

SPIRITUAL GIFTS REVELATION

Charismata Theory, Assessment, Problem-solving

A Workbook for Individuals and Teams

By Jackson H. Snyder II



Fifth Edition

We the many are one body in Moshiach and every one a member of one another, yet having favors differing according to the favor given. If prophecy, then let us prophesy in accordance with our portion of belief; if service, in the serving; if one is teaching, in the lesson; if one exhorts, in the exhortation; the one sharing, in simplicity; the one ruling, in due diligence: the one caring with optimism; and let love be real. Romans 12:5-9

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Things to Which You May Need to Refer

Important Note: The author is a part of a Messianic, Hebrew Roots of Christianity Group. This accounts for many of the terms used in this book. Consider whatever you encounter that is unfamiliar to you as something great and new to learn.

Exercises and essays referred to in this book are found at **www.Motivational-Gifts.org**.

The Second Book in the Series is on Pneumatic and Apostolic Gifts, referred to as Power Gifts. You can find that at www.Motivational-Gifts.org
Online Inventories www.charismaticgifts.com
www.charismaticgifts.org

PIN for free inventories = “favor” - This includes all but the 9-key, for which I request a donation. All inventories are assessed by the author.

Motivational Gifts / Noetic Favors, Detailed Reference

<http://www.jacksonsnnyder.com/mgi/pages/motdesc.htm>

Enneagram Personality Types Quick Reference

www.jacksonsnnyder.com/mgi/pages/9desc.htm

Temperament Masks and Temperament Descriptions

www.jacksonsnnyder.com/mgi/pages/temperdesc.htm

Motivational Gifts = Motivational Graces = Noetic Favors

Gifts = Graces = Favors - Though they do not mean the same thing, they are used synonymously unless otherwise noted.

Contact the Author: mgi@jacksonsnnyder.com, Yahoo IM = klakster, VM = (801) 605-1715

Essays Required for this Course or If you are wanting Certification and Credit www.Motivational-Gifts.org

Music and free downloads – www.EloHymns.com

Newly found Apostolic Writings – www.apostolia.com

Bible studies:

www.charismaticgifts.com

www.JacksonSnyder.org – The Snyder Bible

www.Bible-News.com – Snyder Bible News

www.Radio-Yahweh.com – Podcasts w/ Spiritual Gifts

Glossary of Hebrew Terms Used in this Book www.Apostolia.com

Spiritual Gifts Revelation

The Author, Jackson Snyder, and the Book

Jackson Hayes Snyder II was born in Findlay, Ohio in 1953. He was called to the supernatural ministry as a teen in an evangelistic meeting with healing evangelists A. A. Allen and Don Stewart in the Cobo Arena, Detroit (1967). Jackson saw the light in personal and corporate Bible study, attending Bible-believing churches, and observing living examples in his family and acquaintances, then spending a few years with the young *talmidim* of the Full Gospel Businessmen's Fellowship International.



As a member of the United Methodist Church, he began a sacred music ministry in 1982 and took the steps forward to become a pastor in 1985.

While preaching, Jackson worked his way through his courses of study at Indiana University, completing with the A.G.S. and B.G.S. degrees in Computer Programming and Physiological Psychology / Sociology *magna cum laude*. He moved to Florida to do computing for Mission Possible in Ft. Pierce and continue his study at St. Vincent DePaul Seminary in Boynton Beach, then went on to complete the Master of Divinity degree *cum laude* from The Candler School of Emory University, Atlanta.

During his Emory time, Jackson spent two years studying apocalyptic and intertestamental literature privately with Dead Sea Scrolls Scholar C. Newsom, and yet an extra year studying New Testament Greek through the University of Biblical Studies, Bethany, OK. All the while, he was serving as Pastor to three rural churches in the Atlanta area.

In 2004, Jackson was awarded the Doctorate of Humane Letters *honoris causa* by the Wesley Synod for electronic ministry through the Internet. There he maintains a number of sites dedicated to helping new preachers with free sermon resources and assessing spiritual gifts. His popular sites include The Snyder Bible (www.jacksonsnnyder.org), EloHymns / Apostolia (.com for each) and Motivational-Gifts.com.

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The study of the Scrolls and other Jewish and sectarian literature forced Jackson to re-evaluate church doctrine in light of Hebraic roots and texts. He began studying the Scriptures independently (through correspondence) with Jacob O. Meyer and Robert Eisenman while continuing the pastorate and teaching Hebraic Roots and Spiritual Gifts in the church setting.

In 2005, Jackson felt strongly motivated to compose a “hymnal” based on Scriptural poetry retaining the Hebraic words (in translation or transliteration) and the Eastern European folk idiom today known as “Messianic” or “Israel-style” music. In 2008, his “EloHymnal” Volume 1, with 102 hymns with MP3 orchestral demos and accompaniments are published, along with *The Authentic Peter: The Preaching of Simeon Kefa from the Journal of T. Flavius Clemens* with co-author Theodore A. Dornan. (www.apostolia.us)

Dr. Snyder ministered as pastor and music director for United Methodist churches in five states and was (finally) ordained by the church in 1996. Ten years later, he retired from his pastorate and joined with B’nai Yahshua Synagogues Worldwide, Miami – a Messianic movement of Nazarene Yisrael. He currently researching and writing on biblical topics, including sacred music, and pioneering the YAH Prince of Peace Hebraic Roots Group Tallahassee, Florida.

You can find Jackson Snyder somewhere in Florida or on the web at www.JacksonSnyder.com.

Jackson and wife, Mignon, have been offering Gifts seminars since 1990. In 1995, Dr. L. Lynn Hood and he automated the Motivational Gifts inventory with a computer program to assist pastors in evaluating volunteers. An updated and expanded computer program went online in 2001, and in the ensuing years, thousands of individuals from all over the world have volunteered their time in return for their Motivational, Temperament and Personality assessment.

The huge amount of data from these years of online research has provided proof for numerous *innovations* to the traditional view of spiritual gifts, including a new and dynamic “Integrated Method of Gifts and Graces” synthesizing several ancient Judaeo-Christian psychological techniques to reveal a more complete picture of the human “soul.” The use of the earliest texts, the *Sinaiticus* and the

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Peshitta, have empowered the assessment tools with greater accuracy and proximity to the source (Romans 12). This is why the series is entitled *Spiritual Gifts Revelation* – but more explanation is to come.

The outcome learnings of the assessment process still serve the good *pastor of the volunteer staff* and *the supervisor of the work crew*. But more importantly, the individual may receive *more accurate knowledge of one's many inalienable assets*, leading to more *confidence*, a greater sense of *proficiency* and more *assurance of being loved, gifted and enabled* by the Heavenly Friend.

This present book makes its foundation upon the work of Drs. Hood and Selig, personal seminar experience, and the mounds of data gleaned through free online assessment.

This is a *workbook* and a *devotional* book as well. Throughout are prayers, songs and exercises that the author *implores* the reader not to rush by, but complete thoughtfully and worshipfully. A pencil is *not* included! Much more is to be gained with this workbook if one employs both spirit and intellect, especially when two or three are gathered.

The workbook has the secondary purpose; to teach the learner how to complete a rudimentary Motivational Gifts *assessments for others* (family, group, class) and provides the tools for accurate results. The course also provides a collage of resources which might be useful for teaching *a group*, which is the means of receiving a certification in Pneumatology.

Thanks go out to my wife Mignon for helping in the discovery process leading to this new and innovative method. Finally, we dedicated this work to the furtherance of the memorial name of Yahweh Elohim, and to the Desire of Nations.

Prayer of Thanksgiving: Father Yahweh Elohim, thank you for helping me to complete this book of lessons after years of trying. Through the process, you have taught me many lessons about myself – especially where my gifts end and where others begin. For the student, let that be the first lesson learned so precious time may be conserved for more valuable endeavors. Amein.

It Is Not What You Think

You may think you are about to embark on a course of study in the Spiritual Gifts that will help you learn about yourself and help others in your congregation or vocation. And this is so. But you have the potential of doing far more than that – you may *save lives with this knowledge* – and you may save yourself. We have received countless testimonials regarding how learning of one's motivations and spiritual gifts has changed their lives and, in a few cases, *saved their lives and the lives of others*.

Here is an excerpt from one of the many letters I have received after an internet-based assessment – this from a woman who was in deep trouble with a cult that kept her “in her place” and threatened her life when she tried to withdraw (*and advance in righteousness*).

She said they group members made her feel worthless; then she came upon our website www.charismaticgifts.com by the favor of Yahweh. When she learned of her value in the heavenly Father's economy, she courageously **stood up** in spite of harrowing and dangerous circumstances. And the Heavenly Father straightened the way and helped her, though the road was still not easy.

I didn't want your tests to tell me I should teach anyone, I was afraid of failing. I never want anyone to feel the pain I felt or be the cause of it.

This is what I have learned. You are door keepers. Jesus sends the Holy Spirit to bring people he calls to your door. You explain what is on the other side then you open the door. The Holy Spirit takes each by the hand and walks them through. Jesus meets them on the other side. There we learn the love of Jesus, in His time, as he thinks we are ready to accept love again – real love.

All you could do for me was tell me what was on the other side then open the door. I had to go through it – and Jesus is the one who healed my heart. You could not do that for me, just as I can't do that for anyone else.

But I also want to be a door. And I am ready now. Thank you for standing by the door when I came by.

In the last 30 days I have seen a lot of people from my old

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*congregation and they are talking to me again, asking me how I have been. They expected Yahweh to punish me and even kill me because I did not ask to come back. **Now they want to know why I am so happy.** So now I gotta go and stand by my door.*

Upon learning that she was a door and not a doormat, and that she had wonderful abilities and graces from Yahweh; the Ruach ha Kodesh¹ imparted in her enough confidence to break free of a horrible and complicated situation (not described here), and she began to minister in her own right.

Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For he who finds me finds life and obtains favor from Yahweh; but he who misses me injures himself; all who hate me love death. Proverbs 8:34-36, The Personification of Wisdom

*

* *

Although we do not deal with deliverance ministry as part of the Motivational Graces program, we must be aware that unclean spiritual entities can inhibit, pervert or mimic the gifts and graces of our Father. Here is a recent (2007) testimony of a church-going Christian who found help in the dangerous arena of the demonic:

Mr. Snyder, I found your articles and you have helped me figure all this out (that is, the bedevilment and bondage that came into her family after financially contracting with a “psychic” for personal advice). I am now witnessing to others about being tricked by the occult. Some people go willingly, others are tricked like me. Please use anything I have said if it will help anybody escape these demonic forces. Even though mine was a bad experience; I have learned so much from it. I have learned about deception, demons and how God intervenes with his power if we will only look to him.

Some weeks later, I received this note:

Mr. Snyder, Guess what! I got a call from Deep Healing Ministries in Pasadena, California. It is associated with Mr. Charles Kraft, the pastor and author of some of the

¹ Ruach ha Kodesh = the set-apart or holy Spirit.

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demonic delivery books you had me read. They scheduled me to come for an intensive deep healing retreat. I leave this Sunday and arrive at the Fuller University campus where I will be staying for 3 days. Then my first session with them will begin Monday at noon. I will have sessions with them again on Tues. and Wed. then come home Wed. evening. I am excited and also a little scared as I do not know exactly what to expect. This is all rather new to me but I hope it will be good for me and also help me to learn. Wish me luck!

After having an experience with the demonic, this lady finds not only deliverance but **a new ministry in accordance with her gifts**, training with one of the best known *pneumatologists*² in the world (Dr. Kraft). Her ministry started with *bad experiences followed by a “random” on-line Motivational Gifts Inventory*, suggested by a search engine. Truly such are cases of the type described in Romans 8:27,28:

The One who searches hearts knows the mind of the spirit, because He intercedes for the righteous. And we have known that all things work together for those loving Yahweh: those called according to His purpose. (literal)

The saying always proves true for those fulfilling the requirements of righteousness – things get “figured out” when we embrace the irresistible calling of our Father, then love Him as he desires to be loved by being obedient to his ordinances:

If you love me, you will keep my commandments. John 14:15

One of the greatest privileges of my life has been to help direct well-meaning believers toward a more fulfilling life and ministry, ministry into which each have been innately gifted and obviously called. When (if) you finish this workbook and apply all the truth and devotion (and work) in it, you too may find the true way of guiding your life’s work – often a *way or direction that you never expected, for the Father’s will for you yesteryear is the adversary’s will for you this year.*

² A *pneumatologist* is a person who has special knowledge, learning and discernment in regards to spiritual things (*pneumatikoi*). This term has been chosen to distinguish our vocation as Apostles of Grace from those who call themselves “Spiritualists” in league with unclean spirits, the enemies of the Heavenly Father and humankind.

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Shedding New Light on the Origins of Faith

(The following is an essay that is not specific to Motivational Gifts, but to all Scripture study. The reader may here understand the author's philosophy of learning, Scripture and life.)

Barnacles Covering the Old Scholar's Ship

No one after drinking old desires new; for he says: The old is good. –Yahshua Messiah, Luke 5:39, (SK)³

This is an *academic course* as well as a *devotional course* dedicated to teaching us how to serve the King of Kings. Do not get discouraged when the course becomes challenging. If there were no challenges, you would come away with nothing new accomplished.



More importantly, when completing a course of study, one has need of feeling like she has *only discovered “the tip of the iceberg”* – leaving the study with wonder and the curiosity of a cat.

As a foundation of any study of literature, our *source documents* (the Scriptures) must be the best, most accurate available. In this case, “accurate” does **not** mean “most modern” or “best sellers”

or even “recommended by the church and pastor.”

Unfortunately (and as strange as it may seem) finding an *accurately translated Bible is not that simple*, especially a New Testament (or Covenant), which was originally penned in a dialect of *Aramaic*, translated into *Greek*, then *Latin*, *Slavonic*, *German* and *English*. By the time we get to English, we have been around the circle in a game of “I Know Something You Don’t Know.”

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Not only that, but some *pericopae*³ of Scripture are translated a certain way by the dictates of *tradition* rather than scholarship. Others scriptures *include the margin notes of scribes and students*. Yet others, even “best sellers,” *intentionally translate passages to conform to church doctrines or political views*. This is why we have such *extreme variances* in our versions; just as we have *extreme variances* in our *denominations* and *politics*. Surprised? There are many good books written on the history of the canon, but not by churchmen.

If we believe that the Scriptures are indeed inspired and want the purest water possible, we need teachers savvy to the nuances of Aramaic, American English, and all intermediate languages. This knowledge is not difficult to obtain, at least from a low road perspective, if any should want it.⁴

We also must be aware that it is impossible to understand the New Testament, *especially* the writings of Paul (*in toto*), unless we know something of the Torah, for Paul constantly refers to it,⁵ the Prophets, and the Writings of the Tanakh.⁶ Since our basic text (Romans 12:6-9) is a rather sparse *pericope* from Paul (and since he is a Pharisee), we should be familiar with the Pharisaic word to which he refers - the “Old Testament”; and without the New or the Christian/Jewish accretions of two thousand years. (Did Paul expect that “criminals” would be acquiring and utilizing spiritual gifts?⁷ Of course not.

It might surprise some that Paul taught *Torah* in *synagogues* every *seventh-day Sabbath*, exactly as the Master had done his whole career.

³ *Pericopae* (pehr-EE-kaw-pie). Singular: *pericope* (pehr-EE-kaw-pay) – the technical term for *short section(s) or selection(s) of Scripture* or other text.

⁴ Quick sources for better understanding include *Ruach Qadim: Aramaic Origins of the New Testament* by Roth; *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, Ehrman; *The Memorial Name Yahweh* by J. O. Meyer – plus a good lexicon – these are all you need.

⁵ From Wikipedia: The *Torah* is the most important document in Judaism, revered as the inspired word of Yahweh, traditionally said to have been revealed to Moshe. The word *Torah* means “teaching,” “instruction,” “scribe”, or “law” in Hebrew. It is also known as the Five Books of Moses, the Law of Moses or *Sefer Torah*; in Greek called *Pentateuch*. (source: www.en.wikipedia.org/wiki/Torah)

⁶ The Tanakh consists of 24 books: 5 books of the Torah (“Instruction”), 8 books of the *Nevi'im* (“Prophets”) and 11 books of the *Ketuvim* (“Writings”).

⁷ Law breakers – Torah-breakers – the unrighteous and iniquitous.

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The New Testament (or Covenant) is built upon the foundation of the Old, not vice-versa, plus some closely related non-canonical writings. The New Testament simply cannot be rightly interpreted apart from its foundation. Certainly if we will make ourselves aware of this important literary relationship (and *check the study references*), we readily perceive that “New” concepts in the “New” Testament refer back to the Torah, Prophets and Writings, plus several biblical writings that *have not been included in the canon of Scripture*.⁸

The Old, The New and the Ancient

“*There is nothing new under the sun.*” Qoheleth 1:9. If true, the old is good.

It would be advantageous for *junior pneumatologists* to study Hebraic Heritage, especially in light of the astounding textual discoveries of the last 200 years. I refer specifically to the *Codex Sinaiticus*, the oldest complete New Testament in Greek, and *The Dead Sea Scrolls*, some of which may have actually been written by or about the Apostles of Messiah. Certain other ancient documents are also important – the Apocrypha and 1 Enoch – which fill in great gaps between Testaments – and show us precisely how our spiritual ancestors actually lived and worshiped.

Early biblical texts,⁹ recently discovered, also greatly illuminate the beliefs and practices of what scholars call “proto-Christians” or “primitive Christians” – who were in fact not Christians at all.¹⁰ In fact, many of their beliefs are in *stark contrast* to what those considering themselves Christians today. These little-known, little-studied texts were very of *great importance* to the earliest ancestors of our faith, to the Apostles, to the “family” of Yahshua / Jesus. And if to the family, then to the Master himself.

⁸ How can we understand the New Testament without 1 Enoch? for instance.

⁹ By “recently,” I mean generally in the last 175 years, but especially the last 75 years.

¹⁰ The earliest believers were known as “Nazarenes” – Acts 24:5. *Nazorean* is the correct English transliteration of the Greek. In Hebrew, it is Nozri. Nozri means “a keeper, guardian” – referring to the keeping of Torah but also of being a living guardian of the teachings of the Master Yahshua the Messiah. “Nazorean” is used frequently by the so-called church fathers to refer to the followers of the Master. The Dead Sea Scrolls also uses the term to describe the followers of Yahshua’s successor in Jerusalem; that is, Ya’aqov (James the Just), his brother. In 2007, the Nazorean Israelite Movement still exists and is growing as church goers become dismayed at the church’s moral laxity. Other sects of the Nazoreans included “The Way,” “The Poor,” Rechabites, Ya’aqobites, Nazarites, Elchasaites, etc.

We should be *eager* to look into them, for some are very *pneumatic*, containing very important information relevant to our lives, and could even *save our lives* and the lives of our families if known and utilized. (And in this I am not exaggerating even one *ιωτα*.)¹¹



Our adventurous spirit is peaked to go where none have gone before in our treatment of Spiritual Gifts in the following volumes and *not to use other books* or *secondary sources* or *popular teachings* in order to define or describe them.

We fervently desire to get back to those earliest beliefs and practices – and as close

to the historical Apostles as possible, in hopes of finding pneumatic phenomena duplicated in our day. We must utilize the most *ancient* yet *accurate tools* we have in our textual archive. The web site www.apostolia.com contains a more extensive list and description of common writings well known to the New Testament evangelists – sources outside the received Scriptures, quoted or referenced in the New Testament and early Apostles.

The wonderful thing is that most of these ancient texts are available for access *free of charge* or at a small cost through *the Internet*. Get them while you can. I have a feeling free access will not last long.

Something has to be Stable and Unchanging in Our Peculiar Lives

As with Scripture, it will not do to assume all the accretions of thousands of years are simply the Divine will or “a continuing revelation to the Divine Mother Church.” I read in the Peshitta the

¹¹ One such text is our new publication, *The Authentic Peter: The Preaching of Simeon Kefa from the Journal of T. Flavius Clemens*. This is an amazingly revealing text.

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words of Yahweh, who is saying, “I AM always the same; I change not.” Religion changes, politics change - and bibles change the most.

It took “the church” three hundred years to get “Christians” to stop keeping Sabbath and the Feast that Yahshua kept fastidiously; three hundred years to destroy the Law and to discredit the Prophets. Five hundred years after the Scripture comes into our language, we now abandon it to make way for immoral or lax cultural groups bent on taking over the institute called Church. The Scripture has been so available that we no longer read it with much seriousness. We say we have not adequate teachers – yet there are many great teachers around with very few students, while the worst of them are overflowing with tens of thousands of students (liberal mega-churches).

Deviant, lethal sexual practitioners lead our congregations; exterminating our children is no longer murder; gouging on the prices of staples is no longer theft but good business; Christmas and Easter are not pagan festivals, idolatrous in every way (though our forefathers and mothers certainly saw it as such); serial monogamy and promiscuity is not immorality. Even the Sabbath, which Yahweh tells us sets us apart, we set aside in favor of “the Christian Sabbath,” a contrivance of the early Roman Church.

One ordinance seems to have survived – the Tithes\$

Early believers, by their own accounts, would cut off a limb rather than practice what we routinely do; or even break one commandment. Why? Were or Nazarene ancestors afraid of punishment? Perhaps some were. But the majority kept themselves clean *not* as a matter of salvation, but because *they loved the one* who died for them and promised resurrection.

We should endeavor to chip away some rust formations. Some will look mighty attractive or be valued for their antiquity; some of us have built our theological house of rust. Yet rust is still oxidation – the rot of metal.

Let us never fear to delve deeply into the Nazarene¹² way – we are in the will of the inspirer of it. He wants us to discover the real thing even more than the does Coca. Our Father is a master of history from

¹² Essenes who believed in Yahshua’s Kingship were called Nazarenes, Nazoreans or Nozrim – “Keepers” or “Guardians” of the Master’s teaching.

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the loser's point of view – so we will find the truth if we seek. We CAN and WILL find the teachings of the real Apostles – the Bedrock, the Standing Stone, Moshiach, Adamah Qadim, the True Prophet, the Standing Man, Nazarite Vow and Nazorean practice, and the Divine Memorial Name.¹³ *Yeshu Meshiha is yesterday and today and forever.*

Eastside, Westside, All Around the Middle East

I just quoted the Aramaic Peshitta¹⁴ mentioned earlier – the earliest of the “Eastern” Scriptures so far as we know – from Hebrews 13:8. When the first



Tanakh Manuscript 11th Century Iraq

The Nazoreans were welcome in Adiabene, a small nation in what is now Iraq. Yahshua / Jesus and the King of Adiabene corresponded with each other, and the letters are still available for you to read. And you were probably told that “Jesus” never wrote down a word!

Find these letters and the incredible story behind them at www.apostolia.com.

Apostles needed a safe haven in the course of both Jewish and Roman persecution, they went *east* from Palestine to a small, Aramaic-speaking country known then as Adiabene. They Nazoreans were safe in Adiabene because the rulers (including their king) had all been healed by Addai¹⁵ early on, and through his ministry, the Spirit eventually *fell* on the entire country. All became Torah-observant, Messiah-believing Nazoreans, well attested in ancient history.

Early believers who had known *Yeshu* “in the flesh” could speak and write freely about Messiah and promote his persona and life-style in Adiabene, Armenia, and several other locales *way out*

¹³ These are the titles of important teachings studied and practiced by the Nazoreans. Though important then to the ‘founders’ of our faith, they are of no importance at all to the Church of today.

¹⁴ “Peshitta” means something like “common” in Aramaic – just as “Koine” means “common in Greek.”

¹⁵ Addai = Thaddeus. There is quite a resemblance of Addai with Adiabene, which means “Good Addai.”

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east. Fortunately, the natives of Adiabene, Palestine and Armenia all *spoke dialects of the same language* – Aramaic (Syriac). Adiabene became a sanctuary for believers in *Yeshu Meshiha*

Through the words and letters of the Adiabenes, it is written that *Emperor Tiberius himself* brought a measure before the Roman Senate that *Yeshu Meshiha* might be *deified*. This measure did not pass, but the favor of Tiberius allowed prophets like Barnabas to preach in Rome for a time without interference.



Many great and very early *apostolic writings* were kept in the archives of Edessa,¹⁶ the capital city of Adiabene, and still exist in translation – *most of which today's believers have never heard* and never will because they are too Hebraic, and represent the losing side in the battle between righteousness and lawlessness.

Since these ancient letters and acts were written in the language of the Apostles and kept in a safe place (the archives of a sovereign government), would it not make sense that we would find our earliest New Covenant documents therein and written in *Aramaic* – rather than in Greek, a language practicing religious folk despised?¹⁷ Of course it would make sense.

¹⁶ Edessa is Urfa in Kudistani Turkey.

¹⁷ Koine (common) Greek was the “universal” language of business and the means by which Aramaic, Latin, and Greek speakers – and those of many other native languages – communicated. This Greek is very limited in vocabulary (as opposed to Classical Greek), and the Sinaiticus and other early Greek manuscripts were written in this common language for quick distribution.

Hatred of All Things Greek

Our seminaries teach us that the New Covenant “originals” were in Greek quite late in the first or even second century. Yet how could that be when even *Josephus* (c. 35 – 98 A.D.), the greatest Jewish historian of the first century, a man who grew up in Galilee and was highly educated, a man who was in the center of the political ring, a man who was adopted by an emperor to write about the wars of his peoples, admits *he could not pronounce or write Greek correctly*, and that *the people of Palestine did not use it because they despised the language on account of Alexander’s conquest?*

Acts 6:1. When the disciples were increasing in number, the Hellenists (Greek speakers) murmured against the Hebrews (Aramaic speakers) because their widows were neglected in the daily distribution.

This dispute led to the appointment of the deacons in Acts 6:5. Whereas all the 12 disciples had Hebrew names (save one) *i.e.* Ya’aqov (James), Yochanan (John), Shimeon Kefa (Simon Peter) Yahudah (Jude); *all the deacons* had *Greek* names – Stephanos, Nicanor, Parmenas, Philipos, *etc.*

Now, this Hebrew vs. Hellenist¹⁸ *division is typical of the division of the early assembly throughout Europe and Asia as well as Palestine.* Notice that Shaul (meaning *death*), a self-proclaimed Hebrew, becomes Paul (meaning *small*) – a Greek / Hellenist, and swears that since the Jewish people will not accept him, he will go to the Gentiles.

Though the distinction is *very blurred* when reading through the Acts (18:6 and following –the writer probably knew very little about the practices of Yahshua’s group), it becomes *blatantly clear* when studying the autobiographical *Letter to the Galatians* by Paul (especially chapter 2).

Paul was, after all, had deep connections to the *Hellenist* (considering those mentioned in his letters), and, being rejected by

¹⁸ A Hellenist is a Hebrew (a Jew or even a person from another cultural group) that adopted Greek language and culture or admired Greek civilization over their own heritage. 300 years before Paul, Alexander the Great had conquered Palestine and insisted on the initiation of Greek culture. So many generations had now passed, and Hellenism had become part of the culture of the first-century Hebrews.

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the strict followers of Jewish customs, was forced to evangelize the Greek- (and Latin-) speaking Gentiles (or be killed, Acts 21:28).

However, we understand that his letters to the assemblies were *dictated by him in Aramaic – his mother tongue* – to a scribe and translator, so as to get the letters into the vernacular of the Gentiles; even high government officials (Romans 16:11). Paul, as fastidious and formal as his letters portray him, would never send a sloppy translation of his own, greeting big shots like Herodion, Agrippa, Clement and the Emperor’s Secretary Epaphroditus.

Paul dictated his letters; the translator is often mentioned at the end, and if the scribe has a name, *it is a Greek name*. Sometimes the translator puts in a personal word. (Romans 16:22.) Paul authored these letters in the language of Yahshua and the pillars of the Assembly before their translation into Greek.

We can now more clearly understand why the early churches are still designated East and West. The Eastern assemblies *to this day* use the Aramaic New Testament translations of it; the rest of “Christendom” uses the Greek New Testament to contrive hundreds if not thousands of \$\$ translations from it.

The Aramaic language of the New Covenant texts *came first* and then the Greek. With the appearance of the Dead Sea Scrolls, more scholars are thankfully coming to what may be an obvious conclusion.¹⁹

Why do we care? We care because *we want to get back to the very earliest witnesses* to the acts of our Master; the *earliest texts from both the Aramaic and Greek* are *significantly* different than our NIV, King James, and the other 57 varieties of “pop” Bibles. We will limit our sources to the two earliest: the *Aramaic Peshitta* and the *Sinaiticus Greek*, both dating roughly to the 3rd or 4th centuries, and containing wisdom of an earlier and *more divine era*.

Who was Shaul of Tarsus?

As to the author of our text in Romans: it is important to realize that the Apostle Paul was not just an angler or carpenter. It is not my

¹⁹ Exploding the Inspired Greek New Testament Myth,
www.assembliesofyahweh.com/lit/publist.htm#CHRISTIAN

intention expose his life fully, only to point out some little known details demonstrating the caliber of person with whom we have to do.²⁰

- Saul was an enforcer of the corrupt Temple administrator, responsible for persecution and murder (by his own admission).
- Saul broke the legs of James by casting him down the temple steps.
- He was not from Palestine; he was considered a foreigner.
- He was well educated in biblical literature, Greek and eastern philosophy, “psychology,” history and rhetoric.
- He claimed to be a Pharisee of the tribe of Benjamin – affiliated with Judah, the Jews.
- He said he was a talmid of Gamaliel.
- Yet he claimed no “man” taught him; he was taught by Messiah personally.
- He was a Herodian and a relative of the Herods.
- He continued to have close relations with the high priesthood throughout his life (the house of Caiaphas).
- He was a kinsman of Herod Agrippa (I or II) and a friend of several of Nero’s staff in Rome.
- He visited Spain and Britain and well as his recorded biblical visits.
- He survived several murder plots, beatings, stonings, and was embroiled in political controversies and personal feuds.
- His relationship with the Jerusalem Assembly of James crumbled over the years.
- He was considered a “ringleader” of the Nazorean (Nazarene) heresy by both the Priesthood and by the Roman Authorities.
- He never once called himself a “Christian,” but continued in the way of Torah, festivals and diet prescribed by Leviticus.
- He knew James, Cephas (Clopas), Peter, Barnabas, Mark and a few elders of the Jerusalem Assembly.
- A huge contingency of Roman soldiers accompanied (guarded) him when he was transported from Jerusalem to Caesarea.

²⁰ I am assuming the writer of Acts was Paul’s traveling companion, with him even unto his final stand in Jerusalem.

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- If he is the same man as “Saulus” in the writings of Josephus, he was an agent for Rome, which he himself implies throughout his letters.
- Although tradition gives him 14 letters, one surely is not his and 6 more are disputed.
- There are also letters from Paul that are not in the Bible.
- All his letters are difficult to understand, especially if taken out of historical context, even for those educated in theology, because he possessed a keen and duplicitous mind, and he enjoyed a huge amount of knowledge, wisdom and *schmaltz*.²¹ When in Rome, he was a Roman; when in Greece, he was a Grecian. This fact is very easy to detect when we acknowledge his audience.
- Finally, his letters were written in Aramaic and translated by various ones into Greek. They were copied over and over again by hand. The first English translators were not skilled in either Hebrew history or foreign languages, yet numerous critical translation errors are carried on until the present.

