

Spiritual Gifting in Messiah’s Body – Part 2 To Make us Mighty in Spirit

Introduction:

Spiritual gifts are an expression of the multi-faceted grace of *Elohim* (יהוה) (“As each one has received some spiritual gift, he should use it to serve others, like good managers of G-d’s many-sided grace” 1 Peter 4:10). Firstly, we need to understand the Biblical definition of grace—grace is more than ‘unmerited favor’ it is, “The desire and the power to do G-d’s will.” 1 Cor. 15:10 states: “But by G-d’s grace I am what I am, and His grace towards me was not in vain; on the contrary, I have worked harder than all of them, although it was not I but the grace of G-d with me”.

1. What are Spiritual Gifts?

Definition: Spiritual gifts are drives, opportunities, and results given by the Ruach HaKodesh to achieve His supernatural goals—“For indeed the body is not one part but many.” (1 Cor. 12:14)

2. Who is given a Spiritual Gift?

Answer: Every Believer. An individual’s spiritual gift is made active at salvation when G-d’s Spirit unites with our spirit—Romans 8:16-17 “The Spirit himself bears witness with our own spirits that we are children of G-d and if we are children, then we are also heirs, heirs of G-d and joint-heirs with the Messiah...”

3. How many gifts do each of us have?

For the purposes of this study, we shall divide the *pneumatics* (Greek, meaning *spiritual matters*) into **THREE** major categories: Motivational Gifts (those listed in Romans 12:3-9), Ministerial (those listed in 1 Cor. 12:27-31) and Operational (those listed in 1 Cor. 12:7-11)—see 1 Cor. 12:4-7. We have **ONE** primary Motivational gift and the possibility of many Ministerial and Operational manifestations.

4. Why do we receive only ONE Motivational gift?

Answer: So we can concentrate on it! Romans 12:6-8: “But we have gifts (*charismata*) that differ and which are meant to be used according to the grace that has been given unto us. If your gift (*charisma* singular!) is prophesy, use it...” Also so we can see our need for one another—Romans 12:3-5: “For I am telling every single one of you, through the grace that has been given to me, not to have exaggerated ideas about your own importance. Instead, develop a sober estimate of yourself based on the standard which G-d has given each of you, namely, trust. For just as there are many parts that compose one body, but the parts don’t all have the same function; so there are many of us, and in union with the Messiah we comprise one body, with each of us belonging to the others.”

5. What are the THREE categories of gifts?

Diversities of:

<p>Gifts (1 Cor. 12:4) <i>Charismaton</i></p>	<p>Administrations (1 Cor. 12:5) <i>Diakanion</i> (ministries)</p>	<p>Operations (1 Cor. 12:6) <i>Energema</i>-effect</p>
<p>Motivation (Romans 12:3-9) “But we have gifts that differ and which are meant to be used according to the grace that has been given to us.” vv. 6</p>	<p>Ministry (1 Cor. 12:27-31) “And G-d has placed in the Messianic Community...” vv. 28</p>	<p>Manifestation (1 Cor. 12:7-11) “...will be for the common good...” vv. 7</p>

How the seven sense preceptors in our bodies illustrate the seven motivational gifts

Analogies between the physical body and the spiritual Body of Messiah have their Scriptural roots in such passages as Romans 12:4-5: *“For just as there are many parts that compose one body, but the parts don't all have the same function; so there are many of us, and in union with the Messiah we comprise one body, with each of us belonging to the others.”* This passage precedes the instruction concerning spiritual gifts. Coincidence, right?

Medical researchers have discovered seven sense preceptors in the human body. These are described in the latest edition of Gray's Anatomy of the Human Body. Each preceptor bears a striking resemblance to a spiritual gift. Another coincidence, right?

1. HEAT PERCEPTORS

Heat preceptors send warning messages to the brain when heat passes a certain level of tolerance. When G-d's judgment was imminent upon His people, the PROPHET sounded the alarm.

