

MOTIVE GIFTS

INTRODUCING MOTIVE GIFTS:

- I. Motive Gifts show us our position and others' positions in the Body of Christ so we can mature and become what God wants us to be.
- II. Three Bible references for gifts:
 - A. I Corinthians 12 --- Charismatic Gifts
 1. Three spoken: divers tongues, interpretations, and prophecy
 2. Three power --- miracles, faith, healing
 3. Three revelation --- Word of knowledge, Word of wisdom, discerning of spirit
 - B. Ephesian 4:11 & 12 --- Ministries
 - a. Apostle
 - b. Prophet
 - c. Evangelist
 - d. Pastor
 - e. Teacher
 - C. Romans 12:6-8 --- Motive Gifts
 1. Each person is given one primary motive gift and one secondary motive gift with the faith to develop and use the gift.
 2. These seven gifts together show the Body of Christ --- Jesus had all seven. Usually we are very strong in one.
 3. The gifts are prophecy, serving, teaching, exhortation, giving, ruling (organizing), and mercy.
 4. We all move in all of these areas, but one is more outstanding than the others in our lives.
- III. Differences between talents and motive gifts
 - A. Talents come in varying measures when we are born physically.
 - B. The strength of one motive gift comes when we are born again.
- IV. Reasons why we don't know our gifts:
 1. **Sin:**

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1Jn 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

2. Not involved enough in the Body:

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

3. Trying to imitate others:

Eph 5:1 Be ye therefore followers of God, as dear children;

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Eph 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Eph 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

4. Failure to analyze why certain Christian activities appeal to us:

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jas 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jas 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Jas 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

LET YOUR MOTIVE GIFTS SHINE SO OTHERS CAN SEE JESUS!

PROPHECY:

1. DEFINING:
 - a. Has “insight” or intuitive sense about people and situations as they really are before God.
 - b. Encourages, exhorts, and comforts people.

2. Manifestations of the gift:
 - a. Brings people to accountability
 - b. Reveals inner heart motivations
 - c. Brings inner convictions – not condemnation
 - d. Brings awareness of God’s presence
 - e. Makes people fall to their knees in repentance and humility

3. Characteristics:
 - a. Need to express message verbally
 - b. Ability to discern character and motives of people
 - c. Capacity to identify, define, and hate evil
 - d. Willingness to experience brokenness to prompt brokenness
 - e. Dependence on Scriptural truth to validate authority
 - f. Desire for outward evidences to demonstrate inward conviction
 - g. Direct, frank, and persuasive in speaking
 - h. Concern for reputation and program of God
 - i. Inward weeping and personal identification with sins of those they talk to
 - j. Eagerness to have others point out their own blind spots so they can help others

4. Misunderstandings:
 - a. Frankness may be viewed as harshness
 - b. Interest in groups may be interpreted as disinterest in individuals
 - c. Efforts to gain results may be seen as using gimmicks
 - d. Focus on right and wrong may be judged as intolerance of partial good
 - e. Emphasis on decisions may appear as neglecting spiritual growth
 - f. Public boldness and strict standards may hinder intimate personal relationships
 - g. The strong desire to convey truth may be interpreted as little interest in listening to another’s view

WEDNESDAY, SEPTEMBER 4, 2013

John the Baptist illustrates the gift of prophecy in the Bible:

Luk 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his

- brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
- Luk 3:2** Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
- Luk 3:3** And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
- Luk 3:4** 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.
- Luk 3:5** 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;
- Luk 3:6** And all flesh shall see the salvation of God.
- Luk 3:7** 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?
- Luk 3:8** 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.
- Luk 3:9** 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.
- Luk 3:10** And the people asked him, saying, What shall we do then?
- Luk 3:11** 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.
- Luk 3:12** Then came also publicans to be baptized, and said unto him, Master, what shall we do?
- Luk 3:13** And he said unto them, Exact no more than that which is appointed you.
- Luk 3:14** 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.
- Luk 3:15** And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;
- Luk 3:16** 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:
- Luk 3:17** 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.
- Luk 3:18** And many other things in his exhortation preached he unto the people.
- Luk 3:19** 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,
- Luk 3:20** Added yet this above all, that he shut up John in prison.