A good exercise to get to know Paul better would be to find in your Bible as many of these conjectures as possible. Compare Josephus’ “Saulus” to Paul.

Most importantly for our discussion: Paul was a *theological and philosophical genius* who was undoubtedly working out his salvation with fear and trembling throughout his entire provocative life. His brief writing about spiritual gifts, his admission that he moved in them, and his story about receiving this from the Master himself, should inspire us to dig deeply into the well of his knowledge and drink.

But for teachers of the Word to prove major, non-Hebraic doctrines with only a cursory proof-text from one of Paul’s letters is super-presumptuous, and has been a *profitable enterprise* in which *many preachers have engaged and grown rich*, in our era and in times past. Consider the money squeezed from this unique passage:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together

²¹ *Schmaltz* is rendered fat – very slick!

with them in the clouds, to meet the Lord in the air. (1
Thessalonians 4:16-17, AV)

In the last 200 years, millions of \$\$ have been generated based on this translation of Paul's words causing believers boundless confusion, deception and distraction from issues far more important.

Spiritual Resources Nullified by Theological Notions

Considering the words of Paul (above) and the variety of opinions and fantasies stemming from it, I am aware my readers are a wide variety of theologically- and doctrinally-positioned folks, some of whom deeply entrenched. Doctrinal positions are sometimes scripturally sound, well reasoned, critically examined; developed through prayer, study, and experience over many years.

However, a *theological position* can also be an *uncritically examined belief* or *notion* learned at grandmother's knee or through the *status quo*.

Silvanus warned his son, "While leading the way, the Wicked One stands up from inside a great sludge-pit."²² The entrenched are doomed.

Let us allow ourselves to become, at least temporarily, "blank slates" so that we may *rediscover* what our earliest Scripture, contemporary data and Revelation are trying to show us about our spirituality in these great days of destiny!

Foundation of Belief

Because we are many, I must set some theological standard for this and following volumes. I am writing from the perspective of one almighty entity and universal creator who revealed *his name* to the Patriarchs as YHWH²³ – (*Yah-u-weh* or *Yahweh*),²⁴ who manifested

²² The Wisdom of Zillah aka The Teaching of Silvanus,
www.jacksonsonynder.com/arc/2007-2/teachings-of-silvanus.htm

²³ Matthew 8:29, see *Appendix C*.

²⁴ Exodus 3:15 *Hebrew* and many, many other locations in Scripture.

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to humanity as the Son of Adam²⁵ and Son of Yahweh, the life-giving spiritual person²⁶ we know as *Yahshua*²⁷ *the Anointed One*²⁸.

Yahshua, a Life-giving Spirit, through whom all came to be, offers us friendship and reconciliation with Abba Yahweh through believing on Yahshua and following his teachings and actions: *living the way he lived*.²⁹ We are to learn his ways and follow his paths.

“The old is better.” Luke 5:39

Possessing a privileged position with the Father through his Son, we may all appeal to Father to help us, equip us, and lead us into all truth.³⁰ One great truth often overlooked is that Father Yahweh, who is a Set-apart³¹ Spirit, whom we cannot see (though we may perceive), empowers us for effective witness for Him to the world (Acts 1:8).

Our witness should include *good deeds, favors, signs and wonders*³² – to convince “the multitudes,” despite the *grave persecutions* predicted.³³ Our witness also consists in humility before him and our peers, following his commandments fully (and his Father’s), boldly teaching his ways precept on precept to those whom the Spirit of Devotion has presented.

All living creation have all received *a special innate favor* from the Creator – ***all*** men and women are favored. Those who are receptive to his favor (that continually woos) are *offered* spiritual gifts – *super powers to fuel the favor they may receive as re-created beings abounding in new life*.³⁴ Apart from the endowment and care of the

²⁵ Matthew 8:20 and any place the title “Son of Man” is used.

²⁶ 1 Corinthians 15:44b,45

²⁷ Also called Yeshua or Jesus.

²⁸ Christ = Anointed One = Messiah = King.

²⁹ John 1:3, 4; Colossians 1:13-23.

³⁰ John 14:16.

³¹ “Set-apart” or “separate” or “devoted” are synonyms for “holy,” i.e. *qadosh*, in the Hebraic or pre-Christian understanding.

³² Mark 16:15-18; Acts 4:30.

³³ We may digress at this point to emphasize that neither Yahweh nor Yahshua are *men*; they are spiritual beings – Yahshua being recognized as a man in the presence of men. Furthermore, it is appropriate that we use the pronoun “He” for Yahshua, but it is a matter of convenience and tradition that we use “He” for Yahweh, *since Yahweh is neither he nor she*. However, there should be no prohibition against referring to Yahweh as “She” or “Heavenly Mother” since, in the image of the Elohim, both male and female came to be.

³⁴ John 10:10b; Acts 1:5, 2:1-4, 4:29-31, 8:14-17.

Charismata Theory, Assessment, Problem-solving

Father and Son,³⁵ we can do *nothing* of eternal consequence or repute on our own. No one is able. We who are re-created may be able-ized *if we will it*.

Additionally, Paul's Romans 12 teaching of engrafted favor – favor that has no preliminary requirements whatsoever – is based on the Scripture promise that human beings are *fearfully and wonderfully made* and *avored in the womb* by our heavenly Father³⁶ to take a proper place within the economy of the Anointed Messiah,³⁷ if men and women, boys and girls so choose.

“Many are called; few choose to follow.”

Yahushua son of Nun challenged all Israelites with these words:

“If serving Yahweh seems a bad thing to you, today you must make up your minds! Who do you mean to serve? The gods whom your ancestors served across the ocean or the gods of the Amorites in whose country you now live.³⁸ Regarding my family and me, we will serve Yahweh.”
(Yahushua 24:15 NJB)

Today this call is going out to every nation. Time is up; time to choose. Keep reading, and you will receive a fresh opportunity not only to serve Yahweh through his dear son Yahshua, but to be empowered this time – maybe like never before – for I want to teach you how to share this wealth with your own family, that you might have shalom in your home and community of faith.

Spiritual Gifts and Favors³⁹

Our Father's inborn, diverse *favor* in all peoples is briefly mentioned in Romans 12:6-9 as *χαρισματα* (*charismata*). The best term for them all is that which Paul gave them; i.e. *charismata* (car-ISS-MAH-tah). I also like to call them *Noetic Favors*.⁴⁰ Here's why:

³⁵ The Father and Son are of one purpose, Isaiah 11:2ff, John 17:23-26.

³⁶ Psalm 139:13-16, Ephesians 1:3, Jeremiah 1:5

³⁷ Ephesians 2:10.

³⁸ See Isaiah 65:11, NJB or Hebrew, for the gods of the Ammonites.

³⁹ Enthused = filled with the Spirit of the Heavenly Father.

⁴⁰ I use the term “Noetic Favors” rather than “Motivational Gifts”; the former is less well known but far more scriptural.

Spiritual Gifts Revelation

Charismata (pl.) means *graces* or *favours* – not *gifts*.⁴¹ *The Charismata* would be the *divine favours individually bestowed at birth*, one favor per person.⁴² *Noetic* refers back to Romans 12:1,2, to the *logical mind* (*λογικῶν νοός – noos*). It is a new way of looking at what have always been called “Motivational Gifts”

Romans 12:1,2. So I solicit you, brother and sisters, through the passions of Yahshua, to present your bodies a sacrifice: living, set-apart, acceptable to Yahweh; *such is your logical*⁴³ *duty*.

And be not *conformed to this age*, but be transformed by the *renewing of our mind*,⁴⁴ that you may prove what is the will of YHWH - the good and acceptable, even perfect - is. (Σκ)

“Noetic Favor” instilled *in the womb* by *the Heavenly Father* is the *determining factor* of how the individual’s ***mind*** is automated to work in *approaching any life-situation*, sacred or secular. Here is the listing of *Charismata* or Noetic Favours:

Romans 12:4-9 For as in one body we have many members, but all the members have not the same office, so we the many are one body in the Moshiaich, and every one members one of another,

(6) yet having *favours (charismata)* differing according to the favor given us diversely;

⇒ if *prophesying*, according to the proportion of belief; or *ministering*, in the ministry; or the one *teaching* in the teaching; or the one *exhorting*, in the exhortation: the one *sharing* in sincerity: the one *ruling*, in diligence: the one *caring* in readiness. Love sincerely. Despise the evil one; be glued to the good one.

Each *charis* is a *favor* rather than a *gift* because a *gift may be rejected* – a favor cannot be – the Spirit *invested* the conception with a favor. This great endowment is usually not recognized until it is brought to that conception’s attention. From early on, each person uses *the favor skills set naturally* and without a thought as to why or from whence it came.

A Noetic Favor is a natural, uncontrolled, intellectual process that results in a rather invariable mode of operation.

⁴¹ The Greek for “gifts” is *domata*.

⁴² “One for one” we will show later.

⁴³ *logikēn, λογικην = logical, reasonable.*

⁴⁴ *noos, νοος = mind; adjective in English is “noetic.”*

Yet when one is aware of the favor, that it originates in the heavenly dimension, it may be considered a great spiritual asset that can be developed and strengthened; this despite *a poor personality, unhealthy temperament or unsatisfactory nurture*. In fact, when spiritually fueled, the believer's Noetic Favor may be a force that corrects many of the perplexities of the soul, no matter how serious they are.

Bless Yahweh, my soul, from the depths of my being, his set-apart name; bless Yahweh, my soul, never forget all his acts of kindness. He forgives all your offences, cures all your diseases; he redeems your life from the abyss, crowns you with faithful love and tenderness; he contents you with good things all your life, renews your youth like an eagle's. Psalm 103:1-5

Bless my Noetic Brain! Noetic:

1. of or pertaining to the mind.
2. originating in or apprehended by reason.⁴⁵
3. reasoning ability bestowed as divine favor.



“Noetic Favors” therefore is a more accurate and scripturally sound title for the subject of our study. Such are “noetic” since they guide our intellectual and practical powers and behaviors; “favors” since they are bestowed upon all regardless of gender or tribe as a proof of the heavenly Father’s favor.

You, my friend, are highly favored. You will soon find out how favored you are!

Favor, Supernatural Gifts Are Offered in the power of the Spirit of Yahweh. Even the Master experienced *special times of giftedness* or *anointing* in accordance with *special times of need*:

Luke 4:14,15 Yeshu returned *in the power of the Spirit* into Galila, and there went forth a report concerning him in all the

⁴⁵ noetic. (n.d.). Dictionary.com Unabridged (v 1.1). Retrieved October 23, 2007, from Dictionary.com website: <http://dictionary.reference.com/browse/noetic>

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region about them; and he taught in their assemblies, and was glorified of everyone. ⁴⁶

Luke 5:17 While Yeshu was teaching , Pharisee and doctors of the law were sitting. And they had come from all the villages of Galila and of Yehud, and from Urishlem: and *the power of Yahweh was there to heal them.*

What is Yeshu? _____

Galila? _____

Yehud? _____

Urishlem? _____

Where did you learn Aramaic so well? _____

The extra special circumstance is that “Yeshu” had only just left the arid desert after a month of fasting and adversity. We remember that Mark describes his initial *entrance into the desert* as a *casting out of civilization* by the wind of the Devoted Spirit.

Though the Peshitta tells us that the Spirit “led him forth” (Mark 1:12), the Greek versions say clearly that he was “cast out” (*ekballei*, “out-cast”) – the very same word used when demons are expelled. Yahshua is expelled to meet the devil in the wasteland. Though he cast out spirits, he is cast out by Spirit – which makes for a good lesson about disciples, mission and adversity.

Yet in these days and hours of exile, his weakest *physically*, the might of the heavenly Father was with him. In Luke 4:14, he is immediately *in the power*, and in 5:17, he is *with the power*. We too should experience *both* of these modes of spirituality (*in* and *with*); we should also be teaching and demonstrating spiritual power to the esteem of our Father, remembering the prophetic word if need be, that:

“My favor is sufficient for you, for my power is made perfect in weakness” (the Father speaking).

⁴⁶ TPNT is *The Peshitta New Testament* translated from the ancient *Khabouris Codex* ©2005 S. P. Silver. Download the [PDF] from www.aramaicpeshitta.com/AramaicNTTools/khabouris.htm

Then, at other times, the power of the Spirit flowed *out of him* and *into a person* seeking healing (Luke 8:46). He was, as we are, to be like *storage batteries no matter how we feel physically*; but we are ready to discharge when in contact with a person in need.

Even when we are in secular gear, Yahweh brings the powerless across our path. Last week I found myself with a deaf woman – too poor to have hearing aids – and I was *compelled* to heal her without a second thought – without a fear of being exposed – without a fear of failing. Yet this kind of spontaneous combustion requires a willingness to allow the Spirit to drive us into uncharted waters of personal exposure – and it can get the gifted into trouble. Yet “we must obey Elohim rather than men.” (Acts 5:29) Step out!



A “power” gift such as *instantaneous healing* is one of the “spiritual resources” (*i.e. pneumatikoi*) Paul teaches about in 1 Corinthians 12:8-10.

1 Corinthians 12:4-7. There are divisions of favors, but the same Spirit; and there are divisions of ministries, yet the same Sovereign; and there are *divisions of resources*, and the same Elohim - the One who operates – the All in all. To each is given the manifestation of the Spirit to profit *all*.

⇒ PNEUMATIC RESOURCES: 1 Corinthians 12:8-11. To one is given, through the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; to another belief, in the same Spirit; to another favors of healings, in the same Spirit; to another mighty works, to another prophecy, to another judging spirits, to another kindred languages,⁴⁷ to another interpretation of languages; but all these work the one and the same Spirit, distributing to each *variously* as he resolves.

Nine pneumatic *resources, operations* or *gifts* are listed here, yet

all these work by the one and the same Spirit, distributing to each *severally* as he wills. (Sκ)

⁴⁷ Language families; lit. *tongues*.

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Unlike the one-for-one Noetic Favors – one favor per person – all these Pneumatic Resources are available to everyone “in the club” as needed.

We deal with the “power gifts” in the next volume. We refer to them as ***Pneumatic Resources***. “*Pneuma*” (NEW-muh) is the Greek word for “spirit,” “wind” or “breath”; the root serves for English words such as “pneumatic” or “pneumonia.”

The use of the adjective “pneumatic” helps us categorizes these as opposed to all the other spiritual resources. It is also from this word that we get our specialty in study: Pneumatology (NEW-mah-TOL-uh-gee) – the study of spiritual things.⁴⁸



We might add that the Hebrew, Old Covenant and Peshitta word for spirit is *ruach* (RUE-awk). The Hebrew Scriptures seldom address the philosophical aspects of Pneumatic Resources, yet powerful acts are ever-present therein, from the very first verse of Genesis.

In the beginning Elohim created sky and ground!

Some of the spiritual experiences of thousands of years ago sound like they are happening now! They are timeless!

Yahoshua (Joshua) son of Nun *was filled with the **ruach** of wisdom*, for Moshe had *laid his hands on him*, and him the Israelites obeyed, carrying out *the order which Yahweh had given* to Moshe. (Deuteronomy 34:9 NJB⁴⁹)

(For to one is given, through the Spirit, the *word of wisdom*.)

Furthermore, to *bodies* or *congregations* of believers, Yahweh has *granted specially gifted men and women* - Apostles, Prophets, Evangelists, Teachers and Shepherds – as recorded in Ephesians 4:11.

⁴⁸ You may purchase the pneumatic masonry nailer at www.realoakfloors.co.uk.

⁴⁹ The New Jerusalem Bible (NJB) is a popular Roman Catholic version of the Scriptures with Apocrypha.

Charismata Theory, Assessment, Problem-solving

Early on in his ministry, Paul enumerated additional *grantings*: Miracle Workers, Healers, Helpers, Leaders and Interpreters in 1 Corinthians 12:28. Obviously, this is an open-ended list!

What all these offices have in common (according to Scriptural prerequisites) is that the “officers” are people who are *converted*, *spiritually transformed* and *strictly obedient* to Torah.⁵⁰ Their abilities are not natural talents, but granted for a season.

Collectively, the Scriptures refer to these resources of men and women as ***Apostolic Gifts*** or ***Grantings*** – given unto those who are *called out of the world and into the Pneumatic Temple of Messiah* – to be cast out into the world to needy people in due time.⁵¹



1 Kefa⁵² 2:4,5. Approaching whom? *Why*, a living stone! By men repudiated indeed, but by YHWH chosen; precious. You also as living stones are built up, a spiritual house (*oikos pneumatikos*), a devoted priesthood, to offer up spiritual sacrifices (*pneumatikas thusias*) acceptable to YHWH through Yahshua the Anointed.

The *grantings build up the house* by facilitating others in the process of maturing in belief, in knowledge, and in ability, in health, so that the entire body may operate in *supernatural, pneumatic power in the love of the Spirit* and in *Unity*.⁵³ This is not so that the house may necessarily get larger or more crowded, or that more people might be “saved.” This is so that the Adversary might be defeated and Yahweh through Yahshua Messiah might ultimately save ALL the salvageable of humanity.

Romans 11:26-28. *All Yisrael shall be saved*, as it is written: There shall come out of Tziyon the deliverer, he shall turn away

⁵⁰ Torah = the commandments and ordinances of the Heavenly Father. So many men and women of fame these days, who are believed to be apostles, obviously do not even fulfill the base requirements for spiritually powerful positions, as seen by their lack of regard for any law, secular, Biblical or moral.

⁵¹ The word “church” is a poor translation of *qahal* (or ‘edah’ in the Hebrew Scriptures, and *ekklesia* in the Greek Scriptures. The former sounds like “call” and means “the called-in,” but the latter means “the called-out.” Called out of what, do you suppose?)

⁵² Kefa (kə-FAH) is the correct name commonly substituted by “Peter.”

⁵³ Ephesians 4:12-16. The technical term for this kind of unity or oneness is “echad” (eh-KHAWD).

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unrighteousness from Ya'aqov.⁵⁴ And this is the covenant which they shall have from me, when I take away their sins.

Though Pneumatic and Apostolic gifts are featured in the next volume, it is my position that one must have a good understanding of the “Noetic Favors” – the innate favors or graces – as a prerequisite for fully grasping the significance of the “Pneumatics” (spiritual gifts) and “Apostolics” (spiritual callings). After all, the Master warned,

To *you* (serious students) it is given to know the mysteries of the kingdom of the heavens, but to *them* (the crowd) it is not given. For whoever has, to him shall be given, and he shall have abundance; but whoever has not, even that which he has shall be taken from him. (Matthew 13:11,12)

Let us not, as so many ringleaders have to their own doom, storm through *the essential knowledge and experiences* until we have set a firm foundation. Christian and Messianic stars are falling like autumn leaves in our prophetic day. We who are *true* would not desire to lose any thing to expedience. We want an ongoing dividend accruing at a pace that is logical, profitable and noetic.

Gaining Great Favor through the Natural & Supernatural

How can someone rightly appropriate supernatural gifts and callings unless that one has made a serious, life-long commitment to the provider of grace – our Master and King, Yahshua the Anointed? Though dead in sin, he will bring us back to life through trusting him and being obedient to his halakah.⁵⁵

How can someone say I love Jesus and not do as he says? Belief without works is fantasy, and *works of any kind are dead* – unless the worker is reborn of spirit. Through personal self-commitment and the amazing response of our heavenly Benefactor, we may receive *greater favor*; and the Noetic Favor within us may be “turned up” for use entirely in the affairs of the heavens.



We begin using our resources *naturally, more efficiently, and with more love* on account of *the new spirit within moving and changing us* for our

⁵⁴ Ya'aqov (substituted by *Jacob* or *James*) refers to the descendants of Jacob *aka* Israel, especially Jews, be they fleshly or spiritual descendants of Jacob.

⁵⁵ Halakah = The Master's narrow pathway.

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betterment, and that of all creation. We begin to destroy evil and build up the kingdom of love and light around us. Indeed, we may become a living stone in the edifice of the temple of Yahshua's body, which is a *spiritual body*.

We make this new style of life public through the immersion in water – which is not only “the outward sign of the inward change,” but also rends even greater *favor* from on high, the “stuff” for climbing upward to greater summits of service in our new-found country. *Miqvah* (MEEK-vuh) means washing, or ritual immersion – water baptism – or *dunking*.

In the beginning, *miqvah* was a public service in which entire households were immersed in the name of *Yahshua ha Moshiach* in the *Eastern* tradition and in the name *Yahweh*⁵⁶ in the *Western*. We receive greater favor as well as recognition in our new faith by *miqvah* in the name of *Yahshua Messiah* (Acts 2:38). We “join out-called” –the Spirit of Yahshua meets us in and completes us. Through the new birth, we are born to live a fuller and complete life; and through water baptism, we enter the ark that takes us through the tribulation of raging waters toward ultimate rescue.

Farther along, the authority and power to exercise spiritual gifts in their fullness is received in a *spiritual* baptism, the *Baptism in the Devoted Spirit* (Matthew 3:11). Yochanan / John, famous for his dunking, prophesied about his most famous acquaintance:

“I indeed dunk you in water in the order of repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to carry: he will dunk you in the Devoted Spirit, even fire.” Matthew 3:11

The power received through the Baptism in the Devoted Spirit is *not our own*; it can only be accomplished by the Living Messiah, and it consists in Father Yahweh personally ministering *through* us. Until we receive this wondrous Baptism from above, our gifts are unformed, underpowered and unfocused.

⁵⁶ Yahweh is the formal “name of the Father, and of the Son, and of the Holy Spirit,” this threefold description used in writing in order to avoid misuse of the Name. Compare Matthew 28:19 (which is likely an interpolation) with Acts 2:38 for the difference in either tradition or time.

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The Baptism in the Spirit is *separate* and *different* from the *miquvah*, or water baptism.

In the account of the Samaritan believers in Acts 8:14-17, the outpouring of the Devoted Spirit *follows* the water baptism in the name of Yahshua. He (Yahweh) just pours himself down upon these faithful, Torah-observant, expectant *foreigners*.

In Acts 10:47-48, in the case of the Roman's conversion,⁵⁷ water baptism *follows* the Baptism in the Spirit; that is, the pouring out of the Heavenly Father's essence upon a obedient and expectant Roman soldier. (We will study this in depth later in the course.)

My position, which has been confirmed not only in Scripture but *time after time among those who desire to minister in the supernatural gifts*, is that Baptism in the Spirit is a *separate work of favor* apart from justifying⁵⁸ and sanctifying⁵⁹ favor (grace). Let us seek this outpouring in faith until we prove Yochanan the Dunker correct in his prophecy!

Regeneration, Justification, Sanctification

Favor, obedience, expectancy, love and desire culminate in

regeneration (the new birth),

justification (adjudicated “not guilty” of iniquity and freed from the penalty of sin), and

sanctification (setting-apart unto perfection).

Spirit Baptism is *empowerment for effectiveness as an **agent of witness in this life - now***. It is necessary for signs and wonders to

⁵⁷ Conversion that came to be on account of prophetic dreams.

⁵⁸ The physical / spiritual experience of being born anew is to be understood as the visceral evidence of repentance of one's past life, lawlessness and carelessness, and turning toward the new. The result of the new birth, in a technical sense, is that one is *justified*; i.e. judged acceptable *in this life* rather than awaiting judgment after death at the resurrection of all the dead. (For instance:) John 5:24. “**Amein, amein, I say to you, that he who hears my word and believes on him who has sent me has ageless life, and comes not into judgment, but has passed out of death into life.**”

⁵⁹ “Sanctifying” signifies the ongoing (or sudden) maturing of an individual spiritually – in wisdom, knowledge, good works, obedience to Torah, spiritual warfare, and especially love – on to eventual perfection in this life and/or deification in the next.

manifest – and they do! The reborn, justified individual, on his journey to entire sanctification, brings many along on his call, just as the ancient crowds followed the Master who poured out the Spirit upon them.

Behold! *There is nothing unorthodox about any of these theological positions*; their acceptance is important for receiving the most from this course. After all, the subject matter is ***Spiritual Gifts***. What is the use in studying this subject without the desire to dive into the work of it?

Hagiography: a Means of Teaching

The ancient ***called-out assembly*** among the nations of Europe and Asia understood spiritual reality much more clearly than we do today, burdened as we are by the secular 21st-century world-view and world-pew. For centuries, the True Assembly *expected* to experience the power of Yahweh manifested in advance of the fullness of the Kingdom. For believers of former days, the exciting *Acts of the Apostles* was ***not*** simply stories to recall the past with fondness; *Acts* was a textbook for becoming a “pestiferous ringleader in the sect of the Nazarenes.” (Acts 24:5)

We search for historical fact in hagiographical⁶⁰ histories like *Acts* – we go all out to prove the Bible historically “correct.” But this primarily why stories were inked to skins and papyrus! The stories were meant to be teaching examples – to coach a soldier, a stranger, a woman, a eunuch, an alien – towards becoming the obedient and powerful worker of miracles and destroyer of devils – and to show how the Good News could encompass all types of people, regardless of Temple prohibitions, forgiving sins and setting them upon the path of righteousness.

1 John 3:4-10. Every one that practices sin practices not Torah, and sin is not *practicing* Torah; for you know that Yahshua Messiah was manifested so that he might take away sins, for sin is not in him.

Every one that stays in Yahshua sins not: whoever sins has not seen him, neither known him. Little children, let no one

⁶⁰ Hagiography = “a biography that idealizes or idolizes the person (especially a person who is a saint)” (WorldNet® 3.0)

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deceive you. He that practices Torah is righteous, even as Yahshua is righteous:⁶¹ he that practices sin is of the devil, because the devil sins from the beginning.

For this purpose was the Son of YAHWEH manifested, that he might destroy the works of the devil. Whoever has been begotten of YAHWEH does not practice sin, because his seed stays in him; and he cannot sin, because he has been begotten of YAHWEH.

In this the children of YAHWEH and the children of the devil are *made* known: whoever practices not Torah is not of YAHWEH, even he that loves not his brother.

My studious brother or sister, the content of this course is biblical. Therefore, in order to benefit from this time, obedience to the ordinances of Scripture is required. If one takes the Scripture for what it says, including its prohibitions, before this course is over learners will receive the *Baptism in the Spirit*.

We trust that the Spirit of YHWH will manifest itself *within you* and evidence itself *to you* in a sudden, new, powerful, and *visceral*, bodily movement that will provide the means of proof, conviction, and *more effective personal witness* –at home, in the community, throughout the region, and unto the ends of the earth. Amein? Amein.

Free Will & Free Thinking

Yahweh created humanity free to choose. We *choose* the way of Yahshua Messiah, become re-born⁶² in him by our own choice

⁶¹ The word righteous in the Scripture I dare say always has to do with observing with obedience all the commandments of YHWH that are possible. We must remember the strong words of our Master, often glossed over today:

Think not that I have come to destroy the Torah or the navim: I have not come to destroy, but to fulfill. For amein I say to you, until heaven and earth pass away, one yod or one point shall in no way pass from the Torah, until all be accomplished. Whoever therefore shall make void one of the least of these mitzvot, and shall teach men so, shall be called least in the kingdom of the heavens; but whoever shall do and teach, he shall be called great in the kingdom of the heavens, For I say to you, that unless your righteousness shall be more abundant than that of the teachers and Parushim, you can by no means enter into the kingdom of the heavens. (Matthew 5:17-20)

Do we not want to be great? Or is the cost of obedience or associating our name with that of the Nazarene too high a price to pay?

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through his favor, and reclaim our rightful freedom and life. The first step toward complete freedom of will is the *teshuvah*⁶³ – one’s act of *turning around* and turning toward the ways, ordinances and fringe benefits of the Almighty. One should pray – then choose once and for all which way to go.

“Regarding my family and me, we will serve Yahweh.”

For all too many, “receiving Jesus at the altar call” seems to be the last major step taken toward regaining the image of the Divine. Today, it has come to be “the seeker’s sure resource,” turning many innocent children of hope into “children of hell,”⁶⁴ as much so as their charismatic mentors.

The Master proclaimed that he came to baptize *all* who would fully embrace him with the Spirit, and with fire, and that his followers would do *greater works* because his fire would burn the stubble of sin, disobedience and double-mindedness clean out of their lives forever. He would see to it because he would be watching from a Father’s-eye-view.

For our friends who are of the Reformed tradition, there may be items you read in this introduction that you have either not heard before or you have heard proclamation against. Yet the foundations built in these introductory pages are *essential* to continuing this series of studies. It never hurts to make a conscious effort to prove one’s self wrong – it is a psychological and spiritual exercise that will invariably *lead you from error to truth*, if you choose to be led by the Spirit in your study.

Further, for you we recommend a couple books by Jack Deere entitled, *Surprised By the Power of the Spirit* and *Surprised by the Voice of God*, Prince Press, 2003.

In addition, we recognize the exquisite scholarship of John Wesley (1703 – 1791) and his disciple John Fletcher. Their messages on the subjects I have assayed, though 250 years old, are as fresh and logical as ever.

⁶² *Regeneration* is the technical term for being born anew, addressed earlier on.

⁶³ I use *teshuvah* = *returning* = *turning about* as an alternate to “repentance,” since the Church has made repentance an act to be resumed every week rather than once and for all.

⁶⁴ Matthew 23:15 in regards to contemporaneous teachers, especially strict ones, and their efforts to make proselytes - and what those hopeful proselytes end up becoming.

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The following messages are especially appropriate. “On Predestination”; “The New Birth”; “The Marks of the New Birth”; “Christian Perfection.”

I have a number of podcasts and essays on these subjects. I would recommend the three-hour podcast “The Baptism in the Holy Spirit.”

Links to all these resources are at www.Motivational-Gifts.org.

Any questions? If you are online, you may enter your question or comment at www.jacksonsnnyder.com/contact-form.htm.

Or you may complete free Motivational Gifts / Noetic Favors inventories at www.charismaticgifts.com.

If no questions, let us proceed to delve into the beauty and power of these precious and divine gifts, remembering at all times that every gift is from Heaven and given for the common good of the *congregation of Yahshua's Body*.

Feel Free to Pray With Me!

Abba Yahweh, Father:

You have wondrously woven gifts and graces into our being;

Gifts from your hand alone, so no human might boast.

It is not of our doing, power, talent or might –

For every gift comes from the Father of light.

Open the eyes of our hearts, our souls, our minds

That we might better appreciate your gifts to us.

Give us wisdom and understanding regarding them.

Give us spiritual boldness in deploying them.

May we use them always to bring you esteem,

And never allow us bury them in a napkin.

Let your fire set them ablaze as your Kingdom's work –

That the same great love and compassion

That motivated your Son, Yahshua Messiah.

Likewise, may love motivate us in all things.

This we ask in the name of Yahshua, our Brother.

Amein.

All Gifts with All Prayer

Though I may speak with bravest fire,
and have the gift to all inspire,
And have not love, my words are vain,
as sounding brass, and hopeless gain.
Though I may give all I possess,
and striving so my love profess,
But not be given by love within,
the profit soon turns strangely thin.
Come, Spirit, come, our hearts control;
Our spirits long to be made whole.
Let inward love guide every deed;
by this we worship, and are freed.
- Hal Hopson, 1972

*

* *

Your mission, should you choose to accept it: Consider this situation:

An acquaintance that directs an *assisted living center* calls you to see if you can get your church's minister to come *immediately*. The administrator is very concerned because *one of the clients is religious* and seems depressed, even suicidal. She needs professional counseling now!

