

# *The Equipping Process*

## **STEP THREE**

# *Ministry*

# **THE MINISTRY COURSE**

## **Step Three of the Equipping Process**

### **The Equipping Process...**

The Equipping Process is a discipleship-training course consisting of four steps:

<b><u>STEP 1</u></b> <b>FOUNDATIONS</b>	<b><u>STEP 2</u></b> <b>DISCIPLINES</b>	<b><u>STEP 3</u></b> <b>MINISTRY</b>	<b><u>STEP 4</u></b> <b>LEADERSHIP</b>
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### **The notes provided...**

The notes provided in these courses are detailed in order to provide the learner with enough material to thoroughly study the concepts covered. There is always more material added in the notes than what can be covered in the teaching sessions. We urge you to take the time to work through these notes carefully to ensure that you become established in Christ. The Ministry Course concludes with a tool, called a “Personal Assessment,” which will help stimulate your thoughts concerning your calling and unique design for ministry. We offer a follow-up mentoring meeting to discuss and work through the assessment.

These notes make references to numerous Biblical passages. All Scripture references are taken from the New King James Version (NKJV) unless otherwise noted.

### **The Ministry Course...**

***The principles and concepts that you are about to learn are essential for effective ministry.***

There are three kinds of people; those who make things happen, those who watch things happen, and those who ask: “What happened?” Our prayer is that you will answer the call of God to be an active participant in the work of God and makes things happen!

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## INTRODUCTION

### ***(1) Ministry is both the privilege and responsibility of every believer.***

“And [Jesus] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes the growth of the body for the edifying of itself in love” (Ephesians 4:11-16).

- The “saints” – *every believer* – are to do “the work of ministry” (v. 11).
- The church – the body of Christ – is not going to become all God destined for her until “**every joint supplies**” and “**every part does its share**” (v. 16).
- Yes, “**equipping**” is necessary, and God has made provision for this, but ministry is both the privilege and responsibility of every believer.

#### **THOUGHT >**

The Bible teaches that we are:

- Created for ministry (Ephesians 2:10)
- Called for ministry (1 Peter 2:9, 10)
- Gifted for ministry (1 Peter 4:10)
- Authorized for ministry (Matthew 28:19)
- Empowered for ministry (Acts 1:8)
- Accountable for ministry (1 Timothy 4:14-16)
- Rewarded for ministry (Colossians 3:23, 24)

### ***(2) Ministry may be defined as any work of service, through word or deed, which reveals the heart of God to others.***

“You are the salt of the earth... You are the light of the world... Let your light shine before men, that they may see your good works and glorify your Father in heaven” (Matthew 5:13-16).

- The Greek word simply means, “to serve” and is deliberately broad to include all our many, varied contributions to the work of God.

### ***(3) Ministry is based on servanthood.***

“[T]he Son of Man did not come to be served, ***but to serve***, and to give His life a ransom for many” (Matthew 20:28).

- ***Being a servant is one of the clearest indications of a life being conformed to the image of Jesus Christ.*** As “sons of God” we are to nurture the servant-heart of Jesus and be “servants of the Lord” (2 Timothy 2:24), who then serve people “as to the Lord” (Colossians 3:23).
- God does not just call us to just ***serve*** by doing occasional good deeds at our own convenience; rather He calls us to be ***servants***, who lay down our lives, our schedules and our agendas, willing and available even at our own expense.
- ***Love is to be our motive.*** Without love, “I am nothing” and will do “nothing” of value or worth (1 Corinthians 13:1-8). ***Servanthood is an overflow of selfless maturity, and reveals a true sense of inner security*** (John 13:1-5).

#### **THOUGHT >**

- We never graduate from “serving” because we remain always a “servant”. Serving is not a stepping stone to greatness; ***it is greatness***.
- We are to cultivate the joy of service, learn to embrace opportunities to serve and “do it ***heartily, as to the Lord***” (Colossians 3:23).
- We must learn to be faithful with the small things in the obscure moments (Luke 16:10), knowing that our “***Father sees in secret***” (Matthew 6:4), as we determine to become a Father-pleaser rather than a “man-pleaser” (Colossians 3:22). ***We will only know if we are a true servant by the way we respond when we are treated like one!***

**(4) Ministry has life-impacting power as we serve in the grace God gives.**

**“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God” (1 Peter 4:10).**

- **Each and every single believer** is entrusted with the gifts of God to bring life to others. Congratulations – You’re gifted!
- **The gifts God gives are for the benefit of others.** We are “stewards of the manifold grace of God.” The word “**steward**” (Greek: *oikonomos*) denotes, “the manager of a household, one entrusted with the care of another’s household”. We, and our gifts, are not our own; we belong to God. We are simply the privileged conduits **entrusted with God’s grace expressed in**, among other things, **the gifts He gives**. [Gifts (Greek: *charisma*) are expressions of God’s grace (Greek: *charis*)].
- The Bible contains many references to gifts, and reveal how these gifts group together:  
**“Now concerning spiritual gifts, I do not want you to be ignorant... There are diversities of gifts, but the same Spirit. There are differences of ministries but the same Lord. And there are diversities of activities, but is the same God who works all in all”** (1 Corinthians 12:1, 4-6).

Verse 4: “**diversities of gifts**” (Greek: *diairesis*) = “a kind, class or sort”.

The Holy “**Spirit**”

The Manifestation Gifts of the Spirit

Verse 5: “**differences of ministries**” (Greek: *diakonia*) = “office and work of a minister”.

The “**Lord**” Jesus

The Ministry Gifts of the Son

Verse 6: “**diversities of activities**” (Greek: *energeo*) = “to work in, to be active, operative”.

Father “**God**”

The Motivational Gifts of the Father

## SECTION ONE: “The Ministry Gifts of the Son”

“And [Jesus] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Ephesians 4:11, 12).

### Defining these Gifts...

These ministry gifts – we refer to them as “equipping gifts” – are outlined in Ephesians 4:11.

