

MOTIVATIONAL GIFTS

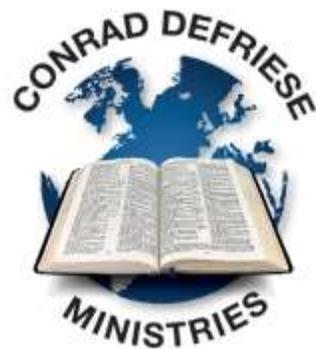
**Biblical precepts that give insight into
what motivates you and how that motivation
helps you better understand yourself,
others and your function in the body of Christ**

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MOTIVATIONAL GIFTS

Study Guide

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The Scriptures used in this study guide are from the King James Version of the Bible. Public domain.

MOTIVATIONAL GIFTS TABLE OF CONTENTS

1	Gifts From God	1
2	Why Study the Motivational Gifts?	3
3	Overview of the Seven Motivational Gifts	11
4	The Basic Motivation Inspiring the Gift	14
5	Gifts in the Body of Christ	17
6	Motivational Gift of Prophecy	19
7	Motivational Gift of Serving	25
8	Motivational Gift of Teaching	30
9	Motivational Gift of Exhortation	34
10	Motivational Gift of Giving	37
11	Motivational Gift of Ruling	43
12	Motivational Gift of Mercy	58
13	Motivational Gifts Assessment	63

GIFTS FROM GOD

1

Your motivational gift is given by God at the time of your new birth. You may receive certain talents and tendencies at natural birth; but, your motivational gift is given when you are born again.



Romans 12:4

For as we have many members in one body, and all members have not the same office.

“**Office**” in Romans 12:4 means gift and it is singular, not plural. God has called every believer to a certain position and given them the ability to fulfill that call. All believers are not called to the same office and do not have the same gifts in the body of Christ.



Romans 12:6

Having then gifts differing according to the grace that is given to us...

Spiritually discerning the motivational gift in your life will cause the following to take place:

1. You will begin to mature spiritually and grow in your Christian walk.
2. You will look at others in light of what God has called them to do.
3. You will stop trying to imitate and be like someone else.
4. You will stop competing with others in the body of Christ.

Some of the reasons why people may not recognize or discern the office (gift) to which God has called them may be due to unrepented sin in a person's life, not being involved with and working in the body of Christ, and being busy imitating someone else's motive gift so it becomes difficult for a person to find their own gift.

You may operate in all seven of the motivational gifts at different times. You will, however, function in, flow the easiest in and God will use you the most in one gift more than any other.



WHY STUDY THE MOTIVATIONAL GIFTS?

2

Understanding your motivational gift is beneficial on many levels. Your gift affects the way you live, the way you work with people and the way you work in the church. It affects everything you do in life because it affects your outlook! Your motivational gift is a part of who you are and affects how you relate to the world and people around you!

You not only need to discern your own gift, but the gift of your family members, friends and others you associate with. It is important to realize the strengths and weaknesses of gifts in others because it will help you better understand their way of saying and doing things.

There are three categories of gifts—Motivational Gifts, Ministry Gifts and Manifestation Gifts. A person may or may not receive gifts from God in all three categories.

MOTIVATIONAL GIFTS OF THE FATHER	MINISTRY GIFTS OF THE SON	MANIFESTATION GIFTS OF THE HOLY SPIRIT
<i>Romans 12:3-9</i>	<i>Ephesians 4:11-16</i> <i>1 Corinthians 12</i>	<i>1 Corinthians 12:8-11</i>
Prophecy	Apostle	Word of Wisdom
Serving	Prophet	Word of Knowledge
Teaching	Evangelist	Faith
Exhortation	Pastor	Healing
Giving	Teacher	Miracles
Ruling		Prophecy
Mercy		Discerning of Spirits
		Tongues
		Interpretation of Tongues



1 Corinthians 12

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 *And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?*

17 *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

18 *But now hath God set the members every one of them in the body, as it hath pleased him.*

19 *And if they were all one member, where were the body?*

20 *But now are they many members, yet but one body.*

21 *And the eye cannot say unto the hand, I have no need of thee:*

nor again the head to the feet, I have no need of you.

22 *Nay, much more those members of the body, which seem to be more feeble, are necessary:*

23 *And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

24 *For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.*

25 *That there should be no schism in the body; but that the members should have the same care one for another.*

26 *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

27 *Now ye are the body of Christ, and members in particular.*

28 *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

**29 Are all apostles? are all prophets? are all teachers?
are all workers of miracles?**

**30 Have all the gifts of healing? do all speak with tongues?
do all interpret?**

**31 But covet earnestly the best gifts: and yet shew I unto
you a more excellent way.**

MOTIVATIONAL GIFTS

- Prophecy
- Serving
- Teaching
- Exhortation
- Giving
- Ruling
- Mercy



Romans 12:3-9

3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

4 *For as we have many members in one body, and all members have not the same office:*

