitality Knowledge | Hospitality Mercy Helps | Descernment Knowledge |
| 23 | F | 31-40 | Hospitality Craftsmanship Celibacy Discernment Giving | Faith Craftsmanship Helps Mercy Apostleship | Craftsmanship Mercy Apostleship Helps Knowledge | Givining Faith Creative Craftsmanship Encouragement | Faith Mercy Giving Administration Evangelism | Craftsmanship Faith Helps | Mercy Apostleship |

| Participant's Number | Participant's Gender | Participant's Age Range | Participant's Top 5 Gifts from online test | Participant's Top 5 Gifts Network test 1 | Participant's Top 5 Gifts Network Test 2 | Participant's Top 5 Gifts Network Test 3 | Participant's Top 5 Gifts Network Test 4 | Participant's Top 3 gifts of all Categories | Other Gifts uncovered, to be further investigated for possible development |
|----------------------|----------------------|-------------------------|---|--|---|--|--|---|--|
| 24 | F | 41-50 | Faith Helps Music Exhortation Craftsmanship | Administration Helps Mercy Wisdom Faith | Wisdom Administration Helps Teaching Mercy | Faith Teaching Administration Helps Mercy | Helps Leadership Knowledge Faith Discernment | Helps Administration Teaching | Faith Mercy |
| 25 | M | 10-19 | Knowledge Encouragement Faith Evangelism Giving | Craftsmanship Administration Knowledge Faith Hospitality | Communication Wisdom Helps Craftsmanship Tongues | Faith Helps Knowledge Craftsmanship Communication | Craftsmanship Mercy Knowledge Helps | Craftsmanship Helps Knowledge | Faith Communication |
| 26 | M | 10-19 | Craftsmanship Helps Leadership Mercy Healing | Craftsmanship Communication Faith Administration Discernment | Intercession Craftsmanship Communication Faith Giving | Helps Administration Giving Miracles Craftsmanship | Craftsmanship Faith Intercession Interpretation Miracles | Craftsmanship Faith Administration | Giving Intercession |
| 28 | F | 41-50 | Faith Craftsmanship Poverty Music Helps | Faith craftsmanship Helps Mercy Hospitality | Craftsmanship Faith Mercy Helps Hospitality | Giving Teaching Mercy Helps | Craftsmanship Communication Helps Faith Mercy | Mercy Helps Craftsmanship | Faith Hospitality |

| Participant's Number | Participant's Gender | Participant's Age Range | Participant's Top 5 Gifts from online test | Participant's Top 5 Gifts Network test 1 | Participant's Top 5 Gifts Network Test 2 | Participant's Top 5 Gifts Network Test 3 | Participant's Top 5 Gifts Network Test 4 | Participant's Top 3 gifts of all Categories | Other Gifts uncovered to be further investigated for possible development |
|----------------------|----------------------|-------------------------|---|--|---|--|---|---|---|
| 29 | M | 31-40 | Faith Hospitality Music Encouragement Exhortation | Faith Encouragement Administration Intercession Evangelism | Faith Encouragement Helps Hospitality Intercession | Leadership Commutation Hospitality Teaching | Faith Craftsmanship Hospitality Evangelism | Faith Hospitality Intercession | Encouragement Evangelism |
| 31 | F | 10-19 | Hospitality Music Writing Faith Prophecy | Faith Leadership Mercy Apostleship Wisdom | Encouragement Helps Apostleship Shepherding Teaching | Helps Mercy Teaching Evangelism | Communication Helps Hospitality Mercy Knowledge | Helps Mercy Teaching | Apostleship |
| 32 | F | 10-19 | Faith Encouragement Helps Prophecy Discernment | Craftsmanship Faith Encouragement Hospitality Wisdom | Helps Wisdom Shepherding Hospitality Faith | Helps Faith Hospitality Craftsmanship Teaching | Faith Helps Communication Hospitality | Faith Hospitality Helps | Craftsmanship Wisdom |
| 33 | F | 51-60 | Faith Music Teaching Exhortation Discernment | Faith Encouragement Giving Helps Teaching | Helps Hospitality Encouragement Teaching Interpretation | Teaching Helps Leadership Faith Giving | Faith Intercession Teaching Giving Knowledge | Faith Giving Teaching | Helps Encouragement |

| APPENDIX T | | | | | | |
|--|------------------------------------|--|---------------------------------------|--|--|--|
| Pre and post test investigation of Our Understanding of Spiritual Gifts Survey | | | | | | |
| Analysis of Participants Correct Answers | | | | | | |
| Participants | Number of possible correct answers | Number of participants' correct answers of pretest | Percentage of correct answers pretest | Number of participants' correct answers for posttest | Percentage of participants' correct answers posttest | Percentage of participants' improvement from pre to posttest |
| 1 | 15 | 15 | 100 | 15 | 100 | 0 |
| 2 | 15 | 12 | 80 | 14 | 93 | 13 |
| 3 | 15 | 11 | 73 | 15 | 100 | 27 |
| 4 | 15 | 3 | 20 | 10 | 67 | 47 |
| 5 | 15 | 11 | 73 | 13 | 87 | 14 |
| 6 | 15 | 13 | 87 | 15 | 100 | 13 |
| 7 | 15 | 11 | 73 | 12 | 80 | 7 |
| 8 | 15 | 12 | 80 | 15 | 100 | 20 |
| 9 | 15 | 15 | 100 | 15 | 100 | 0 |
| 10 | 15 | 9 | 60 | 10 | 67 | 7 |
| 11 | 15 | 11 | 73 | 12 | 80 | 7 |
| 12 | 15 | 13 | 87 | 14 | 93 | 6 |
| 13 | 15 | 8 | 53 | 12 | 80 | 27 |
| 14 | 15 | 10 | 67 | 13 | 87 | 20 |
| 15 | 15 | 7 | 47 | 6 | 40 | -7 |
| 16 | 15 | 7 | 47 | 9 | 60 | 13 |
| 17 | 15 | 5 | 33 | 10 | 67 | 34 |
| Totals | 255 | 173 | 68 | 210 | 82 | 15 |

Appendix U

This appendix shows an analysis of Pre and Post Test #1, showing the difference in the number of participants taking the pretest from those taking the posttest by age groups, and the percentage of difference.

Test title: Investigation of Our Understanding of Spiritual Gifts

| Ages of Participants | Number of Participants taking pre-test | Number of participants completing all test and surveys | Percentage of difference in the number of participants from pre to post |
|----------------------|--|--|---|
| 10-19 | 6 | 3 | 50 |
| 20-30 | 0 | 0 | 0 |
| 31-40 | 4 | 2 | 50 |
| 41-50 | 10 | 4 | 40 |
| 51-60 | 9 | 8 | 89 |
| 61-100 | 4 | 0 | 0 |
| Total | 33 | 17 | 56 |

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