

**Commissioning Service Message:
Spiritual Gifts in the Church**

Church@ParaVista

Mark Kulikovsky

Sunday, Feb 4th, 2024

Introduction

As you are aware, our focus today has been upon commissioning various people in their different ministry roles here at Church@ParaVista.

- Some are paid personnel; some are volunteers.
- Some are involved in full-time ministry; some are serving part-time.
- Some have just commenced in these roles for the first time; some are re-commencing their ministry roles after the summer break and the start of the new year.

But all of them are serving the church in some way – leading the church, spiritually and/or practically; teaching in ways that are appropriate for the various ages and stages of life of people in our church; providing pastoral care, supporting people in need, reaching out to people who have physical or spiritual or mental health needs; taking care of the practical logistics and compliance requirements that are part of any organisation; acting as a conduit of information for the mission of God in the world around us; ...

All of them are seeking to play their part in learning from Jesus, living for Jesus, loving like Jesus, and leading to Jesus. And all of them are doing this because they believe that they should be exercising their spiritual gifts in serving the body of Christ.

Ephesians 4:1-16 (NLT) says this:

Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. ²Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. ³Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. ⁴For there is one body and one Spirit, just as you have been called to one glorious hope for the future. ⁵There is one Lord, one faith, one baptism, ⁶one God and Father of all, who is over all, in all, and living through all.

⁷However, he has given each one of us a special gift through the generosity of Christ. ⁸That is why the Scriptures say, "When he ascended to the heights, he led a crowd of captives and gave gifts to his people."⁹Notice that it says "he ascended." This clearly means that Christ also descended to our lowly world.

¹⁰And the same one who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself.

¹¹Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. ¹²Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. ¹³This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ.

¹⁴Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. ¹⁵Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. ¹⁶He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love.

Note that it is not simply the job of key leaders such as the apostles, prophets, evangelists, pastors, and teachers, to do the work that God requires! It is their job to equip the whole church to do God's work, and even then, it is not these leaders who are giving people the skills and training needed to do God's work; it is God himself who is doing it! In vv. 7 and 11 it is clear that God is the one who is providing gifts to people in order for them to be able to do his work and build up the church, the body of Christ (v. 12).

On behalf of the elders and pastors, I want to thank each of the people we have recognised today in our ministry commissioning service, for their willingness to serve us in their various ministry roles, BUT I also want to make it clear that every other person in our church not mentioned in a public way today is also God's gift to the church and has been equipped by God for works of service. Many of you already know what your spiritual gift is and are actively exercising it for the good of the fellowship; some of you may not know what your gifting is or how it can be exercised here at Church@ParaVista, so this morning I want to speak a little more about the spiritual gifts. And I want to do this by addressing the following:

- What is a 'spiritual gift'?

- What does the Bible say about spiritual gifts
- How can I find out my spiritual gift?
- How can I exercise my spiritual gift?

1. What Is A Spiritual Gift?

The term ‘spiritual gifts’ is regularly used to translate two Greek words used in the NT, primarily by the Apostle Paul – *charismata* and *pneumatika*. While *charismata* is usually given the meaning of “expressions or manifestations of grace” and *pneumatika* is described as “expressions or manifestations of the Spirit”, they have similar senses. An investigation into how this language is used in the NT enables us to come up with the following definitions:

A spiritual gift is any event, word, action, or individual which serves as an instrument of the Spirit or as an expression or means of grace.

OR

A spiritual gift is a concrete expression of grace manifested through the Spirit’s empowering (Gordon Fee).

Often in Paul’s writings, he focuses on **particular manifestations of grace mediated through an individual to others**. So it is actually helpful to distinguish the specialized spiritual gifts from certain other divine gifts granted to all who believe. The kind of spiritual gifts we are talking about today are these community-enhancing enablements of specific persons. The other kind of spiritual gifts are broader gracious bestowals by God, e.g., the gift of God’s Son, Jesus; the free gift of eternal life; the gift of the Holy Spirit.

