

doubts into faith, and fear into courage.

13. A steady diet of exhortation hinders spiritual growth.

A common complaint among Christians is: "The preacher always tells me what to do but not how to do it." Perhaps he's an exhorter and not a teacher. An exhorter tells you what to do; a teacher explains how to do it.

14. Barnabas is a good New Testament example of a person who had the gift of exhortation. The apostles called him "the Son of Exhortation" (Acts 4:36).

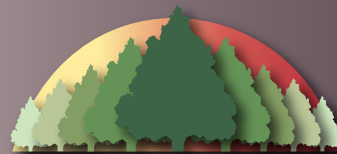
15. All believers are commanded to exhort one another (Heb. 3:13; 10:24–25). You don't have to have the gift of exhortation to comfort and exhort fellow believers.

16. The gift of exhortation is an important gift to have around when a person or local church is going through severe testing.

17. The importance of the gift of exhortation is clearly seen in the light of spiritual warfare.

Spiritual gifts have their greatest meaning when seen against the

backdrop of the angelic conflict. The gift of helps, for instance, is logistics support; the gift of exhortation is the rallying-cry to battle. Spiritual gifts are battle gifts—giving us the ability to fight and overcome the superior forces of Satan. Exhortation spurs us on to victory over the world, the flesh, and the Devil.



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THE GIFT OF EXHORTATION



But encourage one another
day after day
as long as it is still called
"Today,"
lest any one of you
be hardened by
the deceitfulness of sin.
~Hebrews 3:13~

1. Exhortation is one of several speaking gifts (cf. 1 Peter 4:11).

2. The gift of exhortation is mentioned only once in the New Testament (Romans 12:8).

3. *Paraklēsis* is the Greek word for “exhortation.”

The word group consisting of *parakaleō*, *paraklēsis*, and *paraklētos* has the following meanings:

- to call in or summon (to help)
- an advocate in a court of law (an attorney or a friend summoned as a character witness)
- to exhort or urge (to action)
- to comfort or console (the fearful and grieving)

4. An exhorter is a paraclete—“one called alongside to help.”

The Holy Spirit is called the Paraclete—the Helper (John 14:16, 26; 15:26; 16:7). Jesus is also called a Paraclete—an Advocate (1 John 2:1). The gift of exhortation was given so the Bride of Christ can help one another.

5. The gift of exhortation is a super-

natural ability to motivate and comfort fellow members of the Body of Christ.

An exhorter may be called alongside to help in trial or in tragedy to strengthen the Church by encouraging them to apply the promises and principles of Scripture.

6. The gift of exhortation may be prospective (exhortation) or retrospective (consolation).

Exhortation takes place before an event by urging believers to do something; consolation takes place during or after an event by reorienting and cheering them up.

7. Those with the gift of exhortation are able to drive home spiritual truths and fire men to action.

Exhorters are motivators. They have a God-given ability to motivate people to pursue a course of action or conduct. The word “exhort” is often used of a general exhorting his fearful troops to go forth courageously into battle (Polybius 1.60.5; 3.19.4). Or the troops themselves may exhort each other to victory: “The long galleys cheered (*parekalei*) each other, line by line” (Aeschylus, *Persae* 380).

8. Those who have the gift of exhortation are able to provide comfort after personal tragedies, encouragement in testing, and courage to face the future.

9. Those who have the gift of exhortation are usually very persuasive. They have a supernatural ability to ask people to do things and get results.

10. The gift of exhortation complements the gift of teaching.

A person with this gift is effective in urging others to apply what they’ve learned—to be doers of the Word and not hearers only. A teacher brings us to say, “I see that.” An exhorter brings us to say, “I’ll do that.”

11. The gift of exhortation may be used in personal counseling and in public address.

12. An exhorter must know the promises of Scripture to provide faith, hope, courage, comfort, and encouragement.

Your job is to help the disoriented apply the promises they know in times of tragedy, trial, and danger. Your job is to change discouragement into resolve, grief into joy,