

## Motivational Spiritual Gifts

### The Teacher (No. 3) and Exhorter (No. 4) 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; <sup>7</sup>if service, in our serving; or the one who teaches, in his teaching; <sup>8</sup>or 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?

1. Teaching – clarification of truth and its authority, causes and effects and balance...
2. Exhorting (Greek *paracleses*) – application of truth, to come alongside and help, consolation, stimulation, counseling, provoking to good works...

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.

Motivation	Ministry	Manifestation
		As this exhorter exercises his gift through the ministry of teaching, any one or all of the following results may occur in the hearts and lives of his hearers
1. Prophet	1. Apostles	1. Word of Wisdom One listener saw forgiveness from G-d's point of view
2. Server	2. Prophets	2. Word of Knowledge Another learned how to gain a clear conscience
3. Teacher	3. Teachers Let us further assume that the exhorter presents his message in the form of an instructional class and that he was assigned to this opportunity by his congregation. He would then be using the ministry gift of teaching.	3. Faith Another visualized what G-d wanted to do in his life through a clear conscience
4. Exhorter Let us suppose that an exhorter is invited to speak to a group of Believers, and he senses the need to guide his hearers to remove guilt. He is motivated to help them clear their consciences so that they are free to grow spiritually.	4. Miracles	4. Healing Another person gained physical health by removing guilt
5. Giver	5. Healings	5. Miracles Another experienced supernatural events that allowed him to clear his conscience
6. Organizer	6. Helps	6. Prophecy Another was deeply convicted and brought to repentance by seeing his true condition
7. Mercy	7. Governments	7. Discerning of Spirits Another recognized a root of bitterness within himself
	8. Tongues	8. Various Tongues Another understood the prerequisites of glorifying G-d through spoken language and music
		9. Interpretation Another understood & interpreted a deep-rooted issue with his parents

## Characteristics of the gift of Teacher

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of teacher?	<p><b>1. Need to validate information</b> When a teacher hears important statements, whether given privately or publicly, he will desire to verify them. His motivation is to confirm that the statements are true and accurate and would, therefore, have the authority to bring spiritual freedom. Luke wrote to Theophilus, <i>“that you might know how well-founded are the things about which you have been taught”</i> (Lk. 1:4).</p>	<p><b>1. Becoming proud of knowledge</b> With the teacher’s thoroughness in checking out facts, he will acquire much knowledge. Since <i>“knowledge puffs a person up with pride”</i> (1 Cor. 8:1), it is very easy for him to become proud. He may also appear prideful by giving far more information than is needed to prove a point. Pride can be communicated by the attitude <i>“It isn’t right until I check it out and say that it is right.”</i></p>
<i>Luke</i>	<p><b>2. Check out teachers</b> A person with the gift of teaching will be very alert to false teachers. He will want to find out their background before listening to them. He will also assume that others want to know his qualifications; thus, he will tend to give these before speaking. Luke began his Gospel by affirming that he was an eyewitness and that he <i>“has carefully investigated all these things from the beginning”</i> (Luke 1:3).</p>	<p><b>2. Despising lack of credentials</b> Many teachers attempt to control misinformation by requiring approved courses of instruction. By depending only on these courses, credentials can be overemphasized, and the practical wisdom of those whom teachers consider uneducated can be despised or minimized. In such cases, teachers make the mistake of concentrating on intellect rather than spiritual perception.</p>
<b>Hard Work (Romans 12:11)</b>	<p><b>3. Rely on established resources</b> A teacher has a need to go to primary sources to validate truth. He will also use accepted works of recognized authorities to further confirm statements which others make. Luke praised the Bereans for daily checking out Paul’s statements against the Hebrew Scriptures. (See Acts 17:11.) Luke also related his writings to the other Gospel accounts and to the Torah.</p>	<p><b>3. Depending on human reasoning</b> Being apt in using scholarly resources, a teacher can easily give the impression that he is the only source of truth and that his gift is more important than the other gifts. Teachers may also react to the need to bring his intellect under the control of the Ruach, by putting scholarship ahead of the spiritual insight that comes through meditating on Scripture.</p>
<b>Spiritual Fervor (Romans 12:11)</b>	<p><b>4. Present truth systematically</b> Teachers tend to feel more comfortable when material is laid out in an orderly sequence. The teacher wants to know the events in the order in which they occurred. Luke emphasized the chronological structure of his Gospel when he explained that his approach was <i>“an accurate and ordered narrative”</i> (Luke 1:3).</p>	<p><b>4. Criticizes practical applications</b> A teacher’s motivation to verify all statements by the authority of Scripture may hinder him in making wider Scriptural application. As he focuses on textual studies, he may miss the underlying principles that tie all Scripture together <i>“...teaching the truth, convicting of sin, correcting faults and training in right living”</i> (2 Tim. 3:16).</p>