- Apostle (Greek: *apostolos*), literally “one sent forth,” referring to one called to plant and build churches. **The apostle governs the church.**
- Prophet (Greek: *prophetes*), “one who speaks forth openly,” referring to one called to reveal the heart and counsel of God. **The prophet guides the church.**
- Evangelist (Greek: *euangelistes*), literally “a messenger of good,” referring to one called to proclaim the Gospel on a corporate scale. **The evangelist gathers the church.**
- Pastor (Greek: *poimen*), “a shepherd, one tends and feeds the flock,” referring to one called to protect and nurture the family of God. **The pastor guards the church.**
- Teacher (Greek: *didaskalos*), “one who reveals the ways of God,” referring to one called to teach and establish the truth of God. **The teacher grounds the church.**

These five equipping gift expressions of Jesus are not sufficient in themselves; they are to work together “**for the equipping of the saints**”. In other words, one man cannot be all these gifts; a church needs to be exposed to the influence of each of these equipping gifts. Together they serve as apostolic teams in planting and parenting churches, equipping every believer as a minister in the work of God.

### The Purpose of these Gifts...

***These gifts are for the equipping of the church and penetration of the world.***

Jesus Christ operated in all these equipping gifts as He ministered on the earth. He was the apostle (Hebrews 3:1), the prophet (Acts 3:19-23), the evangelist (Luke 19:10), the pastor (1 Peter 5:4) and the teacher (John 13:13). He was the ‘five-fold ministry’ in one Man but has now, in His ascension, given these “**gifts to men**” (Ephesians 4:8). In other words, **Jesus distributed His ability** – these expressions of His nature and ministry – **to those whom He has chosen to serve as equipping gifts to continue His role in equipping every believer to do His ministry** (Ephesians 4:12).

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#### Operating Principles...

The ministry gifts of Jesus operate on these principles:

- (1) Jesus gives these gifts **to** believers as opposed to **through** believers like with the manifestation gifts. Jesus graces a person with the gift of apostle, prophet, evangelist, pastor or teacher.
  - However, these are not institutional positions people hold or titles that people are called (Matthew 23:10); they are gifts that people are to the church, distinct roles that they play. In the same way that a husband is not called “Husband Joe: as the word “husband” refers to who he is to his wife and defines a role he plays, rather than a title he holds. Joe may be a husband and a pastor, and we must recognize and respect both those roles and the authority he has in both. There is nothing wrong with referring to Joe as a pastor or **“Paul, an apostle”** (Galatians 1:1), but we are cautioned against turning a gift ministry into a title or position.
  - The Bible never designates these gifts as titles; we never read, ‘the apostle Paul...’ or ‘the evangelist Philip...’. Rather it refers to their grace gifts; for example, **“Paul, an apostle”** (Ephesians 1:1), or **“Philip the evangelist”** (Acts 21:8), or **“the apostles Barnabas and Paul...”** (Acts 14:14) – just like we would say, ‘Bob, an accountant,’ or ‘Joe, the accountant,’ or ‘the accountants Bob and Joe...’. But we do not say, ‘Accountant Bob’. The key problem when we turn these grace gifts into titles is that it separates people on unnatural lines and transfers spiritual authority from the character and anointing of a person to a title or position a person holds. ***Rather than a true respect for spiritual authority and gifting, borne in a sense of God’s grace and carried through righteous character; people have to relate to a title or position that are empty of both grace and character.***
- (2) **A person cannot lose this God-given gifting** (Romans 11:29), but can be disqualified through sin, disobedience or neglect; in which case genuine repentance can restore this grace gift. In this sense, these gifts are permanent to the believer who walks faithfully before God.
- (3) A believer may feel they may be an equipping gift through their intimate relationship with Jesus; **but this should be confirmed by the church, mature believers and the eldership, to which one is submitted**. One’s gift will **“make room”** and **“[bring one] before great men”** (Proverbs 18:16). In other words, **“great men”** – spiritual fathers – are to confirm and release this gift of grace. Often this confirmation will also occur through manifestation gifts like prophecy. It is estimated that less than 5% of believers are called as equipping gifts, which makes sense as their role is to equip the other 95% for the work of ministry.
- (4) **The fruit will validate the gift**. In other words, one should not have to call oneself an equipping gift to function; simply by serving Jesus and ministering to people, others should start enjoying the fruit of the gift of grace.

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- (5) **A person may be graced in more than one of these equipping gifts.** Paul was an apostle, evangelist and teacher (2 Timothy 1:11). From our own experience, it seems that an apostle will often have a second equipping grace gift. However, no one person can be all these five equipping gifts.
- (6) Women are not exempt, and God does call women as equipping gifts (see Luke 2:36; Romans 16:1, 2; Acts 18:26; 21:9). Go girls!
- (7) Through these equipping gifts, Jesus equips every believer for the work of ministry. Therefore, **these equipping gifts should flavour us.** In other words, we should be increasingly:
- Apostolic – meaning we should have a heart for global missions and church planting.
  - Prophetic – meaning we should have a heart to hear, receive and obey God’s voice.
  - Evangelistic – meaning we should have a compassionate heart for lost humanity.
  - Pastoral – meaning we should have a shepherding heart for the family of God.
  - Teaching – meaning we should have a heart for the ways of God revealed in His Word.

### Where to from now?

We are to **honour and receive the ministry** (equipping) gifts of Jesus Christ, knowing that without their equipping we cannot individually or corporately fulfil our destiny in Christ.

**“For I long to see you, that I may impart to you some spiritual gift, so that you may be established”** (Romans 1:11).

The word **“impart”** (Greek: *metadidomi*) means, “to give a share of”. It is therefore more distinct than the word “giving,” implying an investment of life and grace that brings life enlargement. Paul wrote to the Thessalonians, **“we were well pleased to impart to you not only the gospel of God, but also our own lives”** (1 Thessalonians 2:8). In other words, while Paul’s letter communicated truth to the church, Paul longed to be with them in person to impart – **invest** – truth. This is why reading through books or lecture notes have value but do not carry the same weight and life-impact as receiving the ministry in person of the author or writer.

