MOTIVATIONAL GIFTS

In his letter to the Roman Christians, the Apostle Paul challenges them to use their spiritual gifts *"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.*

*"Having then **gifts differing according to the grace that is given to us**, whether **prophecy**, let us prophesy according to the proportion of faith; or **ministry**, let us wait on our ministering: or he that **teacheth**, on teaching; or he that **exhorteth** on exhortation: he that **giveth**, let him do it with simplicity; he that **ruleth**, with diligence; he that **showeth mercy**, with cheerfulness"* (Romans 12:4–8).

The gifts mentioned here are **seven motivational spiritual gifts**. Each Christian receives one at the time of salvation, and it is the tool through which God works in him or her to see needs and to do something to meet them. These gifts equip believers to take a vital role in the Church.

Below are details about each of the seven motivational gifts, including Biblical examples of those who had the gifts, exhortations from Romans 12 about properly exercising the gifts, and the strengths and weaknesses of the gifts.

MOTIVATIONAL GIFTS IN THE BIBLE

Here are various characteristics both positive and negative of each temperament through the lives of different Bible Characters.

A. PROPHETS

PROPHETIC—The Life of the Apostle Peter

1. **The need to express thoughts and ideas verbally especially regarding right and wrong.** They see their world in terms of black and white. Peter was the most verbal of the original disciples and became the chief spokesman of the early church (Acts 2:14, 3:12; 4:8 and 11:4).
2. **The tendency to make quick judgments on what is seen or heard and to speak up quickly.** Peter, when Christ said someone would deny Him, said he would never deny Him; yet, Peter denied Him three times shortly thereafter (Matthew 26:33, 34, 69-75). He spoke first more than any other disciple (Matthew 13:28, 15:15, 16:16, 17:4, 19:27, John 6:68, 13:6).
3. **Has the ability to sense when someone or something is not what is appears to be and to react harshly at dishonesty.** Peter's condemnation to Ananias and Sapphira resulted in their death (his reaction to it did not cause their death) (Acts 5:3, 4). They can naturally discern right or wrong, good or evil.

4. **They have a desire to reject those who offend so justice will be done and others will be warned.** Peter was reluctant to forgive his offender and asked how long he was to put up with him (Matthew 18:21).
5. **An openness about personal faults and failures, and honesty about himself as well as others.** While someone with this motivation will tend to be critical of others, they tend to be hard on themselves as well. In Luke 5:8. Peter was very open about his failures – "Go away from me, Lord; I am a sinful man!"
6. **A tendency to be impulsive in actions and wholehearted in whatever is done.** Peter was eager to walk on water (Matthew 14:28) He forbade Jesus to wash his feet, yet when corrected, told Jesus to was all of him (John 13:6-10).
7. **A tendency to be painfully direct when correcting friends.** Peter rebuked Jesus for a course of action he did not feel was right to take (Mark 8:31-38).
8. **A desire to give open evidences of loyalty and total commitment.** Peter assured Jesus he would never deny Him and defended Jesus by cutting off the ear of the high priest's servant (Matthew 26:33, John 18:10).
9. **A willingness to suffer for doing what is right.** Peter rejoiced in being counted worthy to suffer shame for Jesus when he was beaten for obeying God rather than men in Acts 5:29.
10. **An ability to be persuasive in defining what is right and wrong.** God brought conviction to thousands through peter's preaching at Pentecost. "You handed him over to be killed, and you disowned him….you killed the author of life…" (Acts 2:13-15). Peter had no doubt in his mind who was guilty of the death of Jesus and he had no problem in telling the guilty parties.

