

## Spiritual Gifting in Messiah’s Body – Part 4 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:

<b>Gifts</b> (1 Cor. 12:4) <i>Charismaton</i>	<b>Administrations</b> (1 Cor. 12:5) <i>Diakanion</i> (ministries)	<b>Operations</b> (1 Cor. 12:6) <i>Energema</i> -effect
<b>Motivation</b> (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	<b>Ministry</b> (1 Cor. 12:27-31) “And G-d has placed in the Messianic Community...” vv. 28	<b>Manifestation</b> (1 Cor. 12:7-11) “...will be for the common good...” vv. 7

**Characteristics of the gift of Teacher**

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of teacher?	<p><b>1. Need to validate information</b> When a teacher hears important statements, whether given privately or publicly, he will desire to verify them. His motivation is to confirm that the statements are true and accurate and would, therefore, have the authority to bring spiritual freedom. Luke wrote his Gospel to Theophilos, <i>“that you might know how well-founded are the things about which you have been taught”</i> (Luke 1:4).</p>	<p><b>1. Becoming proud of knowledge</b> With the teacher’s thoroughness in checking out facts, he will acquire much knowledge. Since <i>“knowledge puffs a person up with pride”</i> (1 Cor. 8:1), it is very easy for him to become proud. He may also appear prideful by giving far more information than is needed to prove a point. Pride can be communicated by the attitude <i>“It isn’t right until I check it out and say that it is right.”</i></p>
<i>Luke</i>	<p><b>2. Check out teachers</b> A person with the gift of teaching will be very alert to false teachers. He will want to find out their background before listening to them. He will also assume that others want to know his qualifications; thus, he will tend to give these before speaking. Luke began his Gospel by affirming that he was an eyewitness and that he <i>“has carefully investigated all these things from the beginning”</i> (Luke 1:3).</p>	<p><b>2. Despising lack of credentials</b> Many teachers attempt to control misinformation by requiring approved courses of instruction. By depending only on these courses, credentials can be overemphasized, and the practical wisdom of those whom teachers consider uneducated can be despised or minimized. In such cases, teachers make the mistake of concentrating on intellect rather than spiritual perception.</p>
<b>Hard Work (Romans 12:11)</b>	<p><b>3. Rely on established resources</b> A teacher has a need to go to primary sources to validate truth. He will also use accepted works of recognized authorities to further confirm statements which others make. Luke praised the Bereans for daily checking out Paul’s statements against the Hebrew Scriptures. (See Acts 17:11.) Luke also related his writings to the other Gospel accounts and to the Torah.</p>	<p><b>3. Depending on human reasoning</b> Being apt in using scholarly resources, a teacher can easily give the impression that he is the only source of truth and that his gift is more important than the other gifts. Teachers may also react to the need to bring his intellect under the control of the Ruach, by putting scholarship ahead of the spiritual insight that comes through meditating on Scripture.</p>
<b>Spiritual Fervor (Romans 12:11)</b>	<p><b>4. Present truth systematically</b> Teachers tend to feel more comfortable when material is laid out in an orderly sequence. The teacher wants to know the events in the order in which they occurred. Luke emphasized the chronological structure of his Gospel when he explained that his approach was <i>“an accurate and ordered narrative”</i> (Luke 1:3).</p>	<p><b>4. Criticizes practical applications</b> A teacher’s motivation to verify all statements by the authority of Scripture may hinder him in making wider Scriptural application. As he focuses on textual studies, he may miss the underlying principles that tie all Scripture together <i>“...teaching the truth, convicting of sin, correcting faults and training in right living”</i> (2 Tim. 3:16).</p>

<p><b>Serving G-d (Romans 12:11)</b></p>	<p><b>5. Gather many facts</b> Those with the gift of teaching often have a greater delight in researching facts than they do in teaching them. When they do speak or write, they feel constrained to give as many facts as possible. Luke’s Gospel is the longest of the four; he includes information left out by other writers, and he emphasizes the completeness of his account. (See Acts 1:1.)</p>	<p><b>5. Showing off research skills</b> When a Believer with the gift of teaching shares a conclusion, he feels obligated to explain how he arrived at it. He often assumes, wrongly, that because he enjoyed the research so much, others will also. Concentration on research may also cause a teacher to live in an unreal world which he has created by his exclusion of other people.</p>
<p>What basic Scriptural principle does the person with the gift of teacher most need to exercise?</p>	<p><b>6. Require thoroughness</b> A teacher enjoys giving details which are not noticed or mentioned by others. Luke gives precise descriptions of events, conversations, circumstances and physical conditions. He detailed more names, titles, cities, dates, events, and sidelights than any other Gospel writer.</p>	<p><b>6. Rejects Scriptural presuppositions</b> If a teacher fails to subject his intellect to the teaching ministry of the Holy Spirit, he will need to reexamine the “<i>foundational truths of Scripture</i>.” These are to be understood by faith. His theology will become the reorganization of Scripture around a philosophical base</p>
<p><b>Meditation</b></p>	<p><b>7. Uneasy with subjective truth</b> A teacher is concerned that truth be presented in balance. He recognizes the danger of using personal experience as a foundation for truth. He wants to go from Scripture to experience, rather than from experience to a proof text in Scripture. A teacher tends to remain silent until information has been heard, observed, and verified. Luke’s silence is conspicuous in the <i>B’rit Chadasha</i>; none of his own statements are recorded.</p>	<p><b>7. Putting mind above the Ruach</b> The most effective way for anyone to keep his intellect under the control of the Holy Spirit is to meditate upon God’s Word day and night. Neither the inspiration nor the true meaning of Scripture will be understood intellectually, but will be discerned spiritually. If a teacher fails to become mighty in Spirit, he will tend to become trusting of his own intellect.</p>
<p>Why is this true? It allows the teacher to become mighty in spirit.</p>	<p><b>8. Persevere with accepted teachers</b> A teacher tends to remain loyal to a mentor or a school as long as any truth remains and does what he can to promote the truth. Luke demonstrated amazing loyalty to Paul and his message in prison, even after others left him. “...Only Luke is with me” (2 Tim. 4:11).</p>	<p><b>8. Taking teachings to extremes</b> Truth out of balance leads to heresy. Imbalance begins by studying a doctrine out of its moral setting (e.g., the second coming without its purifying hope). Argumentation and division result. Imbalance also occurs by separating related truths (mercy w/o justice, grace w/o law)</p>
	<p><b>9. Clarify misunderstandings</b> If a teacher learns that his facts are wrong, he will not simply accept the conclusion but will want to retrace own investigation to determine at what point he got off the track. He will desire to use the same procedure in helping others who have strayed from the truth.</p>	<p><b>9. Arguing over minor points</b> If a teacher leans on his own understanding, it is easy for him to reject an important spiritual truth because he detects a minor flaw in the presentation of it. He may further reject this truth because he is being asked to intellectually accept a conclusion without knowing how the other person arrived at it.</p>