While there are several passages where these community-enhancing spiritual gifts are mentioned, the lists given differ one from the other and there is no definitive list of what all the spiritual gifts are. This means that it is unlikely that God intended to give us a definitive list of what all the spiritual gifts are and that all the ones mentioned in the Bible are simply examples of people, events, words, or actions being instruments of the Spirit or expressions or means of grace – perhaps ones which the recipients of Paul’s letters were most familiar with or about which they needed some

advice. Indeed, I think that there are ‘gifts’ which are not mentioned in these lists which function the same way as the ones which are listed – for example, music is not mentioned in any of the lists, but music can most definitely be described as an event or action by an individual which serves as an instrument of the Spirit or an expression or means of grace which ministers to others.

Spiritual Gifts and Natural Abilities

It is also worth saying something about natural abilities, as there is frequently confusion between what we might call the natural gifts or talents of an individual and the gifts the Spirit bestows on believers. Although the distinction is not always easy to make, there are marked differences between them. On the one hand, natural gifts or talents are present in many, if not all, lives. They derive from factors such as one’s environment, experience, education, and genetics. Everyone has potential talents that require necessary conditions for their development.

On the other hand, the spiritual gifts refer to special endowments by the Spirit. They are “manifestations of the Holy Spirit in the lives of believers enabling them to minister in a means beyond their human capacity. Believers receive these gifts as a result of God’s grace” (Rea, 242). Paul’s letters show that natural talents are not spiritual manifestations. However, the presence of ‘spiritual gifts’ enhances innate capacities and natural functions. God can touch all human abilities and potential with supernatural power.

Let us then see what the NT has to say about the various people and events and words and actions described as ‘spiritual gifts’ to give us some ideas of how spiritual gifts are meant to function. It is probably already clear from the Ephesians 4 passage, that the gifts are meant to be for the benefit of the church, not the benefit of the person who has the gift. God has given these gifts and “made the whole body fit together perfectly” and said that “as each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love”.

2. What Does The Bible Say About Spiritual Gifts

The lists of 'spiritual gifts' in the NT are the obvious starting point for such a discussion and in addition to the passage already mentioned in Ephesians 4 (specifically Eph. 4:11), we also find lists of gifts mentioned in Romans 12:6-8; 1 Corinthians 12:4-11,27-30; and 1 Peter 4:8-11. These are the clearest lists of what Paul and Peter would include within the range of spiritual gifts. At a very basic level, all the gifts are about serving, and one could argue that there is really only one spiritual gift and that is the gift of 'service'. Every spiritual gift serves as an instrument of the Spirit or as an expression or means of grace, so if you are serving the body of Christ in some way, then you are exercising your spiritual gift. If you are not actively serving the church in some way, then you are NOT exercising your spiritual gift and that is a matter that needs to be addressed.

Of the four 'spiritual gift' passages, 1 Peter 4:8-11 seems most simply to divide the gifts into two basic types: gifts of speaking and gifts of service, OR as some would prefer gifts which qualify a person to be a minister of the word, and gifts which prepare a person to render services of a practical nature. Here is how the NLT renders this passage.

⁸Most important of all, continue to show deep love for each other, for love covers a multitude of sins. ⁹Cheerfully share your home with those who need a meal or a place to stay.

¹⁰God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another. [NIV11: Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms] ¹¹Do you have **the gift of speaking**? Then speak as though God himself were speaking through you. Do you have **the gift of helping others**? Do it with all the strength and energy that God supplies. Then everything you do will bring glory to God through Jesus Christ. All glory and power to him forever and ever! Amen.

But as I have already said, none of the lists is definitive and every spiritual gift is a manifestation of service. However, for the sake of clarity in analysis, it may be helpful to divide the spiritual gifts listed in Romans 12, 1

Corinthians 12, Ephesians 4 and 1 Peter 4 into four more focused groups – **revelation, miracles, leadership, helps.**

It is not my intent to go into great detail about the spiritual gifts mentioned in the various lists, but I do think it is helpful to at least give a basic definition of each of these gifts, and I begin with looking at the gifts in 1 Cor. 12:7-11.