HOW PROPHETS CAN MISUSE THEIR GIFT

1. **Correcting people who are not their responsibility.** Prophets often feel it is their role to speak up and point out faults and tell others when they are in error. Pastors, if prophetic by nature, should surround themselves with other temperaments such as mercy; otherwise they could appear too hard on the flock of God.
2. **Jumping to conclusions about words, actions and motives.** Prophets tend to draw conclusions on a few known facts.
3. **Reinforcing a condemning spirit.** If a conclusion, albeit in haste, has been made, will look around for confirming evidence. Many times taking the words and actions of the accused out of context in order to prove a point.
4. **Judging and exposing an offender rather than restoring the person.** They will see the problem, but not necessarily the solution.
5. **Cutting off the person who has failed.** Will even cut off a friend to be true to a cause and will encourage others to do so as well.
6. **Dwelling on the negative rather than the positive.** More sensitive to evil and deception than others. This often results in the person being against more than they are for something or someone.
7. **Lacking cautiousness and tactfulness in expressing opinions.** Driven by the desire to be totally open and honest, a person with a prophetic tendency will often share opinions that would be better left unsaid.

8. **Demanding a positive response to a harsh rebuke.** Expect repentance regardless if their word was spoken in love or was fully accurate. Will also tend to magnify failures in order to promote repentance.
9. **Condemning themselves when they fail.** The harsh judgments which the prophets have for others, they also have for themselves. Tend to be extremely self-critical.
10. **Accusing others of deception if they do not fully reveal faults.** If they were a salesman, they would tell of all the products faults and would expect the same courtesy in return.

B. SERVING

SERVING—The life of Timothy

1. **An ability to see practical needs and the desire to meet them.** In Philippians 2:20, Paul affirmed, "I have no one else like him who takes a genuine interest in your welfare."
2. **A joy in serving when it frees others.** (To do more important things, not just to keep busy). Timothy served Paul so that he could carry out his ministry. "But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel" (Philippians 2:22).
3. **A tendency to disregard personal health and comfort in serving others.** Timothy's physical ailments were revealed when Paul wrote, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Timothy 5:23).
4. **A difficulty in saying "no" resulting in a variety of involvements and a tendency to get sidetracked.** Timothy was told twice by Paul not to get sidetracked: "Do thy diligence to come shortly unto me… Do thy diligence to come before winter…" (2 Timothy 4:9, 21).
5. **A special enjoyment in providing for physical needs and comforts.** An ability to remember likes and dislikes. Timothy was instructed to bring Paul his cloak, books, and especially the parchments (2 Timothy 4:13).
6. **A need for appreciation to confirm that service is necessary and satisfactory A desire for clear instructions (without time limits).** Timothy was given more instruction and praise by Paul than any other assistant (See 1 & 2 Timothy.)
7. **A strong desire to be with others, thus providing more serving opportunities.** Timothy is almost always working with others. (See Acts 16:2, 17:14-15, 18:5, 19:22, 20:4).
8. **An enjoyment of short range projects and a tendency to become frustrated with the long range responsibilities.** Timothy was urged to maintain the endurance of a soldier and to continue in the calling that he was given (1 Timothy 4:16, 2 Timothy 2:3).
9. **A tendency to feel inadequate and unqualified for spiritual leadership.** Timothy was reassured by Paul that he was qualified by his ordination and by the training of his mother, grandmother and Paul. (See I Timothy 4:14, 2 Timothy 1:5, 3:10-14.)

HOW SERVERS CAN MISUSE THEIR GIFT:

1. **Neglecting home responsibilities to help others.** Servers tend to disregard their own comforts, and often those of their own family members, in order to help others.