5 *So we, being many, are one body in Christ, and every one members one of another.*

6 *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

7 *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*

8 *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

MINISTRY GIFTS

- Apostles
- Prophets
- Evangelists
- Pastors
- Teachers



Ephesians 4:11-16

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

MANIFESTATION GIFTS

- Word of Wisdom
- Word of Knowledge
- Faith
- Healing
- Miracles
- Prophecy
- Discerning of Spirits
- Tongues
- Interpretation of Tongues



1 Corinthians 12:8-11

8 *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;*

9 *To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

10 *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

11 *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

OVERVIEW OF THE SEVEN MOTIVATIONAL GIFTS

3

1. PROPHECY

- Discerns and sees the motives of others
- Seeks to make motives right and meet spiritual needs
- Actively involved in restoring and repairing within the body of Christ

2. SERVING

- Possesses the ability to see things that need to be done
- Concerned with meeting practical needs and rendering assistance

3. TEACHING

- Searches out and validates truth that has been declared
- Seeks to reveal and emphasize the truth in God's Word to others

4. EXHORTATION

- Stimulates the faith and personal growth of others
- Encourages by using experiences and application of Scriptures

5. GIVING

- Motivated to give material assistance to promote the work of God and motivates others to do the same

6. RULING

- Keeps an orderly fashion to reach long-range goals (organizing, facilitating)

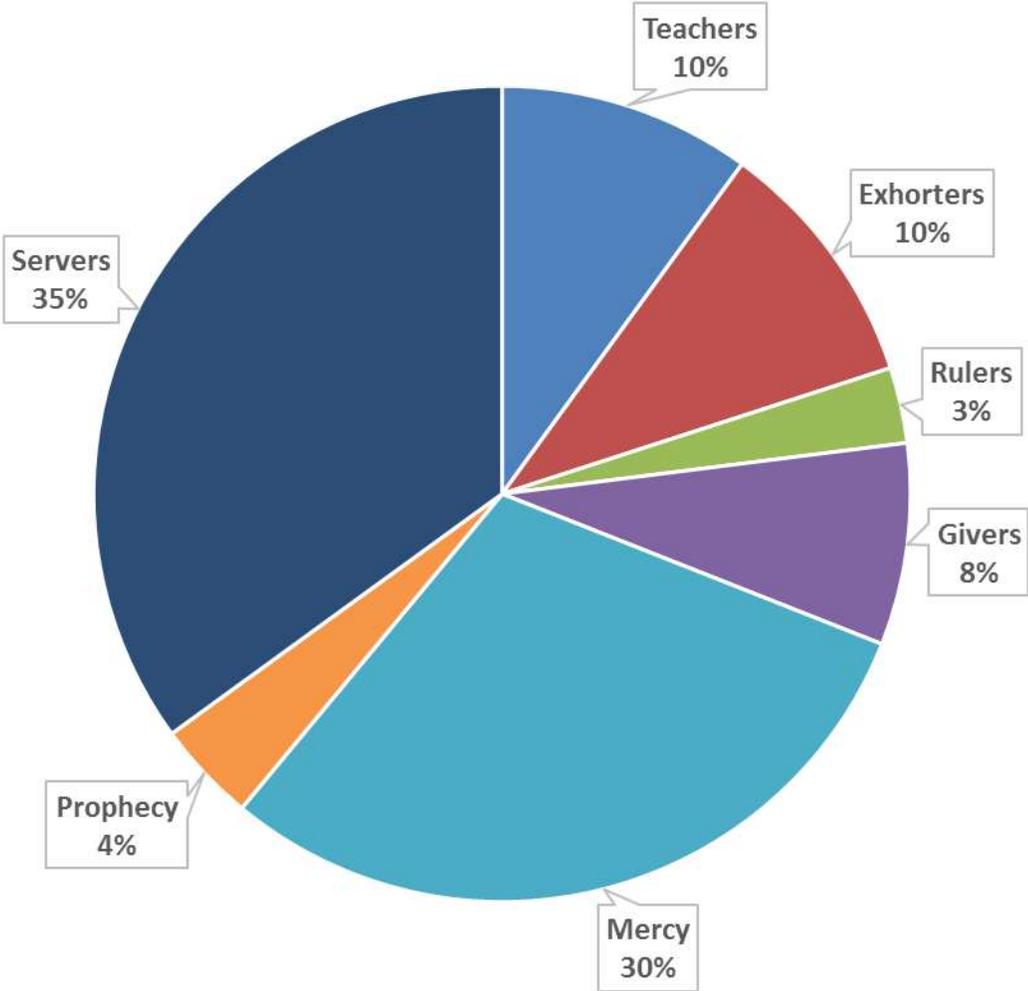
7. MERCY

- Empathizes and ministers mercy to others

The **way** you are motivated is the way you see all of life and manifests through your personality. This motivation should be distinguished from a gift of the Spirit (1 Corinthians 12:8-11) and a particular ministry in the five-fold ministry (Ephesians 4:11-16—Apostles, Prophets, Teachers, Pastors, Evangelists).

