

Spiritual Gifting in Messiah’s Body – Part 7 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 Organizer

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of organizer?	<p>1. Able to visualize final results When a major project is given to an organizer, he is able to picture the completed task and what it will take to accomplish it. When Nehemiah was given the task of removing the “great affliction and reproach of God’s people in Jerusalem,” he immediately visualized the need to rebuild the walls. (See Nehemiah 1:2-3.)</p>	<p>1. Views people only as resources If an organizer is in the position of authority, he can simply direct people based upon his gift of seeing the bigger picture. However, if he is not in this position, he must earn the right to be heard. Then he must patiently explain that all the steps which he sees are required to reach the goal. An organizer will tend to make suggestions and then react or become discouraged when these are not followed.</p>
<i>Nehemiah</i>	<p>2. Need loyalty in associates In order for an organizer to visualize the completion of a task, he needs to know who and what his resources are. Since the efficiency of his entire operation depends upon the faithfulness of the workers, he would rather have fewer that he can count on than more that he cannot count on. Nehemiah required an oath of cooperation from rulers, nobles, and people. (Neh. 5)</p>	<p>2. Building loyalty with favoritism An organizer is very sensitive to loyalty. He depends upon it to accomplish his goals or the goals others have for him. An organizer in charge of a work may single out individuals whom he thinks are especially important to his goals and show them favoritism or partiality. If he is not in charge, he may cause disharmony by openly expressing frustration.</p>
Bless those who persecute you (Romans 12:14)	<p>3. Ability to delegate An organizer knows which tasks to delegate and which he must do himself. He also is able to sense which workers will need more assistance than others. Organizers are able to naturally maintain a continued account ability with their workers. Nehemiah delegated the building of the walls, but he retained responsibility for dealing with the enemies. (See Nehemiah 4:13.)</p>	<p>3. Using delegation to avoid work When a person with the gift of organization is not in charge, it is easy for him to delegate his responsibilities to others. His work may be completed; however, he will miss the character training and other objectives which the one who assigned him the task had in mind. His authority and others may then react to him and accuse him of laziness and irresponsibility.</p>
Bless them, don't curse them! (Romans 12:14)	<p>4. Withstand reaction to tasks Once an organizer commits himself to a task, he is willing to endure much opposition to his leadership. This reaction may come from insiders or outsiders. However, he knows that without the continuous pressures that he must exert, the final goal will not be achieved. Nehemiah responded to persistent opposition from outside enemies and fellow workers. (Neh. 4)</p>	<p>4. Being unresponsive to appeals When an organizer who is in charge of a project rejects valid suggestions or closes his ears to grievances, pressures result. These cause him to become harsh or even resign. When an organizer is not responsive to directions from his authorities, he must be disciplined. If he reacts, he will build patterns of resentment and pride.</p>