You are the chairperson of the local missions committee and ***you know better than to call your minister.*** If she *would go*, you fear she would make the client's condition *worse*. She is a great pastor, but you know better than to call.

(From what you know already about *Noetic Favors*, why might this be?)

Furthermore, you have no personal experience in this type of ministry. But your friend puts the onus on you to help; and, after all, it is your job in the assembly.

Whom will I send? Who will go for us? (Isaiah 6:8)

Knowing the characteristic of each **Noetic Favors and the favor given each of your ministry peers** (often volunteers) will help

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you pick the *right person or team* for each service opportunity, committee and task force in your assembly, community, vocation or home situation.

Knowing the **Noetic Favors**, how they work and to whom they are distributed, you'll consider sending a amicable *team* of at least *two people* to the assisted living center – perhaps an **Exhorter** and a **Carer**⁶⁵, each having some little experience in the environment in question; each spiritually and mentally healthy.

(Keep in mind the particular need of the one to whom you will be ministering – an *infirm person, depressed* and perhaps *suicidal*. You do not want to commission an infirm, depressed or suicidal minister to the opportunity.)

But how will you identify willing ministry specialists – one who exhorts and one who cares – and does so naturally and empathically – having received their abilities and enthusiasm from above? Who (or whom) will *you* send?

You may already be in such a position – a lay leader, social worker or pastor. You may have made mistakes in the past, but you need to no more.

For you *will* acquire the means to this *powerful knowledge* and *essential leadership ability* through the systematic testing of your own gifts first; then you will learn how to *assess* the abilities of others in a very enjoyable way; even *spiritually discern* who to send on that mission of life or death – if you choose to accept *this mission* when you have finished the course.

And if you think you already know your gifts – from either experience or some one-dimensional testing methods – you may be in for a surprise.

***“Your Mission, Should You Choose to Accept It . . .”:
To Discover, Demonstrate & Deploy Spiritual Gifts!***

⁶⁵ Though the word “Carer” does not seem to be listed in American dictionaries, it is a perfectly good word in Australia. And it means, of course, someone who cares!

Irrevocable Gifts and Callings – Scripture and Devotion

Motivational Gifts / Noetic Favors – turned on and tuned in – may bring the dying congregation vitality, new life, diversity and *higher functionality*. Believers discover that *gifts*, like seeds, are sown to *meet needs, change lives* and *fulfill the Great Calling* in power and true humility. The *Noetic Graces or Favors* have already been distributed to every individual in your congregation or group – one to one – in the womb by the Father, so that we *all* might accomplish the good works He ordained for us before *haYesod*⁶⁶ of the world. We should make it our top priority as agents send on a mission to “walk” in the Way⁶⁷ of such works.

Ephesians 2:10 For we are his workmanship, recreated in the *ways of* Moshiach Yahshua for good works, which Yahweh prepared beforehand so that we should walk in them. (κ)

Empowerment specific to a set mission is certainly one reason we can say we have been “fearfully and wonderfully made.”

Psalms 139:13-17

You created my inmost self,
knit me together in my mother’s womb.

For all these marvels, you I thank;
*I’m wonderful despite my rank;
yes, all your works are wonders, too!*

You knew me always, through and through,
My secrets held no strength from you
When I was being formed in birth
And textured in the depths of earth.

Your eyes could see my embryo!
Since, all my days your ledgers show,
With every act recorded, O!

How urgently I try to find
your thoughts, your ways, your perfect mind! (jhs)

⁶⁶ haYesod – “the foundation.”

⁶⁷ Acts 9:2 conveys that this was one of the earliest corporate titles of our religious movement. The word also mean “road” or “highway.” The Master said that He was the Way. Whatever his “way” was and is should also be ours.

Spiritual Gifts Revelation

The “gifts and the calling of Yahweh are irrevocable.”

Romans 11:25-29 For I do not wish you, brothers, to be ignorant of this mystery – unless you should remain wise in your own arrogance – that hardness, in part, has come upon Yisrael until the *pleroma*⁶⁸ of the tribes will have entered in; and so all Yisrael shall be rescued, as it is written:

There shall come out of Tziyon the deliverer, he shall turn away unrighteousness from Ya’aqov.

And this is the covenant that they will receive from me once I take away their sins. As to the good news they are enemies for your sake; but as to the election⁶⁹ they are beloved for the fathers’ sakes: for the gifts and the calling of YHWH are irrevocable. (Sκ)



Such are irrevocable not just for the tribes of Israel or for Jews (justified or unjustified) – but for *every human being*. Therefore, it is imperative – actually, *required of us* – to *discover our covenant favors* and help others to do the same in order to *get them turned on* so as to better serve our Savior and one another. For the favors of Yahweh have all been given to *increase the common good of the community of faith* as the *community of faith* reaches out to the world at

large in *supernatural, compassionate service* (i.e. *charity*).

Matthew 12:15. **And many followed Yahshua, and he healed them all.** (RSV)

Now wouldn’t that be something – that on your next youth trip to the nursing home, some young man or woman with *pleroma*⁷⁰ simply

⁶⁸ *Pleroma* = *the fullness*, completeness, complete number, full amount.

⁶⁹ Election = the original choice made by the patriarchs – Exodus 19:8. And all the people answered together and said, “All that Yahweh has spoken we will do.” And Moshe reported the words of the people to Yahweh.

⁷⁰ *Pleroma* this time – being filled completely with the Spirit of Devotion. A believer has not lived until he/she has seen the lame walk or the dead raised back to life on account of a Spirit-filled young person with nothing to lose.

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went chair to chair, bed to bed, couch to couch – and *healed them all*? Let us NOT be afraid of attempting such good. All we can do is succeed!

Let us not forget whom we are dealing with in the spiritual gifts business:

Luke 4:17-21. *Yahshua*, having unrolled the scroll he found the place where it is written:

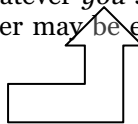
The Spirit of YHWH is upon me, because he has anointed me to proclaim the good news to the poor; he has sent me to proclaim rescue to the captives and recovering of sight to the blind; to set at liberty the bruised, to proclaim the acceptable year of YHWH.

And having rolled up the scroll and given it back to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him. And he began to say to them: This day is fulfilled this Scripture in your ears.

The Master to whom we are indentured is Metatron prophesied to come into this world to not only do amazing works of power, but also to appoint and anoint others to take up this work from him. Faithful folks something like us had waited in earnest watchfulness for generations for this entity to enter into the *pleroma*⁷¹ of their world. And when he became intimate with a few, he promised them:

Amein, amein, I say to you, he that believes on me, the works that I do he also shall do, and greater works than these shall he do because I go to the Father. And whatever *you shall ask in my name*, this will I do, that the Father may be esteemed in the Son. (Yo'an 14:12-13 κ)

The promise to them he also makes to *you*.



Christian Churches and Messianic Assemblies that know how to discover, explain, and then utilize the gifts and graces of their ministers and members *will run more smoothly and efficiently – and they will grow* – numerically and spiritually – by leaps and bounds. They will operate more smoothly because each member will be moving in her divine strengths and not in her natural weaknesses.

⁷¹ *Pleroma* = the full space, including the atmosphere, of the biological niche of all humanity.

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All who are spiritually alive will grow because *all living, vital things grow*.

Growth should never be undertaken as a goal in itself. Such would defeat the purpose of evangelism by watering down the supernatural foundation of ministry. Growth should come out of *the increasing effectiveness* of the organism in advancing the Kingdom of Heavens on the Earth *at the expense of the Ruling Force of Darkness*.

Colossians 1:12-14. *Let us be giving thanks to the Father who made us fit for the portion of the inheritance of the devoted in light, who rescued us from the authority of darkness and translated us into the kingdom of the Son of his love, in whom we have redemption, the remission of sins. (S)*

Do you not think that the rescue effort was a *spiritually violent process*? Much was sacrificed and, in a sense, blood was spilled that you and I might be transferred into the Son's domain – and now, much is required of the elect (*i.e.*, those who have *chosen* the Son and his Way). Indeed all that we have – all that we are – all that we were created to be – is now required so that we might *overcome unto the end*.

So when we study spiritual gifts – the weapons of our warfare - we primarily consider four portions of Scripture. (These we looked at earlier. Let us now look a little closer):

The Charismata: Innate Favors

Romans 12:4-9 For as in one body we have many members, but all the members have not the same office, so we the many are one body in the Moshiach, and every one members one of another, yet having favors (*charismata*) differing according to the favor (*charin*) given us diversely; if

prophesying, according to the quantity of belief; or

ministering, in the ministry; or the one

teaching in the teaching; or the one

exhorting, in the exhortation: the one

sharing in sincerity: the one

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ruling, in diligence: the one
caring in readiness.

Love sincerely. Despise the evil *one*; be glued to the good *one*.

The *Pneumatikoi*: Acquired Spiritual Resources

1 Corinthians 12:4-11 Now there are divisions of favors (*charismatiōn*), but the same Spirit (*pneuma*); and there are divisions of ministries, yet the same Sovereign; and there are divisions of operations, still the same Elohim, the one who operates the all in all. To each one is given the manifestation of the Spirit toward the profit *of all*. For to one is given, through the Spirit,

the word of wisdom; to another,

the word of knowledge, according to the same Spirit;
to another

belief, in the same Spirit; to another

favors of healings, in the same Spirit; to another

mighty works, to another

prophecy, to another

judging spirits, to another

kindred tongues, to another

interpretation of tongues;

but all these work the one and the same Spirit, distributing to each variously as he⁷² resolves.

⁷² As *he resolves*: to whom is 'he' referring?

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The Domata: Granted to Assembly & Humanity

Ephesians 4:7,8,11-16 To each one of us was given *favor* according to the measure of the *gift* (*δωρεας*) of the Moshiach.

Messiah is himself an apostolic gift to the assembly!

Let us look for a change at some of the Hebraic terms being bantered about these days:

So it says: Having ascended on high, he led captivity captive and gave gifts (*domata*) to men.⁷³ And he gave some *to be*

shlichim (apostles), some
naviim (prophets), some
besorim (evangelists), some
roehim (shepherds), and
morim (teachers),

1 Corinthians 12:27-28 Now you are the body of the Moshiach and members in particular.

Messiah is the Gift of the Called-out; Messiah is the Body!

And certainly YHWH has placed among the called-out, firstly

shlichim (apostles), secondly
naviim (prophets), thirdly
rabbanim (great teachers), after that
gibborim (mighty or strong ones), after that
raphaim (favors of healings),
ezraim (hand-helping – workers),
nesiim (administrations),
omarim (kindred languages).

⁷³ Psalm 68:18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that Yahweh Elohim might dwell among them. 19. Blessed be Yahweh, who daily loads us with benefits, even *El Yahshua*. Selah.

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The Ancient Adam – Adam Kadmon – The Perfect Man

These latter being enumerated from 1 Corinthians, let us return to Ephesians to learn the purposes of such *human gifts*:

Ephesians 4:12 (a very deep passage)

for the perfecting of the **qadoshim**,
for the work of the **ministry**,
for the building up of the body of the **Moshiach**,

13 until we all come into the **echad** of the *common* belief, and of the inner-knowledge of the Son of YHWH, into the **Adam-Kadmon**, into the full measure of the maturity of the **Moshiach**;

14 that we be no longer children, wave-tossed and carried around by all the blowing of teachings and dice-shooting of men, in tricks toward fraudulent schemes:

15 but speaking truth in love, may grow up into him who is all-in-all; even the head: **Moshiach**;

16 from whom the whole body fits together and every joint of lumber unites, working-efficiently toward a unique measure of agreement in each joint, growing the body into home-building itself up in love.⁷⁴

(Please digest these passages carefully, consume their contexts and *memorize where to find them in the Scripture*. You will be referring to them again and again.)

Memorization list – might as well do it now:

<u>Gifts</u>	<u>Translation</u>	<u>Location</u>
<i>Charismata</i>	Favors	Romans 12:4-9
<i>Pneumatikoi</i>	Spirituals	1 Corinthians 12:4-11
<i>Domata</i>	Grantings	Ephesians 4:7,8,11-16 1 Corinthians 12:27-28

⁷⁴ ἀνδρα τελειον - Adam Kadmon – a Hebraic concept of Adam before the fall, *the perfect man*. Consider us, as we move toward perfection by utilizing our gifts and graces for love of neighbor and the good of community, moving in perfection (maturity) closer and closer to Messiah – with our own spiritual bodies *framing up* the *organism* of the *living temple of Messiah* – as Yahweh replaces the sinews upon the frame. Such makes us think of Ezekiel 37:4-6 and the later counterpart 1 Cor 3:16.

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What is On Your Gift List?

Ardently desire the greater gifts (1 Cor 12:31)

All these passages are from the Apostle Paul and are addressed primarily to *new converts*. Depending on how one counts them, about thirty “gifts and graces” are mentioned in these texts, and there are various other gifts mentioned elsewhere in the New Covenant.



But did you know that although gifts and graces are often all lumped together, the *Greek New Testament* has each chapter’s “gift list” *titled and categorized*, and only one list translates fairly cleanly as “*gifts*.”

This distinction is critical to an integrated approach to Spiritual Gifts. Three major grouping of supernatural resources for three very different and distinct purposes

We also take the view, as mentioned in the introduction, that Paul was a *highly intelligent and extremely well-educated person* who *would have chosen his words very carefully* – the guidance of the Holy Spirit notwithstanding.

Considering these distinctions, we find that:

- ***Charismata***: In Romans 12, Paul calls the “gifts” list *charismata* (*χαρισματα*), literally “graces” – inborn and switched on at spiritual birth;
- ***Pneumatikoi***: In 1 Corinthians 12 they are called *pneumatikoi* (*πνευματικοι*), or “spirituals” (an adjective, modifying an *implied* noun such as “things”). “Spiritualities” might be a good literal rendering. We call them “*numatics*” – these are received through obedience, belief and asking.
- ***Domata*** - In Ephesians 4 and 1 Corinthians 12:28 they are *domata* (*δοματα*), primarily translated as “gifts” but perhaps more accurately as “grantings” – these are “**callings**” on the lives of certain men and women, gifts of people to a congregation.

Charismata Theory, Assessment, Problem-solving

Just as these gifts and graces have very different and descriptive *titles*, they also have very different and diverse *functions* as they are deployed to bring

ORGANIC UNITY THROUGH PERSONAL DIVERSITY,

F M
F M *WM* .

Consider again the descriptive language of a literal translation from Ephesians 4:16:

The whole body fits together and every joint of lumber unites, working-efficiently toward a unique measure of correspondence in each joint, growing the body into home-building itself up in love.

This is the description not of a factory or hospital, but of a *life form* – living and growing of itself – and unique to the cosmos. It is the *diversity* that endues a broad strength upon *each organization* once *each member* understands how to use *charismata* more effectively.

Get Out of My Way!

Perhaps just as importantly, each member learns how *not* to use their gift in a way that is *contrary to the proper exercise of another's gift*, in disunity or out of the will of the Spirit of Devotion. We do not need to work against ourselves, or to be a house divided.

Every kingdom divided against itself is made desolate, and house falls against house. **Luke 11:17**

Sometimes one's finest time of ministry is to *stand solidly and silently* by, *providing prayer cover* for the one who is better suited to minister in a particular circumstance! Remember, we are in this together – growing – becoming!

Job 27:6 *My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.*

HOLD FAST!

(Job 27:6)

Spiritual Gifts Revelation

My Gift References

<u>Favors / Graces</u>	<u>Pneumatics</u>	<u>Apostolics</u>	<u>Scripture</u>
<u>Prophecy</u>	_____	_____	Romans 12:5_
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
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_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

The Noetic Favors Scripture Study

Just as in one body we have many members, all the members have not the same function: so we the many are one body in the Moshiah, and every one members of one of another . . . Romans 12:4,5 SΛ

“Our concern is **unity in diversity** and **not diversity in contradiction.**” Gerhard Maier

Friend of Every Color

The image shows a musical score for the hymn "Friend of Every Color". It consists of six staves of music in a single system, each with a treble clef and a common time signature (C). The lyrics are written below the notes. Chord symbols are placed above the notes. The lyrics are: "Friend of ev - ery co - lor, Mas - ter of all signs, You have made us dif - ferent, bles - sing ma - ny kinds. This we see, as cur - tains part: ma - ny gifts from one great heart. Ma - ny gifts, one spi - rit, one love known in ma - ny ways, In our dif - fer -". The chord symbols are: C, G, C, F, C, G, C, E, Am, D7, G, G, C, F, C, G6, C, F, C, G7, C, F, G, C, C.

Spiritual Gifts Revelation

19 F C G C F C D/A D7 G
- ence is bles-sing, from di-ver-si - ty we praise

22 C
One gi-ver, E - chad, one spi-rit, one word

26 F C G C C/G F C G C7
Known in ma-ny ways, hal-low-ing our

29 F F#- C/G Am
days For the gi-ver, for the gifts:

32 D7 G C
praise, praise, praise!

Unity in Diversity, with Fire

Find a partner for this exercise if possible – or complete this exercise with a class, a friend, a family member, a church member – or best, an unbeliever. Using your Bible, fill in the blanks *and discuss* the significance of each passage for “body ministry.” (Realize that Bible translations differ; improvise if necessary. (Sκ is the translation.)

2 Timothy 1:6

For such a cause I put you in remembrance to _____ * up
the _____ **
of Elohim that is in you through the _____ on
of my _____ ***.75

⁷⁵ Sdnah, gniyal, rovaf, eldnik (Sκ). Answers are spelled backwards.

Charismata Theory, Assessment, Problem-solving

* The Greek here is *anazōpurein*. It consists of three words to make one: *ana* = up, again | *zōon* = living, life | *pur* = fire

“bring life to fire again” = rekindle = set ablaze!



John Wesley was asked why so many people came out to see him preach. Mr. Wesley replied; “I set myself on fire for the Lórd and people come out to watch me burn.” Wesley was firing up his noetic favor of prophesying over and over again – the means by which he did this is well documented if you, dear reader, care to learn his method and imitate him.

* In this case, _____ means “set them ablaze.” Each person’s favor(s) may be discovered, studied, set ablaze – then put to use for / in the Malkuth Shamayim.⁷⁶

** The Greek word here is *χαρισμα* or *charisma*. What did we already learn this word to mean?⁷⁷ _____
What does your version have? _____

*** Laying on of hands – this might be to endue with a pneumatic gift, favor, baptism, prayer, healing, rededication, consecration or orders. However, **only the Romans 12 favors** may be *kindled or rekindled at the free will of the possessor*. (This is a VERY important point. Please mark it well if you want to succeed in helping others find their missions later.)

Romans 12:1. So I beg you, through the *deepest empathy** of Elohim, to present your bodies a _____:
living, *kadosh*, acceptable to YHWH;

for such is your _____ . **

⁷⁶ *Malkuth Shamayim* = *Realm of Heavens* = Kingdom of Yahweh.

⁷⁷ *Rovaf*.

Spiritual Gifts Revelation

* “deepest empathy” is substituted for the literal translation *bowels*.

** The last two words of Romans 12:1 are *ambiguous*. The NRSV and RSV say “spiritual worship.” The KJV says “reasonable service.” And the American Standard is somewhere between with “spiritual service.” Actually, the Bible language is more like “logical duty” (*logikēn latreian*).

The *logical duty* of one ransomed away from *certain destruction* by the decree or act of a mighty King is to present one’s self entirely to that King as a slave and a sacrifice. Supernatural ***favours, gifts and graces*** – *charismata* – are not meant for *religious hobbyists* or *church addicts*. They are only for the grateful ransomed who are willing to pay the price to serve the King of Glory.

It should also be noted the root word for “logical” in the Greek is *logos* (*λογος*, *davar* in Hebrew⁷⁸); literally, the *Rationale* or *Logic* of the *Creator*, an entity who, in John’s evangel, is also called *Logos* and *Word*, speaking of Yahshua the Anointed King (John 1:1, *etc.*).

Just as Yahshua offered Himself up as
a *living sacrifice*,
set-apart for and acceptable to the Creator,
doing his “logical duty,”
so should we, through the “bowels” of the Father,
do the very same.

Romans 12:1 is not unlike the code of the scouting clubs so many of us were involved in as children. We took the oaths *very seriously* then, and we had good leaders who were strong believers to guide our testimony and develop our gifts. Had it not been for the scouts, some of us might have taken the broad highway to destruction.

⁷⁸ *davar* = Genesis 1:3. “And Elohim said . . .” This is the creation formula; all things spoken into being, the spoken word being the divine agent of the creative process.

Check the Oaths and Vow

Cub Scout Oath	Boy Scout Oath	Venturer Oath
I promise to do my best. To do my duty to God and my country, To help other people, and To obey the Law of the Pack.	On My Honor I will do my best to do my Duty to God and my Country and to Obey the Scout Law. To help other people at all times; To keep myself physically strong mentally awake, and morally straight.	As a Venturer, I promise to do my duty to God and help strengthen America, to help others, and to seek truth, fairness, and adventure in our world. ⁶

I, _____, will, on my honor, do my best to complete my logical duty to my Heavenly Father, to obey his Torah, and to take up the mission of making my country a better place. I will help others at all times, keep fit and straight, and seek truth, justice and adventure in our world. HalleluYah, Amein.

The Ransom

Consider:

1 Timothy 2:5,6. There is one El; and one arbitrator⁷⁹ between YHWH and humankind: a man, Moshiach Yahshua, who gave himself a _____ for all, the testimonial in its own definite time ...

In your own words, what is a ransom?

Ransom* is a legal term meaning “to free from captivity by paying a price.”⁸⁰ Consider and or *discuss* this term in context with history, current events or in general (with your partner if possible. Use outside sources if necessary. (Use your

⁷⁹ μεσιτης = arbitrator, mediator, intermediate, go-between.

⁸⁰ Definition from Merriam-Webster Dictionary of Law, ©1996.

Spiritual Gifts Revelation

Bible to contextualize. *Do not get sidetracked by text after verse six, which is an entirely different subject.*)

(Please study the short dialog, “Questions on the Ransom” found at www.Motivational-Gifts.org.)

3. So: Romans 12:2. Be not conformed to this age;
be transformed by the _____⁸¹ of your mind⁸²,
that you may prove YHWH’s will, the good, acceptable,
even _____.

Unless one first becomes a *spiritual being* then a *supernaturally-gifted individual*, one cannot simply **un-conform to the world**. It takes an *act of Heaven*. It takes a *miracle of favor* (a *charis*).

There are non-conformists, and, dear reader, you may be one whether you like it or not. But it is only with a new mind that one can be “*in the world yet not of the world.*”

Look at what Kefa writes on the subject:

2 Kefa 1:3,4 As Yahshua Messiah’s *celestial power* has given us *all that pertains to living and righteousness* very great and precious _____ *have been given* to us,

(Kefa is speaking to those who have acquired the renewed mind)

through these you may become

_____ of the celestial nature,

having escaped the _____ that is in the world ...⁸³

Kefa goes on to say that the natural, non-spiritual man is corrupted by his desires or *lusts*. Let us remind you of what Kefa’s jogging partner (John / Yochanan 20:3,4) advises about this kind of desire:

1 John / Yochanan 2:15,16 Love not the world, neither the things that are in the world.

If any one love the world, *the love of the Father is not in him*;
(requiring a miracle of transformation)
because all that is in the world,

⁸¹ Gniwener.

⁸² Mind = noos or νοος, from which we get the term Noetic.

⁸³ *Sesimorp, srekatrap, noitpurroc.*

Charismata Theory, Assessment, Problem-solving

- the desire of the flesh and
- the desire of the eyes and
- the pride of life,
is not of the Father, but is of the world.



Do you see yourself in one of these clips? Be honest.



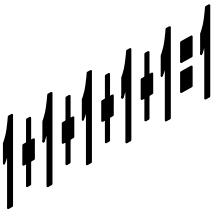
There is an old-fashioned term for this condition: *worldliness*. There is another old term for it's opposite: *holiness*.⁸⁴ There is a mediator between the two: Torah, Word, Messiah – Yahshua – all are One – and a miraculous transformation that only his Majesty can deliver.

4. Romans 12:4,5 Just as in a body we have many _____,

all the _____ have not the same function:

so we the MANY are ONE body in the Moshiach,

and each ONE _____ of ONE another...



If you know the tune to the hymn, “One Bread, One Body,” sing it now. Psalmody is a wonderful way to praise and absorb the spiritual concepts that make us more efficient ministers.

⁸⁴ Holiness = the word in the original language means “set-apart” in this context. In our personal Scripture reading, if we make a habit of replacing “holy” with “set-apart,” we begin to get a better idea of what the inspired writers meant when they wrote about *righteousness*.

Spiritual Gifts Revelation

(Adapted from *J. Foley, SJ.*)

One Bread, One Body

One bread, one bo-dy, one great re-
- birth; One cup of bles-sing that we
bles-s. Yet we, though ma-ny,
thru-out the earth, We are one
bo - dy in His One - ness.
Ma-ny the gifts, ma-ny the
works, Ma - ny the One and
All. One

Chords: A, Bm, A/C#, A/E, E, F#m, C#7, F#m, E7, A, Bm, E7, A, Bm, A/C#, D9, A/E, E7, F#m, C#7, F#m, E, A, E, F#m, A/E, D6, E7, A, F#m, E, F#, E, F#m, G, E, E6

Charismata Theory, Assessment, Problem-solving

In regards to being One in the Devoted One of Israel, we sing:

One bread, one body, one grand rebirth;
One cup of blessing that we bless.
Yet we, though many, throughout the earth,
We are one body in His One-ness.

**Many the gifts, many the works,
Many the One and All.**⁸⁵

Try to make this excerpt your “Song for the Week.” Sing it often. Make it a part of your *psyche* and *pneuma*, your *nefesh* and *neshamah*.⁸⁶ (The music manuscript is at the end of this section.)

5. **Romans 12:5,6a.** We the many are one body in the Moshiach, and every one members of one another,

yet having _____ (*charismata, χαρισματα*) differing
according to the _____ (*charin, χαριν*) given us;

Notice the words *charismata* (plural) and
charin (or *charis, nominative*) in the teaching.

Charis does not mean *gift* – it means *grace* or *favor*. We choose to translate *charis* as *favor*, thank you!

Charismata means **favours**; out of many favours, only one favor per member so that we might strive together and not compete.

There is a subtle but important difference between a **gift** and a **favor** (or a *grace*).

A gift may or may not be accepted or even acceptable. A favor or grace is bestowed without consent – you get it whether you like it or not.

And some people have given me gifts with good intention that I personally did not want or could not use. They end up in the closet or waste basket or the second hand market or on Ebæ. But I did

⁸⁵ Based on *J. Foley, SJ*.

⁸⁶ You will find it important to understand these terms fully, so look them up online if possible.

Spiritual Gifts Revelation

enjoy receiving them and will never turn a gift down. (*But that is me – you might turn down a gift, I do not know.*)

Others have done me favors. In fact, one of our Master’s most successful evangelism strategies was soliciting favors. (“Give me a drink,” for instance.) A church member once came into my parsonage when I was not there to tune up the furnace. He did so, and then we had heat. However, the dear brother left indelible grease or paint all over the new carpet – from the door to the furnace and back.

We have little control over favors.

Therefore, we have chosen *favors* to translate the Scripture word *charismata*, and likewise, we have no control over the Noetic Favor we receive from the Heavenly Father. But he chose our personal favor for good reason; there is no use trying to “buck the system.” It is far more natural and profitable to take the path of least resistance, especially since your path is one of calling and destiny.

6. Seven Charismata: Read the passage closely and list the **seven** favors (*charismata*) found in **Romans 12:6-8**:

If prophecy, then let us prophesy⁸⁷ in accordance with *our* portion of belief; if service, in the serving; if the one is teaching, in his lesson; if the one exhorts, in the exhortation; the one sharing, in simplicity; the one ruling, in *due* diligence: the one caring with optimism.

⁸⁷ Not the difference between the words prophecy (a noun) and prophesy (a verb). The ending of *prophecy* is *-see* and the ending of *prophesy* is *-sigh*. Many stumble over this important distinction. In a sentence: “I am interested in prophecy. Some day I hope to prophesy.”

7. For the sake of standardization, we'll use these terms
Prophesying, Serving, Teaching, Exhorting, Sharing, Ruling
and **Caring**. Okay?

Okay! Please copy and memorize our standardized titles.

_____,
_____,
_____,
_____,
_____,
_____,
_____.

8. **Romans 12:9-11**. Let love be real.

_____ the evil

while holding on to the _____.

In brotherly _____, be friendly to one another:

_____ one another – show the way in carefulness,

not sloth.⁸⁸

There definitely *is* a place for ***hate*** in the New Testament.

“Love good; *hate* evil.” *Yet though we hate, we . . .*

(Complete the sentence in an appropriate way using Romans 12:9-11.)

⁸⁸ *Etah, doog, evol, ronoh.*

Spiritual Gifts Revelation

9. **Romans 12:18.** *And as far as is possible for you, be at _____ with all others.*

In the “Jesus Movement” of the 1970s, “Jesus freaks” like us greeted each other with the word “peace” with one finger pointed up toward the sky to designate where one could find it. Little did we realize at the time how important that place would become when we got older.



In church, people liked the “passing of the peace” so much during the service (which consists of greeting the people around you with the words “Peace be unto you”) that when I took it out a few times a board meeting was called. I always thought “passing the peace” would be far more “Christian” if the church pastor was aloud to seat the people wherever he wanted. Then those at peace would really stand out.

In the Messianic movement, we greet each other with a hearty *SHALOM!* If we’ve been shalomed, we will in turn say, *Shalom Aleichem!* When you just start in doing this, you feel somewhat uncomfortable, but after awhile, like in the “Jesus Movement,” you feel good that someone really is blessing you with peace, which is, of course, the meaning of *shalom*. (*Aleichem* means “Be upon you, too.”)

Isn’t peace and unity the ultimate purpose of Scripture’s Torah and Ordinances? *Not* to put a heavy burden on an individual, but to “peace a person up” by protecting the peaceful from bad intentions of others. When all walk in the Commandments, all walk in peace with each other, and demonstrate that by wishing peace at every meeting. Would that this world might heed the Heavenly Father!

There is one *great commandment* to peace that, if practiced by every believer, would bring a great measure of peace to the world:

10. **Romans 12:21.** Do not be overcome by _____, but overcome _____ with good.

Amein? Each person’s charisma may be utilized to overcome the diversity of the group. Each spiritually healthy individual on the team will fit into the position that the Father meant. The *loving* part then becomes much more effective.

Charismata Theory, Assessment, Problem-solving

The Charismata - Word Origins and Definitions



The following is the more difficult material. You may glance over it if you will. I thought to take this section out but was convinced by proofreaders to keep it in for the scholarly crowd.

Yet some not-so-scholarly brothers and sisters like to chew on the liver and gizzard the day after thanksgiving. A gizzard is great and wholesome if cleaned, baked and masticated to the fullest.

We have come full circle back to the beginning:

Romans 12:5-8 We the many are one body in the Anointed but each one members of one another, having graces (*charismata*) differing in accordance with the grace (*charin*) given us.