In a group of 100 Christian people, the 7 motivational gifts will usually be categorized in this way:

35	SERVERS
30	MERCY
10	TEACHERS
10	EXHORTERS
8	GIVERS
4	PROPHECY
3	RULERS



THE BASIC MOTIVATION INSPIRING THE GIFT

4

PROPHECY

motivated to declare truth

SERVING

motivated to render practical assistance

TEACHING

motivated to indoctrinate

EXHORTATION

motivated to stimulate growth

GIVING

motivated to support by sharing and contributing

RULING

motivated to provide leadership aid
for efficiency of God's work

MERCY

motivated to empathize

Each motivational gift is represented, and someone drops a pie on the floor. Described below is what the response might be from the perspective of the different motivational gifts.

PROPHECY MOTIVATIONAL GIFT RESPONSE

The motivation is to correct and to speak of right and wrong.

“That is what happens when you are not careful.”

SERVING MOTIVATIONAL GIFT RESPONSE

The motivation is to render practical assistance and fulfill a need.

“Let me help you clean it up.”

TEACHING MOTIVATIONAL GIFT RESPONSE

The motivation is to discern why it happened.

“It fell because it was too heavy on one side.”

EXHORTATION MOTIVATIONAL GIFT RESPONSE

The motivation is to encourage.

“That’s all right. Don’t worry about it.”

GIVING MOTIVATIONAL GIFT RESPONSE

The motivation is to give support by contributing what they have, usually by financial means.

“I will be glad to buy a new one.”

RULING MOTIVATIONAL GIFT RESPONSE

The motivation is to have efficiency.

"You get the mop. You get the dustpan. You move the chair. You help mother fix another dessert."

MERCY MOTIVATIONAL GIFT RESPONSE

The motivation is to empathize and is keenly aware of feelings.

"Do not feel bad. It could have happened to anyone."

GIFTS IN THE BODY OF CHRIST

5



Romans 12:1-8

1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

4 *For as we have many members in one body, and all members have not the same office:*

5 *So we, being many, are one body in Christ, and every one members one of another.*

6 *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

7 *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*

8 *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

Motivational gifts can be divided into two broad categories—speaking gifts and serving gifts.

SPEAKING GIFTS	SERVING GIFTS
Prophecy	Serving
Teaching	Giving
Exhortation	Ruling
	Mercy



1 Peter 4:10-11

10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

11 *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

MOTIVATIONAL GIFT OF PROPHECY

6



Romans 12:6

Having then gifts differing according to the grace that is given to us, whether prophecy let us prophesy according to the proportion of faith.

Prophecy in the Bible:

1. Jesus Christ
2. Old Testament Prophets
3. New Testament Prophets
4. Gift of Prophecy
5. Motivational Gift of Prophecy
6. Any Form of Biblical Preaching

Prophecy can come forth in different ways and forms. All these forms have similarities and differences. Anyone that is used in any of these forms should not automatically think they are called to more than one form. For example, a person that has the gift of prophecy should not think that they are a prophet. Anyone with the motivational gift of prophecy should not think that they should simultaneously have the gift of prophecy.

1. Prophecy Motivational Gift

- a. Possesses insight or the intuitive sense about the way people and situations really are
- b. Discerns both right and wrong inner motives

- c. Views any person, group or occurrence in light of their lives before God and moral standards
- d. Repairs, improves and builds up the body of Christ
- e. Functions without a suspicious motive

2. Understanding the Prophecy Motivational Gift

- a. Even if you do not prophesy (gift of the Spirit), you could possess the prophecy motivational gift.
- b. You do not have to be in full-time ministry as a prophet to have the motivational gift of prophecy.
- c. The motivational gift of prophecy is entirely different from the spiritual gift of prophecy.

3. Characteristics of the Prophecy Motivational Gift

- a. Needs to express the message verbally
- b. Possesses the ability to discern people's character and motive (more insight in this area than most people)
- c. Possesses a divine capacity to identify, define and hate evil
- d. Depends on Scriptural truth to validate authority
- e. Desires outward evidence that demonstrates inner conviction

- f. Experiences personal identification and inward weeping for the sins of those they deal with
- g. Direct, frank and persuasive in speech
- h. Concerned for the reputation and program of God
- i. Willing to experience brokenness to prompt brokenness in others
- j. Eager for others to point out their own blind spots so they can better help others; honest with themselves and others; loving, not cruel, in their dealings with others

4. Misunderstandings of the Prophecy Motivational Gift

- a. Frankness may be viewed as harshness. Honesty can hurt; so, the truth must be spoken in love.
- b. Interest in groups may be interpreted as disinterest in individuals.
- c. Efforts to obtain results may be seen as gimmicks.
- d. The focus on right and wrong may be judged as intolerance of partial good (black or white, no gray).
- e. Emphasis on decisions may appear as neglecting spiritual growth (wants a decision now).
- f. Public boldness and strict standards may hinder personal relationships (may not have many close friends).