2. TOUCH PERCEPTORS

The slightest touch is registered by these preceptors and sent to the brain for a response. When a person taps another, he usually seeks to gain attention in *order* to have a need met. The SERVER would respond to such a situation.

3. BALANCE PERCEPTORS

If the body leans too far out of balance, these preceptors will call for muscle response to correct the situation. When doctrine is out of balance, the TEACHER is instantly alerted and calls for immediate documentation and correction.

4. STRETCH PERCEPTORS

These preceptors register the amount of stretching which takes place when skin is in the process of growth or use. Similarly, the EXHORTER is alert to the spiritual growth and steps of progress that Christians are experiencing.

5. COLD PERCEPTORS

When an object near the skin is colder than the skin, it draws warmth from the body to itself. This action is detected by cold preceptors. A GIVER would respond to the need of a person who is cold and hungry.

6. PRESSURE PERCEPTORS

Deep pressure in the body triggers these preceptors, which in turn signal the brain to shift the weight of the body and thus avoid pain. When an ORGANIZER recognizes that too much pressure is building up on a few people, he will delegate the load to others to avoid serious consequences.

7. PAIN PERCEPTORS

These preceptors signal the brain when damage is occurring within the body. It is significant that other preceptors can be adapted to or ignored, but these cannot. A person with the gift of MERCY will feel the pain of another and will not be able to rest until the cause of the pain is removed.

Motivation	Ministry	Manifestation
		As this exhorter exercises his gift through the ministry of teaching, any one or all of the following results may occur in the hearts and lives of his hearers
1. Prophet	1. Apostles	1. Word of Wisdom One listener saw forgiveness from <i>G-d's</i> point of view
2. Server	2. Prophets	2. Word of Knowledge Another learned how to gain a clear conscience
3. Teacher	3. Teachers Let us further assume that the exhorter presents his message in the form of an instructional class and that he was assigned to this opportunity by his congregation. He would then be using the ministry gift of teaching.	3. Faith Another visualized what <i>G-d</i> wanted to do in his life through a clear conscience
4. Exhorter Let us suppose that an exhorter is invited to speak to a group of Believers, and he senses the need to guide his hearers to remove guilt. He is motivated to help them clear their consciences so that they are free to grow spiritually.	4. Miracles	4. Healing Another person gained physical health by removing guilt
5. Giver	5. Healings	5. Miracles Another experienced supernatural events that allowed him to clear his conscience
6. Organizer	6. Helps	6. Prophecy Another was deeply convicted and brought to repentance by seeing his true condition
7. Mercy	7. Governments	7. Discerning of Spirits Another recognized a root of bitterness within himself
	8. Tongues	8. Various Tongues Another understood the prerequisites of glorifying <i>G-d</i> through spoken language and music
		9. Interpretation Another understood & interpreted a deep-rooted issue with his parents

Why every believer must know how to exercise all the gifts

In the initial excitement of discovering your spiritual gift, you may incorrectly conclude that you cannot exercise any of the other gifts. The ultimate expression of every gift is personified in Messiah *Yeshua*. The more we become like Him, the more we will express each of the gifts in a balanced manner, even though we will use them all from one basic motivation. It is only as we learn the skills of the other six gifts (the ones we are not so motivated about) that we will be able to use our own gift effectively. Each of us is commanded in Scripture to perform the functions of all seven gifts regardless of what our particular motivation may be. If you are not sure what your motivational gift is, choose any gift and begin practicing it!

1. PROCLAIMING TRUTH (Prophet)

“Pursue love! However, keep on eagerly seeking the things of the Spirit; and especially seek to be able to prophesy...But someone prophesying is speaking to people, edifying, encouraging and comforting them.” (1 Cor. 14:1, 3)

“Proclaim the WL-rd! Be on hand with it whether the time seems right or not. Convict, censure and exhort with unfailing patience and with teaching.” (2 Timothy 4:2).

2. SERVING OTHERS (Server)

“For, brothers, you were called to be free. Only do not let that freedom become an excuse for allowing your old nature to have its way. Instead, serve one another in love” (Galatians 5:13).