	<p>5. Make jobs look easy An organizer has the ability to take seemingly impossible tasks and break them down into achievable goals. Nehemiah took the huge task of rebuilding the walls of Jerusalem and broke it down into smaller sections which each family or group was able to complete. (See Nehemiah 3:1-32.)</p>	<p>5. Putting projects ahead of people When an organizer reacts to people who do not have his spiritual gift, he is usually focusing only on their inefficiency and disorganization. By reacting, he overlooks their real needs and potential and damages important relationships and the potential ministry which God intended for him.</p>
<p>What basic Scriptural principle does the person with the gift of giver most need to exercise?</p>	<p>6. Very alert to details An organizer notices what others might consider small details, but he knows are essential in order for the project to be completed in the proper way. He also tends to remove himself from distracting details in order to focus on the ultimate goal. Nehemiah did not get involved in actual building; he removed obstacles such as financial pressures which would have hindered the work. (Neh 5)</p>	<p>6. Overlooks workers' serious faults If an organizer is given a position of authority, he will appoint workers on the basis of their ability to get the job done, If serious character flaws are discovered in a valuable worker, the organizer will be reluctant to dismiss him. Failure to do so, however, will communicate approval and acceptance of the behavior and will cause reaction or imitation by others.</p>
<p>Suffering</p>	<p>7. Complete tasks quickly The efficiency of organizers begins before they start a project by checking out and securing needed resources. Nehemiah secured timber from the king's forest before the rebuilding began. Organizers also place workers according to their strengths and weaknesses so that maximum productivity can be achieved.</p>	<p>7. Failing to explain or praise When an organizer is put in charge of several people to accomplish a job, he may tend to give instructions without explanation. This neglect causes fellow workers to feel like pawns in a chess game. Their feelings of being used are intensified if they are not given proper praise or appreciation when the work is done.</p>
<p>Why is this true? It causes the organizer to learn to be sensitive to the needs of others.</p>	<p>8. Able to be decisive Because the final goal is clearly visualized by the organizer, he is able to quickly evaluate requests and situations and make firm decisions. Nehemiah was consistently invited by his enemies to come and have a conference with them. His decision not to come was immediate and decisive.</p>	<p>8. Forcing decisions on others An organizer can misuse his special abilities of persuasion and decisiveness by coercing others to help him achieve personal ambitions, They can also be misused on legitimate jobs by insensitivity to the schedules, weariness, or personal priorities of his workers.</p>
	<p>9. Completion involves cleanup In an organizer's mind the job is not finished until everything is back in its place. He will inspire and encourage workers to complete a job by approval, praise, reproof, and challenge. The organizer's final joy is seeing all the parts come together. It doesn't matter to him if others appreciate the job as long as he knows it was accomplished according to the plans laid out.</p>	<p>9. Losing interest in finished job The fulfillment of an organizer is to see a job completed. However, before moving on to a new job he must make proper provision for maintenance of the completed job. When this trait is carried over into the personal life of an organizer, he is never content with the things that he has or that he has done.</p>

Characteristics of the gift of Mercy

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of Mercy?	<p>1. Deeply loyal to friends A person with the gift of mercy will demonstrate loyalty to a friend by even reacting harshly toward those who attack him. When the Apostle John watched the Samaritans reject <i>Yeshua</i> whom he loved, John wanted to call down fire from heaven to consume them. (See Luke 9:54.)</p>	<p>1. Taking up offences The tendency of one with the gift of mercy is to take up an offence for someone who is being hurt by another person, especially if the one being hurt is a friend. Before comfort is given, a prophet should check out what caused the hurt, and an exhorter should give steps for properly responding to it.</p>
<i>Yochanan</i>	<p>2. Need for deep friendships The very nature of a person with the gift of mercy requires close friendships. These friendships, however, must have mutual commitment which is often reaffirmed. John enjoyed such a friendship with <i>Yeshua</i>. He was not only closer to <i>Yeshua</i> than most of the other disciples, but he referred to himself as the “disciple whom <i>Yeshua</i> loved.” (See John 13:23; 19:26; 20:2; 21:7, 20.)</p>	<p>2. Becoming possessive The deep need for commitment in a close friendship can cause those with the gift of mercy to monopolize the time and attention of others. As he experiences disappointments in one friendship, the mercy tends to place greater demands on a new friendship.</p>
Rejoice with those who rejoice (Romans 12:15)	<p>3. Empathize with hurting people The gift of mercy enables the one having it to sense which individuals are hurting and to share the pain with them. Along with the pain, a mercy senses the full scope of emotions. John wrote his first epistle to give joy, fellowship, hope, and confidence and to cast out fear and torment. (See 1 John 1:3-4; 3:2-3; 4:18; 5:13-14.)</p>	<p>3. Tolerating evil If those with the gift of mercy do not have spiritual discernment as to why people suffer, they may give sympathy and encouragement to those who are suffering as a direct result of violating God’s moral laws. The one with the gift of mercy can learn discernment by seeing people through the eyes of the other spiritual gifts.</p>
Weep with those who weep (Romans 12:15)	<p>4. Decisions based on benefits Those with the gift of mercy find it hard to be firm because they do not want to offend other people. Therefore, the mercy must see that greater hurt and offenses will occur if he fails to be decisive. When John was faced with denying <i>Yeshua</i>, he demonstrated a boldness and decisiveness which caused the Sadducees to marvel. (See Acts 4:13.)</p>	<p>4. Failing to be firm When a person with the gift of mercy is given a position of leadership, he will tend to avoid disciplinary action which is needed. As a result, the person who should have been disciplined is not brought to repentance, prophets react to his leadership, and other “mercies” react to the prophets.</p>