- g. Strong desire to convey truth may be interpreted as little interest in listening to the point of view of others.

This gift should be operated **in love!** It should be constructive, not destructive! If it does not edify, do not receive it!



1 Corinthians 14:26

...Let all things be done unto edifying.

5. John the Baptist is an example of someone with the motivational gift of prophecy. He had the ministry gift of a prophet; but, he also had the motivational gift of prophecy.



Luke 3:3-20

3 *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;*

4 *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

5 *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*

6 *And all flesh shall see the salvation of God.*

7 *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

8 *Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

9 *And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

10 *And the people asked him, saying, What shall we do then?*

11 *He answereth and saith unto them, He that hath two coats,*

let him impart to him that hath none; and he that hath meat, let him do likewise.

12 *Then came also publicans to be baptized, and said unto him, Master, what shall we do?*

13 *And he said unto them, Exact no more than that which is appointed you.*

14 *And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*

15 *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;*

16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

17 *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

18 *And many other things in his exhortation preached he unto the people.*

19 *But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,*

20 *Added yet this above all, that he shut up John in prison.*

- a. John the Baptist dressed in camel's hair depicting the rough ministry he had to perform.



Matthew 3:4

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

- b. John the Baptist admitted his own unworthiness when he said, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." (Luke 3:16)
- c. John the Baptist knew he was a voice for God. He depended on Scriptural truth to validate his authority. (Luke 3:4-6)
- d. John the Baptist had directness and frankness in speaking. (Luke 3:7-14)
- e. John the Baptist looked for repentance. (Luke 3:8)
- f. John the Baptist placed great emphasis on right and wrong and had the capacity to identify evil. (Luke 3:10-14)
- g. John the Baptist had courage to openly reprove evil. (Luke 3:7)
- h. John the Baptist discerned people's motives. (Luke 3:7)

MOTIVATIONAL GIFT OF SERVING

7



Romans 12:7

...or ministry let us wait on our ministering.

“**Ministry**” in Romans 12:7 means practical service.

The motivational gift of serving demonstrates love by meeting other’s needs through practical service and rendering assistance. More people receive this gift than any other and are fulfilled in serving others.

1. Serving is best exerted through deeds rather than words. A person with this gift may share a testimony without difficulty, but is not usually gifted at public speaking. He/she should not feel guilty about not being as verbal as others because it is not as natural for them to speak out.
2. Serving involves hands, which represents doing. A person with the gift of serving is the hands of the body of Christ.
3. Servers may be gifted in specific tasks and manual projects.
4. Servers usually need to be told that they are loved and important. They are workers and not feelers like mercy-motivated people.
5. Servers may wonder if people appreciate them for what they do and not for themselves.

6. Servers tend to do things themselves. Do not mistakenly place them as the head of a committee that requires detailed organization. They are willing to serve and do many things, but are usually not good facilitators.

7. Characteristics of the Serving Motivational Gift

- a. Ability to recall specific likes and dislikes of people
- b. Alertness to detect and meet practical needs
- c. Motivated to meet needs as quickly as possible and does not like long-range goals
- d. Willing to use personal funds to meet needs in order to avoid delay
- e. Can sense appreciation and detect insincerity
- f. May become extremely involved due to inability to say "No"
- g. Greater enjoyment of short-range goals rather than long-range plans
- h. Possesses physical stamina to meet needs without regard of weariness (stays until the task is complete)
- i. Desires to complete a job with evidence of unexpected service; willing to do extra work
- j. Dislikes time limitations on jobs

8. Misunderstandings of the Serving Motivational Gift

- a. Quickness in meeting needs may appear to be pushy.
- b. Avoidance of red tape may exclude others from jobs.
- c. Disregard for personal needs may extend to family.
- d. Eagerness in serving may prompt suspicion of self-advancement.
- e. Insistence on serving may appear as a rejection of being served (accustomed to doing everything themselves).
- f. Desire to sense sincere appreciation may result in hurt feelings.
- g. Quickness in meeting needs may interfere with spiritual lessons God is teaching those with the needs.
- h. Meeting practical needs may be judged as lack of interest in spiritual matters.
- i. Stamina may be interpreted as insensitivity or impatience toward others helping.
- j. Enjoyment of short-range goals may conflict with the long-range goals of leadership.
- k. May react to others with different motivational gifts who do not detect and see needs of others.

Example of Server Mentality/Motivation

The wall needs to be painted; but, in one month, it will be knocked out. Some would say that the wall should not be painted now since it is being removed soon. The server sees the need that the wall needs painting and wants to go ahead and paint it now rather than wait.

- I. Inability to meet other's needs may result in side-tracking directions (may get sidetracked with other needs).
9. An example of someone with the motivational gift of serving is Martha.