**“He who receives a prophet in the name of a prophet shall receive a prophet’s reward”** (Matthew 10:41).

Jesus revealed that unless we choose to deliberately **“receive”** an equipping gift we will miss out on the imparted blessing intended by God. The word **“receive”** (Greek: *dechomai*) literally means, “to receive by deliberate and ready reception” and involves careful thought and attention. For this reason Paul urged the churches under his oversight to **“receive”** the equipping gift ministries he sent to them (Philippians 2:19-30; Romans 16:1, 2).

## SECTION TWO: “The Manifestation Gifts of the Spirit”

**“But the *manifestation of the Spirit* is given to each one for the profit of all... But one and the same Spirit works all these things, distributing to each one individually as He wills” (1 Corinthians 12:7-11).**

### Defining these Gifts...

The Spirit empowers believers to **supernaturally know, do and say** through these manifestation gifts to evangelize and edify those in need. The word “**manifestation**” (Greek: *phanerosis*) means, “to make visible, clear, open to sight” and refers to the visible, tangible working of the Holy Spirit. These manifestation gifts are outlined in 1 Corinthians 12:8-10.

To supernaturally know:

- “**word of wisdom**”
- “**word of knowledge**”
- “**discerning of spirits**”

To supernaturally do:

- “**faith**”
- “**healing\***”
- “**miracles**”

To supernaturally say:

- “**prophecy**”
- “**tongues**”
- “**interpretation of tongues**”

\*Deliverance, and the casting out of demons, is a work of the Holy Spirit (Matthew 12:28) and falls under the “gift of healing”.

## The Purpose of these Gifts...

***These gifts are for the edifying of the church and evangelization of the world.***

Jesus ministered in the anointing of the Spirit (Acts 10:38); that is, in the manifestation gifts of the Spirit. Jesus did not minister out of His own divinity; He emptied Himself of all His God-privileges (Philippians 2:5-8), and lived and ministered as a human being, filled and anointed with the Spirit (Luke 4:18, 19). ***We now too have access to the same resources of the Spirit***, and collectively have the potential – in scope and intensity – to do the “**works that [Jesus did]; and greater works than these [we] will do**” (John 14:12). These manifestation gifts of the Spirit are available to all believers as we cooperate with Him and minister in His name (Mark 16:17, 18).

***Jesus certainly intended His ministry to continue on this earth through us, His people, empowered by His Spirit.*** His ministry is captured powerfully in these words:

**“The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord”** (Luke 4:18, 19; quoted from Isaiah 61:1,2).

In whatever way we define the above categories mentioned in this passage, the point is clear: ***Jesus came to bring salvation to every area of man’s life and being.*** He came to bring mankind into a restored relationship with God; bringing wholeness, harmony and equilibrium to mankind. And through the same anointing of the Spirit, ***we can and should expect to continue the ministry of Jesus to mankind.***

Jesus supernaturally knew:

- “**word of wisdom**” [Luke 5:4, 8; John 21:3-6]
- “**word of knowledge**” [Luke 11:17; 19:28-34; John 4:16-18]
- “**discerning of spirits**” [Matthew 16:23; Luke 9:51-56]

Jesus supernaturally did:

- “**faith**” [Mark 11:13,14, 22-24; John 11:4]
- “**healing**” [Luke 4:33-35; 38-41]
- “**miracles**” [Luke 8:22-25; 9:10-17; John 11:38-44]

Jesus supernaturally spoke:

- “**prophecy**” [Luke 19:41-44; 22:31-34]
- “**tongues**” [Tongues and interpretation would have been meaningless to unredeemed people, but Jesus did predict that tongues would be a sign of the New Covenant (Mark 16:17)]
- “**interpretation of tongues**”

### Operating Principles...

The manifestation gifts of the Spirit operate on these principles:

- (1) The Spirit gives these gifts as “**He wills**” (1 Corinthians 12:11); in other words, **when He decides some person is in need**. The Spirit of God decides when, how and what is needed and uses an available believer through whom He manifests Himself. Therefore, **our role is to be available and obedient to Him**; nurturing a holy, humble and hungry heart. It is our responsibility to be “**sanctified and useful for the Master, prepared for every good work**” (2 Timothy 2:21).
- (2) These manifestation gifts are not permanent to the believer that the Spirit uses as the vessel; in other words, **they do not belong to the believer God chooses to use**. This distinguishes the manifestation gifts from the ministry and motivational gifts. For example: one cannot say, “I have the gift of healing”. One may operate in the gift of healing more frequently than others for several reasons:
  - Our motivational gifts often determine which manifestation gifts we are more likely to operate in. For example, someone with a gift of mercy may be more open to operate in the gift of healing.
  - Our confidence in a particular area of ministry often encourages a greater openness.
  - The need of the people we are ministering to may require certain manifestation gifts more frequently than others. Mission teams to Africa, for example, find they experience manifestations of the gift of healing and deliverance more frequently.

The point must be clear: these gifts do not belong to the vessel; they belong to the Spirit and are given to the person in need. The gift of healing, for example, is not ours if we are the vessel the Spirit uses; it is a gift to the sick person in need of healing.

- (3) **The basis for operating in these gifts, like all others, is love** (1 Corinthians 12:31-13:13). Our motivation is not to validate our spiritual status or to even be “used by God”. Our motive must be two-fold: **to honour God and to reveal Him to others**. With a motive of love, walking intimately with the Spirit, we are to step out in obedient faith when we sense that He desires to manifest His gifts through us to needy people.
- (4) We are to desire the “**best gifts**” (1 Corinthians 12:31); that is, **the gift(s) that are most suitable for a given occasion**. For example; prophecy is ‘functionally better’ than tongues in public use for it edifies the church and will not confuse uninformed believers or unbelievers present (1 Corinthians 14:2-25). Obviously this does not mean that one gift is more valuable than another is, the point Paul laboured to make in his teaching on the body (1 Corinthians 12:22-25).
- (5) The gift of tongues is the only manifestation gift with a difference. It has both a **public exhortation function** in the gathering of informed believers and a **private edification function** for the individual believer’s worship and intercession (1 Corinthians 14:2, 14, 15; Romans 8:26, 27; Jude 20).