⁷ A spiritual gift is given to each of us so we can help each other. ⁸ To one person the Spirit gives the ability to give wise advice; to another the same Spirit gives a message of special knowledge. ⁹ The same Spirit gives great faith to another, and to someone else the one Spirit gives the gift of healing. ¹⁰ He gives one person the power to perform miracles, and another the ability to prophesy. He gives someone else the ability to discern whether a message is from the Spirit of God or from another spirit. Still another person is given the ability to speak in unknown languages, while another is given the ability to interpret what is being said. ¹¹ It is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have.

Gifts of Revelation

- **Wise advice and a message of special knowledge** (1 Cor. 12:8) (NIV: ‘message of wisdom’ and ‘message of knowledge’) – it is not wisdom and knowledge that are the gifts here but the utterances of wisdom and knowledge (cf. ESV). The **‘message (or word) of wisdom’** is neither to be thought of as the practical advice of OT wisdom, or some special insight into deeper things or mysteries when, say, in times of trouble. It must be understood in terms described by Paul already earlier in 1 Corinthians (i.e., 2:6-16) – i.e., in terms of the message about Christ crucified, which comes “through the Spirit.” It is a gift which makes known the means of salvation in the foolishness of the cross. The **‘word of knowledge’** cannot easily be separated from ‘wisdom’, since both are closely related in Paul and in 1 Corinthians, wisdom can be doctrinal (2:6ff.) and knowledge immensely practical (8:10-11). It is likely “a spiritual utterance of some revelatory kind” (Fee, 593). It may be that the ‘word of wisdom’ is more an evangelistic gift, and the ‘word of knowledge’ is more a teaching gift.

- **Prophecy** (1 Cor. 12:10, 28; Rom. 12:6; Eph. 4:11 [3 of the 4 lists!]) – Paul clearly understands prophecy not merely as bold speech making critical comment on current issues but as *inspired* speech – like prophecy of old, as words given to the speaker to speak by divine compulsion (cf. Jer. 20:9; Am. 3:8; 7:14). It was *the* mark of the outpouring of the Spirit in the ‘last days’ (Joel 2:28; Acts 2:16-18). The widespread experience of prophecy among the earliest Christians was therefore proof that the climax to God’s salvation history was already in train. It spoke to a person’s mind as well as their spirit (1 Cor. 14:1-33) addressing the whole person, expressing the wholeness of God’s saving power, thus preventing the believer from pitting rational and spiritual against each other. Thus, consequently it built up the church more than any other gift, ministering both encouragement and consolation (14:3, 31), bringing new revelation (14:6, 26, 30) – of guidance for life or of God’s plan of salvation confirming the believers in their faith and converting the unbelievers (14:22-25).
- **Discernment of Spirits** (1 Cor. 12:10) – not properly a gift of inspired utterance, it needs to be included here as Paul sometimes associated it with prophecy (1 Cor. 12:10; 14:29; 1 Thess. 5:20-21). Those who have also received the Spirit have the responsibility of evaluating the utterance as to its source and significance (2:12, 13; 14:29; also 1 Jn. 4:1-3); they must test the charisma and hold only to that which is good, rejecting what is bad (1 Thess. 5:19-22). In other words, this gift is not independent of prophecy; it serves as a check on it. To put it the other way round, ‘prophecy’ is not independent of ‘discernment of spirits’. The NLT translation here is “the ability to discern whether a message is from the Spirit of God or from another spirit” which is how this gift was to operate, something like we see in 1 Jn. 4:1-3 re the testing of spirits.
- **Speaking unknown languages (Glossolalia) and Interpretation** (1 Cor. 12:10, 28) – like prophecy and discernment of spirits these last two members of the 1 Corinthians 12:8-10 list hang together, the latter providing a check on the former lest it be abused in the ecstasy of