	<p>5. Deeply sensitive to loved ones The gift of mercy carries with it the ability to sense genuine love. It, therefore, carries a greater vulnerability to deeper and more frequent hurts from those who fail to demonstrate sincere love. John used the word “love” more than any other disciple in his Gospel and epistles.</p>	<p>5. Leaning on emotions vs. reason Because those with the gift of mercy have such sensitive feelings, they tend to base their decisions on emotions rather than on principles. Their subjective reasoning can easily cause them to reject Biblical doctrines which seem harsh to them.</p>
<p>What basic Scriptural principle does the person with the gift of mercy most need to exercise?</p>	<p>6. Attract people in distress One with the gift of mercy has a deep understanding of people who are going through mental or emotional distress. This sensitivity causes those with hurts to be drawn to him and to confide in him. When <i>Yeshua</i> died, he transferred responsibility for his grieving mother to John.</p>	<p>6. Defrauding opposite sex A person of the opposite sex tends to be drawn to one who has the gift of mercy. This attraction comes about because of the ability of the “mercy” to be a sensitive, understanding, and responsive listener. This factor must be considered in any relationship which a “mercy” has with a person of the opposite sex.</p>
<p>Moral Freedom</p>	<p>7. Desire to remove hurts Whereas an exhorter will try to help a person find benefit from his hurts, the one with the gift of mercy will try to remove the source of them. The message of John’s first epistle was for Believers to stop hurting and hating each other. (See 1 John 3:11, 15.)</p>	<p>7. Reacting to God’s purposes Unlike exhorters, who look at suffering as a means of receiving more grace and growing spiritually, those with the gift of mercy tend to react to the idea that God would allow a good person to suffer. Unless the person with the gift of mercy maintains a proper perspective, he can easily become bitter toward God.</p>
<p>Why is this true? It protects the one with the gift of mercy from improper relationships.</p>	<p>8. Measure acceptance by closeness A person with the gift of mercy tends to need physical closeness in order to be reassured of acceptance. The closeness includes rich times of fellowship. John sought out the closest place to <i>Yeshua</i> at the Last Supper and leaned upon the Lord. His need for physical closeness may also have prompted his request to sit next to <i>Yeshua</i> in glory. (See Mark 10:35-37.)</p>	<p>8. Falling to show deference When a person with the gift of mercy demands physical closeness in a friendship, he may fail to consider the desires of others who need that person’s time and attention. For this reason, John was gently reprovved for his request to be next to <i>Yeshua</i> in His kingdom.</p>
	<p>9. Attracted to prophets The statement that opposites attract is certainly true with the motivational gifts. Those with the gift of mercy are attracted to those with the gift of prophecy. The firm truth of the prophet is thus balanced with the gentle love of the mercy. John spent more time with Peter than with any other disciple. (See Luke 22:8; Acts 3:1-11; 4:13-19; 8:14.)</p>	<p>9. Cutting off insensitive people A person whose words and actions reflect insensitivity to the feelings of other people will be quickly recognized and reacted to by one with the gift of mercy. Rather than trying to help this insensitive person, the “mercy” will tend to close off his spirit and cut off fellowship with him.</p>