Work out the following Greek, Latin and Old English pronunciations
(*ē* is pronounced like *e* in *hey*;
i is pronounced like *i* in *pizza*,
ei is pronounced as *ay* in *day*).

Use your first grade knowledge of “sounding out” to learn them!

whether **prophecy** (*prophecy, profēteian, προφητειν*),

in accordance with the proportion of *belief* (*belief, faith*: Greek, *pisteos, πιστεος*; Latin, *fidei*; Middle English, *fed*);

or **serving** (G., *diakonian, διακονιαν*; L. *ministerium*) in service (G. *diakonia* L. *ministrando*; From the Greek we get *deacon*; from the Latin, *minister*);



or the one **teaching** (G. *diaskōn, διασκων*; IE. *deik-*; Old English, *tech-*) in the lesson (*diaskalia*),

or the one **exhorting** (G. *parakalōn, παρακαλων*. “called alongside; L. *exhortatur*: “called out”) in the exhortation (*paraklēsei, παρακλησει*). Consider John 14:26. - “but the Paraclete (*paraclētos, παρακλητος*), the devoted Spirit⁸⁹, whom the Father will send in my

⁸⁹ Devoted Spirit = Holy Spirit, ruach haqodesh, pneuma ho agios; “holy” meaning “set-apart” or “devoted to.”

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name, will teach you everything” (NJB). *Para* = *alongside* and *clētos* = call(ed) = *advocate* (Latin) = *counselor*.

Exhort: To urge by strong, often stirring argument, admonition, advice, or appeal: *exhorted the troops to hold the line*.⁹⁰

the one **sharing** (G. *metadidouos*, *μεταδιδουος*. L. *docet* - root “do-”: *give, donate, share*; IE. *skēr-*) in simplicity (*haplotēti*, ‘*απλοτητι*: *simplicity or honesty*);

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. – Job 27:6



the one **ruling** (G. *proistamenos*, *προισταμενος*. - lit. standing before; attending to) in diligence (*spoudē*, *σπουδη* - with alacrity, care, honesty);

the one **caring** (G. *eleōn*, *ελεων* - “*mercying*”; L. *miseretur* or *mercēs*: giving compassionate treatment, caring) in readiness (*hilarotēti*, ‘*ιλαροτητι*: also *cheerfulness*, “*hilarity*”).

Imagine the hilarious caregiver, me!

Why do you suppose this exercise might be important?

Did you learn something? If so, what?

⁹⁰ *The American Heritage® Dictionary of the English Language, Fourth Edition* Copyright © 2000 by Houghton Mifflin Company. All rights reserved.

The Toolbox Concept

The seven favors listed in Romans 12 are prophesying, serving, teaching, exhorting, sharing, ruling and caring. Paul collectively calls them *charismata*, a word which is better translated as “favors” or “graces” than “gifts.”

We understand that the significance of “favors” over “gifts” is that **each favor bestowed is an undeserved act of kindness** – one for one. Scripture isn’t clear as to *when*. Some say in the genetic transformation of the womb, at baptism or regeneration – or even before conception! Did the Father have each of us in mind before we came forth into the cruel world?

Though favors may be bestowed *in the biological process of conception, gestation and birth*, and may certainly become evident and measurable *over the lifespan* – noetic favors are only *empowered* by some spiritual means beginning at *regeneration*.

“Regeneration,” or “rebirth,” refers to the “new birth of spirit from above.” To be “born again” is to be “born anew from above” (G. *anōthen* – John 3:3). Furthermore, favors are only *fully charged* to a point beyond natural ability through the *Baptism of the Spirit*.⁹¹

We understand each favor as a “toolbox” of useful abilities – instruments utilized in dealing with not only ministry opportunities, but all life situations. Each Noetic Favor is a unique box with special tools. We address circumstances *naturally* with our tools whether we are in covenant with the Father or not. Everybody gets a box of tools. The tools are used at will.



An example: **Prophecy** is a word used in several “gift lists” (as we have seen. But in the language of Noetic Favors, to be favored with prophesying *does not necessarily mean one is a prophet*, nor even gifted in giving forth words; rather, *prophesying* is little more than *the name of a toolbox* full of unique instruments. The highest and best use of these instruments would be in bringing forth the prophetic word, though few favored with prophesying will eventually actually do that because sin or human weakness may get in the way of perfecting the favor.

⁹¹ Baptism in the Spirit = Acts 1:1-10 and in all Evangelists.

Spiritual Gifts Revelation

Here's a note that came in a few days ago from a very gifted friend in the U. K.

I had a very 'successful' man come and visit who I boasted to about how I do not need man to tell me who I am anymore. I told him about Romans 12 and about how happy I was about my "favor" – then proceeded to crash into depression for a week or so.

We all have smashed a thumb trying to hammer in that small nail, no?



So it is very important to grasp this concept that each Noetic Favor is a fully packed toolbox. Each of the seven Noetic Favors – that is, each toolbox, is full of tools and no two have the same combination of tools. More detail will be given later regarding the specific tools in each box, and the strengths and weaknesses of each set.

But yet again, we feel compelled to take up a subject we glossed over earlier in more detail; that is, what it means to be born again of the spirit. Do not skip the next section; there is *important news* about this experience and life that you may never have considered before now



1 Corinthians 12:20-24. *There are* many members, but one body. The eye cannot say to the hand; I have no need of you: or, again, the head to the feet: I have no need of you: yes, the weaker of the body members are required much more; and those members of the body that we think more dishonorable we deem of greater usefulness; so our ugly members become more beautiful *while for* our beautiful members have no such necessity.

YHWH has well-ordered the body, giving more abundant honor to that which was lacking, so that there be no division in the body, but that the members should have the same responsibility – one for another.

**To Be Born Anew From Above:
“The Anōthen Experience”**

John 3:6,7 – literal translation:

“The one having been born out of the flesh, flesh is ...
το γεγεννημενον εκ της σαρκος σαρξ εστιν

... and the one having been born out of the spirit, spirit is.
και το γεγεννημενον εκ του πνευματος πνευμα εστιν

“Wonder not because I told [this] to you
θαυμασης μη οτι ειπον σοι

... [it is] necessary for you to be born above” (John 3:6,7).
δει υμας γεννηθηναι ανωθεν

Word Study

Locate the words below in the text above. Study them for meaning. Sound them out and say them aloud. Think about them. Then answer each question.

γεννημενον = *gegennēmenon* = ġeh-ġen-nay-men-ahn = “having been born” (the first *ge* means *having been*)

What English words can you think of that are similar or derived from this ancient Greek word pertaining to birth or coming to be (*gen-*)?

πνευμα = *pneuma* = new-mah = “spirit,” also “wind”;
πνευματος = *pneumatōs* = “of the spirit”

What English words can you think of that are similar or derived from this ancient Greek word pertaining to birth or coming to be (*pneuma-*)?

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ανωθεν = **anōthen** = ah-noe-then = “above” or “anew”

What English word(s) does the ancient Greek word *anō* sound like?

How could we replace *one letter* in *anōthen* to make the word meaning close to “again”?

How about a hint? A N O T H E .

↓ A
 I O
 M U
 E N
 D

Anōthen as “from above” is rather cryptic. What is “above”?

¿ Is this many-faceted word meant in all its varieties,
 new,
 above,
 again
 from the very first?
 Yes, the word means all of these.

Marvel not,
 You must be born anew!
 You must be born above!
 You must be born again!
 You must be born as from the very first! (John 3:7)

Say, why would anyone marvel at this??

5. It would be worthwhile in your quest in understanding spiritual resource to *study* the entire story of “Jesus and Nicodemus” found in John 3:1-21. Read it carefully then study the exegesis of the text by Kenneth Wuest found here: www.Motivational-Gifts.org. While you read through, highlight or underline the parts that pertain especially to the Favors, Gifts and Graces. You will learn a lot to use in your own practice of assessing Noetic Favors.

6. In addition, *important* concepts pertaining to the validity of the new birth have been pioneered by John Wesley and the Methodists of the 18th century. The notion of kneeling at an altar and getting

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“saved” in a few moments is very prevalent in our *culture of convenience*. However, Wesley illuminates a far more balanced and scriptural view of the new birth in his sermon number 45 “The New Birth.” Please read and study Wesley’s message from www.Motivational-Gifts.org.

7. Finally, a *psychological* understanding of the new birth is very interesting and useful to we who aspire to be *pneumatologists*. Read the section “Nicodemus” by Maurice Nicoll’s esoteric interpretation in *The Mark*, also found at www.Motivational-Gifts.org.

Use these studies to open your mind about to the possibilities of Messiah’s work in you.

*

* *

In order for your personal Noetic Favor to be properly “turned on,” “turned upward,” and focused on your highest and best self, you must be *born anew* of the spirit from *above*.

The Right Spirit of Humankind

Psalms 51:10.

*Create in me a clean heart, O El,
and renew a right spirit within me.*

– King Dawid

The spirit we seek at this moment is not the “Holy Spirit,” though the Spirit of Yahweh is the re-creator of spirit in you. We seek the pristine, right and original *spirit* embodied with the man who was built by the Creator.

(As Adamah was created “a living soul,” he possessed a *spirit* before his disobedience and alienation – he was Adamah Kadmon; however you may want to understand the story. This spiritual self he lost when the Creator pronounced him dead)

We seek that which Adam lost to be reborn in us.

Such birthing of our spiritual selves is a miracle of the *Pneuma*, and the *barest prerequisite* for working effectively for the Kingdom in **any of the spiritual resources**. Only Yahweh Almighty can perform the required “wonder” through Messiah. Look ever to him!

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For being born anew from above is essential for anyone who seriously considers developing or teaching scriptural concepts. If the grace of Yahweh is moving you in that direction, be you saint or sinner, knowledge about it is essential in these times of confusion; then **holding fast** for the experience of the new birth itself.

Plus, it is imperative that you be able to convey a Scriptural understanding of this *experience* to your Noetic Favors *audience*. The teaching is in vain without the experience. You must also go from explaining to exhorting to persuading if necessary. (You may want to examine “Engaging Secular People” at www.Motivational-Gifts.org.)

Please show your students or disciples that no amount of service, piety, good intentions or training can bring forth this new birth of spirit – it is a supernatural action of the Almighty and the greatest gift of all.

If *you* have not been born from above of spiritual stuff, you know it. If you do not know it, you must first confess your omission before Almighty Yahweh before going any farther. If you will seriously and slowly recite the following Prayer of Access once or several times, it will lead you in the right thoughts to think and words to say. We can only do so much; the Father will do the rest.

Line up with the intention to lead a new life in Messiah Yahshua and his Kingdom and *all the powers of Heaven* will line up with you to help you through the rest.

Do not go beyond this point if you have not read the essays at the study site. Do not go on if you have not tried praying for access to your Father. You cannot know what will happen until you have the knowledge and the action. Keeping in mind that this is only the beginning, let us pray the **Prayer of Access** next.

Heavenly Father Yahweh, I am dead. But it is written that if I confess with my mouth Yahshua as my Sovereign Master and believe in my heart that You, Father Yahweh, have raised him from the dead, then I will come alive in spirit, live to serve you greatly, and eventually be saved from Your awesome wrath to come. So I do confess this day that Yahshua the Messiah has become my sovereign leader, and I accept His authority and rule in and over my life, being and actions. I do believe in my depth that You raised Him from death, and that He lives forever to intercede for me until my temporal hope of salvation becomes my eternal destiny in resurrection.

I renounce my past life as the willing slave of satan and the drone of the systems of this cruel world. I desire to be converted so as to inhabit Your kingdom, where there is forgiveness, love, light – and an important mission.

I want to fear and worry no longer, but blaze with fire for Your Will and Way in my secular and pagan community. I thank You for reaching out to me through your faithful servants. Thank you for his truthfulness, which has undone the old me. Bless them, O my Father.

Hence I declare before heaven and earth that from this day forward, Yah-Yahshua Messiah shall be my only Leader. I pray He turn me around in my willingness to become a new creation in Him, even though I may be old. But old things are passing away. The new is coming. The new is me: with thankfulness and joy, HalleluYah.

If you have experienced the ANOTHEN now or earlier, please describe what you felt and knew in the space here:

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About the Noetic Favors

A Literary Clue in Paul's Correspondence

An important point: the writer of Romans 12 prefaces *each of the final five graces* with a definite article – “*the*” (‘*o* in Greek).

“The,” followed by a verbal (like “the teaching”), may be translated as “*the one who is teaching*” (or “the teaching one”).

In the example of ***sharing***, this might be understood as “the one sharing” or “the sharing one.” This sounds awkward in English, but it illustrates from ancient language that –

- ***Noetic Favors are bestowed one for one*** – one *charis* (“favor”) per individual (the text says, “the *one* teaching”; “the *one* leading”; “the *one* caring,” and so forth); and that
- ***Any given Favor may be recognized*** in the *method* of one’s acts.

(For example, we recognize a sharing-favored person in her ability to solve problems by giving of herself or giving toward the solution. On the other hand, a gifted *serving-favored individual* is often *not recognized until he is absent and missed!* A teaching-motivated person might never teach a class, but we can assume because the individual cherishes reading and alone time, that she could be so motivated.)



We see each “Anōthen-experienced” believer’s favor empowering him or her with

- a *frame of reference*,
- a *mode of behavior*, and
- an inspired *motivation* -

all useful in dealing with *life circumstances, interpersonal relationships* and *ministry opportunities*. It is for this reason that the *charismata* are sometimes referred to as “**Motivational Gifts.**” A Motivational Gift / Noetic Favor will shape the disposition, perspective, and behavior of the person upon whom it is bestowed.

Divide Two; Add Four

By assessing thousands of gifted believers through our sites on the Internet for Noetic Favors *and* personality, we have made several

practical discoveries (plus received a few revelations) that have significantly changed our initial theories on “Motivational Gifts.”⁹²

For instance, those who assess as *Exhorting-favored* people fall into **two** very distinct *personality categories*. These two personality types in *Exhorting* have some characteristics in common, but the differences are significant. In observing the behavior of Exhorting-motivated individuals, it became apparent that there were two kinds of *Exhorters* who were as different as night and day, and one of these kinds did not at all *act* according to the traditional definitions of the *Exhorting* type.

This discovery called for a major modification in the *charismata* schema.

I found the same enigma with the *Ruling* Noetic Favor. (Some writers call this category Administration – but this identifier does not correctly define the biblical meaning of *proistamenos*.)

My “logical duty” would be to significantly improve the system.

2 ÷ 2 = 4

Why might this be warranted? As I pointed out at the beginning of the study, accuracy in determining innate grace is exceptionally important to those who are serious in working for the Unseen Kingdom. Often the first thing a potential “minister” does is zealously complete a “spiritual gifts test.” So one of the questions I ask on my inventories is “What is your Motivational Gift if you know?”

I haven’t statistics on this, but it seems like 40% or more who complete my ten inventories online (along with that question) have a completely different Favor than they thought or had been shown. Other inventories’ lack of accumulated data has, in so many cases, started “the guy who wants to set the world on fire” off in the wrong direction.

A far more accurate outcome and therefore better counsel and delegation may be offered if we subdivide the more ambiguous Romans 12 *charismata*: that is, ***Exhorting*** and ***Ruling***.

⁹² When we speak of Noetic Favors, Motivational Gifts and Motivation Graces, we are thinking of about the same thing. The term we use in the text is the best contextual fit for a particular passage.

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Exhorting splits and becomes

(a) ***Encouraging*** (*paramutheisthe, παραμυθειςθε*, being alongside and imparting instruction or cheer):

1 Thessalonians 2:11 Just as you know how we were exhorting and *encouraging* (*paramutheomai*) and imploring each one of you as a father would his own children.

1 Thessalonians 5:14 We urge you, brethren, admonish the unruly, *encourage* (*paramutheisthe*) the fainthearted, help the weak, be patient with everyone.

And

(b) ***Motivating*** (*protrepesamenoι, προτεψαμενοι*, forward-urging):

Acts 18:27,28 (Holman CSB) When *Apollos* wanted to cross over to Achaia, the brothers wrote to the disciples ***urging*** them to welcome him. After he arrived, he greatly helped those who had believed *through favor*; for he vigorously refuted the Jews in public, demonstrating through the Scriptures that Yahshua is the Messiah.

(The brothers had the power of *spiritual and temporal authority* to *motivate* the disciples to welcome this newcomer. As a result, we can discover his Noetic Favor in his public acts.)

2 Corinthians 8:17 For *he* accepted our ***urging*** and, being very diligent, went out to you by his own choice.



(*He* in the passage is the man who Paul commanded be told to leave the assembly because he was openly breaking the Torah. This man was motivated by the power of the assembly rulers to excommunicate whomever they pleased. Forcefully *motivating* can be a very effective means of helping others change a bad behavior. It can also be manipulative. But when used in the Heavenly Father's will, such ***urging*** moves mountains!)

Henceforth **Exhorting** will be subdivided into **Encouraging** and **Motivating** in the Noetic Favors.

Ruling splits and becomes

(a) **Authoritative Leading** (*exousia, εξουσία*, that which emanates from one's very being – the charismatic *small 'c'* ability to lead others – “the power of authority and right, administrating with profound natural ability, which Yahweh has supplied.”

John 12:49. For I have not spoken on my own **authority**; the Father who sent me has himself given me commandment what to say and what to speak. (RSV)

2 Corinthians 10: 8. For even if I (Paul) boast a little too much of our **authority**, which **the Master gave for building you up** and not for destroying you, I shall not be put to shame. (RSV)

And

(b) **Managing** (*episkopēs oregetai, επισκοπης οπεγεται, epi – over(seeing) – (the) goal, aspire to overseer, managing.*

1 Timothy 3:1. If any one aspires to the office of **bishop** (*overseer, manager*), he desires a noble task. 2. Now a bishop must be above reproach ... *no lover of money*. 4. He must **manage his household** well. ... 5. *for if a man does not know how to manage his own household, how can he ...* (RSV)

(The emphases in this 1 Timothy passage is leadership *over* and management *of* money, people and events. The Managing-motivated individual has incredible talent in planning, accounting, leading committees and delegating people.)



Henceforth **Ruling** will be subdivided into **Leading** and **Managing** in the Noetic Favors.

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In the space, write the NINE standardized Noetic Favors:

Situational Favors in Action

Now to illustrate the diversity of behaviors originating in Favors, we consider how *nine mentally and spiritually healthy* believers might react to a **greatly distressed person** found weeping, pacing and hysterical in the foyer of the meeting place:

- the *carer* gets close, listens and weeps,
- the *teacher* stands back and takes notes,
- the *encourager* testifies somewhat cheerfully,
- the *motivator* suggests an action plan or some CDs,
- the *server* gets towels and tissues (or walks away)
- the *sharer* reaches for her wallet (or walks away),
- the *prophet* warns and is nervous about the situation,
- the *leader* tells the rest what to do,
- and the *manager* plans in case it again happens!

Everyone has encountered a situation like this. Your Favor determines your intent, but –***What did you actually do?***

Determining Motivational Graces

An individual's Noetic Favor (*i.e.*, frame of reference, method of behavior, righteous motivation) may be determined superficially by reading the *descriptive characteristics* of each **favor** then subjectively *judging* which of the seven *best fits one's frame of reference and behavior*. Those doing so often exclaim, "That's me!" But this approach all too often merely determines one's self-image or a learned skill-set, which *may or may not* reflect one's actual divinely given grace. (The "That's Me" experience is often a *Mask*, which we will later describe.)

A better way to determine one's Motivational Grace is by completing several Noetic Favors Inventories (NFIs), each consisting of thirty to seventy questions or statements to evaluate.

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Inventories come in several forms and more than one form should be completed so that results may be compared and collated. Some are better than others and many are of little value. Seldom does one inventory give a true picture of one's Favor / Gift. However, a good survey (or several surveys) completed with discrimination and honesty can set us upon the right track.

HONESTY IS THE KEY TO VALIDITY. SURVEY
COMPLETION MUST BE BASED ON WHAT ONE
ACTUALLY DOES, NOT ON WHAT ONE FEELS OR
INTENDS!

In the fourth book of Spiritual Gifts training, we will cover how the assessment of Motivational Graces, Personality and Temperament help in determining *for certain* which gifts, graces and favors are at work in the individual.

I believe my battery of Motivational Graces Inventories are the very best "test" of graces in the world today. It is more comprehensive, broader, and more greatly integrated with other characteristics of the psyche – *and* personally assessed by spiritually gifted experts. You can receive no more thorough or accurate understanding of your gifts than through my *Spiritual Gifts Revelation*.

Assessments have been free for seven years (at this writing). The URLs for my inventories are

www.CharismaticGifts.com
www.CharismaticGifts.org
www.Motivational-Gifts.com
www.Motivational-Gifts.org
www.Motivational-Gifts.info

There is also much free teaching on line regarding the Noetic Favors and Spiritual Gifts at my teaching sites:

www.JacksonSnyder.org
www.Bible-News.com

Later on in the course, you will study an accurate, public domain inventory, and a simple yet effective evaluation system.

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The Noetic Favors and Their Characteristics:

Motivational Gifts = Noetic Favors

Again, list **nine favors** (*charismata*), according to Romans 12:6-8, in order:

_____,
_____,
_____,
_____.

which we've subdivided into

_____, and
_____,
_____,
_____.

which we've subdivided into

_____, and
_____,
_____.

Again, for the sake of standardization, we will henceforth use the terms *Prophesying, Serving, Teaching, Exhorting, Encouraging, Motivating, Sharing, Ruling, Leading, Managing, and Caring* for the nine Noetic Favors. Okay? Okay!

Remember, a Noetic Favor is

- a *frame of reference*,
- a *mode of behavior*, and
- a *righteous motivation*

all useful in dealing with *life circumstances, interpersonal relationships* and *ministry opportunities*. It is for this reason that the *charismata* are referred to as “**Noetic (mindful) Favors (graces)**.”

A gift must be accepted to be used. A favor is received without choice. A favor is a toolbox from which tools are implemented naturally, unconsciously, and continually.

The Noetic Favors Reference Guide

Prophesying - Speaking the Word⁹³

And Yahshua said to them, “A prophet is not without honor, except in his own country, and among his own kin, and in his own house.” Mark 6:4

Keep in mind, the type of PROPHECY mentioned in Romans 12:6 is *not* the pneumatic *gift of prophecy* [1 Corinthians 12:10] or the apostolic *granting of prophecy* [Ephesians 4:11], but the *Noetic Favor of prophecy* [Romans 12:6].

Each of the three prophecies are quite different, and the prophecy of Romans 12 is completely different than the other two.



Prophesying-motivated individuals who have been born of spirit identify, define, and hate evil. They speak to injustice, often noticing what others take for granted or consider “just the things are” as inequitable, unjust, or wrong. They are quick to detect when a group or individual is treated differently, especially if that different treatment puts the group or individual down or holds them to a different standard of acceptance by the larger group.

STRENGTHS: Prophesying-favored individuals often have the ability to discern peoples’ motives, and to read or hear “between the lines.” They are natural intercessors, lifting up the injustice they see unto Yahweh for mercy, sometimes with “inward groanings.” They are direct, frank, and persuasive when speaking. Sometimes, but not always, prophesying-favored individuals are given a glimpse of *what might be* if the congregation or organization is obedient to the

⁹³ We cannot call the favored “Prophets” or “Teaching-favored” or “Servants,” etc. Simply because a person is favored with a prophesying, teaching or serving motivation, this doesn’t make the prophets, Teaching-favored or servants. Remember the definition of Noetic Favors, especially “a mode of behavior.” What each member of the body will become depends on inspiration, training and experience.

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Almighty. (This is frequently more in keeping with the pneumatic gift of prophecy from 1 Corinthians 12:10. Some individuals with the *favor* of prophesying also possess the *gift* of prophecy; but most do not.)

WEAKNESSES: The prophesying-favored individual's *weaknesses* may include being too intimidating for many, lacking a desire to compromise, negativity, pessimism, not being people-oriented (but task oriented), depressive, and a tendency to see in "black-and-white" only. The ***Prophecy-motivated individual*** is balanced by the ***Serving-motivated individual***.

A "balance favor" has nearly the opposite strengths and weaknesses.



Healthy Prophesying-favored individuals are able to articulate themselves in clear and powerful terms. They often draw vivid "word-pictures" to describe what they see and feel. This ability to articulate can often be by the written word as well as spoken. Qualities of expression that mark the prophet are directness, candor, and persuasiveness. In both public and private meetings, prophesying-favored individuals often have the uncanny ability to "cut to the chase" as they slice through a clutter of details and peripheral issues to get to what they perceive as the heart of the matter at hand.

grace = favor

This ability to see through the clutter often allows prophesying-favored individuals to discern ulterior motives others might be trying to conceal. Prophesying-favored individuals sometimes have the ability to "discern the hearts" of others, particularly when deception or deceit is being employed. Being frank and often blunt, prophesying-favored individuals have no trouble confronting duplicity whenever and however it manifests itself. This discernment allows them to pick up on evil in whatever form it may be presented and to name the evil. Needless to say, the words and works of the prophetically motivated individual can often lead to fireworks in a meeting or conference.

Prophesying-favored individuals also identify strongly with the congregation, group, or assembly. It is not unusual for prophesying-favored individuals to be the ones who not only feel the pain in a given group but also give that pain definition and voice. (Carers also

feel the pain, but they have a tendency to be empathetic that they are unable to give it definition and voice.)

Prophesying-favored individuals are often courageous and will be moved to action while others are still wringing their hands over a situation, or feeling the need to talk things out. This courage will often thrust them out to the forefront, and prophesying-favored individuals many times will “take a hit” for the rest of the team in order to move others to action. The prophet is also often the first one to show a willingness to be broken in order to further what they perceive as Kingdom calling or direction.

This discernment and willingness to step out make prophesying-favored individuals natural intercessors. Prophesying-favored individuals often intercede for the world, the unsaved, the wayward, and the contrary. They are often “prayer warriors” *par excellence*. Prophesying-favored individuals can identify and empathize so strongly in prayer that words can and do fail them, and they can be reduced to weeping and groaning out loud. It would not be out of character for a prophesying-favored individual to literally roar out to the Father in heartbreak over the sins of the world. This strong bent toward intercession also gives prophesying-favored individuals a sense of urgency that is often misunderstood or simply mystifying to others.



Prophesying-favored individuals may be quick to point out Scriptural qualifiers or mandates to support what they have perceived to be true and are articulating. Healthy prophesying-favored individuals keep Scripture in context, unhealthy prophesying-favored individuals might use Scripture out of context in an attempt to “proof-text” their position and comments. But in either case, prophesying-favored individuals will make judicious and plentiful use of Scripture. Prophesying-favored individuals have an almost instinctual sense of the appropriate Scripture for the question or situation at hand.

Prophesying-favored individuals are also naturally suspicious of those who “talk the talk” but fail to “walk the walk.” Prophesying-favored individuals are routinely convicted of their own failings and

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shortcomings, leading to deeper commitment and discipleship in their own lives, and they expect no less from others. They believe Yahshua's saying, "By their fruits you will know them." Prophesying-favored individuals, therefore, *tend to judge* not only the group, congregation, or assembly, but also the individuals they interact with along the way. When healthy, prophesying-favored individuals can be a powerful force for conviction, repentance, and renewal within the life of an individual or the congregation.

Healthy prophesying-favored individuals may

- Express verbally and powerfully.
- Are direct, frank and persuasive when speaking.
- Be self-contained and individualistic.
- Discern the characteristics and motives of others.
- Have the capacity to identify, define and hate evil.
- Judge rightly the hearts of individuals and groups.
- Are willing to be "broken" to prompt action in others.
- Depend on scriptural truth to validate authority.
- Desire outward evidence to demonstrate inward conviction.
- Are concerned for and protective of Father's program.
- Inwardly weep for their sins and those of others.

Unhealthy prophesying-favored individuals (including those who are unaware of the power of their favor), will often come across as belligerent and combative, seemingly taking the opposite side of every issue. They will stake out a position and defend it at all costs. Since they are not in touch with the inherent power of their prophetic grace, they can become intractable and immovable. Their natural directness and frankness can become painfully tactless and unrestrained. Unhealthy prophesying-favored individuals have a strong tendency to be pessimistic and negative in outlook; the healthier they are the more pronounced their pessimism and negativity will be. They literally cannot see the good in anything, or the potential for good in anything.

If you are dealing with an unhealthy prophet, they will often insist on wallowing in their negativity and pessimism regardless of how you attempt to portray "the bright side of things." Realize you can't win at that moment. However, prophesying-favored individuals will also chew on what has been said to them, and often realize their error or bad behavior then begin to trend upward from their unhealthy abyss.

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All of this means that the power of their grace has a great chance of being used destructively rather than constructively as they deteriorate from healthy to unhealthy. Along the way down, they become highly judgmental in a critical rather than convicting sort of way. Being overtaken by the power of their grace, they are often impersonal, uncaring or insensitive about the views or feelings of others. They may have a very low need to be seen as pleasing in the eyes of others.

Healthy prophesying-favored individuals are first concerned about pleasing the Father, particularly when they think they are following the lead of the Spirit. But unhealthy prophesying-favored individuals not only do not care if they hurt someone's feelings, they might go out of their way to do so! Their healthy frankness can degenerate into quite an acid tongue.

Marginally unhealthy prophesying-favored individuals can be overbearing in their efforts to evangelize, and unhealthy prophesying-favored individuals can exhibit a "My way or the highway"—type of approach. Their zeal can also lead them to extremes in defending what they perceive to be the "pure" faith or doctrine of their church or personal belief system. Again, their healthy ability to discern and judge gives way to a legalism and judgmental fundamentalism that is rigid and immovable.

The unhealthy prophet moves with the same purposefulness of a healthy prophet, but without benefit of input from or sensitivity to others. Consequently, they can be seen as "loose cannons", impulsive, and unpredictable, or as mean-spirited and downright contentious and contrary.

The sheer power of this grace when wielded by an unhealthy prophet can be very intimidating, and it is not unusual to find unhealthy prophesying-favored individuals "ruling the roost" within a congregation. Many small- and medium-sized congregations are dominated by one or more of these individuals. (It is particularly difficult to work with an unhealthy prophetic church treasurer!)

So, when dealing with unhealthy prophesying-favored individuals, or if you are a prophesying-favored individual, these may be your **weaknesses**:

- Can intimidate by frankness and forcefulness.
- Refuse to compromise – appear rigid.

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- Pessimistic – negative in outlook.
- Legalistic, judgmental, contrary, contentious
- Can use their gifts destructively.
- Not people-pleasers. May be insensitive.
- Over-zealous in personal evangelism to the point of offense.
- Appear impulsive, compulsive, or mean-spirited.
- Subject to deep depression.

Consider:

What Bible characters might be considered prophesying-favored?
(Not necessarily prophets!)

What fictional or historical character?

Who do you know personally that fits? (First names only please.)

Why so much info about the prophesying-favored? Because more *Prophesying-favored complete my inventories than any other.* There are a lot of them and they want to know about themselves

The following information is for later, or you can use it now if you know about it.

Temperament: direct and self-contained, choleric.

Nine Key Personality: possibly type EIGHT.

