

Spiritual Gifting in Messiah’s Body – Part 5 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>

Characteristics of the gift of Exhorter

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of exhorter?	<p>1. Committed to Spiritual growth The motivation of an exhorter is to see spiritual growth take place in practical living, and he is willing to become personally involved to see it achieved. Paul said, "...I am suffering the pains of giving birth to you all over again - and this will go on until the Messiah takes shape in you" (Gal. 4:19). Paul further declared that he worked night & day to "...<i>present everyone as having reached the goal, united with Messiah</i>" (Col. 1:28).</p>	<p>1. Keeping others waiting for them An exhorter's willingness to give people whatever time is necessary to help them grow spiritually often cuts into family time and personal responsibilities. He often assumes that his family will understand, until major resentments surface. Paul understood the sacrifices that he was making in his ministry; however, if an exhorter is married, his priority must be his marriage. (See 1 Corinthians 7:32-34.)</p>
<i>Rabbi Sha'ul</i>	<p>2. Able to see root problems An exhorter can discern the spiritual maturity of another person. Based on this, he is motivated to search out hindrances in the lives of those who are not growing spiritually and to give further encouragement to those who are. Paul saw the Corinthians as spiritual infants and therefore could not speak unto them "...<i>as spiritual but as worldly people</i>" (1 Cor. 3:1).</p>	<p>2. Look to themselves for solutions As an exhorter gains experience and success in counseling, he tends to categorize problems as he hears them and arrive at conclusions before getting all the facts. By failing to listen completely and sense direction from the HS, an exhorter can be guilty of the folly of giving foolish counsel. ("<i>To answer someone before hearing him out is both stupid and embarrassing</i>" (Prov. 18:13.)</p>
Rejoice in your hope (Romans 12:12)	<p>3. See steps of action An exhorter has the ability to visualize spiritual achievement for another Believer and then help him work out practical steps of action to achieve it. These steps are designed to remove hindrances and develop personal disciplines through which the HS can work. Paul told Timothy to flee youthful lusts, to avoid foolish questions, and to follow righteousness with a pure heart. (See 2 Tim. 2:22-23).</p>	<p>3. Being proud of visible results When an exhorter gives steps of action, he assumes that they will be carried out. He bases this expectation on the fact that he has "come alongside" and is working with the person to achieve agreed upon goals. As spiritual growth becomes visible, it is easy for an exhorter to take personal credit for it. He may also be tempted to settle for outward conformity rather than true inward change.</p>
Be patient in your troubles (Romans 12:12)	<p>4. Raise hope for solutions An exhorter tends to use examples from the lives of others to help Believers see the potential of daily victory. Paul used the testimony of one congregation to motivate another congregation. (See 2 Corinthians 9:2.) He used his own life to illustrate God's grace since he was the chief of all sinners. (See 1 Timothy 1:15.)</p>	<p>4. Starting projects prematurely Exhorters tend to jump into new projects without finishing existing ones. They use projects to motivate others, and then when others are involved, the exhorters find a better project. After several projects, those who are working on them may become frustrated. The exhorter, however, sees the projects as simply a means to accomplishing a bigger perspective.</p>

<p>Steadfast in prayer (Romans 12:12)</p>	<p>5. Turn problems into benefits Mature exhorters have learned by experience that G-d gives special grace during trials. Based on this, Paul gloried in tribulation. His credentials were the persecutions which he experienced and the counseling G-d gave him during his afflictions. (See 2 Cor. 1:1-7.)</p>	<p>5. Treating people as projects The exhorter is constantly on the lookout for steps of action which will bring lasting results. As he works with his family or friends, they may get the impression that they are simply another counseling project rather than real people who need personal attention.</p>
<p>What basic Scriptural principle does the person with the gift of exhorter most need to exercise?</p>	<p>6. Desire to be “transparent” An exhorter knows that true growth will not take place where there is guilt. Paul told Timothy that his chief weapon was a clear conscience. (See 1 Tim. 1:19.) An exhorter desires an open life to gain a wider hearing for the Good News. Paul explained, “...in all kinds of circumstances I might save at least some of them” (1 Cor. 9:22).</p>	<p>6. Sharing private illustrations The problem of treating family and friends as “projects” vs. people is made even worse as the exhorter shares private illustrations which came out of his counseling experiences. Exhorters depend heavily on illustrations to communicate their message. However, when these are used without permission, listeners become uneasy and those who were counseled become resentful.</p>
<p>G-d’s Design</p>	<p>7. Gain insight through experience The exhorter is motivated to learn “cause-and-effect sequences” and through them to discover underlying principles of life. He studies both Scripture and experience to find these. His motivation is to promote spiritual growth and to bring diverse groups of Believers together.</p>	<p>7. Presenting truth out of balance Exhorters tend to avoid heavy doctrinal teaching which does not have immediate practical application. The result of this emphasis can be an imbalance of teaching which will eventually show up as doctrinal error. Thus, the exhorter needs the balancing ministry of the teacher.</p>
<p>Why is this true? It allows the exhorter to understand and explain God’s sovereignty.</p>	<p>8. Urgency to act on clear steps An exhorter tends to explain truth with logical reasoning in order to motivate people to act upon it. Paul’s writings in 1 Corinthians 15 have been studied in law schools for their logic. He reasoned with the Jews, the Greeks, King Agrippa, and others. (See Acts 18:4; 26:28.)</p>	<p>8. Setting unrealistic goals Exhorters often visualize long-range projects and goals for people. These are usually presented without reference to the amount of time that will be required to achieve them. Those whom the exhorter motivates assume that the projects and goals will be achieved much sooner than they can be. This situation raises expectations and breeds disillusionment.</p>
	<p>9. Desire to share face to face An exhorter needs to see the facial expressions of his listeners in order to determine their response and to ensure a positive result Paul’s longing to see his fellow believers was constantly reaffirmed. (See 1 Thes. 2:17; 3:10; 2 Tim. 1:4.) He used personal conferences extensively. (See 1 Thes. 2:11-12.)</p>	<p>9. Giving up on uncooperative people Exhorters tend to lose hope with people who do not quickly and consistently respond to the steps of action which are given for spiritual growth. By surrounding himself with only those who do respond quickly, he loses valuable personal character training and insights which God must then teach in other ways.</p>