

Motivational Spiritual Gifts

The Prophet (No. 1) and Mercy (No. 7) Gifts

*“But we have gifts (**charismata**) that differ, and which are meant to be used according to the grace that has been given to us – if prophecy, in proportion to our faith; ⁷if service, in our serving; or the one who teaches, in his teaching; ⁸or the one who exhorts, in his exhortation; the one who gives, in generosity; the one who leads, with diligence; the one who shows mercy, with cheerfulness” (Ro. 12:6-8).*

Rabbi Paul states that we have *“gifts that differ and which are meant to be used.”* The list here is not earned, and you do not have to qualify to have one of them. God gives them according to His grace (His desire and His power for YOU to do His Will). They are not organized according to spirituality, that is, some gifts are NOT more spiritual than others. He has placed one of these gifts in every person that is born. The *Ruach HaKodesh* activates our spiritual gifts. **Lord, activate these gifts in Kol Simcha today!**

Romans 12 correctly translate the Greek word *charismata* into the word gift. What is THE LIST?

- Prophecy – the declaration of truth (righteousness). A burning desire to tell the truth, the whole truth, and nothing but the truth...
- Mercy – to comfort of those in need, concerned about how others feel, deeply loyal...

As we start today’s message, I want to motivate you with the following points for study and meditation:

1. Everyone is **inherently motivated** in *one* of these gifts. We must find it and move on it.
2. We can start using people **immediately** as *Yeshua* adds to the body, regardless of spiritual walk and maturity.
3. Finding and identifying our gift is **liberating** and **fulfilling**, and it gives others space.
4. We need to **examine** ourselves, **experiment** and **exercise** our gift.

Illustration of the Gifts

1. Prophet
2. Server
3. Teacher
5. Giver
4. Exhorter
6. Leader
7. Mercy



Characteristics of the gift of Prophecy

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of prophecy?	1. Need to express themselves Prophets need to express their thoughts and ideas verbally, especially when matters of right and wrong are involved. In the written account of the Gospels, <i>Peter</i> spoke more often than any other disciple. He also became the spokesman for the early Messianic Communities. (See Acts 2:14; 3:12; 4:8; 11:4.)	1. Exposing without restoring A prophet's primary concern about stopping the spread of evil tends to cause him to expose a sinner rather than restore him. In so doing, the prophet will fail a test of spirituality. (See Galatians 6:1.) The prophet, however, believes that exposure of sin is the first step of restoration.
<i>Peter</i> (Simon)	2. Quick impressions of people Prophets tend to make quick judgments on what they see and hear. They also tend to express their views before others speak. In the Gospels, <i>Peter</i> spoke first more than any other disciple. (See Matthew 14:28; 15:15; 16:16; 16:33; 17:4; 19:27; John 6:38; 13:6.)	2. Jumping to conclusions Prophets tend to draw conclusions from a few known facts. Once a hasty conclusion has been made, prophets tend to look for confirming evidence. This action can result in their taking <i>words</i> and actions of the accused out of context so as to prove their point.
Love without hypocrisy (Romans 12:9)	3. Alertness to Dishonesty Prophets have an amazing ability to sense when someone or something is not what it appears to be. They react harshly to any form of deception or dishonesty. <i>Peter</i> must have sensed deception in Ananias and Sapphira since he was prompted to question them about it. His condemnation resulted in their deaths. (See Acts 5:3-10.)	3. Reacting harshly to sinners When a prophet sees sin, he tends to denounce it so strongly that it appears to others as an "overkill." After exposing the sin, the prophet tends to expect immediate repentance regardless of whether his rebuke was given in love or was even fully accurate. His motive in magnifying sin is to promote repentance.
Recoil from what is evil (Romans 12:9)	4. Desire for justice Prophets tend to cut off those who sin so that justice will be done, and others will be warned. <i>Peter</i> desired to cut off his offenders, and he asked <i>Yeshua</i> how often he would have to forgive them. (See Matt 18) A prophet knows that a little <i>chametz</i> can leaven the whole lump	4. Being unforgiving It is very difficult for a prophet to make a separation between sin and the sinner. Therefore, he tends to reject them both with equal vigor. Those who hear his harshness interpret his denunciations as angry tirades. <i>Peter's</i> epistles provide a balance of truth & love.
Cling to what is good (Romans 12:9)	5. Open about their own faults Prophets are as open about their own failures as they want others to be about theirs. When <i>Yeshua</i> appeared to the disciples, <i>Peter</i> fell on his knees and said, "...Depart from me; for I am a sinful man, O Lord" (Luke 5:8).	5. Condemning themselves The harsh judgments which prophets have for others; they also have for themselves. They tend to be extremely self-critical and feel worthless when they fail. After <i>Peter</i> denied <i>Yeshua</i> , the heavenly messenger knew his need for extra reassurance and said, "...Go... tell his disciples and Peter" (Mk. 16:7)