Luke 10:38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



John 12:2

***There they made him a supper; and Martha served:
but Lazarus was one of them that sat at the table with him.***

- a. Martha had a tendency to do things herself.
- b. Martha was not a good facilitator, administrator or ruler. She told Jesus to make Mary help her. Servers may get negative or critical when working with others.
- c. Martha had a pushy attitude and gave the appearance of taking over. True servers have no real desire to rule and are happiest when serving others.
- d. Martha got too involved and troubled about many things. Servers may find it hard to say “No” since they want to please others.
- e. Martha seemed to concentrate on the task more than the person being served (Jesus) and was distracted with much serving.
- f. Martha more readily saw a specific task to do, such as cooking meals, rather than long-range goals (Jesus’ burial).

MOTIVATIONAL GIFT OF TEACHING

8



Romans 12:7

... or ministry let us wait on our ministering.

“**Ministry**” in Romans 12:7 means practical service.

Teaching is the ability to impart knowledge and to lead others into revealed truth. It clarifies truth and indoctrination. Apostles and prophets have insight and inspiration; but, a teacher deals more with truth that has already been declared.

1. Everyone can teach; but, everyone does not have a burning desire to teach like someone with a teaching motivation.
2. Someone with the motivational gift of teaching is not necessarily called into full-time ministry. They may be in another profession, such as homemaker, engineer, cashier or pastor.
3. Characteristics of the Motivational Gift of Teaching
 - a. Believes their gift is foundational
 - b. Places great emphasis on the accuracy of words
 - c. Tends to test the knowledge of those who teach them
 - d. Delights in research which validates truth
 - e. Uses established truth to validate new information
 - f. Presents truth in a systematic sequence

- g. Avoids information from non-biblical sources
- h. Resists Scriptural illustrations out of context
- i. Finds greater joy in researching truth than in presenting it

4. Misunderstandings of the Teaching Motivational Gift

- a. Emphasis on accuracy of Scriptural interpretation may appear as neglecting its practical application.
- b. Use of books researched by others may appear to be more valid than the teaching ministry of the Holy Spirit.
- c. Use of knowledge in testing others may appear to be pride of learning.
- d. Concern to impart details of research may be boring and seem unnecessary.
- e. The need to be objective in research may appear to lack warmth and feeling in presentation and application.

5. Apollos is an example of someone with a motivational gift of teaching.

- a. Apollos greatly helped the believers.



Acts 18:27

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

b. Apollos had a ministry of watering, not planting.



1 Corinthians 3:6

I have planted, Apollos watered; but God gave the increase.

c. Apollos was well-versed in Scriptures and used them as the basis of his ministry.



Acts 18:24

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.



Acts 18:28 *For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.*

d. Apollos was fervent (intense) in spirit. This objectivity could appear as a lack of warmth.



Acts 18:24

And a certain Jew named Apollos, born at Alexandria, An eloquent man, and mighty in the scriptures, came to Ephesus.

e. Apollos spoke and taught diligently.



Acts 18:25

This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

- f. Apollos presented truth in a systematic sequence.
- g. Apollos was a great student and willing to learn from others.
- h. Apollos was an eloquent man given to words. He was knowledgeable and accurate in facts and words.

MOTIVATIONAL GIFT OF EXHORTATION

9

The motivational gift of exhortation is a strong gift relating to everyday life and centers on experience. It desires to see people grow and become mature in their personal lives and relationships. It encourages personal progress and possesses the ability to stimulate people toward abundant living. It believes that truth is truth whether it comes from the Bible or from experience.

1. Characteristics of the Exhortation Motivational Gift

- a. Desires to visualize specific achievements and prescribes precise steps of action
- b. Tends to avoid systems of information which lack practical application
- c. Possesses the ability to see how tribulation can produce maturity
- d. Depends on visual acceptance when speaking to groups or individuals
- e. Uses insight from human experience in validating and applying Scripture
- f. Enjoys counseling those who are eager to follow steps of action
- g. Grieves when teaching is not made practical
- h. Enjoys personal conversations

2. Misunderstandings of the Exhortation Motivational Gift

- a. Steps of action may appear as oversimplification of the problem.
- b. Urgency in giving steps of action may appear as having overconfidence in them.
- c. Desire to witness through being a living example can look like disinterest in evangelism.
- d. Using Scripture for practical application may take it out of context.
- e. Emphasis on steps of action may appear to disregard the feelings of those being counseled.

3. Barnabas is an example of someone with the motivational gift of exhortation.

- a. Barnabas' message appealed to the will.



Acts 11:23

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

- b. Barnabas aimed at the growth and successful living of believers.



Acts 14:22

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

- c. Barnabas' emphasis was practical and personal.



Acts 9:27

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

- d. Barnabas was always positive and never gave up on people.

Barnabas means son of consolation. He stood up for Paul to the other apostles; however, when Paul was down on John Mark, Barnabas came to his defense.