“Whenever you did these things for one of the least important of these my brothers, you did them for me!” (Matt 25:40)

“Whatever work you do, put yourself into it, as those who are serving not merely other people, but the L-rd. Remember that as your reward, you will receive the inheritance from the L-rd. You are slaving for the L-rd...” (Col 3:23-24)

3. INSTRUCTING OTHERS (Teacher)

“Let the WL-rd of Yeshua in all its richness live in you as you teach and counsel each other in all wisdom” (Col. 3:16)

“Therefore, go and make people from all nations into talmidim...and teaching them to obey everything that I have commanded you. And remember! I will be with you always, yes, even until the end of the age” (Matt. 28:19-20)

4. EXHORTING OTHERS (Exhortation)

“Instead, keep exhorting each other every day, as long as it is called Today, so that none of you will become hardened by the deceit of sin” (Hebrew 3:13).

“...encouraging each other. And let us do this all the more as you see the Day approaching.” (Hebrews 10:25).

5. SHARING WITH OTHERS (Giver)

“...You have received without paying, so give without asking payment” (Matthew 10:8).

“Give, and you will receive gifts - the full measure, compacted, shaken together and overflowing, will be put right in your lap. For the measure with which you measure out will be used to measure back to you!” (Luke 6:38).

“Share what you have with G-d's people, and practice hospitality” (Romans 12:13).

6. ORGANIZING (Ruler)

“(Every father) must manage his own household well, having children who obey him with all proper respect; for if a man can't manage his own household, how will he be able to care for G-d's Messianic Community?” (1 Tim. 3:4-5).

“...he who rules his spirit better than he who captures a city” (Pr. 16:32)

“But let all things be done in a proper and orderly way” (1 Corinthians 14:40).

7. SHOWING MERCY (Mercy)

“How blessed are those who show mercy! For they will be shown mercy” (Matthew 5:7).

“Bear one another's burdens in this way you will fulfill the Torah's true meaning, which Messiah upholds” (Gal. 6:2).

“Therefore, as G-d's chosen people, holy and dearly loved, clothe yourselves with feelings of compassion and with kindness, humility, gentleness and patience. Bear with one another; if anyone has a complaint against someone else, forgive him. Indeed, just as the L-rd has forgiven you, so you must forgive. Above all these, clothe yourselves with love, which binds everything together perfectly” (Colossians 3:12-14).

Characteristics of the gift of Prophecy

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of prophecy?	<p>1. Need to express themselves Prophets need to express their thoughts and ideas verbally, especially when matters of right and wrong are involved. In the written account of the Gospels, <i>Kefa</i> spoke more often than any other disciple. He also became the spokesman for the early Messianic Communities. (See Acts 2:14; 3:12; 4:8; 11:4.)</p>	<p>1. Exposing without restoring A prophet's primary concern about stopping the spread of evil tends to cause him to expose a sinner rather than restore him. In so doing, the prophet will fail a test of spirituality. (See Galatians 6:1.) The prophet, however, believes that exposure of sin is the first step of restoration.</p>
<i>Kefa</i> (Shim'on)	<p>2. Quick impressions of people Prophets tend to make quick judgments on what they see and hear. They also tend to express their views before others speak. In the Gospels, <i>Kefa</i> spoke first more than any other disciple. (See Matthew 14:28; 15:15; 16:16; 16:33; 17:4; 19:27; John 6:38; 13:6.)</p>	<p>2. Jumping to conclusions Prophets tend to draw conclusions from a few known facts. Once a hasty conclusion has been made, prophets tend to look for confirming evidence. This action can result in their taking <i>words</i> and actions of the accused out of context in order to prove their points.</p>
Love without hypocrisy (Romans 12:9)	<p>3. Alertness to Dishonesty Prophets have an amazing ability to sense when someone or something is not what it appears to be. They react harshly to any form of deception or dishonesty. <i>Kefa</i> must have sensed deception in Ananias and Sapphira since he was prompted to question them about it. His condemnation resulted in their deaths. (See Acts 5:3-10.)</p>	<p>3. Reacting harshly to sinners When a prophet sees sin, he tends to denounce it so strongly that it appears to others as an "overkill." After exposing the sin, the prophet tends to expect immediate repentance regardless of whether his rebuke was given in love or was even fully accurate. His motive in magnifying sin is to promote repentance.</p>
Recoil from what is evil (Romans 12:9)	<p>4. Desire for justice Prophets tend to cut off those who sin so that justice will be done and others will be warned. <i>Kefa</i> desired to cut off his offenders, and he asked <i>Yeshua</i> how often he would have to forgive them. (See Matt 18) A prophet knows that a little <i>chametz</i> can leaven the whole lump</p>	<p>4. Being unforgiving It is very difficult for a prophet to make a separation between sin and the sinner. Therefore, he tends to reject them both with equal vigor. Those who hear his harshness interpret his denunciations as angry tirades. <i>Kefa's</i> epistles provide a balance of truth and love.</p>
Cling to what is good (Romans 12:9)	<p>5. Open about their own faults Prophets are as open about their own failures as they want others to be about theirs. When <i>Yeshua</i> appeared to the disciples, <i>Kefa</i> fell on his knees and said, "...Depart from</p>	<p>5. Condemning themselves The harsh judgments which prophets have for others, they also have for themselves. They tend to be extremely self-critical and feel worthless when they fail. After <i>Kefa</i> de-</p>