2. **Accepting too many jobs at one time.** It is difficult for servers to say "no" to needs. This causes them to get involved in too many projects at the same time.
3. **Wearing themselves out physically.** In order to assist others, servers will often disregard their own physical limitations. This, in itself, will cause physical exhaustion. However, servers tend to add a further dimension to the problem when they take on more responsibility than they can handle. Inner tension may result in ailments, especially with their stomachs.
4. **Being too persistent in giving unrequested help to others.** Servers are able to detect needs before others are even aware of them. They get their joy and fulfillment from meeting these needs. Because of this, they may persist in trying to meet a particular need which they see.
5. **Going around proper authorities in order to get jobs done.** The proper channels of people and committees may look like unnecessary "red tape" to servers who want to get jobs done as soon as possible. They will even use personal funds in order to avoid delays in meeting needs. (Usually they cannot afford the money they spend.)
6. **Excluding others from helping on a job.** Unlike administrators, servers find it extremely difficult to delegate jobs to others. They tend to want to do the jobs themselves.
7. **Interfering with God's discipline by premature help.** Servers see a need in the life of another person, their first impulse is to meet it; however, it may be that the need is designed by God to bring that person to repentance. The needs of the prodigal son in the pig sty would illustrate this point. Meeting his physical needs might have hindered his repentance and return to his father. (See Luke 15:11-32.
8. **Becoming hurt by the ungratefulness of those who were helped.** Servers do not usually desire public recognition. However, they deeply desire sincere appreciation from the ones whom they serve. This may cause them to work for the approval of people more than for the approval of God.
9. **Getting sidetracked while working on an assignment.** It is very easy for servers to stop what they are doing and give a "helping hand" to another need which they see. This may cause those whom they serve to become frustrated with them because the assigned tasks are not completed as fast as they should be.

C. Teaching

TEACHING—The life of Luke

1. **The need to validate truth; to certify statements which have been made to others.** Luke's purpose in writing was "that thou mightiest know the certainty of those things, wherein thou hast been instructed" (Luke 1:4).
2. **The tendency to validate new truth by established systems of truth.** Luke not only relates Christ's words to Old Testament prophecies, but relates his writing to other Gospel accounts. (See Luke 1:1-3.)
3. **The prompting to give teaching credentials before speaking and to get them from others before listening.** Luke emphasized that his sources were eyewitnesses, qualified ministers, and that he himself "…had perfect understanding of all things from the very first…" (Luke 1:3).

4. **The desire to present truth in a systematic sequence.** Luke emphasized his chronological approach. "…*to write unto the in order*…" (Luke 1:3).
5. **A delight in researching and reporting as many facts on a subject as possible.** Luke's Gospel is the longest Gospel. It includes material left out of the other Gospels. He emphasizes the completeness of his work. (See Acts 1:1.)
6. **An emphasis on the importance and accuracy of reporting.** Luke gives precise descriptions of events, conversations, circumstances, and physical conditions, such as nothing a "great fever," not just a fever. (See Luke 4:38.)
7. **An alertness to factual details which are not noticed or mentioned by others.** Luke's account is filled with more details of names offices, cities, dates, events, and sidelights than the other Gospels. (See the Gospel of Luke.)
8. **A tendency to remain silent until information has been heard, observed, and discussed.** Luke's silence is conspicuous in his Gospel; none of his personal statements are recorded. (See Gospel of Luke.)
9. **A need to exercise diligence and endurance.** Luke demonstrated his faithful determination by remaining with Paul in prison. "Only Luke is with me…" (II Timothy 4:10-11).

HOW TEACHERS CAN MISUSE THEIR GIFT:

1. **Becoming proud of their knowledge.** It would be easy for teachers to develop an attitude of pride as a result of all their learning. *"…Knowledge puffeth up, but charity (love) edifieth"* (I Corinthians 8:1).
2. **Despising the practical wisdom of uneducated people.** A teacher may tend to discount any learning which does not take place in the classroom. "*And the Jews marveled, saying 'How knoweth this man letters, having never learned?'"* (John 7:15).
3. **Communicating skepticism toward their teachers.** The attitude of a teacher can easily be, *"It isn't right until I check it out and say it is right."* A teacher may communicate the impression that he or she is the only source of truth.
4. **Criticizing sound teaching because of technical flaws.** It is difficult for a teacher to endorse the teaching of others if he is able to spot little factual errors. Teachers may, in this case, give a general criticism of the entire teaching.
5. **Depending on human wisdom rather than on the Holy Spirit's teaching.** The primary tool of teachers is their mind, yet God warns that we are not to lean on our own understanding (Proverbs 3:5), because our thoughts are not His thoughts (Isaiah 55:8), and because there is a way which seems right to a man's mind, but it leads to death (Proverbs 14:12). *"Actually, the wisdom of man is foolishness with God"* (I Corinthians 1:20). Morality is essential for spiritual understanding (II Thessalonians 2:10-12). True understanding is essentially a spiritual matter—not a mental matter. God's truth is *"… spiritually discerned"* (I Corinthians 2:14).
6. **Giving information which lacks practical application.** The purpose of all teaching must be to exalt Christ and to promote conformity to His Image. (See Romans 8:29.) Teachers tend to avoid wider application s beyond the actual wording of the text. This limits the use of Scripture as a daily lamp to our feet and light to our path.

