

PETE BUMGARNER MINISTRIES

**A NON-PROFIT CORPORATION
FOUNDED OCTOBER, 1984**

IMPARTATION & SEPARATION

STUDY GUIDE



IMPARTATION AND SEPARATION

SCRIPTURE READING

Acts 13:1-4

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Romans 1:11

For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.

THEME

The impartation of spiritual gifts by God through man and the separation of men for specific tasks or ministries are areas of ministry that are often overlooked or ignored. Ordination services are generally viewed as the springboard for all valid ministries, but most ordination services do not give God the opportunity to move by His Spirit. Many ordained ministers were never ordained by God; they were ordained by men after meeting men's requirements. We must realize that education and acceptance are not the criteria for God's selections and appointments. Impartations of the Spirit and separation by the Spirit are vital to the kingdom of God; therefore, the Church must once again allow the Spirit of God to move in His way and in His time. Only God can successfully equip and appoint people for the ministry.

I. INTRODUCTION

- A. We must have a good understanding of impartation and separation, otherwise we may view them as an added attraction rather than a necessity.
 1. The Greek definition for the word translated impart is "to give over, as to share."

2. *Webster's Dictionary* defines impart as follows: "to bestow upon another a share or portion of (anything); to give; to bestow or share."
 3. From the previous definitions, we can conclude that impartation is the giving or sharing of a particular thing with someone else.
 4. The Greek definition for the word translated separate is "to set off by boundary;" it also means "to appoint."
 5. *Webster's Dictionary* defines separate as follows: "to single out or set apart from others for a special purpose."
 6. From the previous definitions, we can conclude that separation is singling out and appointing one to a particular purpose.
- B. Everyone who desires to be active in ministry should realize the importance of impartation and separation, and he/she should not move ahead of God's timing.
 - C. Our intent is not to build a doctrine of impartation and separation; we merely want to emphasize the importance of being equipped and appointed by God for a particular service.
 - D. Impartation and separation do not necessarily have to be public ceremonies, although at times they may appear as a public ceremony.

II. MINISTRY SHOULD COME FROM GOD

- A. One must not enter into ministry just because there is a need; God must set every member in the Body as it pleases Him.
- B. Men have created and organized many ministries without God's direction or approval; consequently, Jesus is not the head of the ministry.
- C. Ministry to God blesses men, but ministry to men does not necessarily bless God; we must remember that obedience is better than sacrifice. (I Samuel 15:22)
- D. If God places a ministry into someone's heart, He will impart to him/her the necessary gifts and abilities needed to fulfill that particular ministry.

- E. When the ministry placed into one's heart comes to maturity, God will separate that individual to the specific ministry of His calling.
- F. The condition and attitude of the heart play a major role in the timing of an individual's commission.

III. IMPARTATION AND SEPARATION COME BY INSPIRATION

- A. Inspiration must precede impartation and separation.
 - 1. Man can only impart to another what has been given to him; consequently, God controls the spiritual impartations.
 - 2. God's gifts are not controlled by men; they are controlled by Jesus and the Holy Spirit. (I Corinthians 12:11; Ephesians 4:8-11)
 - 3. Men may impart a spiritual gift, but the Holy Spirit initiates the impartation. (Romans 1:11-12; II Timothy 1:6)
 - 4. Men may call for the separation of a particular man, but it must be under the inspiration of the Holy Spirit. (Acts 13:2)
- B. Formal ordination services are of no real value unless the Holy Spirit has inspired them.
- C. Sending missionaries to foreign countries is of little value to the kingdom of God if God did not separate them for that particular ministry.

IV. PROPHECY PLAYS A MAJOR ROLE IN IMPARTATION AND SEPARATION

- A. True prophecy is an inspired word from the Lord.
- B. Prophecy can be very brief, or, in some cases, it may carry a certain amount of detail.
- C. Men are to be led by the Spirit; prophecy is one method the Spirit uses to confirm His leading.
- D. True prophecy is a sure word from the Lord.