Acts 15:39

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

- e. Barnabas' ministry might be described as a father speaking to his children.



1 Thessalonians 2:11

As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.

MOTIVATIONAL GIFT OF GIVING

10

The motivational gift of giving may also be called contributing, special sharing or the gift of support. Giving is not a carnal act. It can be a very spiritual motivation. The real motivation behind givers is the genuine desire to support others. The one giving always feels the need to provide support, finances and material things.

The freedom of givers to give of themselves is what makes their gift so supportive. Giving is not limited to finances; but may also include other resources, as well as sharing time, spiritual things or one's own self.

1. Characteristics of the Giving Motivational Gift

- a. Possesses an ability to make wise purchases and investments
- b. Desires to give quietly to ministries and projects
- c. Attempts to use their giving to motivate others to give
- d. Perceives valid needs which others may overlook
- e. Enjoys meeting needs without the pressure of appeals
- f. Feels joyful when their gift is an answer to specific prayer

- g. Depends on partner's counsel to confirm amount of gift
- h. Wants their gift to be of high quality
- i. Desires to feel like they are part of the work done their gift

2. Misunderstandings of the Giving Motivational Gift

- a. The need to deal with large sums of money may appear to be a focus on temporal values.
- b. Desire to increase effectiveness of ministry by giving may appear as an attempt to control the work of the person they are contributing to.
- c. Lack of response to pressure appeals may appear as lack of generosity (does not need to be motivated to give).
- d. Being frugal (thrifty, economical) about spending money on themselves and their family may appear to others as selfishness. They save in order to give liberally to God's work.

3. Abraham is an example of someone with the motivational gift of giving.

- a. Abraham was called the friend of God. Friendship emphasizes strong supportiveness.



James 2:23

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

- b. God entrusted Abraham with assets.



Genesis 13:2

And Abram was very rich in cattle, in silver, and in gold.



Genesis 24:1

*And Abraham was old, and well stricken in age:
and the LORD had blessed Abraham in all things.*

- c. Abraham had a liberal spirit and was generous toward others.



Genesis 13:9-10

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

- d. Abraham believed in tithing.



Genesis 4:20

And Adah bare Jabel: he was the father of such as dwell in tents, and of such as have cattle.

- e. Abraham gave God the glory in his giving.



Genesis 14:22-23

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.

- f. Without fanfare, Abraham would quietly sacrifice his all (Isaac) if he knew God required it.



Genesis 22:1-3

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

- g. Abraham wanted his assets to be used for the right and best ends.



Genesis 24:10

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

- h. Abraham was concerned about the price and value of things.



Genesis 23

- 1** *And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.*
- 2** *And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.*
- 3** *And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,*
- 4** *I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.*
- 5** *And the children of Heth answered Abraham, saying unto him,*
- 6** *Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.*
- 7** *And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.*
- 8** *And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,*
- 9** *That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.*
- 10** *And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,*

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

MOTIVATIONAL GIFT OF RULING

11

Ruling means to lead by working with and through others and to promote the ease of any action or operation.

Other Names for the Gift of Ruling

- Facilitating
- Leading
- Protecting
- Organizing
- Administratively Serving

1. Facilitators usually will not take leadership until they are invited to do so.
2. Facilitators usually want to be in submission to others, such as a pastor. They are not the ones who initiate or start things. That usually takes other special gifts. Facilitators need to be under a God-called spiritual leader.
3. Facilitators help the body of Christ define and carry out its goals and tasks by providing leadership support and meeting needs effectively. They help make the body of Christ effective and efficient.
4. Ruler literally means one who stands in front of others.

5. Characteristics of the Ruling Motivational Gift

- a. Ability to see the overall picture and to clarify long-range goals
- b. Motivated to organize only that for which they are responsible (They do not try to take over).
- c. Does not procrastinate
- d. Aware of the resources available to complete the task; gets resources ready before starting the task
- e. May assume responsibility if no structured leadership exists
- f. Willing to endure reaction from workers in accomplishing tasks; never takes eyes off of the goal, even under criticism
- g. Possesses the ability to know who can handle certain tasks
- h. Tends to stand on the sidelines until responsibility is turned over to them
- i. Receives fulfillment in seeing the pieces come together and watching others enjoy the finished product; greater satisfaction in other ministries more than their own
- j. Desires to move into new challenges as present challenges are completed

6. Misunderstandings of the Ruling Motivational Gift

- a. Ability to delegate responsibility may appear as avoiding work.
- b. Willingness to endure reaction may appear to be calloused.
- c. Neglect explaining why tasks must be done may prompt workers to feel they are being misused.
- d. Viewing people as resources may appear that projects are more important than people.
- e. Desire to complete tasks swiftly may appear as insensitivity toward others' priorities.

7. Nehemiah is an example of someone with the motivational gift of ruling/facilitating.

- a. Nehemiah had a special zeal for the cause of God's people.