Serving – Meeting Needs

Whoever will become great among you shall be your minister; and whoever will be first among you, shall be your servant; as the Son of man came not to be ministered to, but to minister, and give his life a ransom for many. Matthew 20:26b-28

When Yahshua entered Kefa's house, he saw his mother-in-law lying sick with a fever; he touched her hand, and the fever left her, and she rose and served him. Matthew 8:14,15

Serving-favored individuals see needs and meet them quickly.



They have great stamina (whether they seem to or not), and will work extra hard to complete a task. Serving-favored prefer short-range over long-range goals. They can do just about anything – such are the tools in the serving-favored box: from cleaning up the mess after the fellowship meal to changing a straggler's flat tire. Serving-favored are first to get to the scene and last to leave. They need opportunities to serve others *and they need to be appreciated.*

The servants' weaknesses sometimes include pushiness, appearance of self-advancement, difficulty in accepting being served themselves, feelings that can be easily hurt, wrongly seen as unspiritual, sometimes seeming to get in the way of the 'real' work, and being easily exploited by the church. The ***Serving-favored worker*** is balanced by the ***Leading-favored (Ruling)***.

Healthy Serving-favored individuals are often at the forefront of the majority of the meaningful ministries the church undertakes in its service to the community. It is the Serving-favored who sees and is moved by a need in the community. For example, a spiritually reborn, serving-motivated member may be moved by the plight of the homeless and hungry in the inner city. Some of the Serving-favored will put together a plan of action, and sometimes go to the pastor in charge or a governing council and spearhead the efforts to get a homeless shelter and soup kitchen going. Others will simply do it by themselves without telling anyone. They have a strong empathy with those they are reaching out to serve, and that often translates into a strong sense of urgency to address the situation.

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When faced with a choice between waiting on approval for the ministry or acting now, Serving-favored will go so far as to make a dedicated contribution to the assembly in order to fund the mission they are seeking to get approved, and they will often go ahead and start the ministry with those dedicated funds, whether the assembly ultimately gives its approval or not. They see red tape as an obstacle to meeting a bona fide need, and have no problem in being pretty vocal about what they see as bureaucratic hindrances to valid ministry.

Serving-favored are workhorses and not show horses. They will show up first and leave last, and are driven by an attention to detail. They will work tirelessly to meet the need they have invested themselves in, and can become impatient with those who do not share their zeal and energy for the task at hand.

Serving-favored are naturally motivated by helping others – and by pleasing others. They get great satisfaction out of helping. They have the ability, almost an instinct, to discover and remember what individuals like and dislike, and will go out of their way to meet those preferences. They appear selfless, but do have a need for peer and group recognition. A few “attaboys” go a long way in motivating the Serving-favored. Failure to receive recognition can make them surly and cantankerous, apparently for no reason at all.

Serving-favored are results-oriented, and consequently function best with projects that are shorter-term rather than longer-term in scope. Serving-favored are often the ones to start a new ministry and get it up and running, but they are not always the best choice to keep the ministry going once it has grown and matured a bit. For this phase, the “Ruler-favored” shines. Even then, Serving-favored will often be the first one to volunteer to meet a need in the ministry or to step in and pick up the ball if it is dropped.

So, healthy Serving-favored brothers and sisters:

- Can be either indirect or direct, introverted or extroverted, depending on the company, and are very open to what others say and do.
- Are alert and quick to detect and meet the practical needs of others.
- Meet needs quickly; feel impatient with others who do not.
- Use personal funds to avoid delay in meeting needs.
- Avoid red tape; often work alone.

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- Frequently begin new ministries or charitable outreaches.
- Have great physical stamina; not regarding weariness.
- Ability to recall likes and dislikes of others.
- Have a need for sincere appreciation; can detect insincerity.
- Willing to work extra to see the job done.
- Short-range goals preferred over long-range.
- Frustrated with deadlines and time limits - a quick worker.

Unhealthy Serving-motivated folks are easy to spot. Their need to serve will often make them a slave to the group, who will take them for granted. Their natural sensitivity lets them know they are not properly appreciated, and they can go around with their feelings on their sleeves. They can also manifest themselves by taking over an area and managing it from a very closed, personal perspective. (“This kitchen is mine!”) They will complain about not being appreciated and being overworked, but at the same time they cannot bring themselves to accept help from others or delegate responsibility.

Their high need to please can also manifest itself by making them be the first in line for every ministry the group is involved in, leading them to be overworked and spread too thin to be effective. Their zeal for service can also make them highly critical of others who do not share their appetite for work. However, these people are very good at multitasking, and some get an incredible amount of work completed.

Unhealthy Serving-favored are often so busy taking care of everything else that they neglect their own relationship with the Father, confusing activity and service with spiritual communion. Their prayer- and devotional-life often suffer so they become stunted in their growth in discipleship. This lack of balance will also spill over into neglecting their families and other meaningful relationships in deference to their chores, perhaps all in the name of serving “the church” or the Almighty.

They often wonder why there is no joy in the service they are compelled to do!

Their zeal to get things going can also preempt necessary and proper oversight of the ministry on the part of the church, so they may be seen as rebellious and unwilling to submit to the proper authority. When pressed, the unhealthy server may explode in rage or quietly disappear. Once this happens, they are *very difficult* to restore.

Spiritual Gifts Revelation

Of the thousands I have assessed, the Favor with the least number is Serving! Why do you suppose this is?

I will tell you why – they do not like paperwork and go out of their way to avoid it – that includes internet surveys!

Weaknesses:

- May appear pushy or even mean-spirited.
- Eagerness to serve may be seen as a desire for self-advancement.
- Can be upset with others who do not have the same gift.
- Find it difficult to accept service or help from others.
- Unarticulated* desire for appreciation may result in hurt feelings.
- Desire to serve others may interfere with Yahweh's will for them.
- Desire to meet practical needs may be judged as lack of spirituality.
- Can be sidetracked with others' needs to the exclusion of family.
- Failure to submit to authority.

What Bible characters might be considered Serving-favored? (Not necessarily Table-waiters!)

What fictional or historical character?

Who do you know personally that fits?

The following information is for later, or you can use it now if you know about it.

Temperament: indirect and somewhat open, Supine or Melancholy.

Nine Key Personality: possibly type TWO.

Teaching – Learning Truth

Yahshua answered [Nicodemus], “Are you a teacher of Israel, and yet you do not understand this? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?” John 3:10 – 12

Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king; for on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his Mighty One was upon him. For Ezra had set his heart to study the law of YHWH, and to do it, and to teach his statutes and ordinances in Israel. Ezra 7:8-10

Teaching-favored individuals believe they have fundamental truth; Teaching-favored love to research words, debunk notions and validate spiritual truth, or compare what is generally thought to be true or right with their own personal belief system, the Bible or some doctrinal standard. Teaching-favored are uncomfortable with anything that cannot be validated in Scripture (or whatever their foundational philosophy happens to be); therefore Teaching-favored are essential in keeping doctrine pure (from their usually unbiased perspective). The *Teaching-favored* worker’s weaknesses include the appearance of lacking warmth and feeling, testing pastoral or other authority by a personal (or biblical) standard, and sometimes overlooking practical application in favor of academic research. **Teaching-favored workers** are balanced by the **Motivating-favored** (*Exhorting*).



Healthy Teaching-favored members are the ones we turn to with our questions about faith, Scripture, doctrine and information in general. They read and keep up with what is new. They are walking encyclopedias – and some of the volumes are more open than others.

Healthy Teaching-favored are patient, going into the detail necessary for their “student” to attain understanding. They firmly believe that their gift is fundamental to all other gifts, for without teaching that

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leads to understanding even the best gifts can be used improperly. Didn't Paul himself argue that in 1 Corinthians 13 when he was teaching that unless the gift is exercised in love then it profits nothing? Doesn't the Proverb say that "with all thy getting, get understanding"?

Teaching-favored are precise in how they conduct themselves, even their vocal articulation; and they expect no less in return from others. They will, by nature "test the spirits" they encounter, whether they be spouse, child, pastor, another teacher, or the person sitting next to them in some gathering.

Professionals are held to a *higher standard of performance*, knowledge, and application (James 3:1). Teaching-favored firmly ground themselves in Scripture, sometimes in a literal sense if that is their way, but most often they are unafraid to discover the context, meaning, and intent of the Scripture or other documents.

Teaching-favored also subject new information to what they already know. Teaching-favored are frequently compelled to do research rather than to accept a new rule or way on face value alone. Even that which is new from a trusted source will be subjected to scrutiny; yet in the long-run, once the new is confirmed by research, the teaching-motivated facilitates change.

Teaching-favored tend to use Scripture to illustrate Scripture, and Scripture to interpret Scripture. They strive to keep the use of their illustrations and supporting Scripture in context, and are quick to call out when someone uses *either* out of proper context. They are sticklers for details in areas that they admit they know something about.

As such, they are also often deeply moved when exposed to deprivation, and can be extremely empathic and helpful in righting social wrongs. They *may* also spend as much time on their knees as in their books – but since they are private people, their personal devotional lives are often not exposed to public knowledge.

Healthy Teaching-favored often:

- Are indirect in approach and self-contained individualists.
- Believe that their gift is fundamental to all other gifts.
- Emphasize the accurate use of words; enjoy word studies.
- Test the knowledge of Teaching-favored.

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- Delight in research to validate truth or doctrinal purity.
- Desire to evaluate new information by comparing it with established systems. (*i.e.*, “Where is the Scripture in all this?” or “Our doctrine states...”)
- Avoid non-biblical thinking.
- Resist or react to Scripture, law or any other textual standard used out of context.

Unhealthy Teaching-favored can be difficult companions. Their attention to detail can make them quibble over every little thing that does not square with their understanding. In this regard they are sometimes dogmatic and inflexible, argumentative with anyone or any view that does not agree with their own. They easily discount the views of those they consider to be “uneducated” or “ignorant,” even if they would not use those terms out loud to describe a person. Consequently, they may discount what others “in the trenches” reveal since such did not come from hours of arcane research.

Their zeal for precision can preempt a valid application of a Biblical principle gleaned from “real life,” and their zeal for research can preclude application of their learning to their own life or the life of the congregation. They can *literally* research themselves *out of temporal existence*.

Unhealthy Teaching-favored can make life miserable for other Teaching-favored and for the “official” teacher by incessant questioning and challenging, often on points of minutia. This can give others the impression that they are “know-it-all” and full of themselves, and can lead them into a *de facto* exile within the congregation.

Teaching-motivated folks do not always make good teachers. Their teaching style may be so pedantic that they appear ostentatious, prideful, or snobbish. They can be downright dull. They may intentionally *hold back* certain secret knowledge, or keep back something for their own self-indulgence. Their dependence on research and detail may seem to others to be greater than a dependence on the inspiration and illumination of the Holy Spirit, consequently their teaching may be perceived as uninspired and off the mark. This can lead to a *perception* on the part of their students that the teacher is unconcerned about their feelings, needs, or concerns.

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Unhealthy Teaching-favored are so convinced that their gift is the fundamental gift that it is hard for them to be informed or enlightened by those with other gifts.

Unhealthy Teaching-favored may project their concerns about a lack of knowledge on the rest of the congregation (“They just don’t get it!”) This makes them judgmental, quick to spot the speck in their neighbor’s eye, but oblivious to the judgmental log in their own eye.

Here are other weaknesses:

- Discount learned, practical lessons; dismisses insight from others perceived to have little academic learning or formal education.
- Accuracy in interpretation may override practical application; failure to apply learning to the walk of faith.
- Teaching style may be pedantic and/or dull.
- Extensive research appears to be dependent on intellect instead of the Holy Spirit.
- Use of knowledge to test teachings can appear to be pride of learning or combative.
- Depth or details of research appear to others to be unnecessary.
- Objectivity in research gives the appearance of lack of warmth and feeling; more concerned for the message than the response of the hearers.
- Belief that their gift is critical to all others may subvert other gifts.

Despite the dearth of possible weaknesses, these people have great gifts and deep emotions, which can be discovered beneath the veneer with patience.

What Bible characters might be considered Teaching-favored? (Not necessarily Teachers or Rabbis!)

What fictional or historical character?

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Who do you know personally that fits?

Temperament: indirect and self-contained, Melancholy.

Nine Key Personality: possibly type FIVE.

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Exhorting: Encouraging – Promoting Spiritual Growth

(Exhorting-Encouraging and Exhorting-Motivating have many points in common. Later in the book I have an inventory so that you can better sort them out.)

*Josiah kept a Passover to YHWH in Jerusalem; and they killed the Passover lamb on the fourteenth day of the first month. He appointed the priests to their offices and **encouraged** them in the service of the house of YHWH. And he said to the Levites who taught all Israel and who were holy to YHWH, “Put the set-apart ark in the house which Solomon the son of David, king of Israel, built; **you need no longer carry it upon your shoulders.**”*

So the woman left her water jar, and went away into the city, and said to the people, “Come, see a man who told me all that I ever did. Can this be the Messiah?” They went out of the city and were coming to him. John 4:28-30

Encouraging is a subset of Exhorting. **Encouraging-motivated** believers desire to help people advance themselves, providing steps to improvement if able. Encouraging-motivated are very practical, and able to see how suffering might produce spiritual maturity. Needing the acceptance of others, they are highly people-oriented. They love to see their advice being used to meet needs and often document their successes.



The Encouraging-motivated’s weaknesses include impatience and oversimplification. Often they seem to have more faith in their own charisma than in the move of the Spirit. *Isogetical* rather than *exegetical*, they may read personal meaning into a text rather than *drawing out* the contextual meaning. An exhorter’s family sometimes suffers from lack of proper attention due to his/her absence for social functions or projects. Predators and parasites are drawn to them. **Encouraging-favored individuals** are balanced by **Managing-favored**.

Healthy Encouraging-favored are the ones we love to hear from in our times of discouragement, defeat, or confusion. They have the ability to speak to the heart of our circumstances in a way that brings

hope, clarity, and direction. In this regard their gift is similar to some aspects of the gift of prophecy, only they are *nicer*. A key and almost uniform distinction between the Prophesying-motivated and Encouraging-motivated, however, is that *the prophetic is seldom an optimist* whereas the encourager will often be overflowing with optimism: “*Hey, with God on your side how can you be defeated?*”

The main drive of the Encouraging-favored is to pick up the brothers and sisters when they are down and out, dazed and confused. Strong Encouraging-favored offer a plan or course of action to help lead others out of the quandary they find themselves in, and when they are healthy, their plans are often quite sound both theologically and practically. An encourager with a good grasp of the Scripture story, who is also well grounded theologically, can help one see how their present circumstances have been used by the Father in the past to bring about what He desires. Consequently, Encouraging-motivated are uniquely suited to minister to those in the midst of suffering or other difficult circumstances, particularly when it comes to spiritual growth, maturity, and the longer view that is often needed for spiritual perspective.

However, there is a strong bent toward the “practical” rather than the “theoretical” or “spiritual” even in healthy Encouraging-motivated, so their use of Scripture, theology, and tradition is often more utilitarian and less conservative than others. This push toward functionality, utilitarianism and liberality can make even healthy Encouraging-motivated discount *valid aspects of spirituality and theology* that do not seem to have immediate applicability. In this regard, Encouraging-motivated are often self-limiting and blind to the larger implications or applications that someone with a gift of teaching, for example, might readily see. That is one reason Encouraging-motivated need to be balanced in the Body by managers. (And vice-versa! Encouraging-motivated can often see the practical application that a manager or teacher misses.)

Encouraging-motivated are people-oriented with a high need to please and to feel needed or part of the group. They get their identities from the group rather than from their own persona. Even healthy Encouraging-motivated can feel hurt by imagined or unintended slights. As a group, they tend to wear their feelings on their sleeves. The best cure for a slighted encourager is to get them involved and to let them do their thing. This need to please and to be needed makes them *particularly vulnerable to sexual predators* (and immorality in general) that have the ability to key in on their

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neediness and desire to please by playing on the sympathies of the encourager.

When not in control of their natural tendencies, Encouraging-motivated may drift into false perception, license and even immorality. Yet they often cannot see their own slide into sin nor consider sin all that relevant to the need they *supposedly* meet.

According to our research, often a subject will inventory as encouraging-motivated, especially young people or people who aren't paying too much attention to the inventory statements. But the *true Encouraging-motivated* – those without ulterior motives or self-imperceptions – seem rare indeed!

Healthy Encouraging-motivated:

- Are very open to others and direct in their approach – they thrive on society.
- Are able to visualize specific achievements for others, sometimes providing steps toward a desired outcome.
- Tend to avoid systems of information that lack practical application.
- Are able to see how endurance produces levels of maturity.
- Depend on individual acceptance; watch for (and expect) response.
- Look for living examples of wholesome Bible lifestyles.
- Enjoy seeing action meet needs.
- Are grieved when teaching does not have practical application.
- Delight in personal conferences, insights, sharing, share and care groups – people-oriented and intimate.

Unhealthy Encouraging-favored are often acting out of an unrestrained need to please or be needed. This can make them smothering and generate patterns of avoidance in others, which only serves to make them more desperate to be needed and consequently more unhealthy. They can also appear to be less concerned about the person they are focused on and more intent upon achieving a solution. Since Encouraging-motivated need to find some success in their efforts, they can, when unhealthy, *lose interest in helping* when the process is *more complicated* or *protracted* than they first anticipated. (*When the thrill is gone, they move on.*)

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Unhealthy Encouraging-favored are so busy trying to interact with others that their primary family relationships are often neglected. Spouses, children, or parents can find themselves on *indefinite hold* while the encourager is out pumping up the world or socializing with friends.

This urgency to be needed and to be a helper can make an unhealthy encourager appear to be pushy. They might appear to be process-driven to the point of literally being impersonal. Therefore, they have a tendency to urge someone on to more and more action, when the proper spiritual response might be to wait upon the movement or direction of the Spirit. An unhealthy encourager will tend to use Scripture more as a tool, often taking it out of context to make their point.

I might add that true Encouraging-motivated individuals I have known are especially attracted to the very opposite type – the “strong, silent type” of man or woman. Yet I have also noted that this type are survivors of just about anything – their resilience is incredible.

If you are an Encouraging-favored individual, I would suggest a couple short books to help you understand yourself better – both by Florence Littauer (links for them are found at www.Motivational-Gifts.org):

Behind the Personality: The Story of My Life
Personality Plus, Second Edition
Personality Plus for Couples: Understanding Yourself and the One You Love

Weaknesses for Encouraging-motivated include:

- May appear callous, flighty, phlegmatic, lazy, and over-talkative.
- May be impatient, procrastinate or give up on a project or person that is taking more time and effort than they first expected.
- Family may suffer as attention goes to others.
- May fall into romantic traps.
- Emphasis on steps of action may oversimplify problems and solutions.

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- Urgency to take action may appear as having more confidence in the proscribed steps than in the power of the Holy Spirit.
- May be over-zealous in personal evangelism to the point of offensiveness.
- Use of Scripture for practical application may be out of context.

What Bible characters might be considered Encouragement-motivated? (Not necessarily just Barnabas!⁹⁴

What fictional or historical character?

Who do you know personally that fits?

Temperament: very direct and open, Sanguine.

Nine Key Personality: possibly type SEVEN.

⁹⁴ Barnabas as “Son of Encouragement” Acts 4:36.

Exhorting: Motivating – Providing Incentive

*I thank God that I speak in tongues more than you all! 1
Corinthians 14:18*

Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay. And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. Matthew 10:8,14



The Motivating-favored individual is often quite self-assured, successful and worldly-wise, able to communicate succinctly, promote magnificently, and even become celebrity. Such have innate charisma and talent and draw others to them wherever they go, all naturally. Their genuineness and self-acceptance can win over even the most dedicated critic.

These are the leaders that draw on their own charisma to move the crowd or direct the movement of a ministry. And others line up to follow them!

The Motivating-favored are very competitive and comparative; they are interested in success, achievement, status, prestige, career, wealth, attention and winning. Always striving toward a goal or award, they are very calculating and cognizant of their positions despite the innocent exterior.

They want to appear *right*: by having the right image, saying the right things, being credible – with an expectation of being taken seriously. Healthy motivators are able to help others follow in their successes, work toward solving their problems step-by-step, and promise the world. (They often deliver on that promise.)

The ***Motivating-favored*** person is balanced by the ***Teaching-favored***.

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Healthy motivating-favored folks, then:

- Are direct and open with others.
- Possess a great deal of charisma and personal talent for influencing others.
- Able to aid others tremendously in self-improvement, step-by-step.
- Enjoy competitive, even high-pressure events such as fund raising, motivational speaking, and international traveling.
- Able to think “outside the envelope” for creative problem solving and inventive leadership.
- Are concerned for high quality, excellent appearance and professional attitude.

See the strengths of Encouraging-favored.

Without a reality check, they can become very demonstrative, revealing, pretentious and narcissistic, aggrandizing their potential, and exaggerating their successes.

Unhealthy Motivating-Motivated may exploit others in fear of failure, may be convincing prevaricators, saboteurs, betrayers, manipulators and slayers – all in order to stay on top of the pack and/or experience the thrill of hurting or beating others. Though they may retain the appearance of success and authority, Motivating-favored individuals may become devoid of any moral or ethical compass, lost and irretrievable, avoiding the past – going on to a new crowd if the water are muddied.

It’s only because these people have such value and potential that we encourage them to continue the inner struggle for salvation and righteousness; that cooperation will serve better than competition; that all have immeasurable value in the economy of the Kingdom.

Here are are signs that you might be dealing with (or might be) an **Unhealthy Motivator**:

- Both task and people oriented: may be exploitive of both.
- Selfish and manipulative; at worst, cruel, sadistic – if not in overt actions, in thought-life.
- Consider themselves and others to be “packages,” gift-wrapped and presented; sometimes the inside is empty.
- Deceitful, convincing liars; unreliable partners.

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- Slothful in self-development; over-zealous in image management.
- Their appearances can be far from their realities.

For further consideration:

What Bible characters might be considered Motivating-motivated?

What fictional or historical character?

Who do you know personally that fits, either in a healthy or unhealthy manner?

Temperament: very direct and open, Sanguine / Choleric.

Nine Key Personality: possibly type THREE.

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Sharing - Meeting Needs with Talent, Materials, Money

“There is a lad here who has five barley loaves and two fish; but what are they among so many?” John 6:9

“Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” Matthew 20:15

Sharing-favored individuals (givers) are characterized by the stewards who make wise purchases and good investments. Many times, they prefer to operate or give as anonymously as possible. Consequently, they frequently see needs that others overlook, and meet those needs with as little fanfare as possible. Sharers are joyful when they perceive their gifts were taken as “an answer to prayer” by the recipient. Many times their gifts are high quality, and it is not unusual for the sharer to desire to be a part of the work to which they are giving. By the same token, they might just as frequently want to be anonymous. In either case, they are very



likely to want to be seen as “just another volunteer” and not the one whose financial gift underpinned the particular ministry at hand.

The ability to see needs means a weakness of the sharer can be a primary orientation to causes rather than people; therefore, they can be judgmental about how others use their money and materials to meet — or rather, *not meet* — a need. Seeing people as “causes” means they can lose sight of them as individuals created in the image of God. Unhealthy sharers may also tend toward *control* rather than anonymity, and may become not-so-benign dictators in how a ministry can be operated. Another facet of this need to control means they can be seen as “stingy” when they do not respond to needs as others think they should. Sharers often live in a frugal fashion, some seemingly uninterested in meeting their own families’ needs.

Healthy Sharing-favored folks regard all that they have as a blessing, to be used to bless others. They understand and believe in the power of the tithe, and even beyond, as a critical way to make sure the resources needed for Kingdom work are on hand. A healthy sharer is a vital asset to any financial board or committee in a church

or non-profit charitable agency. They have the ability to see the best deployment of both financial and material resources for the greatest impact, and they also have the ability to see beyond a simple equation that is often summed up in looking for “the most bang for the bucks.” Healthy sharers know that the value of a single soul is beyond calculation. Partly for that reason, sharers like to see that people receive services or goods that are of high quality.

Since healthy sharers know that physical needs often have to be met before spiritual needs can be addressed, they often see needs others with a more evangelistic or “spiritual” orientation overlook or are simply blind to seeing. It is not unusual for a sharer to be highly motivated by “the least of these.” It is also not unusual for sharers to be hands-on and serving in the field or at the point of need. But it is fully within character for that same sharer to want to approach a different need anonymously, preferring the role of an unseen angel to that of a champion or deliverer.

Healthy sharing-favored then:

- Make wise purchases and investments.
- May desire to give anonymously.
- Are alert to valid needs overlooked by others.
- Enjoy meeting needs without high pressure appeals.
- Are joyful when the gift is seen by the recipient as an answer to prayer.
- Are concerned that gifts are of high quality.
- Desire to feel a connection to the ministry or individual to whom gifts are given.
- Very generous with time, energy, and input as well as giving material or financial resources.
- Extremely loyal to the cause; present when the door opens.
- Possess good stewardship skills and sound accounting practices.

Unhealthy sharing-favored can appear to be callous, in that they will be more oriented to the cause and not the individual lives being addressed. This can also make them appear to be controlling and stingy, since they can decide against an individual’s plight while citing the “greater good” or other such justification.

While healthy sharers are often very good on stewardship or finance committees, unhealthy sharers can bring the process to a grinding halt by requiring extreme levels of qualification or justification. They can actually deteriorate to the point that they become self-justified in

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how many individuals they turn away, and not help, by being oriented to conserving the “bottom line.” This uncharitable orientation is often based on a misplaced rationale to “save” the resources for a “real” need, or even for a “rainy day”.

This failure to be responsive and to give is often perceived by others to be a lack of empathy, sympathy, or charity in the best sense of that word. In a word, they are *unloving* rather than loving. An unhealthy sharer in the role of head of missions or the church treasury is a guarantee of ongoing conflict and frustration in the operation of the organization; and in every case will reduce the Kingdom effectiveness of the ministry or outreach.

Unhealthy sharing-favored may also tend to neglect the basic needs of their family. It is not unusual to see such driving old vehicles in poor repair, for their houses to appear rundown and seedy, and their family’s clothing to be threadbare. In their minds, they are hoarding against the day of disaster that never seems to come.

For that same reason, they can be highly critical of how and what others do or do not give in support of the church or the cause. They can also be highly critical of how a ministry is allocating its resources. They can be extremely judgmental toward the various areas of stewardship and ministry resource deployment, and make no secret of their feelings and views. Consequently, they are seen as disgruntled old Scrooges!

That is why *in some cases* they need to be *balanced* by an *encouraging-favored*, or really any type that has the ability to see how to apply resources to solve a problem while keeping the orientation to the plight of the individual; or perhaps by that *caring* someone who can add their compassion into the mix with the sharer, or by a *teaching one*, who can help inform and expand the horizons of the unhealthy sharer.

Yet based on our most recent work, the ***Sharer*** is best balanced by *another sharer* of a *different disposition*. (This detail will be described later in the section on ***Balanced Ministry***.)

These **growing edges** are clues you are dealing with an **Unhealthy Sharer**:

- Cause, not people-oriented.
- Quite often, sharers overreact or under-react – or may seem lazy or too comfortable – sometimes paranoid. Their

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behaviors are not predictable as a group but must be evaluated individually.

- Judgmental regarding the finances, commitment or participation of others.
- May become stingy with resources, overly concerned with *qualifying* a need rather than *meeting* the need.
- Desire to give appears to be an attempt to control the work or a person.
- Refusal to respond may seem to be lack of generosity, or insensitivity.
- Lives in an overly frugal fashion, seemingly not interested in meeting own family's needs in an acceptable or appropriate economic "style."

For further consideration:

What Bible characters might be considered Sharing-motivated?

What fictional or historical character?

Who do you know personally that fits, either in a healthy or unhealthy manner?

Temperament: varied, Phlegmatic.

Nine Key Personality: possibly type SIX.

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Ruling: Leading – Envisioning, Planning and Delegating

Yahweh raised up David to be their king; of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' Acts 13:22

And the multitudes asked him, "What then shall we do?"
Luke 3:10

Leaders (*lit.* “those who stand before”) are organizers who are able to see the “details” as well as the “big picture”; they are able to clarify and implement long-range goals. Leaders do not procrastinate (though sometimes their planning seems so), but want to get the job done as expediently as possible. They are networkers, aware of resources, and frequently will rise to fill a perceived leadership vacuum in order to preserve the chances of success of the project at hand.



Leaders also have innate talents and abilities – acting, story-telling, speaking, music. Leaders are able to stay focused and cool even in the toughest circumstances. Even if their emotions are mush inside (which is somewhat unlikely), most in the crowd will never know. They keep up a good front because they are solid in their Savior.

Leaders are also willing to endure negative reactions from other workers or peers if the job is getting done. Their weaknesses include a dependence on the plan instead of the Spirit. They respond strongly to criticism in kind. They often do not slow down to explain their plans, and therefore seem insensitive or hard to work with others involved in the project. Consequently, they can come off as impatient with those who don't grasp the details and the big picture instantly. The ***Leading-favored individual*** is balanced by the ***Caring***.

Healthy Leaders

- Are somewhat direct and self-contained.
- See the overall picture and clarify long-range goals.
- “Stand in front of the rest” to lead the way.
- Organize that for which they are responsible.
- Desire to complete tasks quickly; not procrastinators.

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- Aware of the resources available to complete a task.
- Know what can or cannot be effectively delegated.
- Have keen insight as to who fits where.
- Tend to stand aside until responsibility is delegated; do not push for positions of leadership, but readily assumes responsibility in a leadership vacuum.
- Endure short-term negative reactions in order to accomplish the ultimate goal.
- Are fulfilled when all the pieces come together and they see people enjoying the finished product or ministry.
- Desire to move on to new challenges when a task is completed.
- Are able to grasp, articulate and motivate people around Father's vision.

Unhealthy Leading-favored weaknesses.

- Respond to criticism with (often sharper) criticism; unwilling to endure baseless negative reactions of others, may be vindictive.
- Dependence upon the plan more than upon the Spirit.
- Delegation of responsibility seen as avoiding work.
- May be considered cold or hard-hearted; task—rather than people-oriented.
- May routinely neglect explaining the plan, prompting others to feel misused or not trusted, appear impatient or overbearing.
- People viewed as resources; projects more important than people; utilitarian rather than humanitarian in orientation.
- Task-orientation appears to be insensitivity toward the priority or concerns of the other volunteers or co-workers.
- Impatience can make others feel belittled, alienated or inadequate.
- May be a “blind guide.”
- Run more people off than they recruit to accomplish the task, becoming ineffective as a leader.
- May be verbally abusive of underlings, other volunteers, or co-workers.

For further consideration:

What Bible characters might be considered Leadership-motivated?

Spiritual Gifts Revelation

What fictional or historical character?

Who do you know personally that fits, either healthy or unhealthy?

The following information is for later, or you can use it now if you know about it.

Temperament: direct and somewhat self-contained, Choleric or Melancholy.

Nine Key Personality: possibly type FOUR or EIGHT.

Ruling: Managing – Directing, Controlling, Accounting

Yahweh was with Joseph, and he became a successful man; and he was in the house of his master the Egyptian, and his master saw that Yahweh was with him, and that Yahweh caused all that he did to prosper in his hands. So Joseph found favor in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. Genesis 39:2

He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for the Almighty's Assembly? 1 Timothy 3:4,5

Managers (*lit.* “those who have oversight”) are conscientious, accountable, often educated, idealistic and can be very deeply spiritual and insightful. Their rationality and deep-seated sense of right and wrong make them ideal for managing, directing, or even inspiring an organization. Managing-motivated individuals are often seen as having impeccable integrity and quiet strength. Their abilities are often centered on detailed operations and skills.