<p><b>Serving God (Romans 12:11)</b></p>	<p><b>5. Gather many facts</b> Those with the gift of teaching often have a greater delight in researching facts than they do in teaching them. When they do speak or write, they feel constrained to give as many facts as possible. Luke’s Gospel is the longest of the four; he includes information left out by other writers, and he emphasizes the completeness of his account. (See Acts 1:1.)</p>	<p><b>5. Showing off research skills</b> When a Believer with the gift of teaching shares a conclusion, he feels obligated to explain how he arrived at it. He often assumes, wrongly, that because he enjoyed the research so much, others will also. Concentration on research may also cause a teacher to live in an unreal world which he has created by his exclusion of other people.</p>
<p>What basic Scriptural principle does the person with the gift of teacher most need to exercise?</p>	<p><b>6. Require thoroughness</b> A teacher enjoys giving details which are not noticed or mentioned by others. Luke gives precise descriptions of events, conversations, circumstances, and physical conditions. He detailed more names, titles, cities, dates, events, and sidelights than any other Gospel writer.</p>	<p><b>6. Rejects Scriptural Presuppositions</b> If a teacher fails to subject his intellect to the teaching ministry of the Holy Spirit, he will need to reexamine the “<i>foundational truths of Scripture.</i>” These are to be understood by faith. His theology will become the reorganization of Scripture around a philosophical base</p>
<p><b>Meditation</b></p>	<p><b>7. Uneasy with subjective truth</b> A teacher is concerned that truth be presented in balance. He recognizes the danger of using personal experience as a foundation for truth. He wants to go from Scripture to experience, rather than from experience to a proof text in Scripture. A teacher tends to remain silent until information has been heard, observed, and verified. Luke’s silence is conspicuous in the NT; none of his own statements are recorded.</p>	<p><b>7. Putting mind above the Ruach</b> The most effective way for anyone to keep his intellect under the control of the Holy Spirit is to meditate upon God’s Word, day, and night. Neither the inspiration nor the true meaning of Scripture will be understood intellectually but will be discerned spiritually. If a teacher fails to become mighty in Spirit, he will tend to become trusting of his own intellect.</p>
<p>Why is this true? It allows the teacher to become mighty in spirit.</p>	<p><b>8. Persevere with accepted teachers</b> A teacher tends to remain loyal to a mentor or a school as long as any truth remains and does what he can to promote the truth. Luke demonstrated amazing loyalty to Paul and his message in prison, even after others left him. “...Only Luke is with me” (2 Tim. 4:11).</p>	<p><b>8. Taking teachings to extremes</b> Truth out of balance leads to heresy. Imbalance begins by studying a doctrine out of its moral setting (e.g., the second coming without its purifying hope). Argumentation and division result. Imbalance also occurs by separating related truths (mercy w/o justice, grace w/o law)</p>
	<p><b>9. Clarify misunderstandings</b> If a teacher learns that his facts are wrong, he will not simply accept the conclusion but will want to retrace own investigation to determine at what point he got off the track. He will want to use the same procedure in helping others who have strayed from the truth.</p>	<p><b>9. Arguing over minor points</b> If a teacher leans on his own understanding, it is easy for him to reject an important spiritual truth because he detects a minor flaw in the presentation of it. He may further reject this truth because he is being asked to intellectually accept a conclusion without knowing how the other person arrived at it.</p>