***An important aside:***

Many readers often misunderstand Chapters 12-14 of 1 Corinthians. In this first letter to the Corinthians church, Paul first addresses the immaturity in the church on numerous issues from Chapters 1-6, and then answers a series of questions posed to him by the church from Chapter 7 onwards. He writes in Chapter 7, verse 1, “**Now concerning the things of which you wrote to me**”. He counsels them regarding marriage (Chapter 7), idols and the principle of love versus liberty in self-discipline (Chapters 8-11:1), public social customs (Chapter 11:2-16), the Lord’s Supper (Chapter 11:17-34), spiritual gifts (Chapters 12-14), the resurrection (Chapter 15) and the collection of offerings (Chapter 16:1-4) before closing with his plans and greetings. This is important to understand so that we read Chapters 12-14 as one train of thought and counsel. For example, Paul did not write his famous Chapter 13 about love as a poetic exercise. He was urging them to live the way of love in their use of spiritual gifts.

Paul outlines the different kinds of gifts in Chapter 12, stressing how important every believer is as members of the body of Christ, strongly appealing against any prejudice, and feelings of superiority or inferiority. His point: ***we need one another; every member’s contribution and every gift are equally vital and essential to the whole.*** Paul then explains the guiding principle of love in Chapter 13.

In Chapter 14, Paul then addresses the specific problems in Corinth, applying the guiding principle of love to the public use of prophecy and tongues. ***The key error was an abuse of the gift of tongues, where certain believers were entering into fanatical states of perceived spirituality, speaking in tongues hysterically and uncontrollably, similar to the crazed pagan practices of the time*** (1 Corinthians 12:2, 3; 14:32, 33, 40). Certainly, this was not representative of the fruit of the Spirit characterized by love, peace and self-control. Not only were these believers out of line, but they were causing a negative reaction from other believers: a scepticism over the gift of tongues; some even attempting to forbid the gift (1 Corinthians 14:39). Paul’s plea: ***the answer to abuse is not non-use, but proper use!***

Paul wrote, “**Pursue love, and desire spiritual gifts, but especially that you may prophecy**” (1 Corinthians 14:1). From this verse some conclude that prophecy is superior in some way to other gifts, especially to the gift of tongues. This would be in complete contradiction to the teaching of Chapter 12, where Paul made it clear that every gift is equally valid and vital. His counsel to “**desire...prophecy**” follows, after making a detour into a revelation of God’s love in Chapter 13, his last thought in Chapter 12 where he wrote, “**earnestly desire the best gifts**” (v. 31). In other words, ***seek to use the gift best suited to a given occasion.*** His point: in the context of public gatherings (where unbelievers are anticipated to be present and watching), prophecy is functionally better suited for the occasion than the gift of tongues.

So why is prophecy better than tongues in a public setting? ***Since love is the guiding factor, when we meet publicly, the gift of tongues is suitable under two conditions.***

(1) ***There must be an interpreter, one whom the Spirit gives the gift of interpretation of tongues.***

The language of 1 Corinthians 14 implies that there should be a high level of mature receptivity to God enabling us to first discern whether someone has the gift of interpretation before releasing an expression of the gift of tongues in public.

**“Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. *Therefore let him who speaks in a tongue pray that he may interpret...* If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. *But if there is no interpreter, let him keep silent in the church* [i.e. let him not speak in tongues publicly], *and let him speak to himself and to God* [i.e. let him rather speak in tongues in his private communion]” (1 Corinthians 14:12, 13, 27, 28).**

(2) ***In a public setting, we must be sensitive to the presence of “uninformed believers or unbelievers” who may be offended at our liberty.***

**“I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue... Therefore if the whole church comes together in one place, and all speak with tongues, *and there come in those who are uninformed or unbelievers, will they not say you are out of your mind?*” (1 Corinthians 14:18, 19, 23).**

This is an application of the principle of “love over liberty” Paul taught us in Chapter 8: **“But beware lest somehow this liberty of yours become a stumbling block to those who are weak”** (1 Corinthians 8:9). Therefore we should exercise restraint when we know that unbelievers or uninformed believers are present and may be offended by our liberty. If we have a gathering of informed believers we can “hang from the ceiling,” but otherwise we should seek to rather exercise the gift of prophecy (1 Corinthians 14:3, 24, 25).

Based on these two conditions, we acknowledge how difficult it is to always correctly reconcile these guidelines with a strong desire to be obedient to the Spirit’s leading. We certainly do not forbid a public expression of the gift of tongues in fear of “who’s in the meeting?” Yet, these difficult guidelines must be upheld. We believe that if we are mature and Spirit-led in the upholding of condition one, we go along way to helping the uninformed and unbelievers from reacting negatively to the public use of the gift of tongues. From Paul’s instructions, we seek to avoid excessive, hysterical and abusive manifestations of this precious gift, while releasing a mature and balanced use of the gift.

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There are two other related issues which may require explanation.

- ❖ One verse appears contradictory to the flow of thought at first reading.

**“Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not unbelievers but for those who believe”**  
(1 Corinthians 14:22).

The problem is caused by reading the word “**sign**” positively, as a “wonder;” whereas Paul uses to negatively mean “warning”. Verse 22 is directly connected to the context of verse 21 by the important word “**therefore**”. In verse 21, Paul quotes Isaiah 28:11, 12, “**With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear**”. He notes how the harsh, unknown language of threatening invaders was a warning sign of God’s impending judgment; causing fear and confusion. Paul explains how the unrestrained use of tongues in a public setting could have the same effect of confusing and hardening the uninformed or unbelievers. And in the same way as Israel did “**not hear**” the uninformed or unbeliever will miss the opportunity to hear God’s call, concluding “**[we] are out of [our] mind**”.