Besides managing, they also make exceptionally reasonable mediators, negotiators and long-range planners. They find the moral high ground in any kind of situation, and can discern the highest and best purposes for every resource.

Managers may become crusaders, quiet motivators, effective reformers and optimistic directors. They are neat and orderly, perhaps compulsively so, and are right most of the time – being right is very important for the manager.

In the extreme, managing-motivated individuals may become obsessive, perfectionistic or manipulating – for the purpose of getting things “right” insofar as they can judge. The balancing act for the **Manager** is the **Encouraging-favored** person.

Healthy Managing-motivated folks

- Are quite indirect, objective and somewhat self-contained.

Spiritual Gifts Revelation

- Have talents in scientific endeavors – mathematics, physics, languages.
- Are gifted in doing the routine essentials of a project and doing them correctly.
- Are extremely gifted administrators – Bishops! Deacons!
- May have conventional yet deep insights into problem-solving.
- Are noble, wise, tolerant and transcendental; sometimes iconic.
- May have acquired a very strong faith and spiritual maturity.
- Objective and willing to sacrifice self for the good of many.
- Excellent promoters, crusaders and constructive critics.
- Negotiators, mediators, managers and clerics.

The strengths of the Managing-motivated can be taken too far; there is a tendency toward compulsiveness and perfectionism. This means that the Manager may become rigidly neat, scrupulous, pesky, meticulous. His / her belief system can shift toward Puritanism, exclusion and extreme individualism based upon his learned judgment.

Gray areas may be washed over: the Managing-motivated may become very black and white, judgment and terrified of making a mistake. He may become belligerent and annoying in his quest for perfection or “the ideal”; nit-picking, critical of all, angry and interfering.

The obsessive behavior of an unhealthy Manager may deteriorate further into bizarre acts of individualism, isolation, inflexibility, over-rationalization, punishing, self-loathing, and schizotypal behavior.

Managing-favored weaknesses!

- Can be high strung, perfectionistic and judgmental.
- Dependent upon their own knowledge or notion.
- Overly concerned about morality, rightness, cleanliness.
- May become cold or hard-hearted; task—rather than people-oriented.
- May become isolated and incommunicative, or appear impatient or overbearing.
- Task-orientation appears to be insensitivity toward the priority or concerns of the other volunteers or co-workers.
- Can be too dependant on left-brain resources.

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- Run more people off than they recruit to accomplish the task, becoming ineffective as a leader.
- May be *unexpectedly* histrionic, verbally abusive or emotionally explosive.

For further consideration:

What Bible characters might be considered Managing-motivated?

What fictional or historical character?

Who do you know personally that fits, either healthy or unhealthy?

The following information is for later, or you can use it now if you know about it.

Temperament: somewhat indirect and self-contained, Melancholy.

Nine Key Personality: possibly type ONE or SIX.

Spiritual Gifts Revelation

Caring – Empathic helpfulness

Luke 10:34. ... bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him.

Isaiah 63:9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Caring-favored individuals



(the merciful, “Carers”) are empathic, and their empathy attracts suffering people. They hope to remove the hurts of others, and are sensitive to words and deeds that hurt, often noting the smallest slight overlooked by everyone else. They are tolerant and liberal, and enjoy being with others with the same gift.

They tend to have some intolerance of those whom they perceive to be *insincere* or *intolerant* themselves. The **Caring** wound easily, are often quite undisciplined in the faith – led by emotionalism or sensationalism – they are easy prey. Their passivity and gentleness motivates certain unhealthy others to see them *wrongly* as seductive or romantic. **Carers** are gullible to a greater or lesser degree, due to their empathy and sympathy. Their rush to “make it better” can interfere with the discipline of the Holy Spirit in another’s life or walk. Therefore, the **Caring** is balanced by the **Leading-favored**.

Healthy Caring-favored folks:

- Are the compassionate “broken heart” of a congregation.
- Are able to motivate others to acts of mercy and caring.
- Feel the atmosphere of joy or distress in a group.
- Are extremely loyal and faithful to the cause; like **Sharers**, they appear when the door opens!
- Attracted to share compassion with those in distress.
- Empathic; desire to remove hurts of others.
- Care more for mental/emotional/spiritual distress than physical.

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- Sensitive to words and actions that hurt others.
- Tolerant of personal differences.
- Enjoy being with others who are also caring-motivated.
- Perceive insincerity, insensitivity, and “false promises.”
- Withdraw from those they perceive as insincere, insensitive or overtly prophetic; they “put up a wall.”

Growing edges for the Unhealthy Caregiver:

- Easily taken advantage of.
- Not objective.
- Overly sensitive and easily wounded.
- May interfere in the Holy Spirit’s process of discipline.
- Avoid being firm therefore appearing weak.
- Sensitivity causes others to believe they are led by emotion.
- Attraction to the troubled interpreted as interest in romance rather than care.
- Unwilling to “speak the truth in love”; “tolerant” to a fault.
- May become depressed or inwardly grieve over others with problems.
- Can be targeted by sexual predators who play off their sympathies.

For further consideration:

What Bible characters might be considered Care-motivated?

What fictional or historical character?

Who do you know personally that fits, healthy or unhealthy?

Temperament: indirect and very open, supine.

Nine Key Personality: possibly type NINE or TWO.

Spiritual Gifts Revelation

The Classic Motivational Favors Scenarios



A group of nine gifted individuals are in the church basement trying to respond to a disaster, each out of their basic Noetic Favor. Read about the disaster then tell us who has what favor!⁹⁵

The disaster: *the basement is flooding from a rupture in the ceiling.* Present in the basement are the *Prophesying*, the *Serving*, the *Teaching*, the *Sharing*, the *Encouraging*, the *Motivating*, the *Caring*, the *Managing* and the *Leading*. (That is, one of each favor.)

Who says what? (Try the more obvious ones first. The my guesses are typed backwards on the next page.)

1. “Don’t worry, I’ll personally pay to get this damage fixed!”

2. “Not this time you won’t! I’ll start it off with \$100! Who’ll match me?”

⁹⁵ Lawrence F. Selig, *The Varieties of Motivations Necessary for Christian Community to Function*, 1983.

3. “Oh, I can just feel how upset the Women’s Club will be!”

4. One person says nothing, but goes for the checking account balance.

5. “It’s really great that we’re all together here! How about those Marlins!”

6. “This happened before – in 1968 when Pastor Bullfinch was here.”

7. “Bob, get some buckets. Joe, the mops are in the closet. Pam,”

8. “I’ll go fix some coffee and be right back!”

9. “There’s an eternal message in all this if we will only listen!”

My answers guesses to the “Classic Motivational Favors Scenario”: *Gnirahs, Gnitavitom, Gnirac, Gniganam, Gnigaruocne, Gnihaet, Gnideal, Gnivres, Gniysehporp.*

So how did you do?

I got _____ out of nine. (Five is good!) **And good for you!** Next are some difficult positions in the ministry of an organization.

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Choose one that might be a *good fit* and choose another that probably *wouldn't be*. Be prepared to justify your choices, since several may be possible. Assume that each individual is trained, healthy and volunteering.

1. Grief counselor _____
2. Spiritual gifts facilitator _____
3. Fund raiser _____
4. Exorcist _____
5. Drama ministry _____
6. Reading Tutor _____
7. Editor _____
8. Custodian _____
9. Testifier _____
10. Electrician _____
11. Librarian _____
12. Minister to the sick _____
13. Webmaster _____
14. Mystic _____
15. Disaster coordinator _____
16. Preacher _____
17. Missionary _____
18. Pastor's spouse _____
19. Kitchen master _____
20. Share group leader _____

My choices on the next page.

My choices guesses for good fit:

- 1.Gnigaruocne, 2.Gnihcaet, 3.Gnitavitom, 4.Gniysehporp,
- 5.Gnitrohxe, 6.Gnihcaet, 7.Gniganam, 8.Gnivres, 9.Gnigaruocne,
- 10.Gnirahs, 11.Gniganam, 12.Gnirac, 13.Gnihcaet, 14.Gniysehporp,
- 15.Gnideal, 16.Gniysehporp, 17.Gnitavitom, 18.??, 19.Gnivres,
- 20.Gnirac.

My choices guesses for not-so-good fit:

- 1.Gniganam, 2.Gnivres, 3.Gnirac, 4.Gnitavitom, 5.Gnihcaet,
- 6.Gniysehporp, 7.Gnivres, 8.Gnigaruocne, 9.Gniganam,
- 10.Gnitavitom, 11.Gnideal, 12.Gnirahs, 13.Gniysehporp (Why not?),
- 14.Gnihcaet, 15.Gnirac, 16.Gnigaruocne (Why not?), 17.Gnirahs (Why not?),
- 18.Gnideal, 19.Gnitrohxe (Why not?), 20.Gnivres.

In order to complete this exercise at all, we have to do some stereotyping:

Stereotype: A conventional, formulaic, and oversimplified conception, opinion, or image.⁹⁶

That's fine. I noticed that it is easier to do the second column, the not-so-good fit, than the first. As for my "Whys?":

Webmaster - A prophesying-favored person would be tempted to build the website as a forum for his/her own opinions.

Preacher – an encouraging-favored person sounds like a good choice, but such would be tempted to get off the subject and go on forever, especially about him/herself.

⁹⁶ stereotype. (n.d.). *The American Heritage® Dictionary of the English Language, Fourth Edition*. Retrieved December 31, 2007, from Dictionary.com website: <http://dictionary.reference.com/browse/stereotype>

Spiritual Gifts Revelation

Missionary – a sharing-favored person would go broke in a day.

Kitchen master – too lonely for an encouraging-favored person – they need constant company.

Why I Guess – unless we are sure of a person's *Motivation*, we guess, try, and see how it works out. My system was originally designed for Reverend ME – to provide a seminar when coming into a new ministry then using the results to choose candidates for positions when it came time to nominate them. The system worked very well right off the bat. I wanted to make the system available to other ministry leaders if they wanted so that they could avoid putting *change resisters* into critical areas of ministry and put serious and qualified (gifted) volunteers or paid ministers into the kinds of jobs they would like to do.

However, at this point in the training – *i.e.* having done no more than offered our staff a modest inventory, then utilizing the information on the answer sheets for the good of the Body – we are just guessing. But the guessing is *educated guessing*. In my little experience, educated guessing is always superior to systems that place people arbitrarily into positions, or keep people in positions they have tried to maintain for many years, even generations.

My system also helps to discover new talent in a ministry group and put that talent to doing and growing. But no test can make us sure that a particular worker will work out. That is why we need encouragers, motivators and empathic leaders – to help everyone feel the fit, even of a new place, then get comfortable and competent in it.

When we use the entire Integrated System of Gifts Inventories, of which we are now studying the first part, we can be reasonably sure that our results are going to be almost enough to insure the job gets done by the person we choose, or the friction gets solved, or the system gets in balance. We need only add some personal attention and care, and we are on our way to excellent choices.

Favor Wings

By assessing and observing thousands of individuals, we have come to understand that ***in a very few***, a second or even a third favor works in *subordination to or in conjunction with* the primary favor. (Remember, favors are bestowed one for one.) We call these secondary favors **Wings** – the primary wing on the right, the secondary on the left.

As we showed from the Greek scriptures of the Sinaiticus earlier, Motivational Favors are distributed by the Heavenly Father in the ratio of One for One – one favor each per person. (Proper assessment proves this to be the case; unfortunately, there are not many properly integrated assessment tools available.)

So **wings** are not primary favors; but experience shows us that, in some, another favors, maybe even two, may be influential. Our Father made this so for reasons unknown to us, but apparently because this multi-favored individual will need a couple sets of tools in order to fulfill his or her destiny in Messiah here on earth.

One's wing(s), if any exist, may be determined best through *a battery* of inventories and assessments that include temperament and personality. (This is the Integrated Approach to Spiritual Gifts.) Wings *temper* the individual's Noetic Favor, shoring up or helping to overcome potential weaknesses.

Gift trios are rare, but when they do crop up, they usually consist in: **Prophecy**, with **Motivating** (right wing) and **Teaching** (left), **Leading** with **Prophecy** and **Managing**.

Spiritual Gifts Revelation

Sharing is something of a chameleon: there is sometimes a wing like **Managing** or its balancer, **Encouraging**.

There is a fairly contradictory duo that appears every hundredth or so – **Prophecy** and **Caring**. Although these aren't exactly on the opposite ends of the scale, they are quite 'contradictory,' it seems. We have assessed only one out of a hundred or less with this combo, yet it is one of the more common pairings. It comes to our attention since one of our colleagues is blessed this way. This person can be sharply prophetic – like a razor – yet when a situation warrants, the *caring empathy* comes to the fore powered by the grit of the prophetic gift. The Prophet / Caring minister is really something to see in action! But in personal life, such contradictions are not so manageable.

The Scripture gives us a good story by which to illustrate how a wing might function:

James 2:15,16 NLT: Suppose you see a brother or sister who needs food or clothing, and you say, "Well, good-bye and bless you; stay warm and eat well" — but then you don't give that person any food or clothing. What good does that do?

Given this dilemma, consider what a "**Winged Motivator**" might do:

- With a **Sharing wing**, she might conclude her *motivational speech* with a "*Pentecostal handshake*" – the gift of a hundred dollar bill enclosed in the outstretched right hand for the one needing special incentive.
- With a **Serving wing**, she might conclude the speech with a *private invitation for some good prospects into her home*. (See Matthew 9:9,10)
- With a wing of **Caring**, she might conclude her exhortation *and just remain with one in the audience*, commiserating, not knowing (or concerned about) what to do next; just providing the service of *being there*. (Though this is unlikely for the fast-paced Motivator, there's certainly a place for this pairing.)
- With a wing of **Prophecy**, she might conclude her speech with a strong command, "Now get out there and find yourself a prospect!"

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How do you suppose other gift mixes would react in similar circumstances?

- The **Prophet / Leader**?
- The **Sharing / Caring**?
- The **Managing / Leading**?

How about other trios or duos? (Just consider.)

How about others you know or those in your group who have been assessed through the Integrated Approach and have wings? Are there any?

After this *intense* study, why don't we share our voices and worship together with this wonderful litany on the next page:



Spiritual Gifts Revelation

For the Fruit of All Creation

(Accompaniment at www.Motivational-Gifts.org.)

For the fruit of all creation, **thanks be to YAH.**⁹⁷

gifts bestowed on every nation, **thanks be to YAH.**

For the plowing, sowing, reaping, silent growth while we are sleeping,

Future needs in earth's safekeeping, **thanks be to YAH.**

In the just reward of labor, **YAH's will is done.**

In the help we give our neighbor, **YAH's will is done.**

In our worldwide task of caring for the hungry and despairing,

In the harvests we are sharing, **YAH's will is done.**

For the harvests of the Spirit, **thanks be to YAH.**

For the good we all inherit, **thanks be to YAH.**

For the wonders that astound us, for the truths that still confound us,

Most of all that love has found us, **thanks be to YAH.**⁹⁸

Halleluyah, we thank you Heavenly Father for all your gifts and graces bestowed so abundantly upon us. Motivate us to use them for your service, Kingdom and Son all ways. This we beseech you in the name of Yahshua⁹⁹ Messiah. Amen.

⁹⁷ YAH is the poetic form of the divine name Yahweh / Yahshua. Though it is hidden by "LORD" in many Bibles, we can still find it in the KJV (Ps 68:4) and in the praise word HalleluYah (which means, Praise ye Yahweh).

⁹⁸ Fred Pratt Green ©1970 by Hope Publishing Co.

⁹⁹ Yahshua if the original Hebrew name of the one we call Jesus. It is pronounced like "Joshua," only with the 'J' sounding as a 'Y'. The name means "Yahweh Saves."

Picking on Exhorters / Encouragers

Hard to Assess

TRUE Exhorters are hard to assess. Though a large minority of folks who have done my primary inventory “test out” as *exhorting-favored*, encouragers, sanguines, socializers, intuitives, or whatever YOU want to call them in your system, or show as *encouragers* using a one-dimensional inventory, *most are eliminated as such* later on in the process of my INTEGRATED assessment. I have attempted to understand why there are not more true encouragers.



Then it occurred to me that most of those who start the inventories, who show up as encouragers at first, ***do not go on to complete the entire battery*** of inventories. (This is also true of Caring-favored people.) I do not usually try to assess an individual’s motivations unless they take at least three inventories, and I encourage them to take all so that I have no doubts in what I report back to them.

THINK! Why do might imagine those who test out as exhorters / encouragers on ONE survey do not complete any more, even if the sign says, “I will not assess without at least the first three surveys completed”? (If you want to assess others, you will probably want to try this question.)

(My answer is in this footnote.¹⁰⁰)

¹⁰⁰ Encouraging-motivated individuals have a short attention span. Also, many who are not encouraging-favored would like to be. In Noetic Favours assessment, we gauge a lot of MASKS. That is one of the great things about the Integrated Method – no matter what Favor manifests through Motivational Gifts Inventories, the mask is eventually torn away in the rest of the Inventories, and the true gifts just pop out.

Spiritual Gifts Revelation

Encourager's MO

It would not be unusual for the **Exhorter / Encourager** (no wings) to give “the ill-clad in lack of daily food”¹⁰¹ *a whale of a pep talk*, conclude with *a big bear hug*, and then simply *walk away!*

But this *perceived lack* actually is quite useful in the economy of Heaven – it *allows other gifted individuals*, including the **Exhorter / Motivator** to come into play and meet the need.

Yahweh often has the **Sharer** waiting in the wings for the **Encourager** to finish his service so she can begin hers. Thus, the “ill-clad” may receive the best of both gifted ministers! We have seen this dynamic duo working in tandem *many, many times* without either party knowing it. (I see it plainly as a third person to the ministry act.) This illustrates that *all favors* are needed and each takes an important place in overall ministry.



On the other hand, strong Exhorters (or *would-be encouragers*) are often “cock-eyed optimists.” They might *encourage themselves* to such a degree that they score very high on their inventories *in several favors* (especially Mercy, Prophecy and Teaching).

Some “Motivational Gifts” methods see high scores in several favors as designating “balanced ministry.” Yet we have seen from the Scriptures that favors are bestowed one on one – not in groups or clusters. We consider many high scored on inventories as “clusters” or clutter; this does not show balanced ministry, but lack of focus.

So *why do you suppose* Exhorters (and a few others) might have such a high opinion of their personal gifts, abilities and potential for ministry?

One very bold Encouraging-favored lady finished a one-dimensional Motivational Gifts inventory with ***the maximum score on all the Motivational Gifts***. When her assessment was read to the group,

¹⁰¹ James 2:15 RSV: and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.

this young lady popped up from the pew and announced, “**See! I have all the gifts, just as I told you!**” Do you think this person was an Exhorter / Encourager or and Exhorter / Motivator? Or maybe something else. What do you think and why?

At least five and often more completed inventories are necessary to *expose the true favor and wing of the Exhorter*. Our inventories are written in different ways in order to bring out the true Noetic Favor and filter out any masks.

Inventories for Assessing Favors

Here are short descriptions of the inventories and surveys I offer via the worldwide web to correctly assess Noetic Favors, Temperament and Personality. (On the site, I call them Motivational Gifts or Graces simply for conventions sake.) Also find in the descriptions a brief rationale for using each inventory in this process. At the time of this writing, these inventories are located at www.charismaticgifts.org.

Motivational Gifts = Noetic Favors

MGI The Motivational Gifts Inventory. We wrote this to give to you. (It is located in Appendix A.) The MGI is quick and highly accurate. There are 28 straightforward statements to evaluate and a short survey regarding one’s perception of optimism or pessimism.

MGY The Motivational Gifts Inventory modified for youth 8 years old and up.

MGIE The Motivational Gifts Inventory for the *Exhorting-favored*. This is a supplement that helps determine whether the subject is *Encouraging* or *Motivating-favored*.

MGIR The Motivational Gifts Inventory Ruler. This is a supplement to be completed by those who assess as *Ruling-motivated* to help determine whether they are *Managing* or *Leading*.

Spiritual Gifts Revelation

CMI The Christian Ministries International inventory developed by L. Lynn Hood, D. Sc. This is an unusual inventory that forces the participant to compare their proclivity toward one favor or another. Such a schema helps rule out the false self-perceptions (the *mask*) of the participant. The MGI was written to be a complement to the CMI, and when used in conjunction, are quite accurate in designating a Motivational Favor. 28 comparisons and a short survey.

DWM This longer inventory is based upon a classic by one of the pioneers in the field, Dr. Selig. Like the MGI, it is straightforward in its statements – nothing to compare – the participant simply evaluates each with *usually, sometimes, seldom, rarely*. We have found that the DWM is not completely accurate on its own, but its results are very weighty in determining the final assessment. 70 statements.

BSE The Behavior Science Evaluation is based on the work of Tony Alessandro (*Relationship Strategies*) in the 1980s. It is good at demonstrating the self-perception of an individual in regards to her degree of being open or closed, direct or indirect. The survey purports to show temperament (the four quadrant, one-dimensional type); but we have found it more valuable in showing a person's MASK – or *false self*. 21 statements to evaluate.

TMI I composed the Temperament Mask Indicator to give a more realistic view of one-dimensional temperament based on what the subject actually does rather than one's intent or self-concept. The value in the TMI was found to be highest when compared and contrasted with the BSE – both gauge *openness* and *directness*. When the BSE and TMI are *compared*, the resulting *difference* in scores clearly shows the participant's *mask*. (The difference between what he/she thinks and what he/she actually does.) It is very important to find the *mask*; hiding behind it is the true Noetic Favor. When most other MG Inventories show only the mask, we are able to eliminate the mask and find even the most hidden gifts. 21 statements and a short survey.

CTI I composed the Cephali Temperament Inventory based upon the method of Christian Counseling known as Creation Therapy, promoted by the Sarasota Association of Christian Counselors (SACC). The CTI is a complete Temperament Analysis – discovering the participant's behavior in the traditional four dimensions (sanguine, choleric, melancholy and phlegmatic), plus a fifth dimension discovered by the SACC; that is, the Supine

Charismata Theory, Assessment, Problem-solving

Temperament. Furthermore, the CTI registers these five dimensions of temperament in three realms (social, control and affection). Results are not obvious – a level of expertise in Creation Therapy is necessary to interpret the results. However, there is nothing like the CTI that we have seen in thoroughly measuring temperament. Discovering the 15 levels of temperament (5 x 3 realms) is extremely useful in helping to verify the validity of all four of the previous inventories. 105 *yes*, *no* or *maybe* questions.

NINE KEY The 9KEY is an accurate indicator of the participants Enneagram, or Nine-key Personality Type. The Enneagram is an ancient method of determining personality and behavior based on nine (*ennea*) standard personality types. The Enneagram originated with Pythagoras and was developed for Christians by the cloistered community of the early desert fathers, such as Evagrius Ponticus (346-399). Christian philosopher Maurice Nicoll and other of his community further developed the nine-key concept. More recently, Jesuit Dom Richard Riso clarified the Enneagram theory. In the last thirty years, this system has become a bonafide science. Ascertaining a participant's Enneagram is not only useful in verifying Favor and Temperament, but adds much to the self-knowledge of the individual, especially helping to prohibit the subject from falling into the habitual addictions of their personality. 81 statements.

AGI The Apostolic Gifts Inventory is a very short survey asking participants to designate their calling, preparation for ministry, special experiences and motivational gifts, if known. It can be a revelation when someone has completed inferior motivational gifts assessments in the past, never felt the fit of them, then learns through the Integrated Method that their gifts are not what they have been told!

BHS A short survey that asks what the participant has learned about the doctrine of the Baptism in the Holy Spirit. This survey is included primarily to prepare us for teaching the Pneumatic and Apostolic Gifts of 1 Corinthians 12. A e hour class on this subject is available for listening at <http://www.radio-yahweh.com/sny-les-The-Baptism-in-the-Spirit.m3u>.

MGV An exit survey asking about the participation's interest in learning more.

In process now: A second Enneagram Inventory is currently being written as a test of the accuracy of the 9KEY. We hope to put this in

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the public domain by summer, 2008. A second CTI (or rather, an improvement) that will increase the dimensions of understanding Temperament from 15 to 30 is in the works.

The CTI measures Creation Therapy-style multi-dimensional temperament. There is no public domain inventory for Creation Therapy-style Temperament – if someone wants that, they have to go to a certified professional then pay for the privilege of testing.

So I hope I will be able to put a new CTI in the public domain so that all readers of the SACC’s excellent material will benefit from free assessment.

Temperaments, Integration Grid, Nine-key

Much more will be said about how these methods of ascertaining knowledge of self and others seamlessly integrate and work together in our advanced pneumatology course. For students that understand four-dimensional temperament or other popular methods of self-realization, the following diagram should be revelatory. For more information on anything here, check the Bibliography.

Integrated Approach Grid

The Integrated Approach to Motivational Gifts, integrating direction, temperament, grace/favor/gift, and nine-key personality type:

<i>Direction</i>	<i>Temper ...</i>	<i>Favor</i>	<i>Class</i>	<i>9Key¹⁰²</i>
O+ / D	Sanguine	Exhorting	Encouraging	Seven – 7
O / D+	Sang/Chol	Exhorting	Motivating	Three – 3
C / D+	Choleric	Prophesying	---	Eight – 8
C+ / D	Chol/Mel	Ruling	Leading	Four – 4
C+ / I	Melancholy	Ruling	Managing	One – 1
C / I+	Mel/Supine	Teaching	---	Five – 5
O / I+	Supine	Serving	---	Two – 2
O+ / I	Sup/Sang	Caring	---	Nine – 9
Any / All	Phlegmatic	Sharing	---	Six – 6

O = Open, O+ = Open, D = Direct, D+ = Direct, C = Contained,
C+ = Contained, I = Indirect, I+ = Indirect

¹⁰² The 9-Key Personality Type (Enneagram) is suggested and works out to be the case 70% of the time, I estimate.

Charismata Theory, Assessment, Problem-solving

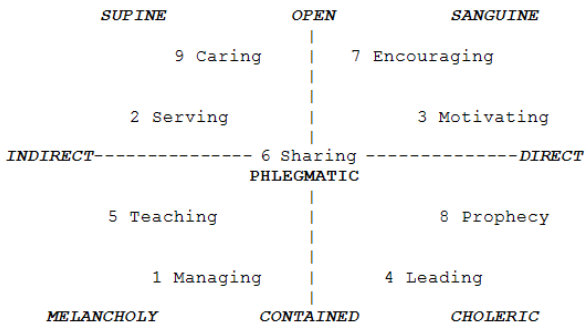
Arno Temperament Schema

We can place these factors all in and around the Arno Temperament Scheme. There is as tight a fit as can possibly be expected. Another upside is that it seems Pythagoras, Hippocrates and Paul of Tarsus were all on the same wavelength. The Arno Temperament scheme in Inclusion (Social behavior) only:

<u>Temperament</u>	<u>Direction</u>	<u>Direct / Indirect</u>	<u>Open / Contained</u>
Sanguine	Extrovert+	Direct	Open
Choleric	Extrovert	Direct	Contained
Melancholy	Introvert+	Indirect	Contained
Supine	Both	Indirect	Open
Phlegmatic	Either	Either	Either

Integrated Approach Map

Notes: (1) Through comparative testing, Exhorting is divided into two classes: the Open Exhorting, or *Encouraging*, and the Direct Exhorting, or *Motivating*. (2) Through comparative testing, Ruling (Administrating / Leadership) is divided into two classes: the Direct Ruling, or *Leading*, and the Closed Ruling, or *Overseeing*. (3) Sharing or Giving may also have two or more classes.



Integrated Grid / Temperament Map

Spiritual Gifts Revelation

“The Integrated Approach Revelation” is first scratched on paper, combining *charismata*, multi-dimensional temperament theory and nine-key personality types



Balanced Team Ministry

Let us once again reiterate that each believer's *favor* empowers him or her with

- a *frame of reference*,
- a *mode of behavior*, and
- a *righteous motivation*.

The Almighty has a purpose in this – that every ministry *opportunity* might have the greatest *possibility* of being met in a *divine way*. Therefore, an effective, supernatural ministry *team* utilizes *members* (plural) who cover *all* the Noetic Favors.

Earlier, I also mentioned that one favor brings balance to another in a team setting. Perhaps the most striking example of balance is between the **Caring-favored** and the **Leading-favored**. These are both gifted individuals, yet they are also diametrically opposite in their perspective in how a ministry goal might be successfully accomplished. In the “natural man,” the **Carer** and **Leader** might not *like* each other very much (although Caring people *like* about anybody) – they might not even want to sit at the same table during a

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fund raising dinner. One is task-oriented; the other people-oriented. One is speaks out; the other speaks in. One is direct; the other is indirect. The two may clash; or they may not! If they are one in the spirit, they won't. If they are one in getting the ministry accomplished they won't. The Leading-favored will normally get his way over the more timid carer. Yet this is the way the Almighty planned it – while the leader is moving the group, the carer is able to do the personal ministry that there leader could only do with great difficulty; and both perspectives are essential for balanced ministry.

Balancing Graces Reviewed

Consider the illustration of the “Integrated Approach Revelation” on the previous page, which is little more than a modified temperament map. We can easily see the balancing act.

Encouraging balances Managing, and vice versa.

Motivating balances Teaching, and vice versa.

Prophecy balances Serving, and vice versa.

Leading balances Caring, and vice versa.

Sharing is balanced by Sharing.

Sharing is balanced by another sharing-motivated individual with a different temperament. In fact, a Sharer may have characteristics of any one of the other Noetic Favors. Recognizing the unique position that Sharing occupies on the “Integrated Grid” on the previous page (that is, in the center of the grid), one may see why this is so. (And doesn't it seem like many effective ministry acts revolve around the sharing-motivated minister?)

Sharing-Favored: The Rich Youth

And look! one came to him and said: Rabbi, what good thing shall I do that I may have eternal life? And he said to him: Why do you ask me about the good? One is good. But if you will enter into life, keep the commandments. Which? said he.

And Yahshua said: you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false testimony. Honor your father and your mother, and, you shall love your neighbor as yourself.

The young man says to him: All these have I kept; what lack I yet? Yahshua said to him: If you will be perfect, go sell your goods, and

Spiritual Gifts Revelation

give to the poor, and you shall have treasure in shamayim, and come follow me. And hearing it, the young man went away grieved; for he had great possessions.



And Yahshua said to his talmidim¹⁰³: Amein I say to you, that a rich man will with difficulty enter into the malkuth shamayim¹⁰⁴. But again I say to you that it is easier for a rope¹⁰⁵ to enter in through the eye of a needle, than for a rich man to enter into the malkuth shamayim.

And the talmidim hearing it were greatly astonished, saying: Who then can be saved? But Yahshua looked on them and said to them: With men this is impossible, but with YHWH all things are possible.

Matthew 19:16-26 Sx

Riddle: The youth favored with possessions, but was he favored with sharing? Feel free to add to the “case history” to come up with your answer then write it here:

Discursion: *Balance and Couples*

In her research on Temperaments, Florence Littauer finds that people of temperaments corresponding to

Caring + Leading,
Encouraging + Teaching,
Prophesying + Servers,

often *attract each other romantically*. One has attractive characteristics the other lacks. “Opposites attract” right?