- E. The Holy Spirit said, “Separate to me now Barnabas and Saul ...;” this utterance was brought forth by man under the inspiration of the Holy Spirit. (Acts 13:2)
- F. The gift given unto Timothy was initiated by the Holy Spirit and given through prophecy. (I Timothy 4:14)

V. THE PRINCIPLE OF IMPARTATION AND SEPARATION

- A. A principle is a fundamental truth, law, doctrine, or motivating force, upon which others are based.
- B. We must realize that God set this principle of impartation and separation in motion from the very beginning.
- C. We must look at the Bible examples of impartation and separation in order to get a better understanding of this principle.
 - 1. God spoke directly to Abraham and imparted into both Abraham and Sarah the ability to produce a godly offspring; God also separated Abraham through the act of circumcision.
 - 2. God spoke directly to Moses and imparted to him the gifts and abilities necessary to expedite the deliverance of Israel from Egypt; Moses was separated by God for the purpose of leading the nation of Israel.
 - 3. Moses, by the instruction of God, laid hands on Joshua and imparted into him the spirit of wisdom. Through this act, Joshua was separated and recognized as the successor of Moses. (Numbers 27:18-23; Deuteronomy 34:9)
 - 4. Saul was anointed by Samuel to be king over Israel; here we see both impartation and separation. (I Samuel 9:27-10:9)
 - 5. God sent Samuel to anoint David to be king over Israel; again, we see that both impartation and separation came as a result of the anointing. (I Samuel 16:13)
 - 6. Solomon was anointed by Zadok and Nathan to be king over Israel; David poured himself into Solomon and gave him several charges; God imparted into Solomon wisdom that exceeded all wisdom of men. Again, we can see both impartation and separation. (I Kings 1:34,39; I Kings 3:12)

7. Paul and Barnabas were separated for a particular ministry after they were equipped by the Spirit. (Acts 13:1-4)
8. Paul laid hands on Timothy, thereby imparting into him a spiritual gift from God. Prophecy seems to have played a major role in the impartation of this gift. (I Timothy 4:14; II Timothy 1:6)
9. It appears that blessings were given in the Old Testament through prophetic utterances and also through the laying on of hands. One example of the impartation of blessings is shown when Jacob imparted into Joseph's sons by laying his hands upon them and prophesying over them. (Genesis 48:3-20)

VI. SUMMARY

- A. Impartation and separation are certainly scriptural and necessary.
- B. True ministry comes from God, not man; therefore, impartations and separations must be initiated by the Spirit.
- C. Impartation and separation must come by inspiration.
- D. Prophecy plays a major role in impartation and separation.
- E. Laying on of hands is a common practice in both impartation and separation.
- F. Understanding the principle of impartation and separation should reveal the need for giving place to the Spirit so that He may equip and appoint as He wills.

VII. CONCLUSION

- A. Tradition often blinds us to scriptural truths.
- B. God is not interested in religious ceremonies, but He desires that we give place to spiritual ceremonies.
- C. Impartation and separation must not be viewed as just doctrine; they must be seen as a vital principle of God's kingdom necessary for the Church today.
- D. Paul instructed Timothy to lay hands suddenly on no man; we must also adhere to this instruction. (I Timothy 5:22)

1. We must never lay hands on an individual to impart a spiritual gift or to separate one for a particular ministry until the Holy Spirit specifically instructs us to do so.
 2. Laying hands on someone is a very serious act; therefore, we must follow the Spirit and move only as He leads.
- E. Although spiritual gifts are imparted to individuals, the individual is responsible for arousing and exciting the gift. (II Timothy 1:6)
- F. We must never be careless with, nor make light of the gift which is in us. We must give attention to the gift so that it may operate in God's time and in His way. (I Timothy 4:14)
- G. Gifts given to us by God, in reality, are expressions of God manifested through people.
- H. An impartation is God imparting a distinct part of Himself into a person.
- I. Separation is God selecting and calling a person out from the masses for a particular service.