JOHN THE BAPTIST:

- a. Aware of his unworthiness and wanted others to point out his blind spots.

- b. Knew was the voice of God and depended on scriptural truth to validate his authority. (See verses 4-6)
- c. Had directness and frankness in speaking. (See verses 7-14)
- d. Looked for repentance. (verse 8)
- e. Placed great emphasis on right and wrong and identified evil. (verses 10-14)
- f. Had courage to openly reprove evil. (See verse 19)
- g. Was able to discern people's motives. (See verse 7)

SERVING:

1. DEFINING:

- a. Meets practical needs of others in God's love.
- b. Demonstrates love in deeds and not words.
- c. Sees what needs to be done

2. CHARACTERISTICS:

- 1. Has ability to recall likes and dislikes of people.
- 2. Has alertness to detect and meet practical needs.
- 3. Meets needs as quickly as possible.
- 4. Has physical stamina without regard to weariness.
- 5. Uses personal funds to avoid delay in meeting a need.
- 6. Needs to have sincere appreciation and can spot insincerity.
- 7. Wants to see a job done and will do extra work to accomplish it.
- 8. Is involved in a lot of activities because they can't say "no".
- 9. Is frustrated with time limit on jobs.

3. MISUNDERSTANDINGS:

- 1. When trying to meet needs, may appear to be "pushy".
- 2. When hindered, may do jobs themselves to avoid "red tape".
- 3. When eager to serve, maybe misunderstood as wanting to advance self.
- 4. When working with those have been different motive gifts, may get upset with them.
- 5. When receiving offers to help, may find it difficult to accept them.
- 6. When desiring appreciation, may have feelings hurt.
- 7. When desiring to help others, may interfere with God's dealing with others.
- 8. When meeting practical needs, may be judged as lacking interest in spiritual needs.
- 9. When enduring with stamina, maybe misinterpreted as insensitive to others desire to serve.
- 10. While enjoying short-range goals, may be frustrated and disorganized by long-range goals.
- 11. When redirected by the Pastor, may instead get side-tracked with others needs.

4. Martha illustrates the gift of serving in the Bible.

Luk 10:38 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.

Luk 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Luk 10:40 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.

Luk 10:41 And Jesus answered and said unto her, **Martha, Martha, thou art careful and troubled about many things:**

Luk 10:42 **But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

Joh 12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

5. Servers need sincere appreciation:

1. They are workers and not “feelers”.
2. They try to work to receive others love.

TEACHING:

1. DEFINING:

a. The act or business of instructing.

b. CHARACTERISTICS:

- a. Belief that gift is foundational to other gifts. Believe the teaching of God's Word must be foundation of ministry.
- b. Emphasis on accuracy of words – they love Word Studies. Truth oriented.
- c. Testing of knowledge of those who teach them.
- d. Delighting in research in order to validate truth. Studying the Word in #1 priority.
- e. Validating of new information by established systems of truth. Roots are in foundational truths, 1-2-3-4.
- f. Presenting of truth in systematic sequence.
- g. Avoidance of illustrations from non-Bible source.
- h. Resistance to Scriptural illustrations out of context (really turns them off).
- i. Greater joy in researching than in presenting lesson. Would rather study than present the material, although they enjoy the presentation.

c. MISUNDERSTANDINGS:

- a. Emphasis on accuracy of Scriptural interpretation may appear to neglect practical application.
 - b. Research of others may appear to be independent on intellect instead of Holy Spirit.
 - c. Use of knowledge in testing others may appear to be pride of learning. Tendency to say that is not scriptural.
 - d. Details of research may appear to be un-necessary to listeners. Get upset if others do not share their enthusiasm for research.
 - e. Objectivity in research may appear to lack warmth and feeling when speaking. Can be cold and analytical.
- d. Paul is an example of the motive gift of teaching in the Bible:
- a. Felt teaching most important gift.
 - b. Tested knowledge.
 - c. Tied Old and New Testament together.
 - d. Researched while in Arabia for 3 years and while in prison.
 - e. Did research to be able to write much of the New Testament.
 - f. Did a systematic study of giving.
 - g. Had a burden to give the truth.