- ❖ It is easy to make the mistake of equating the gift of tongues and interpretation of tongues with prophecy. Certainly the instruction to rather exercise the gift of prophecy than tongues with interpretation does give rise to this conclusion. But this is not necessarily true. First of all it would call into question why the gift of tongues and interpretation are necessary at all. Second, from the teaching of 1 Corinthians 14, it is clear that tongues and interpretation is a manifest expression of intercession and travail **from us to God**, not the prophetic equivalent of a word **from God to us**.

**“For he who speak in a tongue does not speak to men *but to God*”**  
(1 Corinthians 14:2).

When someone speaks publicly in the gift of tongues, it is either an expression of the church’s heart (intercession), or an unbeliever’s plight (travail) to God. The gift of interpretation captures the emotion and fervency of this heart cry in our natural language.

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- (6) ***The operation of these gifts is always supernatural but not always spectacular.*** We miss the point if we seek the spectacular; rather we should be alert and expectant for God to reveal Himself and impact others for His glory, irrespective of how “spectacular” it may be. For example, when Jesus received a word of knowledge in John 3, Nicodemus did not even know He did (vv. 1-3). Today, we often glamorize the anointing of the Spirit. Jesus, however, lived naturally supernaturally in the anointing of the Spirit so that His ministry was associated with peace, gentleness and rest, not a showman’s performance. ***We so often look for God in the seemingly “big things;” yet He is waiting for us in the seemingly “small things.”***

### Where to from now?

- (1) ***Accept the Lord’s invitation to continue the ministry of Jesus to mankind.***

As children of God, at any moment, we have the resource of heaven within us by the indwelling Spirit. **“Christ in you, the hope of glory”** (Colossians 1:27).

- (2) ***Live a life of devotion and separation.***

Public effectiveness stems from private victory. Ministry **to** God releases effectiveness ministry **for** God. We cannot tune into heaven if our lives are filled with earthly static.

- (3) ***Develop an awareness of His Presence by inviting His leadership into every aspect of your life.***

Consciously develop the habit of inviting the Presence of the Lord into every part of your day; asking for His guidance and referring to His counsel.

- (4) ***View people as the Lord sees them, then allow His compassion to move your heart and simply respond to the gentle promptings of the Holy Spirit.***

Whatever Jesus’ eye saw, His heart felt and His hand touched (Matthew 9:35, 36). When we see people as He sees them, we can feel how He feels. This releases a divine compassion – the heart of God – that moves us to minister in His power.

## SECTION THREE: The Motivational Gifts of the Father

**“Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness” (Romans 12:6-8).**

### Defining these Gifts...

These gifts are outlined throughout the Scriptures:

- **Prophecy** (Romans 12:6).
- **Service** (Romans 12:7),  
    **or helps** (1 Corinthians 12:28).
- **Teaching** (Romans 12:7).
- **Encouraging** (Romans 12:8).
- **Giving** (Romans 12:8).
- **Leading** (Romans 12:8).
- **Mercy** (Romans 12:8).
- **Hospitality** (1 Peter 4:9, 10).
- **Administration** (1 Corinthians 12:28).
- **Psalmist** (Psalm 33:3).
- **Missionary** (Ephesians 3:6-9),.
- **Special ability**; like craft, business or computers, etc. (Genesis 4:22).
- **Celibacy** (1 Corinthians 7:7).
- **Voluntary poverty** (1 Corinthians 13:3).
- **Martyrdom** (1 Corinthians 13:3).
- **Intercession\***.
- **Evangelism\***.

\*We have added the last two motivational gifts to the list even though there is no direct Scriptural reference for the motivational gift of intercession or evangelism. It is clear that some believers are better motivated for intercession and others for evangelism. We do not believe that the Bible intended to give an exhaustive list in terms of the motivational gifts, and for this reason we have added them to the list. Furthermore, some of the above Scriptural references for these gifts are not absolutely clear, but are either implied by the verses or confirmed by observation and experience.

### The Purpose of these Gifts...

***These gifts are for the functioning of the church and service to the world.***

***Father God, in creating and forming every human being, gives each individual certain motivational gifts that contribute towards the uniqueness of their personality.*** For this reason, they may also be called the creational gifts of the Father as they are inherent from birth and therefore permanent in nature. ***These gifts refer to the way that God has uniquely wired us and explains the reason we find fulfilment and fruitfulness in what we do.*** These gifts reveal why we prefer to do things in a certain way, and influence our outlook in a given situation. In any one incident, our motivational gifts will determine our personal perspective on it. For example, a person with a gift of mercy will “give a needy person a fish”, while a person with a gift of teaching will look to “teach them how to fish.” Even an unsaved person has God-given, unique motivations that influence their likes and dislikes; but these gifts will obviously only find their redemptive purpose and potential in salvation.

## Operating Principles...

The motivational gifts of the Father operate on these principles:

(1) ***Every individual has at least one gift, and these gifts need to be discovered, developed and deployed*** (Romans 12:3-8; 1 Peter 4:10). We cannot claim these gifts, earn them or pray for them; we need to discover God's unique gift-mix in us. We can discover and identify these gifts through...

- **Prayer.**

In our growing intimate relationship with Father God, He reveals over time more and more about who we are and how He has made us.

- **The Manifestation gifts of the Spirit.**

In our experience with God's Spirit, and especially the gift of prophecy, we may learn more about how God has gifted us.

- **Counsel.**

By submitting ourselves to the counsel of mature believers who know us, we can get an honest perspective of our strengths and weaknesses.

- **A Personal Inventory.**

By taking careful note of what we enjoy doing and what brings us fulfillment, we can discover our own heart desires. In other, it is helpful to "do" and then evaluate the fruit of what we do; rather than trying to guess our gifts or trying to find the perfect place to minister in before we get involved. We can recognize a motivational gift when...

