

SPIRITUAL GIFTS COMPOSE THE BODY OF CHRIST

In the church age, the ministry of the local church consists of spiritually gifted believers. Paul illustrated this principle by comparing parts of the human body with spiritually gifted believers of the church (1 Cor.12). “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.” (1 Cor.12:12; Rom.12:4)

The church should not be treated like a drive through fast food restaurant.

You need to find a bible teaching church for long-term spiritual growth, get acquainted with the members, and allow them to exercise their spiritual gifts to you, and exercise your spiritual gift to them. This is how the local church was designed by God to function (1 Cor.12; Rom.12). “And there are varieties of effects, but the same God who works all things in all persons.” (1 Cor.12:6)

Five aspects of how Spiritual Gifts compose the body of Christ, the Church.

1. God designed spiritual gifts as necessary to the function of the ministry of the local church like different parts are necessary to the function of the human body (1 Cor.12:12-28; Rom.12:4-5).

This means that each believer is dependent upon another member’s spiritual gift (1 Cor.12:15-17; 21-25). If an arm or leg goes in another direction to the rest of the body, we call it abnormal (spastic).

Spiritual gifted mature believers are the dynamic ministry programs of a local church

The diversity of gifts determines the diversity of ministries of the local church (1 Cor.12:4-6, 11, and 14).

2. This means that the composition of the Christian church is the same everywhere in the world (1 Cor.12:4-6; Eph.4:4-6).

The difference is primarily the doctrines taught (Acts 15:1-11; 1 Tim.1:3-10).

3. The placement, part, and performance of each spiritual gift in the local church are according the Master’s plan (1 Cor.12:4-6, 19).

Body = Christ Part of body = believer Nomenclature of part to body = spiritual gift

The Master’s plan designed each spiritual gift to minister to the whole body of Christ on the basis of grace (1 Cor.12:18, 24, 28; Rom.12:3).

Therefore the many parts or spiritual gifts are vital to the one body – “For the body is not one member, but many.” (1 Cor.12:14) “Now you are Christ’s body, and individually members of it.” (1 Cor.12:27)

This means that there are No ungifted church age believers. Every believer is a vital member to the unity and ministry of DSBC (1 Cor.12:12; Rom.12:4-5)

4. Spiritual gifts are the nomenclatures of the parts of the body of Christ, the local church (1 Cor.12:15-19).

There are nine permanent spiritual gifts operating in DSBC. This means that there are NO mono-gifted church spiritual mature Christian churches (1 Cor.12:29-30). One part or gift does not constitute a whole.

We should ALL be known by our spiritual gifts and not just the pastor-teachers and evangelists to the local church.

There are two categories of identifying spiritual gifts: **Speaking and Service** (1 Pet.4:10-11).

There are **two** permanent speaking spiritual gifts: Pastor-teacher and Evangelist (Eph.4:11).

There are **seven** permanent service spiritual gifts: Helps, Administration, Exhortation, Giving, Leading, Mercy, and Ministry (1 Cor.12:28-30; Rom.12:6-8).

5. The function of spiritual gifts under the indwelling ministry of the Holy Spirit is for the common good and for the edification of the local body of Christ (1 Cor.12:7; 14:5, 12, 26; Eph.4:11-16; Col.2:19)

In 1 Cor.12:1, Paul calls spiritual gifts by the Greek word (pneumatikos / belonging to the Spirit).

The function of spiritual gifts is not for one or self-edification but for the whole church body's edification (1 Cor.12:25-27; 14:26, 40). "Pursue (dioko / p.a.impv.2pl) love, yet desire earnestly (zeloo / p.a.impv.2pl) spiritual gifts, but especially that you may prophesy." (1 Cor.14:1)

Each member of DSBC belongs to all the other members (1 Cor.12:26-27).

The characteristic of a doctrinal sound church is the diversity of spiritual gifted ministries (Eph.4:11-16).

Church leaders should be careful not to force preconceived traditional programs in place of gifts nor attempt to continue programs without volunteer gifts. Church leaders should be careful to not confuse or substitute spiritual gifts with human talents or abilities.