<p>What basic Scriptural principle does the person with the gift of prophecy most need to exercise?</p>	<p>6. Wholehearted involvement Once prophets are committed to a cause, they are wholeheartedly involved in it. Within the context of their commitment, they are quick to respond to situations and opportunities. When <i>Peter</i> recognized <i>Yeshua</i> walking on the water, he asked Him to bid him to come. (See Matthew 14:28.)</p>	<p>6. Being impetuous Because of his tendency to make quick decisions, a person with the gift of prophecy can be very impulsive and can vacillate between extremes. At first <i>Peter</i> refused to allow <i>Yeshua</i> to wash his feet; then he asked <i>Yeshua</i> to wash his whole body. (See John 13:6-10.)</p>
<p>Having a Clear Conscience</p>	<p>7. Loyalty to truth vs. people Prophets are loyal to truth even if it means cutting off relationships. When <i>Yeshua</i> asked the disciples if they were also going to leave Him, <i>Peter</i> replied that he would stay because <i>Yeshua</i> had the words of eternal life. (See John 6:67-69.)</p>	<p>7. Cutting off people who fail Whenever prophets see or hear something that is wrong, they feel responsible to speak out against it. It does not occur to them to ask: “Whose responsibility is this? Do I have all the facts? Do I need to take action at this time?”</p>
<p>Why is this true? It allows the prophet to speak the truth boldly with love (not hindered by hidden sin).</p>	<p>8. Willingness to suffer for right Prophets are eager to suffer when it comes to standing for the truth or doing what is right. <i>Peter</i> rejoiced that he was counted worthy to suffer shame for <i>Yeshua</i> when he was beaten for obeying <i>G-d</i> rather than men. (See Acts 5:29-42.)</p>	<p>8. Lacking tactfulness in rebuke Prophets tend to be painfully direct when correcting others, no matter who they are. This bluntness can cause the prophet embarrassment, as when <i>Peter</i> rebuked <i>Yeshua</i> for telling the disciples of His death. (See Mark 8:31-32.)</p>
	<p>9. Persuasive In defining truth Prophets have a special ability to be articulate in defining what is right and what is wrong. Great conviction was brought to thousands on the Day of Shavuot when <i>Peter</i> pointed out, “...You took <i>Yeshua</i>, and by wicked hands have crucified and slain (Him)” (Acts 2:23).</p>	<p>9. Dwelling on the negative Prophets tend to divide everything into two classes — right or wrong or black and white. Once they label a person or activity, that judgment tends to be fixed in their minds, and they often feel compelled to persuade others to agree with them.</p>