1> ***We are motivated to do it.*** (We do not have to 'psyche' ourselves up!)

2> ***We find that it comes naturally to us.*** (It is easy; there is no struggle).

3> ***We can distinguish clear fruit from our actions.*** (There are results).

4> ***We are strengthened and fulfilled by doing it.*** (We are not drained from it).

(2) ***The discovery, development and deployment of our gifts are an important aspect of fulfilling God's will in our lives.*** Paul refers to fulfilling the "**good and acceptable and perfect will of God**" (Romans 12:2). Many correctly focus on the consecration spoken of in verse 1, "**present your bodies a living sacrifice**" and the process of renewal in verse 2, "**by the renewing of your mind**" as two keys to fulfilling God's will. But these are just two of four vital aspects in finding and fulfilling God's will for our lives.

The third key is found in reading verses 3-5 that reveals the importance of community, expressed so well in these words: "**so we being many, are one body in Christ, and individually members of one another**" (v. 5). We cannot fulfil God's will outside of a spiritual community. The fourth key is revealed in verses 6-8; we need to discover, develop and deploy the motivational gifts God has given to us. In other words, consecration, renewal, community and discovering our motivational gifts are all essential to fulfilling God's will.

The **general will of God** for every believer is that we be conformed into the image of Jesus through an intimate relationship with the Father as we co-operate with His Spirit (Romans 8:29). But God also has a **specific purpose for each individual**, which is often called our “**calling**”. Biblically it would be more correct to refer to the general will of God as our “**calling**” (see for example, 1 Corinthians 1:2; Ephesians 1:3-6) and our specific purpose as an “**appointment**”.

**“[God] has saved and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began...to which I was appointed a preacher, an apostle, and a teacher of the Gentiles” (2 Timothy 1:9, 11).**

Paul clearly used the word “**calling**” in a general sense (v. 9), and the word “**appointed**” in a specific sense (v. 11). In other words, **we are all called** – God calls us to Himself, thereby growing us into the likeness of His Son (or Christ-likeness). Then the word “**appointed**” (Greek: *tithemi*) means, “to put, or to place” and refers to being put or placed into a specific role or task. Therefore out of this sense of calling, every believer has a specific, unique purpose – an “**appointment**” – a place of ministry, in which God has “put or placed” them.

**Where God appoints; He also enables and anoints.** In other words, our appointment – that specific, unique role we are to play – **will be in keeping with the motivational gifts God has given us**. Just as God created the eagle with wings to soar in the sky and the fish with gills to swim under water, so **God has created us with the necessary equipment – our motivational gifts – to accomplish the purpose He has for us**. Thus discovering, developing and deploying our motivational gifts is crucial to finding, following and fulfilling God’s will for our lives.

(3) **We have to stir up these gifts up once we have discovered them.**

**“Therefore I remind you to stir up the gift of God which is in you” (2 Timothy 1:6).**

We need to be faithful **and** fruitful with them. These gifts are like muscles: we are to use them, or we lose them! Although we cannot literally lose them, they may become dormant due to neglect. We must be clear: **God expects both faithfulness and fruitfulness.**

Some people are ant-success, anti-results and anti-productivity. This is not a Biblical attitude. The two parables of the talents indicate the truth that faithfulness **and** fruitfulness are two sides of the same coin (Matthew 25:14-30 and Luke 19:12-27). In both accounts, the lord rewarded the men with these words, **“Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter the joy of your lord” (Matthew 25:21).** While this passage certainly exhorts faithfulness, **the reason the servant was rewarded was because he was fruitful**; he multiplied the “**talents**” given to him! The servant who hid his talent and just preserved it was rebuked (Matthew 25:24-30). We are faithful with our gifts when we are fruitful in them!

(4) ***The motivational gifts are given to different individuals in different measures.***

**“Having then gifts differing according to the grace that is given us, let us use them...in proportion to our faith” (Romans 12:6).**

**“According to the grace”** of God, we not only have different gifts but ***different degrees of intensity in the various gifts***. The servants in both parables of the talents received different amounts of talents (Matthew 25:14-30 and Luke 19:12-27). In other words, even though two believers may both have the gift of leadership, one may have a very intensive measure of the gift, while the other may have a less intensive measure. Or one believer may have a very intensive measure of the gift of psalmist and play at a professional level, while another may have a much milder measure of the gift, and play at a home church level.

Without intending to be restrictive we see at least four different degrees of gifting:

1> **Vocational-level.**

This is a gift that is intensive enough to become a vocation, like the professional musician (gift of psalmist), or the academic teacher or lecturer (gift of teaching).

2> **Corporate-level.**

This is a gift that is not intense enough to necessarily be a vocation but is certainly broad enough to be used at a corporate-level such in an organization or in a local church.

3> **Group-level.**

This is a gift that is milder and functions well in a small-group setting where the close relationships provide the best environment for this gift to flourish.

4> **Individual-level.**

This is a gift whose intensity is low but still completely valid and necessary where it best benefits individual people, one-on-one.

Understanding that God gives gifts in different measures ***helps to foster true unity***.

**“For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12).**

When we understand how God has given different gifts and different measures of grace to each person we can forsake the foolish comparisons we tend to, by human nature, make. We need no longer to feel superior, or inferior to others; rather we can:

1> ***Accept who we are***, and they way God has designed us.

2> ***Appreciate who others are***, and they way God has designed them.

For example, someone with a high gift intensity may appear more enthusiastic or passionate than another having the same gift but of a lower intensity. Again, comparisons are unnecessary and we can all be real and mask-free, the way God intended.

***Understanding the motivational gifts helps us avoid “gift projection”.*** Gift projection occurs when we attribute what we do in the grace of God incorrectly as a measure of spiritual maturity, rather than as an indication of our God-given gifting. This causes us to develop false expectations of others that put them in bondage to perform and match up to our effectiveness. A good example is intercession. In a conference I attended once, the speaker explained how he spent six hours a day in prayer and that every Christian minister should do likewise. His exhortation was: “If I can do it, you can also do it!”