## Characteristics of the gift of Exhorter

GIFT	CHARACTERISTICS	MISUSES
Who in Scripture best illustrates the motivational gift of exhorter?	<p><b>1. Committed to Spiritual growth</b> The motivation of an exhorter is to see spiritual growth take place in practical living, and he is willing to become personally involved to see it achieved. Paul said, "...I am suffering the pains of giving birth to you all over again - and this will go on until the Messiah takes shape in you" (Gal. 4:19). Paul further declared that he worked night &amp; day to <i>"...present everyone as having reached the goal, united with Messiah" (Col. 1:28).</i></p>	<p><b>1. Keeping others waiting for them</b> An exhorter's willingness to give people whatever time is necessary to help them grow spiritually often cuts into family time and personal responsibilities. He often assumes that his family will understand, until major resentments surface. Paul understood the sacrifices that he was making in his ministry; however, if an exhorter is married, his priority must be his marriage. (See 1 Corinthians 7:32-34.)</p>
<i>Rabbi Paul the Apostle</i>	<p><b>2. Able to see root problems</b> An exhorter can discern the spiritual maturity of another person. Based on this, he is motivated to search out hindrances in the lives of those who are not growing spiritually and to give further encouragement to those who are. Paul saw the Corinthians as spiritual infants and therefore could not speak unto them <i>"...as spiritual but as worldly people" (1 Cor. 3:1).</i></p>	<p><b>2. Look to themselves for solutions</b> As an exhorter gains experience and success in counseling, he tends to categorize problems as he hears them and arrive at conclusions before getting all the facts. By failing to listen completely and sense direction from the HS, an exhorter can be guilty of the folly of giving foolish counsel: <i>"To answer someone before hearing him out is both stupid and embarrassing" (Prov. 18:13.)</i></p>
<b>Rejoice in your hope (Romans 12:12)</b>	<p><b>3. See steps of action</b> An exhorter has the ability to visualize spiritual achievement for another Believer and then help him work out practical steps of action to achieve it. These steps are designed to remove hindrances and develop personal disciplines through which the HS can work. Paul told Timothy to flee youthful lusts, to avoid foolish questions, and to follow righteousness with a pure heart. (See 2 Tim. 2:22-23).</p>	<p><b>3. Being proud of visible results</b> When an exhorter gives steps of action, he assumes that they will be carried out. He bases this expectation on the fact that he has "come alongside" and is working with the person to achieve agreed upon goals. As spiritual growth becomes visible, it is easy for an exhorter to take personal credit for it. He may also be tempted to settle for outward conformity rather than true inward change.</p>
<b>Be patient in your troubles (Romans 12:12)</b>	<p><b>4. Raise hope for solutions</b> An exhorter tends to use examples from the lives of others to help Believers see the potential of daily victory. Paul used the testimony of one congregation to motivate another congregation. (See 2 Corinthians 9:2.) He used his own life to illustrate God's grace since he was the chief of all sinners. (See 1 Timothy 1:15.)</p>	<p><b>4. Starting projects prematurely</b> Exhorters tend to jump into new projects without finishing existing ones. They use projects to motivate others, and then when others are involved, the exhorters find a better project. After several projects, those who are working on them may become frustrated. The exhorter, however, sees the projects as simply a means to accomplishing a bigger perspective.</p>

<p><b>Steadfast in prayer (Romans 12:12)</b></p>	<p><b>5. Turn problems into benefits</b> Mature exhorters have learned by experience that God gives special grace during trials. Based on this, Paul gloried in tribulation. His credentials were the persecutions which he experienced, and the counseling God gave him during his afflictions. (See 2 Cor. 1:1-7.)</p>	<p><b>5. Treating people as projects</b> The exhorter is constantly on the lookout for steps of action which will bring lasting results. As he works with his family or friends, they may get the impression that they are simply another counseling project rather than real people who need personal attention.</p>
<p>What basic Scriptural principle does the person with the gift of exhorter most need to exercise?</p>	<p><b>6. Desire to be “transparent”</b> An exhorter knows that true growth will not take place where there is guilt. Paul told Timothy that his chief weapon was a clear conscience. (See 1 Tim. 1:19.) An exhorter desires an open life to gain a wider hearing for the Good News. Paul explained, <i>“...in all kinds of circumstances I might save at least some of them” (1 Cor. 9:22).</i></p>	<p><b>6. Sharing private illustrations</b> Treating family and friends as “projects” vs. people is made even worse as the exhorter shares private illustrations which came out of his counseling experiences. Exhorters depend heavily on illustrations to communicate their message. But, when these are used without permission, listeners become uneasy and counselees become resentful.</p>
<p><b>God’s Design</b></p>	<p><b>7. Gain insight through experience</b> The exhorter is motivated to learn “cause-and-effect sequences” and through them to discover underlying principles of life. He studies both Scripture and experience to find these. His motivation is to promote spiritual growth and to bring diverse groups of Believers together.</p>	<p><b>7. Presenting truth out of balance</b> Exhorters tend to avoid heavy doctrinal teaching which does not have immediate practical application. The result of this emphasis can be an imbalance of teaching which will eventually show up as doctrinal error. Exhorters need the balancing ministry of the teacher</p>
<p>Why is this true? It allows the exhorter to understand and explain God’s sovereignty.</p>	<p><b>8. Urgency to act on clear steps</b> An exhorter tends to explain truth with logical reasoning in order to motivate people to act upon it. Paul’s writings in 1 Corinthians 15 have been studied in law schools for their logic. He reasoned with the Jews, the Greeks, King Agrippa, and others. (See Acts 18:4; 26:28.)</p>	<p><b>8. Setting unrealistic goals</b> Exhorters often visualize long-range projects and goals for people. These are usually presented without reference to the amount of time that will be required to achieve them. Those whom the exhorter motivates assume that the projects and goals will be achieved much sooner than they can be. This raises expectations and breeds disillusionment.</p>
	<p><b>9. Desire to share face to face</b> An exhorter needs to see the facial expressions of his listeners in order to determine their response and to ensure a positive result Paul’s longing to see his fellow believers was constantly reaffirmed. (See 1 Thess. 2:17; 3:10; 2 Tim. 1:4.) He used personal conferences extensively. (See 1 Thess. 2:11-12.)</p>	<p><b>9. Gives up on uncooperative people</b> Exhorters tend to lose hope with people who do not quickly and consistently respond to the steps of action which are given for spiritual growth. By surrounding himself with only those who do respond quickly, he loses valuable personal character training and insights which God must then teach in other ways.</p>