However, marital union between those on balance points¹⁰⁶ of the Motivational scale (or nearly so) often have difficulties when the

¹⁰³ talmidim = students, disciples.

¹⁰⁴ Malkuth Shamayim = realm of the Heavens.

¹⁰⁵ Rope = rope and camel are homophones in Aramaic, and the Peshitta thus corrects the passage to exclude the camel!

¹⁰⁶ Balance points = two Favours with near opposite characteristics. Two gifted people on balance points help to set the team of ministers in noetic balance.

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attraction wears off. Understanding Noetic Favors / Motivational Gifts, along with inviting the Spirit into the marital union, may at least help us make sense of our interpersonal friction – and often provide solutions.

Can you imagine, using your newfound understanding of these behavioral styles, why there might be problems, even abuse? Why?

How might learning this material help bring tranquility?

What, do you suppose, is the biblical definition of marriage?¹⁰⁷

What is absolutely necessary for couples on balance points to make a success of their marriage, do you suppose?

Consider the “Balancing Act”:

Give a characteristic each favor offers that its opposite does not (and vice-versa).

continued next page

¹⁰⁷ Members of the opposite sex covenant with the Spirit to serve the Almighty as a married couple.

Spiritual Gifts Revelation

Note again that *the goal is unity in diversity and not diversity in conflict*. Let us pledge our desire to work toward that perfect, divine unity in ministry and service with the well-known chorus:

*We will walk with each other, we will walk hand in hand.
We will walk with each other, we will walk hand in hand.
And together we'll spread the news: Messiah's in our land
And they'll know we're believers by our love, by our love,
And they'll know we're believers by our love.*

*We will work with each other, We will work side by side.
We will work with each other, We will work side by side.
And we'll guard each one's dignity and save each one's pride.
And they'll know we're believers by our love, by our love,
And they'll know we're believers by our love.*

adapted from Peter Scholtes

Now, For the Record

What is your Noetic Favor? _____

Do you have any wings?

Right _____ Left _____

What Noetic Favor balances yours? _____

With which tool in your toolbox do you feel best equipped?

In what areas do you need to grow?

What is your Temperament in the social realm?¹⁰⁸

What is your Nine-key personality type? _____

How might you realistically react to finding that **greatly distressed person** wandering in the assembly foyer?

And to the flooding in the basement?

And to “the brother or sister who lacks food and clothing”?

Have you learned anything about yourself since you began this study?

¹⁰⁸ You may not know your temperament of personality type. The Integrated Approach chart is not accurate in all cases. You may learn more about both of these aspects of your psyche through inventories found at www.Motivational-Gifts.org.

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What is your spouse / companion's Noetic Favor?

Does this person's profile include any wings?

Right _____ Left _____

What Noetic Favor balances? _____

With which tool in your toolbox is your companion best equipped?

In what areas does your companion need to grow?

What is the Temperament in the social realm?¹⁰⁹

What is the Nine-key personality type? _____

How might your companion realistically react to finding that **greatly distressed person** wandering in the assembly foyer?

And to the flooding in the basement?

And to "the brother or sister who lacks food and clothing"?

If this is a group study or seminar, Noetic Favors for the entire group need to be displayed for the *final acts of ministry*.

¹⁰⁹ You may not know your temperament of personality type. The Integrated Approach chart is not accurate in all cases. You may learn more about both of these aspects of your psyche through inventories found at www.Motivational-Gifts.org.

Spiritual Health and Right Intention

Spiritual health and righteous intention are both essential for effective ministry in the Motivational Graces. It is true that each person is ordained with grace sometime around conception; however, only the ones who are reborn of spirit and immersed in the Spirit of Messiah will properly fulfill their highest calling in the Father's household.

Spiritual Health

How do we determine our spiritual health and the righteousness of our intention? The answer to this question is far more elusive than it seems. Is a questionnaire able to gauge spiritual health?

There are several authors that have composed questionnaires purporting to do just this. Yet a closer look at such surveys reveals that these inquiries have far more to do with a person's *doctrinal beliefs* than spiritual health and righteous intention.

Here are a few of the statements and questions set forth by popular surveys alleging to measure spiritual health. To each question, an affirmative answer assures you of spiritual health:

“I believe that the Holy Spirit is the third person of the Trinity.”

“I believe that every part of the Bible is true.”

“I believe that each person chooses their place in eternity.”

“I regularly ask God for forgiveness.”

“I follow a reading plan so that I can read through the Bible in one year.”

(These are from www.d-m-m.org)

“Do you yearn for heaven?”

“Do you delight in the bride of Christ?”

“Are you more loving?”

(From www.familylife.com)

These things may be important to some, but do they constitute an accurate gauge of spiritual health? With the exception of perhaps “Are you more loving?” even a psychopath or demoniac might qualify as being spiritually healthy.

Spiritual Gifts Revelation

In the second book of this series, we will cover a spiritual gift – *the discernment or judging of spirits* – that bypasses the need for a test of spiritual health or good intention.

Each one is given the manifestation of the spirit toward the profit of all. For to one is given, through the spirit, a word of wisdom; to another, a word of knowledge, according to the same spirit; to another belief, in the same spirit; to another favors of healing, in the one spirit; to another mighty workings, to another prophecy, **to another judging spirits**, to another kindred tongues, to another interpretation of tongues. 1 Corinthians 12:7-10 Sx Notice in this passage (about the pneumatic resources spoke of earlier) how many times the word “spirit” comes up. From the context it is difficult to tell if these manifestations come directly from the Spirit of Yahweh or from the right spirit of man. Either way, one gift is the judging of spirits – judging *not* in the sense of condemning – but of understanding intents, evidence, health, origin and whether the spirit is of the ONE or of the enemy.

Indeed, this *pneumatic gift* delivers the ability to measure one’s own spiritual health or that of another. It is a *very demonstrable* and *fairly common* spiritual gift, and **may be acquired** through fervent desire and supplication. Every believer ought to pray that he or she might be endowed with at least the **self-discernment of spirit**. But until the gift is received, we must rely instead upon an *inferior* yet generally reliable tool.

The Motivational Graces line up fairly well with the Nine-key Personality Profile, as I have shown. Perhaps we may use the general Nine-key descriptions of healthy and unhealthy to complete a self-examination.¹¹⁰

To use the Matrix, find your Noetic Favor then go *down the column*. Introspectively and prayerfully, repeat to yourself each statement in the column in turn. Consider as many aspects of the question as possible, listen to the Spirit of Holiness, and honestly evaluate yourself. If you can say yes to the questions in the “Healthy” section, and if your *confidante*, *prayer partner* or *spiritual formation mentor* agrees with you, then you may feel confident of your spiritual health.

¹¹⁰ Nine-key = Enneagram as developed by Dr. Riso – his information is available from the Enneagram Institute, <http://www.enneagraminstitute.com>.

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For example, *Teaching-favored* people often have a keen ability to self-analyze. If you are a *Teaching-favored* person, start at the top of the “TEACHING” column.

Read, “I am understanding and discovering.” say, “Am I?” Do you, teacher, take the time to listen and understand *automatically*? Have you been *training yourself* to listen patiently and intently while someone else is articulating on some matter of importance? Have you stopped the rumination of your brain long enough to consider *every aspect* of a situation from a righteous point of view? Are you willing to suspend *your version* of history and reality to walk into the discovery zone of a new perspective?

Yes? Well, how “perceptive” are you really? Teacher, you are an analyst. Analyze this: “I am knowledgeable and expert.” Say, “Am I?” Most teaching-motivated people are, but is your expertise limited to your own well-informed, idiosyncratic world? Are you open enough to admit that you are not *that* expert, and do so automatically after much self-conditioning and discipline? (Teaching-motivated people are not naturally open.) If so, you may humbly consider yourself healthy enough to fulfill your ministry.

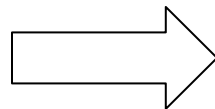
Teacher, by the time you affirm “I am analyzing everything,” you are getting into the territory of *average* self-contained, indirect-temperamented teachers. The Master does not need *average* servants; the Master needs healthy, above average co-ministers. *Pray* about your *mediocre spiritual acumen*. *Discipline* yourself to move up the list to a more healthy altitude. Be all you can be for the One who gave his life for your ministry.

With which Noetic Favor do you suppose the author of this book has been bestowed? _____

Getting this right is a step in the direction of *acquired judging of spirits*.

The Inner Health Matrix

(based on *Understanding the Enneagram: The Practical Guide to Personality Types* by Don Richard Riso, pp. 111-119.)



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‘C’ := Condition ‘+’ := Healthy ‘=’ := Average ‘-’ := Unhealthy

C	PROPHESYING	MOTIVATING	ENCOURAGING
	<i>9Key Eight</i>	<i>9Key Three</i>	<i>9Key Seven</i>
+	“I am generous”	“I am genuine”	“I am grateful”
+	“I am strong”	“I am desirable”	“I am happy”
+	“I am a good leader”	“I am ambitious”	“I am productive”
=	“I am pursuing only self-interest”	“I am competing to win”	“I am increasing in things”
=	“I am expanding & dominating”	“I am calculating & projecting”	“I am uninhibited & hyperactive”
=	“I am willful & in combat”	“I am narcissistic & arrogant”	“I am insatiable & excessive”
-	“I am ruthless & violent”	“I am hostile & exploitive”	“I am impulsive & abusive”
-	“Overextended megalomaniac”	“I am malicious & duplicitous”	“I am manic & erratic”
-	“I am vengeful & antisocial”	“I am sadistic & psychopathic”	“I am panicked & hysterical”

C	TEACHING	MANAGING	LEADING
	<i>9Key Five</i>	<i>9Key One</i>	<i>9Key Four</i>
+	“I am understanding & discovering”	“I am discerning & tolerant”	“I am self-renewed & creative”
+	“I am perceptive”	“I am rational & reasonable”	“I am self-aware & intuitive”
+	“I am knowledgeable & expert”	“I am principled & objective”	“I am an expressive individualist”
=	“I am endlessly analyzing everything”	“I am feeling personal obligation”	“I am living in the imagination”
=	“I am preoccupied & detached”	“I am rigidly orderly”	“I am self-absorbed & withdrawn”
=	“I am a conscientious extremist”	“I am a dogmatic perfectionist”	“I am self-pitying & self-indulgent”
-	“I reject all & am in isolation”	“I am self-righteous & intolerant”	“I am inhibiting myself & alienating”
-	“I am paranoid & phobic”	“I am obsessive & compulsive”	“I hate myself; I am in torment”
-	“I am psychotic & deranged”	“I am punishing & retributive”	“I am self-destructive & suicidal”

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C	CARING	SHARING	SERVING
	<i>9Key Nine</i>	<i>9Key Six</i>	<i>9Key Two</i>
+	"I am self-possessed & fulfilling"	"I am self-affirmed & courageous"	"I am disinterested & altruistic"
+	"I am receptive & peaceful"	"I am emotionally engaged & likable"	"I am empathic & caring"
+	"I am stable & nurturing"	"I am committed & cooperative"	"I am generous & serving"
=	"I am becoming too accommodating"	"I am becoming too dependent"	"I am the only well-intentioned here"
=	"I am disengaged & passive"	"I am ambivalent & evasive"	"I am intrusive & possessive"
=	"I am resigned & fatalistic"	"I am rebellious & authoritarian"	"I am important & indispensable"
-	"I am disassociated & disoriented"	"I am over-reactive & irrational"	"I am entitled & coercive"
-	"I am repressed & neglectful"	"I am self-loathing & dependent"	"I am self-deceived & manipulated"
-	"Depersonalized, emotional wreck"	"I am a self-defeated masochist"	"I am physically & mentally diseased"

Your personality may differ than that which we have listed on the Inner Health Matrix for your Motivational Grace. But if you will go down each of the nine lists with great introspection and desire for recovery, you will find one particular column that addresses your state very specifically. Make every attempt at raising your *average* up toward a higher category of feeling, and the work of doing that will surely and suddenly "pop" you up there.

If you are "a conscientious extremist," be honest with yourself and the Spirit of the Almighty. To classify as low average or unhealthy on this scale puts you on the edge of no return.

Climb the ladder of *prayer* and *discipline* swiftly. Get spiritual help if necessary – the help of someone who can understand your needs.

If you are "paranoid and phobic," *etc.* you need help immediately.

Your most valuable service to your Master and humankind at this stage is using your *unhealthy isolation* to seek out the Heavenly Father in prayer.

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You may be experiencing a “Dark Night of the Soul”; but, like John of the Cross (b. 1542), you may yet use even the darkest night to usher in the brightest day, with help from the *παρακλητος!*

A good place to start the trek upward is with prayer and the Psalms. Singing or reading aloud especially gets the good news through the gates into your spirit.

Psalms 60 (NJB) National prayer after defeat

For the choirmaster To the tune “The decree is a lily” In a quiet voice Of David. To be learnt When he was at war with Aram-Naharaim and Aram-Zobah, and Joab marched back to destroy twelve thousand Edomites in the Valley of Salt.

1. El, you have rejected us, broken us; you were angry, come back to us! 2. You made the earth tremble, split it open; now mend the rifts, it is tottering still. 3. You have forced your people to drink a bitter draught, forced us to drink a wine that made us reel. 4. You gave a signal to those who fear you to let them escape out of range of the bow. Selah.

5. To rescue those you love, save with your right hand and answer us. 6. Elohim has spoken from his sanctuary, In triumph I will divide up Shechem, and share out the Valley of Succoth. 7. ‘Mine is Gilead, mine Manasseh, Ephraim the helmet on my head, Judah my commander’s baton, 8. ‘Moab a bowl for me to wash in, on Edom I plant my sandal. Now try shouting ‘Victory!’ over me, Philistia!”

9. Who will lead me against a fortified city, who will guide me into Edom, 10. if not you, the Elohim who has rejected us? El, you no longer march with our armies. 11. *Bring us help in our time of crisis*, any human help is worthless.

12. With Elohim we shall do deeds of valor, he will trample down our enemies.

85. Psalm 60:11 Give Us Help, O Elohim!

♩ = 70

Give us help, O El - o - him. Give us
For the help of man is naught. In our
El - o - him has tread - ing feet: He will
Help us more, O El - o - him. With your

7

peace from all dis - tres - ses. El - o - ha! On - ly
ca - ses, who can suc - cor? El - o - ha! Not a
tread u - pon the creep - er. El - o - ha! He treads
help, we al - ways pros - per. El - o - ha! Not a

10

you can of - fer strength a - gainst the
man can be of help, For this whole
out our an - cient foes: For they are
foe may o - ver - whelm While you stand

14

en - e - my's op - pres - sion.
world is full of ran - cor.
al - lies of the vi - per.
here a - mong our ar - mies.

The demo and accompaniment for this song are found at www.Motivational-Gifts.org.

Spiritual Gifts Revelation

Right Intention, Internal Terror, Bowels of Compassion

Before Yahshua sent his student disciples out for their “final project,” he demonstrated his ability to heal the multitudes. What was the motivation for his pneumatic acts? We learn his motivation from the following passages:

Yahshua went about all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the malkuth, and curing every disease and every infirmity. Seeing the crowds, he was moved with _____ for them, because they were troubled and scattered as sheep that had no shepherd. Matthew 9:35,36 S κ ¹¹³

The desperate people came to him in the lonely place,

Yahshua came forth and saw a great multitude, and was moved with _____ for them and cured their sick. Matthew 14:14

And before he feeds the crowd, he explains to his students the motivation for his miracles:

“I have _____ on the crowds, because they have continued with me now three days, and have nothing to eat; and I am not willing to send them away fasting, unless perhaps they faint on the road.” (Matthew 15:32).

In many passages of all four gospels, Yahshua is characterized by his deep _____ for the human condition.

Our Master is the mirror image of the Heavenly Father Yahweh (Colossians 1:15) who revealed his *name* and *intention* to Moses in the first place:

“I will make all my goodness pass before you, and I will proclaim the name of Yahweh before you. I will be gracious to whom I will be gracious, and I will have _____ on whom I will have _____” Exodus 33:19, SSBE.

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The burden of the Word came to Zechariah for us in the latter times. The Heavenly Father commands His Son *and us* to

“...execute true justice, show mercy and
everyone to his brother”
Zechariah 7:9.

The Hebrew of the important word you have written in is *racham* (*raw-kham*), which means “to love deeply, have mercy, be compassionate, have tender affection, have compassion.” This is a deep, natural affection originates in the lower viscera or *bowels*.

The Greek word of the New Testament may be even more descriptive; it is *esplagchnisthē* (εσπλαγχνισθη). Are you able to pronounce this word (*es-splank-nees-thay*)? It contains the name of the internal organ from which the *intention of one's service is supposed to originate*, in the upper viscera, specifically, the *spleen*. The prefix “es” means “out of.” This compassion, required for supernatural ministry, comes out of the deep interior of the *gut*.

In fact, the word just means “moving bowels.” (!!) The “compassion” is not in there at all. “Moving bowels” and “compassion” or “pity” were all synonyms at that time, and also in our time to a great extent.

Professor Sixto Garcia translates Matthew 9:36 in two descriptive ways:

Seeing the crowds, Jesus was *gut-wrenched* for them.

Seeing the crowds, Jesus was *internally terrorized* for them.

Most of us have felt gut-wrenched in the midst of personal turmoil. But do we feel this deep and *natural* compassion for the wretched crowds of real people who do without the things we take completely for granted? There are still many, many places in our world, even our country, where the crowds have nothing but hope.

Can you think of a situation in which your own “bowels of compassion” have been moved? Please think and write it down.

For an enemy?

Spiritual Gifts Revelation

For the desperate?

For the poor?

For those lacking *clean* spiritual direction?

For what or who do you feel gut-wrenching compassion? (And how do your answers square with your Noetic Favor? Favorably, I hope.)

This *force behind this kind of compassion* is *empathy* (identification with and understanding of another's situation, feelings, and motives). *Empathy* is "pity within" a situation. It is the ability to *feel the needs of the other* as though one ***was the other***. Some have natural empathy, like Caring-favored people. Empathic care, *pity that works*, is the *essential intention* of any act of perfection.

We may do *good deeds*, but we are bidden to do the *perfect*. *Good* often gets in the way of the *perfect*. How do you suppose this is possible? How is it possible for *the good* to inhibit *the perfect*?

Healthy empathy and compassion, essential for acts of grace, may not be naturally occurring in the disciple. Be honest – are you a natural empath or not? Do you have deep feelings and emotions? Certain of the Noetic Favors do *not feature natural deep feelings*, but such may be acquired by asking. Compassion is a spiritual gift that you can receive supernaturally and quickly – if you are honest in requesting it.

Do not *fear* if you do not *feel*. Many are simply not deep souls. Extreme depth in compassion is downright dangerous. The right measure of compassion *may be developed* through persistent *prayer* and *discipline*. Pray for *the wounds of compassion*; seek out not only the good, but the perfect.

1 Corinthians 12:26,27. If one member _____, all _____ together; if one member is honored, all rejoice together. Now you are the body of Messiah and individually members of it.

Stigmata – extreme depth.

Prayer for Empathy (anonymous):

Heavenly Father Yahweh; I ask in Messiah that you give me a heart that empathizes with others. Help me to be more genuinely friendly and relational; that my service to all life may be in the interruptions of my life. Even if I find myself in situations where I do not know what to do or say – fill my heart if not my mouth. Yes, I need your wisdom and courage to minister to those hurting members you bring into my life each day, whether I am favored in such ministry or not. O Father, please help me love with your perfect love; and please help us all be a more loving and empathetic family and community because we know that will bring you much favor. Amen.



Perfect Intention, Love, Charity, Ability to Cherish

1 Corinthians 13:9,10. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.

What do you suppose the writer is speaking of when he says, “the perfect”?

Let us consider “the perfect” intention: Us an Authorized Version (AV, KJV) to fill in the blanks of 1 Corinthians chapter 13:

32. **13:1-3** If the spiritual gifts were the spokes of a wheel, the hub might be _____.
33. **13:7** _____ bears all things.

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34. **13:1** Without _____, I am
_____.
35. **13:2** If I'm a prophet without _____
then I'm _____.
36. **13:3** If I die for Messiah without _____, then I
get _____.
37. **13:7-10** What is "the perfect"? _____.
38. **13:13** What abides? _____.
39. **13:13** What is the greatest of gifts? _____

Agapē: Perfect Love

Agapē / ἀγαπή: The Bible language word *agapē* (*ah-gah-peh*) is borrowed from classical Greek. "Love" is the popular and accepted translation, though there is no direct English equivalent. *Agapē* signifies "compassion in action" or "a compassion that does not desire possession, but is eager to help."

Dwight Small defines *agapē* as

"not born of a lover's need, nor having its source in the love object. *Agapē* doesn't exist in order to get what it wants but empties itself to give what the other needs. *Agapē* lives in order to die to self for the blessedness of caring for another, spending for another, spending itself for the sake of the beloved."

I prefer *agapē* translated as "charity" rather than "love" because *charity* implies that action is required. This is in opposition to the *love* that "means never having to say you're sorry." *Charity* is what we extend to the *cherished*; *charity* (noun) and *cherish* (verb) are two wonderful synonyms for *agapē*, and come from a word very much like *charis*; that is, *charitas* (χαριτας).

Charismata Theory, Assessment, Problem-solving

Charity –

- Benevolence or generosity toward others or humanity.
- Indulgence or forbearance in judging others.
- The theological virtue defined as love directed first toward Góð but also toward oneself and one’s neighbors as objects of Góð’s love.¹¹¹

Cherish –

- to *care for*;
- to *hold dear*;
- to *treasure*.

Try this exercise using “cherish” instead of “love”:

One of the scribes came forward as he had heard them disputing, and seeing that Yahshua had answered them well, the scribe asked him: Which is the first commandment of all (the most important)?

Yahshua answered him: The first is: Hear, O Yisrael, Yahweh our Elohim is one Yahweh; and you shall _____

Yahweh your Elohim with your whole heart, and with your whole life-force, and with your whole mind, and with your whole strength.

The second commandment is this: you shall _____

your neighbor as yourself. There is no other commandment greater than these. (Mark 12:28-31)

Try substituting the appropriate word and tense of either “cherish” or “charity” for the following blanks:

Beloved, let us _____ one another;

for love is of the Almighty,

and he who _____ is born of the Almighty and knows the Almighty.

He who does not _____

¹¹¹ *The American Heritage® Dictionary of the English Language, Fourth Edition*
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does not know the Almighty; for he is _____.

In this the _____ of the Almighty was made manifest among us, that the Almighty sent his only Son into the world, so that we might live through him.

In this is _____,

not that we _____ the Almighty

but that he _____ us and sent his Son to be the expiation for our sins.

Beloved, if The Almighty so _____ us,

we also ought to _____ one another.

No man has ever seen the Almighty;

if we _____ one another,

the Almighty abides in us and his _____ is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit. (1 John 4:7-13)

One More:

_____ your enemies,

and pray for them that persecute you; that you may become sons of your Father who is in the heavens ...

If you _____ them that

_____ you, what reward have you?

Do not even the telōnai^{112*} do the same?

And if you salute your achim¹¹³ only, what do you more? Do not even the heathen the same? So you be perfect as your heavenly Father is perfect. Matthew 5:44-48

¹¹² telōnai = tax farmers.

¹¹³ achim = brothers, relatives, friends.

All ministry (“plans and projects” too) must derive from compassion and charity. No other intention will suffice. Learn compassion, practice charity, pray for the gift of empathy. Never fear!

The Enemy of Spiritual Maturity

Consider this quotation from *The Neo-Orthodox Theology of Reinhold Niebuhr* by Paul Foreman:

“The Fall conveys the fact that persons stand in the paradoxical relation of freedom and finitude. As spirit, persons transcend nature and so are free. But as creatures, they are part of nature’s order and so are bound.¹¹⁴ As those both free and bound, persons inevitably experience *anxiety – the internal precondition for sin*. In this state of anxiety Satan tempts persons to deny their limitations through pride or to violate their freedom through sensuality.”

Niebuhr said this about anxiety:

“In short, man being both free and bound, both limited and limitless, is anxious. Anxiety is the inevitable *associate* of the paradox of freedom and finiteness in which man is involved. Anxiety is the internal precondition of sin. It is the inevitable spiritual state of man, standing in the paradoxical situation of freedom and finiteness. *Anxiety is the internal description of the state of temptation.*” (Was that ever deep!)



Consider the Apostle’s remedy for anxiety and spiritual malaise.

1 John 4:16-19. We have known and have believed

the _____ that Elohim¹¹⁵ has in us.

Elohim is _____,

and he that stays in _____ stays in El and El in him.

¹¹⁴ For this Niebuhr depended heavily on Soren Kierkegaard’s Concept of Dread.

¹¹⁵ Elohim, Eloha, Elohim = the family title of the Deity, here referring to Yahweh Elohim. This word, as noted before, is usually mistranslated as the name “God.”

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In this has been perfected the _____ with us, that we may have boldness in the day of judgment, because as he is we also are in this world.

Fear is not in love,

but perfect _____

casts out _____,

because _____ has punishment,

but he that _____ is not made perfect in love.

19 We love, because he first loved us.



[Fear = anxiety = 1. (psychiatry) a relatively permanent state of worry and nervousness occurring in a variety of mental disorders, usually accompanied by compulsive behavior or attacks of panic 2. a vague unpleasant emotion that is experienced in anticipation of some (usually ill-defined) misfortune.]

Can you unpack the thoughts of Niebuhr and John (you as an individual or group) to build a good formula for getting on track toward spiritual maturity?

Now check these verses for a two-word solution:

Genesis 15:1, 21:17, 26:24, 35:17, Exo 14:13, 1 Sam 12:20, 1 Samuel 22:23, 1 Kings 17:13, 1 Chronicles 28:20, Isaiah 35:35.

Note closely the circumstances of each passage – and find more like them to give you strength in times of anxiety.



Shalom Aleichem
Peace be unto you!

Practical Exercises for Leaders of all Favors

Let us pretend you are *the primary leader of an assembly of Bible believers*. You were elected as the chief administrator because of your spiritual maturity and good sense, but you have not had a position like this before nor have you been favored with **Leading or Managing**. You're just a nice person who could not say "No" to the assembly.

(What favor makes it especially difficult to say no? _____
That's the one you have.)

Thankfully, you do have plenty of good volunteers upon whom you may rely to get the acts of ministry you encounter solved.

You called me in to do a Motivational Gifts Assessment Program with the group and found that your volunteers had the following favors:

- **Oral Robertson:** Prophesying-favored
- **Teresa Calcutta:** Serving-favored
- **Wally Peepsters:** Teaching-favored
- **Joyce McBrothers:** Encouraging-favored
- **Zip Zipler :** Motivating-favored
- **Andrew Carnuga:** Sharing-favored
- **Amanda Hammer:** Leading-favored
- **Jamal R. Rylands:** Managing-favored
- **Celeste B. Helpful:** Caring-favored; right wing, encouraging.

Here are some common situations in the life of the assembly that come up over the course of a year. (A person with the pneumatic gift of prophecy told you well in advance!) *It is now your responsibility to resolve these issues as they arise, and we want to see how you get started!*

*Choose the volunteers you believe can help create a win / win outcome in each situation. Remember that Yahshua sent out his disciples two-by-two after demonstrating to them the *right intention* for their acts.*

By the way, these situations are not fictional. I experienced them, or one of my helpers on this book. So they are real.

1. One influential yet spiritual person outside your team has a strong prophetic conviction that the assembly should have a Passover Seder

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this year (as in the Bible) *rather than* the traditional Easter egg hunt (not biblical). The egg hunt is not very spiritual (in fact, it is very pagan), but it has always been easy to prepare and the kids love it. The Seder directions make it clear that the fellowship hall needs to be set up; there are several special ethnic dishes to be cooked; some material must be ordered and distributed – and, oh, the rehearsals.

But your team wants to do it. Considering your volunteers and their favors, who all do you assign to what tasks and why? What obstacles will you face? What will the children do?

2. An unwed mother lives in the community with her child and her mother. Her mother dies unexpectedly. Your church friend, Celeste B. Helpful, tells you about this and wants *you* to do something to help. What kind of help is needed? What will you do and who will do it? It is your responsibility, remember?

3. Mr. Peepsters discovers teens in the building after hours. He even suspects a cigarette found in one room contains marijuana. Mr. Peepsters is pretty sure which teens are getting in. It becomes your intention to have them confronted the next day, along with their parents. You know you are not the best one for the job. Who do you get to do this sticky work and how does the encounter turn out?

4. The main speaker, who is normally pretty well prepared, has gone sour. The last month, she has arrived late and unprepared. She forgot her Bible and notes two times in a row, and recently discovered her glasses missing right before speaking. Who deals with this and how?

5. The building you meet in needs a new furnace. Yes, we have no money, and a fund-raising drive of some kind is needed – or at least a gift to get the thing fixed. The machine runs both the air conditioning and the heat. What are a few alternatives? If you have a campaign, who leads it up? Who doesn't?

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6. Now you are definitely in a church, because the Bishop in the state capital called the speaker. He is appalled that your church is allowing people to join without taking confirmation classes and getting a confirmation offering! Your temperament tell you that you need to get a class going quick for those who you've already taken in, and for those who might want to join. Then you think, "What is a confirmation class and confirmation offering? We've never done it like that before." The head of the assembly doesn't seem to care what the Bishop says because he knows your "Action Team" will take care of it. What do you do personally do? Does that require putting someone to work? Who?

7. a. Who in your group bakes the best cakes? b. Who brags the most? c. Who gets the job done? d. Who doesn't? e. Who has the most advice? f. Who do you "hang" with? g. Who do you avoid? h. With whom do you reconcile? i. Who is the most genuinely spiritual? Is there someone in there for reasons other than spiritual growth?

8. The assisted living center calls you to see if you can get a minister to come down. There are shut-ins that really seem depressed. You know better than to send the minister; he's the unhealthy Prophetic type and might kill those depressed folks with tales of hellfire. Instead, whom do you send? Who else? Who not?

Charismata Theory, Assessment, Problem-solving

9. Your car breaks down. If you want to remain gainfully employed, you have no choice but to *ask someone for help*. That is really difficult, because you are one of the leaders in the assembly, the head of the “Action Team,” and the other folks see you as being the chief “face” on the place in the town. A lot of the folks think that since you are so good, you must be really prosperous. They learned that on PBN (Prosperity Broadcasting Network) and expect you to be driving a new-looking car.

The Action Committee members are more spiritually mature than that. You can talk to them if you like.

10. It is time for Summer Bible School. Last year, you were in charge – it was a terrific failure when you got sick the day before it started then could not show up the rest of the time. There was no plan B. What do you do this year, since now you know about Noetic Favors and delegating responsibility? Who do you avoid getting involved?

11. Who are the most difficult Action members? Who are the peacemakers? The avoiders? The “yes-men” (or “women”)? Those likely to say “yes” but not follow through? Who are the faithful few? Who will do the pushing and shoving?

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12. Two families get really angry and make a scene then leave your assembly, slamming the door. They have been impossible anyway – good riddance. Yet some in the assembly think the minister needs to get right over there and set things straight with them because they give when they are happy. Who do you discuss it with before trying to convince the pastor to go? Or what else can you do?