Clearly he had the gift of intercession; a God-given grace that enabled him to pray for six hours each day. Most Christian ministers do not have this motivational gift and could have come under tremendous bondage and guilt because of this “gift projection”. Yes, we can be encouraged to improve our prayer lives from his exhortation, and learn from him: to likewise excel in our gifts, but not feel falsely compelled to excel in his gift.

Again it is worth noting that we do all have a role as a believer to intercede and we are to grow in this responsibility. But as we grow in every role and responsibility we have as believers, God has graced each of us with gifts of our own that we must discover, develop and deploy. And as we grow in our gifts we must not project them onto others as a measure of our spiritual maturity, but attribute them as grace gifts for which God should receive all the glory. Our underlying exhortation can be: “I can do this because of the gift of grace God has given to me; you can also be effective in what God has gifted you to do” (see Ephesians 3:7).

- (5) ***When we understand and use our motivational gifts within the sphere of influence God entrusts to us, we can enjoy a true sense of fulfilment.***

***“For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us... For we are not overextending ourselves...but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere”*** (2 Corinthians 10:12-15).

God entrusts every believer with a “**sphere of influence**” – ***a unique circle of relationships and responsibility*** – which is as unique to them as their fingerprint is. When we discover, develop and deploy our motivational gifts faithfully and fruitfully “**within the limits** [boundary-lines] **of the sphere which God appointed us**” we can find true rest and satisfaction.

- 1> ***In our sphere of influence, we can learn to be satisfyingly content.*** As long as we think contentment lies in something outside of our boundary line of God-given influence, we will live driven, unfulfilled lives instead of rested, fulfilled lives. Paul said, “**I have learned in whatever state I am, to be content... I can do all things through Christ who strengthens me**” (Philippians 4:11-13). No matter what your sphere of influence may be; no matter how small or how big you may perceive it to be, ***you can learn to be content in Him by being faithful and fruitful to what He entrusts to you.***

2> ***We can rest in the knowledge that only God can enlarge our sphere of influence, if He chooses to.*** We can cease striving in our own strength. We can give up trying to force and push in the Spirit. Promotion comes from the Lord, and Him only (Psalm 75:6, 7).

(6) ***We must guard and nurture the strong motivational gifts we have, and build and develop our weaknesses.*** We must be careful to maintain a humble heart as we deploy our gifts, ensuring that love is our motivation. ***An unguarded strength can be a double weakness!*** We are not to use our gifts to promote and elevate ourselves, or judge and condemn others. We must remember that we are stewards; we – and our gifts – belong to God, and we are the grateful beneficiaries of His grace.

***Every motivational gift as a corresponding Biblical role that we responsible for.*** For example, we are all called to be servants, although we do not all have the motivational gift of serving. We cannot be irresponsible to this Biblical role by saying, “I’m not going to serve because it is not my gift!”

<b>Gift</b>	<b>Role</b>
▪ Prophecy	Perceive (1 John 4:1).
▪ Serving	Serve (Galatians 5:13).
▪ Teaching	Share God’s Word (1 Corinthians 14:26).
▪ Giving	Give (2 Corinthians 9:7).
▪ Mercy	Show mercy (Matthew 5:7).
▪ Hospitality	Be hospitable (Romans 12:13).
▪ Administration	Be faithful steward (1 Corinthians 4:2).
▪ Psalmist	Worship in song (Ephesians 5:19).
▪ Celibacy	Sexual purity (Galatians 5:19).
▪ Missionary	Minister without prejudice (Mark 16:15).
▪ Special Ability	Be faithful with our talents (1 Peter 4:10).
▪ Martyrdom	Live selfless lives (Galatians 5:24).
▪ Voluntary Poverty	Contentment (Philippians 4:11-13).
▪ Intercession	Intercede (1 Timothy 2:1).
▪ Evangelism	Be a witness and share our faith (1 Peter 3:15).

In other words, we must grow in the grace of God in areas that we are not strongly motivated in. A mature believer will become strongly motivated in all these areas by growing in the grace of the Lord.

(7) ***Even though these gifts are God-given we are still required to submit our gifts to Him so that what we do carries the anointing of the Spirit, not simply our own strength and effort.*** There is a significant difference between “gifting” and “anointing”. Without the anointing we can get by on gifting for a short period of time before we dry out or burn out. But when we surrender our gifts to the Lord, and walk in dependence on Him, His anointing releases a sustaining power and fruitfulness not otherwise possible.

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- (8) ***The leadership office of an elder and a deacon are based on maturity (character) and the appointment of God's Spirit, not on gifting*** (1 Timothy 3:1-13). Many people confuse the gift of leadership with the Biblical leadership offices of an elder and deacon. A person with a gift of leadership may not necessarily qualify for the office of leadership if they lack mature character. Similarly, one does not need to have the gift of leadership to be called to the office of an elder or deacon as these offices are based mature character and the anointing of God. The motivational gifts that an elder or deacon does have will influence how each one operates in the leadership office they function in. For example, one elder's ministry may be characterized by a greater emphasis on the Word because of his motivational gift of teaching, another's ministry may emphasize outreach because of his motivational gift of mercy, while another's may focus on fellowship because of his strong gift of hospitality.

## A Brief Survey of the Motivational Gifts

### The gift of prophecy (Romans 12:6).

This should not be confused with the manifestation gift of prophecy (1 Corinthians 12:8) or the grace gift of the prophet (Ephesians 4:11). It is that motivational gift that enables people to view life with special, ongoing prophetic insight; referring to an interpretative rather than a predictive ability.

#### Question:

Are you able to perceive with reasonable accuracy reality in ambiguous circumstances or in dubious persons on a regular basis and speak with clarity into the situation?