Characteristics of the gift of Mercy

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of Mercy?	<p>1. Deeply loyal to friends A person with the gift of mercy will demonstrate loyalty to a friend by even reacting harshly toward those who attack him. When the Apostle John watched the Samaritans reject <i>Yeshua</i> whom he loved, John wanted to call down fire from heaven to consume them. (See Luke 9:54.)</p>	<p>1. Taking up offences The tendency of one with the gift of mercy is to take up an offence for someone who is being hurt by another person, especially if the one being hurt is a friend. Before comfort is given, a prophet should check out what caused the hurt, and an exhorter should give steps for properly responding to it.</p>
<i>John</i>	<p>2. Need for deep friendships The very nature of a person with the gift of mercy requires close friendships. These friendships, however, must have mutual commitment which is often reaffirmed. John enjoyed such a friendship with <i>Yeshua</i>. He was not only closer to <i>Yeshua</i> than most of the other disciples, but he referred to himself as the “disciple whom <i>Yeshua</i> loved.” (See Jo. 13:23; 19:26; 20:2; 21:7, 20)</p>	<p>2. Becoming possessive The deep need for commitment in a close friendship can cause those with the gift of mercy to monopolize the time and attention of others. As he experiences disappointments in one friendship, the mercy tends to place greater demands on a new friendship.</p>
Rejoice with those who rejoice (Romans 12:15)	<p>3. Empathize with hurting people The gift of mercy enables the one having it to sense which individuals are hurting and to share the pain with them. Along with the pain, a mercy senses the full scope of emotions. John wrote his first epistle to give joy, fellowship, hope, and confidence and to cast out fear and torment. (See 1 John 1:3-4; 3:2-3; 4:18; 5:13-14.)</p>	<p>3. Tolerating evil If those with the gift of mercy do not have spiritual discernment as to why people suffer, they may give sympathy and encouragement to those who are suffering as a direct result of violating God’s moral laws. The one with the gift of mercy can learn discernment by seeing people through the eyes of the other spiritual gifts.</p>
Weep with those who weep (Romans 12:15)	<p>4. Decisions based on benefits Those with the gift of mercy find it hard to be firm because they do not want to offend other people. Therefore, the mercy must see that greater hurt and offenses will occur if he fails to be decisive. When John was faced with denying <i>Yeshua</i>, he demonstrated a boldness and decisiveness which caused the Sadducees to marvel. (See Acts 4:13.)</p>	<p>4. Failing to be firm When a person with the gift of mercy is given a position of leadership, he will tend to avoid disciplinary action which is needed. As a result, the person who should have been disciplined is not brought to repentance, prophets react to his leadership, and other “mercies” react to the prophets.</p>

	<p>5. Deeply sensitive to loved ones The gift of mercy carries with it the ability to sense genuine love. It, therefore, carries a greater vulnerability to deeper and more frequent hurts from those who fail to demonstrate sincere love. John used the word “love” more than any other disciple in his Gospel and epistles.</p>	<p>5. Leaning on emotions vs reason Because those with the gift of mercy have such sensitive feelings, they tend to base their decisions on emotions rather than on principles. Their subjective reasoning can easily cause them to reject Biblical doctrines which seem harsh to them.</p>
<p>What basic Scriptural principle does the person with the gift of mercy most need to exercise?</p>	<p>6. Attract people in distress One with the gift of mercy has a deep understanding of people who are going through mental or emotional distress. This sensitivity causes those with hurts to be drawn to him and to confide in him. When <i>Yeshua</i> died, he transferred responsibility for his grieving mother to John.</p>	<p>6. Defrauding opposite sex A person of the opposite sex tends to be drawn to one who has the gift of mercy. This attraction comes about because of their ability to be sensitive, understanding, and a responsive listener. This factor must be considered in any relationship which a “mercy” has with a person of the opposite sex.</p>
<p>Moral Freedom</p>	<p>7. Desire to remove hurts Whereas an exhorter will try to help a person find benefit from his hurts, the one with the gift of mercy will try to remove the source of them. The message of John’s first epistle was for Believers to stop hurting and hating each other. (1 John 3:11, 15.)</p>	<p>7. Reacting to God’s purposes Unlike exhorters, who look at suffering as a means of receiving more grace and growing spiritually, those with the gift of mercy tend to react to the idea that God would allow a good person to suffer. Unless they maintain a proper perspective, they can easily become bitter toward God.</p>
<p>Why is this true? It protects the one with the gift of mercy from improper relationships.</p>	<p>8. Gauge acceptance by closeness A person with the gift of mercy tends to need physical closeness in order to be reassured of acceptance. The closeness includes rich times of fellowship. John sought out the closest place to <i>Yeshua</i> at the Last Supper and leaned upon the Lord. His need for physical closeness may also have prompted his request to sit next to <i>Yeshua</i> in glory. (See Mark 10:35-37.)</p>	<p>8. Falling to show deference When a person with the gift of mercy demands physical closeness in a friendship, he may fail to consider the desires of others who need that person’s time and attention. For this reason, John was gently reproved for his request to be next to <i>Yeshua</i> in His kingdom.</p>
	<p>9. Attracted to prophets The statement that opposites attract is certainly true with these gifts. Mercies are attracted to those with the gift of prophecy. The firm truth of the prophet is thus balanced with the gentle love of the mercy. John spent more time with Peter than with any other disciple. (See Luke 22:8; Acts 3:1-11; 4:13-19; 8:14.)</p>	<p>9. Cutting off insensitive people A person whose words and actions reflect insensitivity to the feelings of other people will be quickly recognized and reacted to by the mercy. Rather than trying to help this insensitive person, the “mercy” will tend to close off his spirit and cut off fellowship with him.</p>