inspiration. That glossolalia (speaking in tongues or unknown languages) was experienced in some kind of ecstatic experience at Corinth seems clear from the picture of uncritical enthusiasm and confusion that emerges from Paul's rebukes (12:2, 3; 14:12, 23, 27-28, 33, 40). **Tongues** are at least Spirit-inspired utterances which are under the control of the speaker (14:27-28), but unintelligible both to speaker and hearer (14:14, 16) and directed basically toward God (14:2, 14-15, 28). What is more difficult is to determine whether Paul thought that tongues was an actual language or not, human or otherwise. Don Carson (79-88) argues impressively that they were languages of some kind in Paul's mind with cognitive content, though not necessarily other earthly human languages. **Interpretation of what is being said** is the necessary companion to the speaking in unknown languages due to its unintelligibility for the congregation. It may mean something like "translate" or more broadly "put into intelligible words." But in either case, it adds weight to the idea that 'tongues' were languages of some kind or other. Otherwise, to call this gift "interpretation" is really a misnomer.

Gifts of Miracles

- **Faith** (1 Cor. 12:9) is the only spiritual gift listed in 1 Cor. 12 that is also listed as a 'fruit of the Spirit' in Gal. 5:22, and it is the only one that is elsewhere identified as a universal characteristic of all Christians, but here we are talking about the special spiritual gift of faith. There is a reference to the gift of God in Eph. 2:8 (NIV: "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God") and many suggest that this is 'faith' BUT it is NOT! the Greek grammar will not allow that – it is referring to the situation of being saved by grace through faith – that situation is the gift of God! I do not believe that 'faith for salvation' is a gift from God. In any case, it is not referring to special community-enhancing spiritual gifts we are currently talking about. 'Faith' as such a 'spiritual gift' seems to mean an unusual degree of faith "so as to remove mountains" (cf. 1 Cor. 13:2).

“This special faith... enables a believer to trust God to bring about certain things for which he or she cannot claim some divine promise recorded in Scripture, or state of affairs grounded in the very structure of the gospel” (Carson).

- **Healings** (1 Cor. 12:9, 28) – undoubtedly, this refers to the miraculous healings of the type that the Lord Jesus himself did. The plural (“healings”) indicates not *the* gift of healing, but *different* gifts of healing exercised by a number of people. Hence these gifts were probably not permanent, but a gift for the time and should not be institutionalised by the church. Just because one could heal a particular disease at one time, in no way indicates that such a person ought to think they have *the* gift of healing and set up “a healing ministry” (Carson).
- **Works of Power** (1 Cor. 12:10, 28) seems to refer to supernatural activities other than those of healing the sick. They would include exorcisms, nature miracles, and other displays of God’s power.

Gifts of Leadership

- **Apostleship** (1 Cor. 12:28; Eph. 4:11) – it is likely that by this term, Paul is thinking of his own special foundational ministry within the church, and those like him, not the wider sense of missionaries and messengers that the NT also refers to.
- **Teaching** (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11) – all attempts to define this ministry are unconvincing because we have so little evidence. Nevertheless, if one is to make some sort of distinction, the most likely meaning is the ability of mature Christians to instruct others in the meaning and moral implications of the Christian faith (so Barrett).
- **Government or Administration** (Rom. 12:8; 1 Cor. 12:28) – The underlying Greek word here has the idea of ‘guidance’ or ‘wise counsel’. Hence, NIV84’s ‘gifts of administration’ is fairly wide of the mark in terms of its normal use in our culture; the NIV2011’s ‘gifts of guidance’ is much better, as also is NRSV’s ‘forms of leadership’. Others suggests ‘acts of guidance’, or ‘gifts of direction’. The NLT has ‘those who have

the gift of leadership'. Whatever words are used the key idea is that the person with this gift cares for the people for whom they are responsible.

- **Exhortation** (Rom. 12:8) – The possessor of the gift of exhortation would fulfill a ministry closely allied with that of the Christian prophet and teacher. The difference between them would be found in the more personal approach of the one exhorting. For an exhortation to succeed, it needs to be given in the persuasive power of love, understanding, and sympathy. The aim would be to win Christians to a higher way of life and to a deeper self-dedication to Christ.
- **Evangelism** (Eph. 4:11) – Another gift to the church is the ability to do evangelism and teach others to do it. Timothy is called an evangelist in 2 Timothy 4:5, as is Philip, one of the seven, in Acts 21:8. The task of preaching the gospel, although theoretically everyone's responsibility, is entrusted specifically to certain individuals by the Holy Spirit. They are to exercise their ministry in the full realization that the power comes from God, making faddish and manipulative techniques not only unnecessary but wrong! When we depend upon such practices, it is a clear indication that the Spirit is absent. Converts from the evangelist's ministry are to be funneled into the church, where they are to be built up by those exercising the other gifts.