EDHORTATION:

1. DEFINING:

- a. Very positive – Encourages people to abundant living.
- b. Loves people.
- c. Paraclete – strengthens or comforts
- d. Want Word to become flesh in others lives.

2. CHARACTERISTICS:

- a. Desire to visualize specific achievement and give steps to action.
- b. Tendency to avoid systems of information that lack practical application.
- c. Ability to see how tribulation can produce new levels of maturity.
- d. Dependence on individual acceptance when to speaking to people.
- e. Insights into human experience that can be applied to the Bible.
- f. Enjoyment in seeing people taking steps of action to meet needs.
- g. Grief when teaching doesn't have practical application.
- h. Delight in personal conferences that result in new insights.

3. MISUNDERSTANDINGS:

- a. Emphasis on steps of action may seem to oversimplify the problem. Others may say, "all you think is that these three steps would take care of my problem, and they won't." People with exhortation motives really stress the plan of action.

- b. Urgency in having plans may appear as overconfidence in them. Some people feel that the exhorter places too much emphasis on the action, rather than on the spiritual matter behind that action.
- c. Their desire to witness through being a living example can look like this interest in evangelism. They believe that living the life before people will cause them to repent and be saved.
- d. Using Scripture for practical application may take it out of context. Exhorter's are so concerned about making the Word flesh in their life that they may not follow the whole concept through. This can really make others critical.
- e. Their emphasis on steps of action may appear to disregard the feelings of those being counseled. Some people say that these people get so carried away with their steps and plans that they couldn't recognize how the other person felt. That isn't true, but they do like to emphasize action.

4. Bible examples of exhortation:

- 1. How one ought to live and how to please God:

1Th 4:1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

- 2. How to live a life worth of God:

1Th 2:11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

- 3. How to progress in love:

1Th 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

1Th 4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

- 4. How to live so there is respect among people:

1Th 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

1Th 4:12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

- 5. How to face trials:

Act 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

Act 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.

6. How to understand chastening:

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

5. Barnabas (son of consolation) is example of motive gift of exhortation in the Bible:

- a. Appealed to the will with his message.
- b. Was concerned with how people live.

Act 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. Was personal and practical.

Act 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. Didn't give up on John Mark, but exhorted him.

Act 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;

GIVING:

1. DEFINING:

- a. Spiritual need to give.
- b. Spend one's life for others.

2. CHARACTERISTICS:

1. Ability to make wise purchases and investments.
2. Desire to give quietly to affect the ministries and projects.
3. Attempt to use their giving to motivate others to give.
4. Alert to valid needs they fear others might overlook.
5. Enjoyment in meeting needs without pressure of appeals.
6. Joy when their gift is answer to others prayer.
7. Dependency on partner's counsel to confirm.

8. Concern that their gift may be of high quality.
 9. Desire to feel a part of the work or person to whom they give.
3. MISUNDERSTANDINGS:
1. Need to deal with large sums of money may appear to focus on temporal values.
 2. Desire to give to a ministry may appear as an attempt to control the work or person.
 3. Attempt to encourage others to give may appear as lack of generosity and unnecessary pressure.
 4. Lack of response to pressure appeals may appear as lack of generosity.
 5. Frugal personal living may appear to others as selfishness in not meeting friends or relatives needs.
4. New Testament Clues:
1. Sharing material things:

Luk 3:11 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.
 2. Sharing spiritual gifts:

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
 3. Sharing finances from one's own wages:

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
 4. Sharing oneself and the Gospel:

1Th 2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Abraham is the Bible example of a giver (contributor):

- a. Was called the friend of God:

Jas 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.

A giving relationship.

- b. Given assets by God:

Gen 13:2 And Abram *was* very rich in cattle, in silver, and in gold.

- c. Dealt generously with others:

Gen 13:9 *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.