Nehemiah 1:4

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

- b. Nehemiah could sense the overall problem and survey the needs.



Nehemiah 2:12-15

12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

- c. Nehemiah knew that others had to do the work.



Nehemiah 2:16-18

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

- d. Nehemiah had a sense of timing and knew how long tasks would take.



Nehemiah 2:6

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

- e. Nehemiah could organize both human and material resources.



Nehemiah 3

1 *Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.*

2 *And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.*

3 *But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.*

4 *And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.*

5 *And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.*

6 *Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.*

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiiah the son of Parosh.

26 Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

- f. Nehemiah could take pressure and proceed under opposition.



Nehemiah 4

1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.



Nehemiah 6

1 Now it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 *Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.*

9 *For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.*

10 *Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.*

11 *And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.*

12 *And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.*

13 *Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.*

14 *My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.*

15 *So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.*

16 *And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.*

17 *Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.*

18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

- g. Nehemiah was tough enough to face disorder from his workers.



Nehemiah 5:1-13

1 And there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

- h. Nehemiah made things easy for others and was not a personal burden himself.



Nehemiah 5:14-19

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, according to all that I have done for this people.

- i. Nehemiah knew how to delegate authority and could sense who could do the best job.



Nehemiah 7:1-2

1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

MOTIVATIONAL GIFT OF MERCY

12

The motivational gift of mercy identifies with, comforts and brings relief to those in distress. Mercy is related to compassion, pity, gentleness and forbearance. It aims at helping others by doing good for them and empathizing with them.

1. As those with the gift of serving are doers, those with the gift of mercy are feelers. They deeply and emotionally feel. The mercy motive meets the sympathetic and emotional needs of the body of Christ.

2. Characteristics of the Mercy Motivational Gift

- a. Possesses an ability to feel an atmosphere of joy or distress in an individual or group
- b. Understands and is attracted to people in distress
- c. Desires to remove hurts and bring healing to others
- d. Demonstrates greater concern for mental distress than physical distress
- e. Avoids being firm unless he/she sees how it will benefit
- f. Possesses an ability to discern sincere motives in other people
- g. Enjoys and feels unified to others with the same motive

- h. Closes spirit to those who are insincere or insensitive; will not continue on with those who do not want to change
- i. Displays sensitivity to words and actions that will hurt other people

3. Misunderstandings of the Mercy Motivational Gift

- a. Avoidance of firmness may appear to be weakness and indecisiveness.
- b. Sensitivity to the attitudes and feelings of others may appear to be emotions rather than logic.
- c. Attraction to and understanding of those in distress may be misinterpreted by those of the opposite sex.
- d. Sensitivity to words and actions that are hurtful may appear to be taking up another's defense.
- e. Ability to detect insincere motives may appear that he/she is hard to get to know.
- f. Hard to get close to and know because his/her feelers are out all the time.

4. An example of someone with the motivational gift of mercy is the Good Samaritan.



Luke 10:25-37

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

- a. When the Good Samaritan saw the injured man, he had compassion on him. He felt the man's distress. (Luke 10:33)
- b. The Good Samaritan bound up the injured man's wounds and wanted to remove his hurt. (Luke 10:34)
- c. The Good Samaritan cared for the injured person and was concerned as much for him as he was for his own needs.
- d. The Good Samaritan was drawn to and went to the person hurting and rejected by others.



Luke 10:34-35

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

- e. The Good Samaritan paid the man's bill. He was aware of possible embarrassment or hurt due to inability to pay the bill. (Luke 10:35)
- f. The Good Samaritan trusted the innkeeper. He had the ability to discern the innkeeper's sincerity and feelings.

Mercy is to be given with cheerfulness.

MOTIVATIONAL GIFTS ASSESSMENT

13

This is an assessment, not a test. You cannot pass or fail this assessment. It is designed to help you discern the areas in which you have the **strongest motivation**, areas that you are motivated in the most. Usually, a person will excel in one area and be strong in several areas. Some of the areas may show very little motivation or none at all. That's okay.

Instructions

Place a checkmark by the statements you can answer with a **definite "Yes."** ***Be honest with yourself.*** **Do not** place a checkmark by the statement if it is only something you desire to be or think a person should be. This will prevent you from seeing your strongest motivations.

A. _____

- ___ 1. I know definitely when I have heard from God.
- ___ 2. I have a strong desire to communicate God's message to others.
- ___ 3. I am very frank and direct when speaking to people.
- ___ 4. I am sometimes impatient with the progress of others.
- ___ 5. I pray much that God's people will know His goals for them.
- ___ 6. I am very intolerant of evil in any form.
- ___ 7. I have a great concern for God's reputation.
- ___ 8. I depend on the Scriptures to back up my words.
- ___ 9. I am quite interested in people's motives.
- ___ 10. I sometimes feel I am too harsh with people.