Gifts of Helps

- **Helpers** (1 Cor. 12:28; 1 Pet. 4:11) – What spiritual gift was signified by 'helper' may be identified from Acts 20:35, where Paul exhorts the Ephesian elders to labor "to help the weak" and constantly to remember the Lord's own words, "It is more blessed to give than to receive." Paul supports this exhortation from his own example. The early church seems to have had a special concern for the needy among her members, and those who helped the poor and needy were considered to have been endowed by the Spirit for this ministry. This is often the kind of role fulfilled in our churches by deacons; they are those who minister to the needy as we see in Acts 6:1-6. It is not impossible that the office of

elder originated in the gift of government or rule. By the same token, the office or duty of deacon may have originated in this gift of helpers.

- **Serving** (Rom. 12:7) – The term ‘service’ (*diakonia*) in Rom. 12:7 is used in a number of ways in the NT, from a generalized idea of ministry (2 Cor. 5:18, where Paul’s preaching is called a ministry [*diakonia*] of reconciliation) to a specific office or task (1 Tim. 1:12 where Timothy is appointed to *diakonia*). It is difficult to know exactly how Paul means it to be understood here. It is perhaps a generalized gift of power to anyone exercising a specific function in the church. As I have already said, in some ways, every spiritual gift is a demonstration of serving others.
- **Contributing** (Rom. 12:8) – All are to give to the needs of the church, its ministry, and the poor, but a special gift enables some to make joyous sacrifice in this area. Paul adds that this gift should be exercised ‘with sincerity’ or ‘with enthusiasm and without grudging’, so some translations suggest ‘generously’.
- **Acts of Mercy** (Rom. 12:8) – Merciful acts are to be performed with cheerfulness under the guidance of the Spirit. It might be wondered why such a noble act would require charismatic endowment, but the circumstances of the time help us to see that rendering aid was dangerous. If you identified yourself with Christians in need then you would be branded as a Christian as well, opening up the possibility of persecution.

Have some gifts ceased?

There is no clear indication that Paul expected the cessation of spiritual gifts prior to the return of Christ, though some see 1 Corinthians 13:8–10 as teaching that certain gifts were only for the early church; but the completeness (NIV), the perfect (ESV), time of perfection (NLT) to which he refers there, seems to refer to the consummation at Christ’s return, i.e., that spiritual gifts would be done away when Jesus returns. Indeed, based on the definition of *charisma* as any word or act that manifests and mediates grace to another, one may say that spiritual gifts have never been absent!

3. How Can I Find Out My Spiritual Gift?

It should be evident by now that all Christians have a spiritual gift and that in essence, all Christians are 'charismatics'! Whoever 'has' the Spirit, that is, is open to and being led by the Spirit (Rom. 8:9, 14), will inevitably manifest the grace of God in some way and should also be open to the Spirit's power coming to expression in particular words and deeds within the community of the Spirit. For Paul, the church is the body of Christ. The functions of that body's members are exemplified by the spiritual gifts (Rom. 12:4-6; 1 Cor. 12:14-30). Unless an individual is functioning charismatically, they are not functioning as a member of the body. The Spirit's gifts are the living movements of Christ's body. As the body is made up of many different members functioning as one body, so the unity of the church grows out of the diverse functions (gifts) of its members. It follows that a spiritual gift is given primarily with the community in view. It is given 'for the common good' (1 Cor. 12:7). That is why the Corinthians selfish, loveless clutching after *charismata* was wrong and futile (13:1-3). A spiritual gift is never yours to use as you want for your own benefit (except perhaps glossolalia, but that is why Paul gives it lower value). It is given to you only in the sense that God chooses to act through you for others. More precisely, it is given only through you to the community, and you benefit only as the community benefits. Your spiritual health and edification is inextricably bound up with the health and well-being of the whole body (1 Cor. 12:14-26; Eph. 4:16).