Whom then do you send first?

13. This year, the youth council has decided to have a Halloween party for the youth in the assembly building. The place will be decorated with pumpkins and paper witches and everyone participating will dress up in costumes. There will be a variety of games and entertainments. The youth council has enlisted a fortuneteller to provide some of the fun.

The minister is against this and quotes Scripture about it. The youth council members, consisting of parents of children 10-18, find nothing wrong with doing this. The minister brings the matter up with you, asking you to have a study on the subject with the Action Team then get the Team to stop the council's plan.

Tell us about the study you do, the way you will approach the Action Team, and how you have decided to address this issue, making sure once again to employ Noetic Favors. Are you successful? Does anyone leave the assembly?

Charismata Theory, Assessment, Problem-solving

14. You decide to start a telephone campaign to tell the community about an upcoming event. Which people do you pick to put in charge? Why?

What people do you pick to stay *off* the phone?

As this last question shows, this exercise can also help familiarize the participant with favors and wings as it is used to choose the *least viable candidates* for the job.

But also be aware that even with the wrong person in the wrong slot, *sometimes prayer changes outcomes*. We need not feel the least bit anxious about being surprised by joy when Yahweh himself sends *the wrong people* (from our human perspective) into the situation to produce his desired outcome. Never forget to be faithful in prayer.

We can readily see how starting a new group with a seminar (to find out who you are actually working with) is a very practical approach to getting the new off to a good start. Even if you have been with the same people for years, you may not know what Favors they possess – do a seminar!

Now, if you have had situations that you used Noetic Favors to help solve, let me know with an email or use the form at www.Motivational-Gifts.org.

Prayer for the Devoted Spirit¹¹⁶

[Remember that in Hebrew (*ruach*) and Greek (*pneuma*), “spirit,” “wind” and “breath” are synonyms (*i.e.* one word can be used to designate several different things).]

¹¹⁶ Adapted from *The Missionary Cenacle Family Council*.

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(Breathe deeply.) Come, Devoted Spirit, fill the hearts of the faithful and rekindle in us the fire of your compassion and charity. Send forth your power into the world through us, and we will be recreated and the face of the earth will be renewed.

(Breathe deeply.) Come, Spirit of Wisdom¹¹⁷, help us to make good decisions that are just and in accord with your holy will.

(Breathe deeply.) Come, Spirit of Understanding, enlighten us to see all things clearly with the vision of Yahshua Moshiach¹¹⁸, the light of the world and the light of our lives.

(Breathe deeply.) Come, Spirit of Counsel, guide us each day that we may do all things well and out of love for You.

(Breathe deeply.) Come, Spirit of Fortitude, give us your strength and make us courageous so that your power may work in our weakness.

(Breathe deeply.) Come, Spirit of Knowledge, grant us an intimate knowledge our Master that he may live in us and we may live in him.

(Breathe deeply.) Come, Spirit of Humility, fill us with gratitude and charity that we may work for justice, love with mercy, and walk in piety before You.

(Breathe deeply.) Come, Spirit of Awe of Yahweh, strengthen us to resist temptation, to reject what is wrong, to please You before pleasing others.

(Breathe deeply.) Come, Devoted Spirit, transform us into the image of the Logos¹¹⁹. Help us to die daily to ourselves that we might say: "I have been crucified with my Moshiach; yet I live, no longer I, but Moshiach lives in me." Amein.

¹¹⁷ Isaiah 11:2: 2. And the spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Yahweh.

¹¹⁸ Moshiach = Messiah.

¹¹⁹ Logos = Word as in John 1:1 and following.

Acts of Ministry

1. Separate participants into groups of 4 to 10 with each group representing as many Favors as possible. The group leader (you) will choose “real life” problems (one or several) and the groups will solve them in similar fashion to the Exercises above, always with win / win outcomes. The groups will also specify why certain ones were not chosen for the work, if this situation exists. When a person is not the best choice, he/she will humbly admit it or say his/her piece. The event is open with a time limit, then each group will present.

Rules:

The Prophesying and *Encouraging* are hereby warned against monopolizing group time.

The *Leading* and *Motivating* are warned not to hijack the project so as to bring it to a quick, non-group conclusion.

The Serving, Managing and *Caring* are warned that they must speak up at least three times.

Teachers and *Administrators* are warned to be open to the opinions of others.

Sharers should count the cost of criticism then take an offering.

Then, discuss the consequences of various gifted individuals falling into their unhealthy attitudes and how those unhealthy attitudes might impact the selected problem in undesirable ways. Each group will have a maximum of ten minutes to state the problem chosen, the solution, and the “anti-solution.” Be succinct! This description is intentionally vague. The leader (you) will make the rest of the decisions.

2. This is a very important short, final act. Choose one Sharing, one Leading, one Motivating, and one Encouraging. Continue identifying direct types until you have four. Choose them, give one of them this note (folded and taped), and ask them to leave the room until they take care of the note. Here is what the note will say.¹²⁰

¹²⁰ (In very small font) You have been chosen by the author of the book *Spiritual Gifts Revelation*, Jackson Snyder, to fulfill a mission. After the presentation of certificates, please see to it as discretely as possible that the leader of the seminar gets a *very generous donation* to his / her ministry, with an opportunity for everyone to participate. Discrete is what it must be. If your leader has books or CDs, BUY them. Do not allow them to leave. Use your innate Noetic Favors to get this job done and your seminar leader will bless you, I will certainly bless you, and you have my word that Father will not only bless you but make you feel real good when you succeed in your first Motivational Gifts ministry.

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Seminar Closing

Presentation of *Certificates of Completion*.

Closing Hymn

1. Friend of change and glory, Friend of time and space,
When we fear the future, favor us with grace.
In the midst of changing ways, give us still the will to praise.

*Many gifts, one spirit, one love known in many ways.
In our difference is blessing, from diversity we praise
One Giver, Echad¹²¹, one Spirit, one Word
Known in many ways, blessing all our days.
For the Giver, for the gifts, praise, praise, praise.*

2. Friend of many colors, Friend of many signs,
You have made us different, one of many kinds.
As the old ways disappear, let your love cast out all fear.

3. Freshness of the morning, newness of each night,
You are still creating endless love and light.
This we see, as shadows part, many gifts from one great heart.
— Charles Callahan

Extemporaneous Prayer and Benediction: by the seminar leader or selected participants.

¹²¹ Echad – eh-COD – referring to the oneness of the Father, the Son and us.

Final Projects

To complete this course for credit and certification, the following projects must be completed and documented:

(1) Hold a Motivational Gifts Seminar for at least six family members or friends. Use whatever parts of this curriculum you deem necessary. You choose the timeframe, materials and follow-up. I will help if necessary. Submit a complete report for evaluation.

(2) Hold a Motivational Gifts Seminar for twelve or more people as a part of some organizations' curriculum. You may do this with a Bible class or para-church ministry. Submit a complete report for evaluation.

Spiritual Gifts Revelation

The Motivational Gifts Inventories The MGI, MGIE and MGIR

Motivational Gifts Inventory (MGI)

30 statements to evaluate – v 1.91 010208

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Instructions:

The possible responses for each statement are:

1. Almost always
2. Most of the time
3. Occasionally
4. Seldom
5. Almost never

Choose the most appropriate response from these above for each statement. Be completely honest and discriminating. *Do not exaggerate your abilities.* Consider *what you do* rather than *what you think you do*. This is the only path to an accurate assessment. There are no right or wrong choices, or trick statements. The more honest you can be with yourself, the more accurate the MGI will be for you.

- ___ 1) I can discern the characteristics and motivations of others right away. I act from what I discern.
- ___ 2) I detect the immediate needs of others and am quick to accommodate.
- ___ 3) I can explain complicated processes or concepts and enjoy doing so.
- ___ 4) I do encourage others. I get a positive response that makes me feel good.
- ___ 5) I give significant time and money to good causes; doing so makes me feel good.
- ___ 6) I can identify resources, delegate people, and see the big picture. I have completed some significant projects.
- ___ 7) I am easily wounded; it is hard to be firm.
- ___ 8) I am very direct, frank and persuasive.
- ___ 9) I can readily recall the needs of those I have met before, even casual acquaintances.
- ___ 10) I spend much time in research and meditation.
- ___ 11) People seek me out for encouragement or advice.
- ___ 12) I follow up on my giving because I want to stay a part of the action.
- ___ 13) I do not mind criticism because I get the job done.

Charismata Theory, Assessment, Problem-solving

- ___ 14) I feel deep empathy for the hurting, even if they are far away.
- ___ 15) Choices are black and white, right or wrong, without much gray area.
- ___ 16) I take charge, delegate tasks and see a venture through.
- ___ 17) I analyze books and texts, considering historical and social context. I read a lot.
- ___ 18) I naturally see people in the light of their potential. They are all created in the image of the heavenly Father.
- ___ 19) I give money and I do not want others to know.
- ___ 20) I gravitate to the position of director. People naturally look to me.
- ___ 21) I go out of my way to visit the sick or lonely and feel terribly sorry them.
- ___ 22) I speak frankly; others think me judgmental.
- ___ 23) I manage, yet I work as hard as anyone else.
- ___ 24) I explain. Sometimes I cannot understand why so many are so poorly informed.
- ___ 25) I attend conferences, study groups, share and care, and social opportunities.
- ___ 26) I see needs that go unnoticed by others and personally meet them.
- ___ 27) Our group's ministry goals must be achieved though feelings may be bruised.
- ___ 28) I overlook faults, even sins, if it means keeping harmony in the group.
- ___ 29) Others consider me to be an optimist.
Agree, **A**; Disagree, **D**
- ___ 30) I consider myself an optimistic.
Agree, **A**; Disagree, **D**

Spiritual Gifts Revelation

Self-scoring the Motivational Gifts Inventory (MGI) v 1.9

The possible responses for each statement are:

- Almost always score 5
- Most of the time score 3
- Occasionally score 1
- Seldom score 0
- Almost never score 0

Below find a statement number in each box. Place the statement's score (5, 3, 1 or 0) in the box. Add up the totals in each column after "T."

Prophecy	Serving	Teaching	Exhorting	Sharing	Ruling	Caring
1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.
15.	16.	17.	18.	19.	20.	21.
22.	23.	24.	25.	26.	27.	28.
T	T	T	T	T	T	T
Prophecy	Serving	Teaching	Exhorting	Sharing	Ruling	Caring

Add the columns. The high score is the Motivational Grace. The "right wing" (if any) is within 1 or 2 points of the high score. The "left wing" (if any) is within 2 points of the high score.

Important Notes On Scoring

▶ Remember, *charismata* does not mean "spiritual gifts." It *does* mean "graces" or "favors." Favors are underserved abilities rendered the individual to use in order to attain the highest and best purpose for his/her life. Please read the introductory information carefully in regards to what *charismata* are and are not.

▶ Sometimes there will be a primary "favor" with the highest score and the others graces will be clustered below. (Example: Prophecy 18, Ministry 10, Teaching 9, the rest 8.) "Wings" only exists when there is a gap of two points or less below the top score, and then are only cautiously considered wings.

Charismata Theory, Assessment, Problem-solving

▶ ALL HIGH OR CLUSTERED SCORES: (Example: Prophecy 20, Ministry 18, Teaching 20, Exhorting 20, Caring 18.) This clustering of several very high scores indicates one of the following:

- Either the student *should be more discriminating* in answering (*i.e.*, more honest or thoughtful – what she does rather than what she thinks she does),
- The student may have a high or low sense of self-esteem.
- YOUTH get all high scores due to limited self-awareness;
- The student would *like to be* or *score an ideal self* rather than being realistic.
- In these cases, the inventory should be completed again more thoughtfully, completed with the help of a mentor, or a different kind of inventory used (like the CMI);
- The student is an EXHORTER of the Encouraging type.

▶ The questions dealing with being an optimist sometimes help in determining the primary grace when the scores are very close. (For instance, when **Prophet** and **Encourager** scores are the highest and equal, we can distinguish the primary Motivational Gift because *prophets are seldom optimists*. Prophets, Teachers and Servants rarely answer *yes* to both questions about optimism.)

▶ Accurate results may be obtained when *significant others* take the inventory on the behalf of the student. (These significant others answer the questions instead of the student, as “proxies.”) Several such proxy inventories may be averaged in with the student’s results for a more telling overall picture.

▶ ALL LOW SCORES (below 10) indicates low self-esteem or that the student has not experienced ANOTHEN.¹²²

▶ It’s good if you have some experience with the person you are testing, of course. However, using the entire “Integrated Approach” with knowledgeable interpretation will take the place of a personal knowledge of the student.

¹²² Anothén Experience = being born anew of the spirit.

Spiritual Gifts Revelation

EXHORTING-favored Inventory (MGIE)

We have learned there are two different types of Exhorting: *Encouraging* and *Motivating*. There is much in common between the two, but the differences are striking. The MGIE is completed by the subject identified as an *Exhorting-favored* to help determine the subtype.

Motivational Graces Inventory Exhorting (MGIE)

7 pairs of statements to evaluate and a question— v 1.2 010208
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Instructions:

Choose one statement of each set that best describes your actions.
Pay attention to italicized words.

1. I have tried multilevel marketing (who hasn't?) and, for awhile, I
_____ a. made money and created a strong down line.
_____ b. not much \$\$ but some great new friends.
_____ c. I have never tried any MLM businesses.
2. I have an uncanny ability to
_____ a. recruit others to join me in a *business* or *project*.
_____ b. attract others who need *advice, friendship* or *help*.
3. I prefer to invite my acquaintances to
_____ a. a charitable organization meeting.
_____ b. an important social gathering.
4. I'm encouraging some
_____ a. protégées, learners, followers.
_____ b. counselees, friends and my social circle.
5. I enjoy which the most?
_____ a. Advising.
_____ b. Complimenting.
6. Which statement is more like you?
_____ a. I don't need much alone time.
_____ b. I need significant alone time.
7. Choose which you enjoy the most.
_____ a. Pep-groups.
_____ b. Share-groups.
_____ c. I prefer solitude.

If you are a member of MySpace, Facebook or similar, how many friends do you have? _____

Administering & Self-scoring the *Exhorting* MGIE

The student who has completed the MGI and proven to be an *Exhorting-favored* individual **should not yet be told, nor should the purpose of this additional inventory be explained.** This survey should be described only as a supplement.

Answering

- a. indicates *Motivating*-favored.
- b. indicates *Encouraging*-favored.

More a. answers mean the student is more likely to be *Exhorting / Motivating-favored*.

More b. answers mean the student is more likely to be *Exhorting / Encouraging-motivated*.

If 7, is 'c' then your student is not exhorting at all.

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RULING-favored Inventory (MGIR)

There are also two different types of *Ruling: Managing* and *Leading*. Although there is much in common between the two, the differences are striking. The MGIR may be given to the student identified as a *Ruling* to help determine the subtype.

Motivational Graces Inventory Ruling (MGIR)

7 pairs of statements to evaluate – v 1.1 010208
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Instructions:

Choose one statement of each set that best describes your actions. Choose one or the other even if you think they are not applicable.

1. I would feel most productive and comfortable
_____ a. at work at my desk in my new office.
_____ b. at the lectern of fund-raiser in another city.
2. I can best serve the cause
_____ a. behind the scenes, making sure everything is going according to plan.
_____ b. out front, demonstrating how to implement the plan.
3. My personality is more like
_____ a. Dick Cheney than George W. Bush.
_____ b. George W. Bush than Dick Cheney.
4. When I need to let someone know, I am most likely to
_____ a. send a memo or email.
_____ b. make a phone call or pay a visit.
5. I have more ability in
_____ a. accounting and bookkeeping, writing abstracts of texts or speeches, and keeping things in order.
_____ b. expressing the plan in the spoken word, summarizing conversations or negotiations, and motivating.
6. When I make a downward slide, I have a tendency toward
_____ a. anger, guilt and isolation.
_____ b. perfectionism, compulsion and mind-mulling.
7. When I'm really shaken up and my inner emotions are mush,
_____ a. it's fairly obvious to others.
_____ b. nobody really knows it but me.

Charismata Theory, Assessment, Problem-solving

Administering & Self-scoring the MGIR

The student who has completed the MGI and proven to be a *Ruling-favored* individual should not *yet* be told, nor should the purpose of this additional inventory be explained. It should be described only as a supplement.

Answering

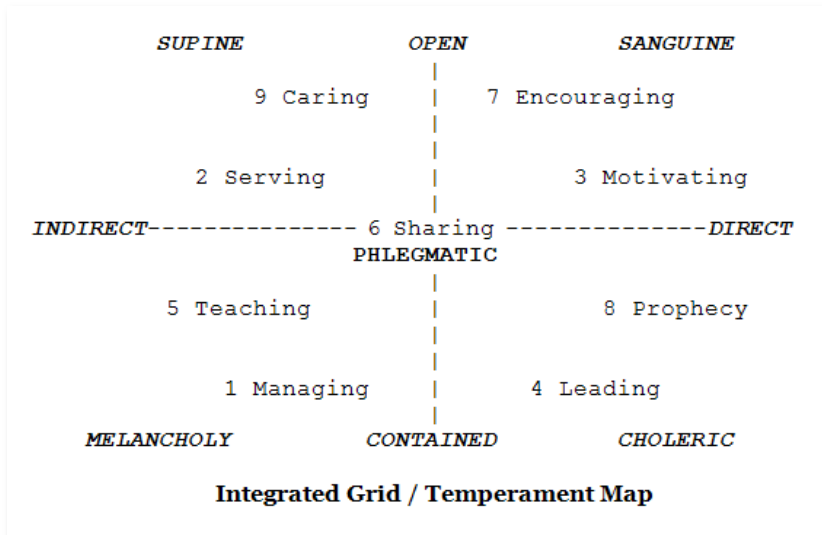
- a. indicates *Managing*-motivated.
- b. indicates *Leadership*-motivated.

More a. answers mean the student is *Ruling / Managing-favored*.

More b. answers mean the student is *Ruling / Leadership-favored*.

A Final Word on Assessing the MGI Series

It will always be helpful to understand the “Integrating Grid” illustration above. I have demonstrated that “Motivational Gifts” correspond very closely with the five-temperaments of Arno’s *Creation Therapy* and *Understanding the Enneagram* by Don Richard Riso. **More resources on this method will be found at www.BibNews.com/mission.**



Spiritual Gifts Revelation

The Motivational Gifts Seminar

One of the most edifying events that a congregation, assembly, organization, or ministry group may sponsor is a **Motivational Gifts Seminar**. Individuals within a ministry team—even an entire assembly—first complete one or two gifts inventories and then go through the grading process *as a group*. A chart is set up so that each participant is able to list his or her favor and wing(s). Then the seminar leader explains the Romans 12 theme of “one body, many members” along with the philosophy behind assessing Motivational Gifts.

After each gift is fully explained, and participants are given the opportunity to rejoice in their unique giftedness (and hopefully their new unity in diversity!) a series of practical problems are presented to the group. These problems may even be the type that can threaten the very existence of the assembly. The participants choose from several fictional problem solvers like Teresa Calcutta (gifted in **Serving** and **Caring**).

Here is one example of a real church dilemma used in the Motivational Gifts Seminar:

“It has been discovered that the teens in church have found a way to get into the building without a key. The maintenance supervisor discovered marijuana in the Sunday School room. You are the church administrator, and you are pretty sure of which of the teens are getting in after hours. You also know there must be a timely confrontation. Who do you enlist to solve the problem and maintain unity?”

In addressing this particular dilemma, the seminar group often chooses a **prophet** and an **encourager** to boldly but positively handle the situation. There are several possibilities and combinations. The discussion of just how their fictional team will do it is often very lively and, in the process, *problems are solved and participants become very aware of the different ministries in which particular motivational gifts are the most effective and least effective!*

The point of such exercises is to help the group understand that all people in the economy of faith are gifted people, but there are certain strengths that may be utilized for unity and problem solving from situation to situation in the life of a community of faith. Remember,

Charismata Theory, Assessment, Problem-solving

“We are seeking unity in diversity, not diversity in conflict,” said Gerhard Meier. **Unity in diversity** is also sought in the Seminar.

The exercise may be extended to include *actual situations* in the churches represented (anonymously, of course; and pre-selected). In fact, a Motivational Gifts Seminar might be the first thing a new pastor or Lay Leadership committee might do to “break the ice,” learn more about parishioners, and identify potential task force nominees. (Also potential stinkers!)

A white board lists students, their Motivational Gift and wings. The students separate into groups. Each group formulates a few church, family or community problems, or conflicts such as those in the “Practical Exercises.” These are written out privately. When finished, the groups present their problems to each other (group to group) *by copying the problems on white boards*. It is the ministry of one group *to solve the problems or conflicts of the other* using the Motivational Gifts and ministry resources *of the various people in the group*. This can be played out until time is finished. The Acts of Ministry might also serve to help solve some real-time conflicts students are facing in their various vocations.

Now clearly, we do not want to “pigeon-hole” or “label” anyone. *Yahweh may use his children in any way he wishes, and in His infinite wisdom has gifted us as He has seen fit from before the foundation of the world.* Consequently, it is sheer ignorant hubris¹²³ on our part to think “our gift” is “better” than someone else’s gift. All gifts are to be used to achieve their heavenly purposes in the Kingdom. Our main goal should be to arrive at the Judgment Seat wanting only to hear, *“Well done, my good and faithful servant.”*

Assessments may also be done privately. It’s just that if we know our folks’ *charismata*, the effectiveness of the group may be enhanced as gifted people are directed toward the most suitable ministry opportunities *based on their own talents, gifts, and interests*. **Unity** is fostered as *all may see that others are gifted* for particular ministries. Trust us, finding the right person for the job through motivational tracking insures that the job gets done more efficiently and graciously while freeing up others to serve in their gifts. So many times ministries wither on the vine because the inappropriate person has been placed in charge of a ministry or initiative not suited to their gifts and graces. By matching graces and strengths to needs

¹²³ Hubris = excessive pride or self-confidence; arrogance.

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and projects, the organization moves in its spiritual power, and not by the sheer determination of the workers.

People—whether born *anointed* or not—naturally resist being placed in situations they feel ill suited to handle. It should then come as no surprise when things do not go as expected. Unfortunately, many church governing systems are caught in this trap. The Integrated Approach to Motivational Gifts, which includes temperament and Enneagram studies, can help immensely to get deliverance from it.

Furthermore, what we learn here can be easily extended to the family. Married couples may learn more about what makes the spouse tick. Singles may apply a logic to mate-finding. Parents may gauge the traits of their children and thus keep them on the path of destiny they are supposed to take in accordance with faith, and even youth may benefit from the fun of knowing more about themselves through the MGY and prayer.

Appendix A: Sacred Nomenclature

Proverbs 30:4. Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

Some have never heard the name of the Almighty Yahweh before. We are sure you have heard the name *Jehovah*. Up until 120 years ago or so, this was as close as the Bible translators could get to the correct pronunciation of the Father's name. Since then, archaeologists and scholars have uncovered irrefutable evidence that "Jehovah" is an incorrect transliteration of the sacred name; and that the correct transliteration and pronunciation is "Yahweh" or "Yahuweh."

The name "Yahweh" occurs nearly 8,000 times in the Bible. In some translations of Scripture, "Yahweh" is replaced with "the LORD" to conform to the *traditional translation* of the King James Version, and the Jewish assumption that the name of our Father in Heaven is too holy to be uttered. Virtually all Bibles translated since the American Standard Version (1901) have either *made this correction* in the text or *noted the correct transliteration* in the annotation.

Here is the third Commandment from five Bible versions. Notice the *year* of each translation's publication and the *name* that is used:

1769 *King James Version*, Exodus 20:7:

*Thou shalt not take the name of the **LORD** thy God in vain; for the **LORD** will not hold him guiltless that taketh his name in vain.*

1898 *Young's Literal Bible*, Exodus 20:7:

*Thou dost not take up the name of **Jehovah** thy God for a vain thing, for **Jehovah** acquitteth not him who taketh up His name for a vain thing.*

1901 *American Standard*, Exodus 20:7:

*Thou shalt not take the name of **Jehovah** thy God in vain; for **Jehovah** will not hold him guiltless that taketh his name in vain.*

1965 *The New Jerusalem Bible*, Exodus 20:7:

*You shall not misuse the name of **Yahweh** your God, for **Yahweh** will not leave unpunished anyone who misuses his name.*

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1981 *Bethel Edition*, Exodus 20:7: Exodus 20:7:

*You shall not make wrong use of the Name of **Yahweh** your Elohim; for **Yahweh** will not leave unpunished the man who misuses His Name.*

Houses of worship all over the world, liberal, fundamentalist and Catholic, are honoring the Father in Heaven by hallowing his name. And now we know his name to be Yahweh. New information and understandings are slow to take hold in traditional setting (like the Church.) However, I'm confident that future editions of Bibles, books of worship and devotionals will make better use of the resources that bible students, scholars and archaeologists have provided in these days of revelation and research.

Occasionally in this work we also use the correct transliteration and pronunciation of our Savior's name YAHSUA. The use of his name correctly pronounced reminds us first that he came in the name of his Father Yahweh (**YAH**-shua) and that he came to SAVE (yah-**SHUA**, *shua* is Hebrew for *save* or *salvation*). Yahshua means "Yahweh's Salvation" or "Yahweh Saves."

The use of the sacred name of our Savior is also in keeping with his great prayer of unity in John 17:

I have manifested thy name to the men whom thou gavest me out of the world. Holy Father, keep them in my name that thou hast given me, that they may be one, as we. Righteous Father, though the world has not known thee, yet I have known thee, and these have known that thou didst send me; and I have made known to them thy name, and will make it known, that the love with which thou hast loved me may be in them and I in them.

It is our fervent hope that we all will be unified in the name of our Father in Heaven and his Son our Savior.

For detailed information on this topic, surf to my site www.yahpop.us.

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Appendix C: Compassion

International Standard Bible Encyclopedia

Compassion is the translation of *racham*, “to love,” “pity,” “be merciful” (Dt 13:17; 30:3); of *rachamim*, “mercies” (1 Ki 8:50); of *chamal*, “to pity,” “spare” (Ex 2:6; 1 Sam 23:21); *rachum* (Ps 78:38; 86:15; 111:4; 112:4; 145:8), is rendered by the American Standard Revised Version “merciful.”

We have *splagchnizomai*, “to have the bowels yearning,” (Mt 9:36; 14:14, etc.); *sumpatheo* (Heb 10:34, “to suffer with another”); *sumpathes* (1 Pet 3:8, the Revised Version) “compassionate,” (margin, Greek, “sympathetic”); *metriopatheo* (Heb 5:2, the Revised Version) “who can bear gently with”; *eleeo*, “to show mildness,” “kindness” (Mt 18:33; Mk 5:19; Jude 1:22, the Revised Version “mercy”); *oikteiro*, “to have pity” or “mercy” (Rom 9:15).

Both *racham* and *splagchnizomai* are examples of the *physical origin* of *spiritual terms*, the bowels being regarded as the seat of the warm, tender emotions or feelings. But, while *racham* applied to the lower viscera as well as the higher, *splagchnon* denoted chiefly the higher viscera, the heart, lungs, liver.

The Revised Version gives “compassion” for “mercy” (Isa 9:17; 14:1; 27:11; 49:13; Jer 13:14; 30:18; Dan 1:9 the King James Version “tender love with”; for “bowels of compassion,” 1 Jn 3:17); for “mercy” (Heb 10:28); “full of compassion” for “merciful” (the American Standard Revised Version “merciful” in all cases) (Ex, 34:6; Neh 9:17; Ps 103:8; Joel 2:13; Jon 4:2); compassions for mercies” (Isa 63:15; Phil 2:1), for “repentings” (Hos 11:8).

Compassion, literally a feeling with and for others, is a fundamental and distinctive quality of the Biblical conception of God, and to its prominence the world owes more than words can express.

(1) It lay at the foundation of Israel’s faith in Yahweh. For it was out of His compassion that He, by a marvelous act of power, delivered them from Egyptian bondage and called them to be His own people. Nothing, therefore, is more prominent in the Old Testament than the ascription of compassion, pity, mercy, etc., to God; the people may be said to have gloried in it. It is summed up in such sayings as that of the great declaration in Ex 34:6: “Yahweh – a God full of compassion (the American Standard Revised Version merciful) and gracious” (compare Ps 78:38; 86:15; 111:4; 112:4; 145:8; Lam 3:22, “His

compassions fail not”).

And, because this was the character of their God, the prophets declared that compassion was an essential requirement on the part of members of the community (Hos 6:6; Mic 6:8; compare Prov 19:17).

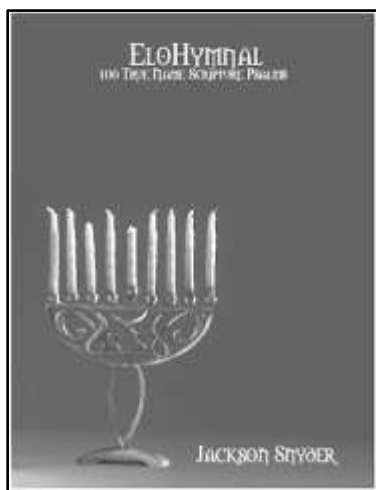
(2) In Jesus Christ, in whom God was “manifest in the flesh,” compassion was an outstanding feature (Mt 9:36; 14:14, etc.) and He taught that it ought to be extended, not to friends and neighbors only, but to all without exception, even to enemies (Mt 5:43-48; Lk 10:30-37).

The God of the New Testament, the Father of men, is most clearly revealed as “a God full of compassion.” It extends to the whole human race, for which He effected not merely a temporal, but a spiritual and eternal, deliverance, giving up His own Son to the death of the cross in order to save us from the worst bondage of sin, with its consequences; seeking thereby to gain a new, wider people for Himself, still more devoted, more filled with and expressive of His own Spirit.

Therefore all who know the God and Father of Christ, and who call themselves His children, must necessarily cultivate compassion and show mercy, “even as he is merciful.” Hence, the many apostolic injunctions to that effect (Eph 4:32; Col 3:12; Jas 1:27; 1 Jn 3:17, etc.). Christianity may be said to be distinctively the religion of Compassion.

Orr, James, M.A., D.D. General Editor. “International Standard Bible Encyclopedia”; 1915.

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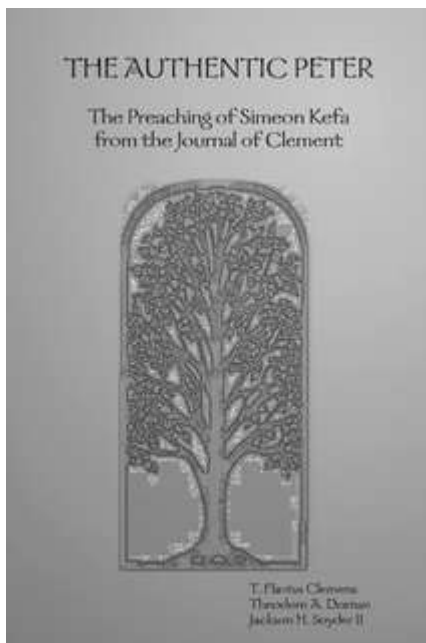
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