7. **Boring listeners with details of research.** The great delight of teachers is their research. What they enjoy, they assume others will enjoy. Teachers may give extensive background details to validate a point or to display their research ability and knowledge. In most cases, however, it is not as important to the listeners as it is them. Sometimes it wearies the listeners to the point where they miss the purpose of the teaching.
8. **Retreating into their own world of books.** Teachers not only enjoy research, but they see it as the basis of their effectiveness as a teacher. They assume that the more knowledgeable they are in their field, the more prepared they are to evaluate new ideas and to refute error. Research is very consuming of time and concentration. This may cause them to shut themselves up in their own world and to close out those who are around them.

D. **EXHORTING**

EXHORTING – The Life of Paul

1. **A motivation to urge people to their full spiritual maturity in Christ.** Paul's goal was to *"…present every man perfect in Christ Jesus"* (Colossians 1:28).
2. **An ability to discern where a person is in spiritual growth and to speak on that level.** Paul saw the Corinthians as spiritual infants; *"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ"* (I Corinthians 3:1).
3. **A desire to give precise steps of action in urging people toward spiritual maturity.** Paul's writings are filled with practical counsel and precise steps of action on how to grow spiritually. (See I Corinthians 3:16-23.)
4. **A drive to explain truth with logical reasoning in order to gain acceptance for it.** Paul's writings on the resurrection in I Corinthians 15 are classic in logical thinking. Reasoning was his basic method when dealing with the Jews, the Greeks, King Agrippa, and others. (See Acts 18:4, 26:28.)
5. **An ability to visualize spiritual achievement for people and to use this to motivate them to action.** Paul was a master in picturing spiritual goals for his workers and his churches. He reinforced goals by the example of his own life. (See Philippians 3:17.)
6. **A desire for face to face discussion in order to determine and insure a positive response.** Paul's longing to see his fellow believers was constantly reaffirmed. (See I Thessalonians 2:17, 3:10, II Timothy 1:4.) He used personal conferences extensively. (See I Thessalonians 2:11-12.)
7. **An ability to identify with people of different types and backgrounds in order to gain a wider hearing.** Paul explained, "…I am made all things to all man, that I might by all means save some" (I Corinthians 9:22).
8. **A motivation to bring harmony between diverse groups of Christians, and an awareness that harmony is basic to spiritual maturity.** Paul worked constantly to resolve conflicts and divisions between individuals, churches, and groups. (See I Corinthians 3:3-23, Philippians 2:2.) The money he raised united Jews and Gentiles. (See II Corinthians 9:12-14.)

9. **An ability to welcome personal tribulation as a chief motivator of spiritual growth.** Paul gloried in his infirmities, because he saw that they brought Christ's power and a far greater weight of glory. (See II Corinthians 1:5, 4:17, 12:9.)

HOW EXHORTERS CAN MISUSE THEIR GIFT:

1. **Raising the expectation of others prematurely.** Exhorters can visualize long-range projects and goals for people. These are often explained without reference to the amount of time that will be required to work them out. The people involved are led to assume that these projects and goals will be reached much sooner than they can be.
2. **Taking *"family time"* to counsel others.** The delight of exhorters is helping people with problems. Exhorters are willing to give whatever time is required to achieve results. All too often, this time cuts into family responsibilities. Exhorters assume that their families will understand—until they learn differently.
3. **Treating family and friends as *"projects"* rather than as persons.** Because exhorters put confidence in steps of actions which have proven effective, they are usually ready to share these steps to others, including family and friends. Rather than making them feel like special people, the exhorter may give the impression that friends and family are just more "*counseling projects*".
4. **Sharing private illustrations without permission.** The importance and effectiveness of personal illustration is well known to exhorters. Illustrations explain how to apply steps of action and also how to motivate the listener to take them. Exhorters tend to use recent illustrations which are either premature or used without permission.
5. **Jumping into new projects without finishing existing ones.** Projects are often used by exhorters to reach ultimate goals. Exhorters tend to motivate other to get involved in a project and then they abandon it for a "*better*" project. This often disillusions those who were involved in the first project.
6. **Encouraging others to depend on them rather than on God and their authorities.** People who receive help by following counsel that is given by exhorters tend to rely on those who gave it. Exhorters tend to encourage this because of their joy in being around those who are growing spiritually.
7. **Trusting visible results rather than a true change of heart.** Exhorters tend to communicate acceptance and approval when those they are trying to help respond to the steps of action which are given. This can encourage onward conformity without an actual change of heart within.
8. **Neglecting proper emphasis on basic Bible doctrines.** Any teaching which neglects practical application tends to be minimized by exhorters. Because doctrinal teaching has been wrongly separated from its moral applications, exhorters have neglected it in favor of "*life-related*" teachings.
9. **Giving counsel before discerning the type of person or problem.** Exhorters tend to categorize the problem in their mind before hearing all the important facts. This results in the shame of answering a matter before fully hearing it. Exhorters also tend to have more confidence in their own counsel than in God's warning on whom not to counsel.

E. GIVING

GIVING – The Life of Matthew

1. **A keen ability to discern wise investments in order to have more money available to give away.** Matthew included more counsel on the wise use of money than any other Gospel writer. (See Matthew 6:19-20, 25:14-30.)
2. **A desire to give quietly without public notice.** Matthew is the only Gospel writer who emphasizes that a person should give secretly so that God can reward him openly. (See Matthew 6:1-4.)
3. **A motivation to give as unto the Lord at His promptings;** not at man's appeals. Matthew notes that when we give to the needs of fellow Christians which God reveals, we give to Christ. (See Matthew 25:25-46.)
4. **A desire to give gifts which are of high quality.** Matthew records in greater detail the costly gifts given to Jesus: gold, frankincense, myrrh, precious ointment, new sepulcre. (See Matthew 2:11, 26:6-13, 27:57-60.)
5. **An ability to test faithfulness and wisdom by how people handle funds.** Matthew reveals the foolishness and rebellion of those who misused what they were given. (See Matthew 21:33-34, 25:14-30.)
6. **A tendency to practice personal frugality.** An ability to be content with the basic necessities of life. Matthew had wealth and wealthy friends; however, he "left all" to follow Jesus. (See Luke 5:27-32.)
7. **An alertness to see what other people do with their money. .** Matthew records Christ's condemnation of the Pharisees for not supporting their aged parents. *See Matthew 15:3-9.) He also details the fairness of paying all the laborers the same wage. (See Matthew 20:1-6.)
8. **An ability to see financial needs which others tend to overlook. .** Matthew records Christ's condemnation of the Pharisees for not supporting their aged parents. *See Matthew 15:3-9.) He also details the fairness of paying all the laborers the same wage. (See Matthew 20:1-6.)
9. **A desire to use giving as a way to motivate others to give.** Matthew was a tax collector. His job was to motivate people to give. (See Luke 5:27.) His is the only Gospel to record Christ's condemnation of the man who was forgiven much but refused to forgive another who owed him little. (See Matthew 18:23-25.)

HOW GIVERS CAN MISUSE THEIR GIFT:

1. **Giving too sparingly to their own family.** Givers are very aware of the potential of money to corrupt people. They understand the need for those in their own family to work for money and to appreciate its value. In attempting to achieve these balances, givers may be too frugal with their own families.
2. **Causing family to resent gifts to others.** If givers are too frugal with their own families and then give large gifts to others, they can cause their families to resent those to whom gifts are given. To avoid this, it is essential for givers to have their marriage partners confirm the amount that a gift should be.