There are surveys and questionnaires that can be completed which might help you to determine your spiritual gift but here are a few things that might help you work out what your spiritual gift is:

- Pray and ask God to show you what your spiritual gift is?
- What are you passionate about wanting to do to serve others?
- What do your Christian brothers and sisters say about your giftings and abilities?
- Try out several areas of service and see where you seem to be making a difference or helping other people; which areas of service bring you joy?
- Ask one of the pastors or elders to take you through a questionnaire and then discuss possible areas of service in the church.

4. How Can I Exercise My Spiritual Gift?

The first thing that should be said is that a spiritual gift is a specific act of God, and this remains true even when it is mediated through a person. This means that no one can hope to manifest such a gift except in conscious openness to, and dependence upon, God. By extension Paul can speak of individuals ‘having/possessing’ certain spiritual gifts (Rom. 12:6; 1 Cor. 7:7; 12:30), but this is presumably just shorthand for their being so open to God’s grace that that grace regularly or constantly manifests itself through them in particular ways. One can ‘have’ a spiritual gift as one ‘has the Spirit’ (Rom. 8:9, 23) but neither is an ‘ability’ that is at one’s individual command.

Thus, the key issue in the exercise of spiritual gifts is that one be Spirit-led and Spirit-empowered. If one is Spirit led to use one’s natural abilities and skills in serving the body of Christ, then we see a ‘spiritual gift’ in action.

1 Corinthians 12-14, the fullest biblical discussion of spiritual gifts, contains instructive guidelines for the use of spiritual gifts.

- Chapter 12 highlights the diversity of gifts, the unity that should still be evident, and that their purpose is the common good.
- The clear message of chapter 13 is that such gifts are useless if they are not accompanied by love. But already at 8:1, the apostle has cautioned that “knowledge [insight] puffs up, but love builds up.” (NIV) The fundamental error of the Corinthians was a defective understanding of what it means to be spiritual people; they relinquished earthly human responsibilities in favor of heavenly experiences. Love calls such charismatic individualists away from their elitist – and sometimes arrogant – spiritual insights and measures spirituality in terms of how one relates to others. Hence building up advances the community as a whole; it far outweighs individual spiritual experience. A balanced recognition of both unity and diversity, of the same Spirit but gifts that differ, is a critical mark of a healthy Christian community.
- Chapter 14 gives some instructions that highlight that the operation of the gifts needs to happen in an orderly and intelligible way. The church community must be enhanced when the gifts are being used.

I also want to say something about the exercise of some particular spiritual gifts within the church. It is evident that some gifts, like acts of mercy, helping others, or words of encouragement are often directed towards someone in the church and can be acted upon without any recourse to 'getting permission' or 'seeking approval' to exercise the gift. There are other gifts however, that are exercised towards the whole body of the church, e.g., gifts like teaching, pastoral care, prophecy, and governance and administration, and as such, those who have overall responsibility for the church must ensure that such gifts are exercised for the good of the church; such gifts should not be allowed to be exercised without some degree of oversight and guidance. Thus, C@PV does not allow just anyone to preach and teach, nor just anyone to give counsel and special pastoral care, nor just anyone who wants to, to be involved in administration and governance. If you believe that you have any of these gifts, then you need to talk to the elders who will discern if this is your gift and guide you into being able to exercise it.

Conclusion

Of course, the message today has had to be limited and much more could be said about spiritual gifts and how you can identify your gift or gifts and how you can use them to serve God here at Church@ParaVista. Please let one of the Pastors or Elders know if you would like some assistance in this area; we are more than happy to run a seminar on identifying and exercising spiritual gifts if there are people who would like some help in this area. Also talk to one of the Pastors or Elders if you want to talk about how you can use your gift here at Church@ParaVista.

But in our commissioning service today, we are already seeing many who are exercising their spiritual gifts in serving the body of Christ and we are all incredibly blessed to be the recipients of their ministry. Please continue to pray for them as they serve God and us in their various areas of ministry.