B. _____

- ___ 1. I sympathize easily with people who are in distress.
- ___ 2. I can tell whether a person is putting on a happy front.
- ___ 3. I react strongly to words and actions that are hurtful.
- ___ 4. I am usually sympathetic, rather than firm, with people.
- ___ 5. I am genuinely concerned about the emotional and mental needs of others.
- ___ 6. I have a strong urge to protect people from hurts.
- ___ 7. I am strongly attracted to people in deep trouble.
- ___ 8. I seem to understand people's problems without being told.
- ___ 9. I can sense the true motives in people.
- ___ 10. I sometimes get emotionally upset about the problems of others.

C. _____

- ___ 1. I like to organize in my area of responsibility.
- ___ 2. I can see the overall picture and long-range planning.
- ___ 3. Projects are sometimes more important to me than people.
- ___ 4. I like to move from one challenge to another.
- ___ 5. I know how to delegate tasks to different people.
- ___ 6. If no one is in charge, I like to assume responsibility.
- ___ 7. I like to finish jobs as quickly as possible.
- ___ 8. I know what resources I can draw on to finish a job.
- ___ 9. I will endure criticism as long as the goal is accomplished.
- ___ 10. I am fulfilled in seeing others work together to do a job.

D. _____

- ___ 1. I am most interested in people's practical needs.
- ___ 2. I like to see a job well done and work hard to see this.
- ___ 3. I am always involved in a lot of activities.
- ___ 4. I find it difficult to say "No" when asked to do things.
- ___ 5. I like short-range goals rather than long-range plans.
- ___ 6. I become frustrated when I cannot meet a need immediately.
- ___ 7. I can easily remember the likes and dislikes of people.
- ___ 8. I can see needs when others are not able to.
- ___ 9. I like to do things myself rather than with a group.
- ___ 10. I like to be genuinely appreciated by others.

E. _____

- ___ 1. I enjoy sharing what I have with others.
- ___ 2. I am concerned that what I give be of excellent quality.
- ___ 3. I desire to share in the life of those to whom I give.
- ___ 4. I would gladly spend my life in spending for others.
- ___ 5. I enjoy meeting people's needs with what I have to share.
- ___ 6. I rejoice that the Lord blesses me to help others.
- ___ 7. I use my money wisely and plan ahead with my giving.
- ___ 8. I see needs when other people easily overlook them.
- ___ 9. I like to encourage others to give to a real need.
- ___ 10. I reject pressure appeals and wait on God to prompt me.

F. _____

- ___ 1. I love people and try to encourage them in their faith.
- ___ 2. I enjoy seeing people mature in practical ways.
- ___ 3. I like to counsel people who have problems to help them.
- ___ 4. I do not like truth that cannot be applied practically.
- ___ 5. I enjoy giving people step-by-step ways of changing.
- ___ 6. I see how difficulties can help people.
- ___ 7. I like to comfort and console people who are in trouble.
- ___ 8. I very much want people to accept what I say to them.
- ___ 9. I get concerned when people reject the advice I give.
- ___ 10. I see experiences that can be applied to Bible truths.

G. _____

- ___1. I am convinced that the Bible is of utmost importance.
- ___2. I have a burden to share the Word of God with others.
- ___3. I love to research the Scriptures, especially word studies.
- ___4. I back up everything I say with Scriptures.
- ___5. I test messages I hear by researching the Word of God.
- ___6. I try to present truth in a logical sequence.
- ___7. I delight to spend hours studying my Bible and other helps.
- ___8. I compare Scripture with Scripture to be sure of truth.
- ___9. I do not like people using Scripture out of context.
- ___10. I like to use illustrations mainly from the Bible.



Enter below how many checkmarks you have in each section of the assessment.

A.	B.	C.	D.	E.	F.	G.

Compare the number of checkmarks in each section to the Results on the next page to determine your strongest motivational gifts.

MOTIVATIONAL GIFTS ASSESSMENT RESULTS

Label each section of the Assessment with the corresponding gift listed below.

- A. Prophecy Motivational Gift
- B. Mercy Motivational Gift
- C. Ruling Motivational Gift
- D. Serving Motivational Gift
- E. Giving Motivational Gift
- F. Exhortation Motivational Gift
- G. Teaching Motivational Gift

Record your top two strongest motivational gifts:

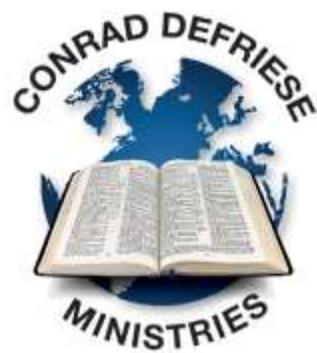
1. _____

2. _____

People act and react differently to the same situation depending on what areas they have the strongest motivation in. Identifying your motivational gifts will help you better understand yourself and your function in the body of Christ, as well as help you understand others better.

I pray this teaching helps identify your God-given motivational gifts as you move forward in fulfilling the call of God on your life.

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