	<i>me; for I am a sinful man, O L-rd</i> " (Luke 5:8).	nied <i>Yeshua</i> , the heavenly messenger knew his need for extra reassurance and said, "...Go... tell his disciples and Kefa..." (Mark 16:7).
What basic Scriptural principle does the person with the gift of prophecy most need to exercise?	6. Wholehearted involvement Once prophets are committed to a cause, they are wholeheartedly involved in it. Within the context of their commitment, they are quick to respond to situations and opportunities. When <i>Kefa</i> recognized <i>Yeshua</i> walking on the water, he asked Him to bid him to come. (See Matthew 14:28.)	6. Being impetuous Because of his tendency to make quick decisions, a person with the gift of prophecy can be very impulsive and can vacillate between extremes. At first <i>Kefa</i> refused to allow <i>Yeshua</i> to wash his feet; then he asked <i>Yeshua</i> to wash his whole body. (See John 13:6-10.)
Having a Clear Conscience	7. Loyalty to truth vs. people Prophets are loyal to truth even if it means cutting off relationships. When <i>Yeshua</i> asked the disciples if they were also going to leave Him, <i>Kefa</i> replied that he would stay because <i>Yeshua</i> had the words of eternal life. (See John 6:67-69.)	7. Cutting off people who fail Whenever prophets see or hear some thing that is wrong, they feel responsible to speak out against it. It does not occur to them to ask: "Whose responsibility is this? Do I have all the facts? Do I need to take action at this time?"
Why is this true? It allows the prophet to speak the truth boldly with love (not hindered by hidden sin).	8. Willingness to suffer for right Prophets are eager to suffer when it comes to standing for the truth or doing what is right. <i>Kefa</i> rejoiced that he was counted worthy to suffer shame for <i>Yeshua</i> when he was beaten for obeying <i>G-d</i> rather than men. (See Acts 5:29-42.)	8. Lacking tactfulness in rebuke Prophets tend to be painfully direct when correcting others, no matter who they are. This bluntness can cause the prophet embarrassment, as when <i>Kefa</i> rebuked <i>Yeshua</i> for telling the disciples of His death. (See Mark 8:31-32.)
	9. Persuasive In defining truth Prophets have a special ability to be articulate in defining what is right and what is wrong. Great conviction was brought to thousands on the Day of Shavuot when <i>Kefa</i> pointed out, "...You took <i>Yeshua</i> , and by wicked hands have crucified and slain (Him)" (Acts 2:23).	9. Dwelling on the negative Prophets tend to divide everything into two classes — right or wrong or black and white. Once they label a person or activity, that judgment tends to be fixed in their minds, and they often feel compelled to persuade others to agree with them.