Gen 13:10 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. Helped others when they had a need:

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

Gen 14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

Gen 14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

- e. Had no trouble tithing and wanted God to get the glory for his giving:

Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

- f. Would sacrifice all if he knew God required it:

Gen 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

Gen 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Gen 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Gen 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

Gen 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

ORGANIZATION:

1. DEFINING:

- a. In the Greek, “proistemi” – “one who stands in the front of others – LEADER.
- b. FACILITATOR: One who likes to help others develop themselves in their ministry.
- c. TITUS 3:14:

Tit 3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

2. CHARACTERISTICS:

- a. Ability to see over all picture and clarify long-range goals.
- b. Motivation to organize what they are responsible for.
- c. Desire to complete task as quickly as possible.
- d. Awareness of resources available to complete a task.
- e. Ability to know what can and cannot be delegated.
- f. Tendency to stand on sidelines until those in charge tell him to take over.
- g. Tendency to assume responsibility if no structured leadership exist.
- h. Willingness to endure reactions from workers in order to accomplish ultimate task.
- i. Fulfillment in seeing others coming together and enjoying a completed task.
- j. Desire to move on to a new challenge one a previous task is completed.

3. MISUNDERSTANDINGS:

- a. The ability to delegate responsibilities may appear to be laziness.
- b. Willingness to endure reaction may appear as callousness.
- c. Neglect in explaining why task must be done may prompt workers to think they are being misused.
- d. Viewing people as resources may appear that projects are more important than people.
- e. The desire to complete tasks swiftly may appear to be insensitive to the schedules, weariness, or priorities of workers.

4. Nehemiah is the Bible example of an organizer or facilitator:

a. Had a special zeal for cause of God's people.

Neh 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. Sensed the overall problems and surveyed the needs.

Neh 2:12 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.

Neh 2:13 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.

Neh 2:14 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.

Neh 2:15 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. Knew others had to do work also.

Neh 2:16 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.

Neh 2:17 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.

Neh 2:18 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. Had a sense of time>

Neh 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. Organized human and material resources.

Nehemiah 3

f. Measured and proceeded under opposition.

Nehemiah 4 & 6

g. Was "tough" enough to face disorder from workers.

Nehemiah 5:1-13; 7:3-4; 13:11

h. Made things “easy” for others and was not a personal burden.

Neh 5:14 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.

Neh 5:15 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.

Neh 5:16 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.

Neh 5:17 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.

Neh 5:18 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.

Neh 5:19 Think upon me, my God, for good, *according* to all that I have done for this people.

i. Knew how to delegate authority and could sense who could best do the job.

Neh 7:1 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,

Neh 7:2 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.

MERCY:

A. DEFINING:

1. That benevolence, mildness or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear punishment, or inflict less than law or justice will warrant. In this sense, there is perhaps no word in our language

1. Is happy to show mercy.
2. Has outward manifestation of pity
3. Helps in times of trouble

B. CHARACTERISTICS:

- a. Ability to feel atmosphere of joy or distress any individuals or group.

- b. Attraction to and understanding people of in distress.
 - c. Desire to remove hurts from others lives.
 - d. Greater concern for mental distress than physical distress.
 - e. Avoidance of being firm unless can see how it brings benefits.
 - f. Sensitivity to words and actions that can hurt others.
 - g. Ability to discern true motives of people.
 - h. Enjoys unity with others who are sensitive to people's needs.
 - i. Closing up spirit to those insincere or insensitive.
- C. MISUNDERSTANDINGS:
- a. Avoidance of firmness may appear to be weakness.
 - b. Sensitivity to spirit and feelings may cause others to believe they are led by emotions and not reason.
 - c. Attraction to those upset may be misinterpreted as interest in opposite sex.
 - d. Sensitivity to words and actions that cause hurt may be misinterpreted as taking up another's offense.
 - e. Ability to detect insincere motives may make it difficult to know and get close to the person.
- D. The Good Samaritan is an example of the mercy gift in the Bible.
- a. Wanted to do something for him.
 - b. Spent himself to help--was active.
 - c. Had insight to know innkeeper would help him take care of the man.
 - d. Stimulated others to have mercy too.

IF YOU DO NOT KNOW WHAT MOTIVE GIFT GOD HAS PLACED IN YOU PLEASE PRAY AND ASK GOD TO REVEAL THIS GIFT TO YOU. TALK TO YOUR PASTOR ABOUT WHAT GOD REVEALS TO YOU.