### The gift of servicing, or helps (Romans 12:7; 1 Corinthians 12:28).

The word “**ministry**” or “servicing” (Romans 12:7) and “**helps**” (1 Corinthians 12:28) allude to the same concept; the grace to serve others with ease, making others feel edified and enabling them to use their gifts better. We may distinguish between “**service**” and “**helps**” in this way; “**service**” is more task-oriented, while “**helps**” is more people-oriented, enabling others to better use their specific spiritual gifts.

#### Question:

Are you able to identify the unmet needs among a group of people, find it easy to serve in meeting those needs with a real sense of personal satisfaction, without worrying about whom receives the credit?

### The gift of teaching (Romans 12:7).

This should not be confused with the grace gift of the teacher (Ephesians 4:11). It is that motivational gift that enables people to impart a hunger for knowledge, to explain concepts and then to communicate in such a way that people learn.

#### Question:

Are you able to communicate information so that other people learn?

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#### **The gift of encouraging** (Romans 12:8).

The word “**exhortation**” (Romans 12:8) means, “to call to one’s side, to come to one’s aid.” It could best be translated “**encouragement**” (Greek: *paraklesis*), from the same root word as that translated “**Helper**,” referring to the Holy Spirit (Greek: *parakletos*) in John 14:16; 15:26; 16:7.

#### Question:

Are you able to speak words of encouragement, comfort and counsel in such a way that others feel edified and freshly fuelled with courage?

#### **The gift of giving** (Romans 12:8).

Although we are all called to give, this is motivational gift to give financially above and beyond the normal.

#### Question:

Are you able to give offerings well above the tithe regularly, generously and cheerfully; not because you necessarily earn a large salary, but because you enjoy doing so?

#### **The gift of leading** (Romans 12:8).

This should not be confused with the office of leadership, such as elders and deacons. The office of an elders or deacon is based on character and spiritual maturity (1 Timothy 3:1-13). The motivational gift of leadership is an ability to lead people to accomplish certain objectives.

#### Question:

Are you able to set goals for a group of people in line with God’s purpose for them, and envision them to achieve those goals in togetherness?

#### **The gift of mercy** (Romans 12:8).

The word “**mercy**” (Greek: *eleeo*) signifies, “to feel empathy with the misery of another” so as to be moved to act on their behalf.

#### Question:

Are you able to feel genuine compassion towards needy people and find it easy to translate that empathy into loving acts that alleviate the suffering?

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#### **The gift of hospitality** (1 Peter 4:9, 10).

This motivational gift enables people to make people feel “at-home” in their company, secure and comfortable in a sense of family-hood.

#### Question:

Are you able to provide an inviting and loving home to people in such a way that they are made to feel secure and “at-home”?

#### **The gift of administration** (1 Corinthians 12:28).

While the word “**administration**” (Greek: *kubernesis*) can refer to a person gifted in managing administrative systems and procedures, the word in 1 Corinthians 12:28 means, “to guide” and denotes “steering”. The gift of administration therefore also refers to the ability to set-up adequate management systems and procedures that bring efficiency and effectiveness.

#### Question:

Are you able to understand quickly and clearly grasp the short-, medium- and long-term goals of a group of people, establishing workable plans and systems to achieve those goals?

#### **The gift of psalmist** (Psalm 33:3).

Some prefer not to use the word “psalmist” in a general way, and choose to rather use it to define exceptionally gifted music writers. But, as with all motivational gifts, there are degrees or intensities of each gift, and therefore we use it in this collection of gifts to not just include the professional but to also recognize others whose gift is still valid even though its intensity may be lower.

#### Question:

Are you able to play a musical instrument and/or write music in a way that inspires others to worship God through music and song?

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#### The gift of missionary (Ephesians 3:7, 8).

This motivational gift enables a person to use their spiritual gifts across a cultural gap(s) with the same level of effectiveness as ministering within one's own culture.

#### Question:

Are you able to minister your other spiritual gifts in a second culture?

#### The gift of special ability (Genesis 4:22).

It seems that in every culture or generation God is one step ahead by gifting individuals in specialized areas such as craftsmanship, or sport, or business, or accounting, or marketing/selling, or medicine, or catering, or sound and media, or computers, or dance and drama, and countless other areas by which His people can penetrate their society and be “**salt and light**” (Matthew 5:13-16).

#### Question:

Are you able to do something in a specific area of expertise better than the average person is?

#### The gift of voluntary poverty (1 Corinthians 13:3).

#### Question:

Are you able to live at a standard of living equivalent to those living at poverty level for prolonged periods of time to minister to the poor?

#### The gift of celibacy (1 Corinthians 7:7).

Paul refers to the gift of celibacy, which means to remain unmarried and abstain from any sexual relationship. This gift is given so that the person can be used by God in ways that being married would inhibit. “**He who is unmarried cares for the things of the Lord – how he may please the Lord. But he who is married cares about the things of the world – how he may please his wife**” (1 Corinthians 7:32, 33).

#### Question:

Are you single and fully satisfied in remaining unmarried so that you can serve God more completely feeling that marriage would be a distraction to His purpose for your life?

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#### **The gift of martyrdom (1 Corinthians 13:3).**

This is the one gift that above all is most difficult to discover until the opportunity comes when it is proved or not.

##### Question:

Are you able to undergo extreme physical and emotional persecution and suffering with grace and resolve?

#### **The gift of intercession**

Although we have no Biblical verse to refer to, experience does reveal that, although we are all called to pray, some clearly have a God-given grace to pray with greater intensity, length, passion and personal fulfilment than others.

##### Question:

Are you able to pray regularly for extended periods of time (an hour or more) with ease and personal satisfaction, and receive specific answers more than other people that you know?

#### **The gift of evangelism**

Although we again have no Biblical verse to refer to, experience does reveal that, although we are all called to evangelize, some clearly have a God-given grace to share their faith with greater intensity, effectiveness and personal fulfilment than others.

##### Question:

Are you able to share your faith with unbelievers easily, regularly and with definite success, that people get saved and become responsible members of a local church?

**This course is part of the Equipping Process.**

**For other resources please contact us...**

## **CrossWave**



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