3. **Listening to unscriptural counsel on money management.** When givers exercise their ability to increase funds and give away money, they tend to attract people with the wrong motives and unscriptural counsel. Unless givers are firmly grounded in God's principles of finances, they can be deceived by these people or their methods.
4. **Putting pressure on people who have less to give.** One of the motivations of givers is to encourage others to give. Various methods may be used to accomplish this such as "*matching gifts*" or fund raising programs. In the course of doing this, givers may put excessive pressure on others to give.
5. **Failing to discern God's promptings for a gift.** It is God who gives Christians power to get wealth. It is also God who will prompt givers when to give, who to give and how much to give. If givers are not responsive or obedient to these promptings, satan is given admittance into their financial dealings.
6. **Judging those who misuse funds rather than advising them.** Givers are very alert to how people use and misuse funds. In the course of discerning where their funds should go, givers can overlook the valuable ministry they could have in advising Christians in the use of their money.
7. **Controlling people or ministries by gifts.** In an attempt to make sure their gifts are wisely invested, givers may sponsor projects or buy items which are not in God's plan for a ministry.
8. **Corrupting people or ministries by gifts.** Givers will always run the risk of corrupting people with funds. Those who receive them can too easily begin looking to givers rather than to God, and doing things with easily gotten money which is contrary to God's will.
9. **Investing in projects which do not benefit the lives of people.** Givers tend to be more attracted to projects than they are to the daily needs of Christians. Sometimes these projects build an organization but not he people in the organization or those reached through the organization.

F. RULING

RULING – The Life of Nehemiah

1. **An ability to visualize the final result of a major undertaking.** Nehemiah visualized the goal of removing the "*great affliction and reproach*" of God's people by rebuilding the walls. (See Nehemiah 1:2-3, 2:5.)
2. **An ability to break down major goals into smaller, achievable tasks.** Nehemiah accomplished the huge task of rebuilding the walls by having many groups working on smaller sections. (See Nehemiah 3:1-32.)
3. **An ability to know what resources are available and needed to reach a goal.** Nehemiah requested from the king, resources needed to rebuild the walls: a certain time, letters of introduction, and timber. (See Nehemiah 2:6-8.)
4. **A tendency to remove himself from distracting details in order to focus on the ultimate goal.** Nehemiah did not get involved in the building itself but removed obstacles which would hinder the workers, such as removing financial pressures. (See Nehemiah 5:1-13.)

5. **A willingness to endure reaction from insiders and outsiders in order to reach an ultimate goal.** Nehemiah had opposition from within and without in his efforts to rebuild the walls (See Nehemiah 4:8-18.)
6. **A need for loyalty and confidence from those who are being directed and served.** Nehemiah brought a great assembly of people against the nobles and rulers who discouraged the people. He required oaths of cooperation from them (See Nehemiah 5:1-13.)
7. **An ability to know what he should and should not delegate to others.** Nehemiah delegated the work on the walls, but he retained the responsibility of dealing with the enemies and guarding the walls. (See Nehemiah 4:13.)
8. **An ability to inspire and encourage workers by cheerfulness, approval, praise, and challenge.** Nehemiah had a cheerful spirit. (See Nehemiah 2:1.) He was skillful in challenging and encouraging his workers. (See Nehemiah 4:14.)
9. **A joy and fulfillment in seeing all the parts come together in a finished project.** Nehemiah expressed his joy in the completed task by appointing singers and uniting the people in a revival celebration. (See Nehemiah 7:1-2, 8:1-18.)

HOW RULERS CAN MISUSE THEIR GIFT:

1. **Viewing people as "*human resources*" rather than as human beings.** Rulers need to know that people and materials are available to them in order to accomplish a task. It is easy for them to overlook the individual needs of the workers and simply view them as "*resources*" for the job.
2. **Using people to accomplish personal ambitions.** When rulers have people, money, and materials at their disposal to accomplish group "*goals*", it is all too easy to divert these resources to accomplish personal goals or ambitions.
3. **Showing favoritism to those who appear to be more loyal.** The single most important quality to rulers is loyalty. They need to know whom they can count on to get jobs done. They want to know where they stand with each person who works for them. At the same time, rulers must be fair impartial Rewarding loyalty without favoritism is a special challenge for rulers.
4. **Taking charge of projects which were not God's direction.** Ordinarily, rulers will stay on the "sidelines" until they are asked to be in charge of a project. There is a reason for this – they need to have the full support of those who appoint them. It is difficult, however, for rulers to stand by and watch mismanagement and inefficiency, and they can take charge prematurely.
5. **Delegating too much work to others.** The chief talent of rulers is, knowing who to delegate jobs to others. This leaves rulers free to focus on the overall projects and to see how all the parts are fitting together. However, if rulers delegate too much work to others and are not sensitive to their personal needs and schedules, then the workers will become resentful and feel like they are doing all the work.
6. **Overlooking serious character faults in valuable workers.** The primary objective of rulers is to coordinate everyone's effort in order to see a project. In the process, they may be willing to overlook major character faults in the lives of those who are useful in reaching their goals.

7. **Being unresponsive to suggestions and appeals.** Rulers have the ability to withstand much reaction in order to get a job done. However, they can carry this too far and become closed to valid suggestions and complaints of those who are working with them.
8. **Failing to give proper explanations and praise to workers.** Workers want to feel like they are part of the overall project by learning how their jobs fit into the final goal and by receiving proper praise and encouragement as the work is being done.

G. MERCY
The Life Of John

1. **An ability to sense genuine love and a greater vulnerability to deeper and more frequent hurt from the lack of love.** John's teachings and personal relationships illustrate that his primary focus was on love. He uses the word "*love*" more than any other disciple. (See the Gospel of John, Epistles of John.)
2. **A need for deep friendships in which there is mutual commitment.** John established a very close relationship with Christ and with peter. He often refers to himself as the disciple "whom Jesus loved". (See John 13:23, 19:26, 20:2, 21:7, 20.)
3. **A tendency to react harshly when intimate friends are rejected.** John and James asked Christ if they should call down fire from heaven and consume the Samaritans who rejected Christ. (See Luke 9:54.)
4. **A greater concern over mental joy or distress than physical concerns.** John wrote to give his readers "joy", "fellowship", "hope", "confidence", and to cast out "fear" and "torment". (See John 1:3-4, 3:2-3, 4:18, 5:13-14.)
5. **A tendency to attract people who are having mental and emotional distress.** John's deep understanding, love, and acceptance made it easy to understand why others would confide in him as Christ did during the last supper. (See John 13:23-26.)
6. **A need to measure acceptance by physical closeness and quality time together.** John sought out the closest place to Christ: "*now there was leaning on Jesus' bosom one of his disciples…*" (John 13:23). His need for closeness may have prompted his request to sit next to Christ in glory. (See Mark 10:35-37.)
7. **A desire to remove the causes of hurts rather than to look for benefits from them.** John's message was to get Christians to stop hating and hurting each other. (See I John 3:11, 15.)
8. **A tendency to be attracted to those with the spiritual gift of prophecy.** John spent more time with peter than with any other disciple. (See Luke 22:8 Act 3:1-11, 4:13-19, 8:14.)

HOW THOSE GIFTED WITH MERCY CAN MISUSE THEIR GIFT:

1. **Failing to be firm and decisive when necessary.** Those with the gift of mercy find it hard to be firm and decisive because they do not want to hurt or offend other people. Very often, the lack of firmness or decisiveness only causes greater hurt and disappointment.
2. **Taking up offenses for those who have been hurt.** When those with the gift of mercy see or hear about someone hurting another person, they can feel hurt as well they will tend to take up offenses, especially if it is a friend who is being hurt.

3. **Basing decisions on emotions rather than principle.** Because those with the gift of mercy have strong emotions and feelings, they tend to base their decisions on them rather than on principle.
4. **Prompting improper affections from those of the opposite sex.** A person of the opposite sex tends to be drawn to those with the gift of mercy because of their ability to be sensitive, understanding, and responsive listeners. This must be considered in any counseling which is done, and safeguards must be established in order to avoid transference*
5. **Cutting off fellowship with those who are insensitive to others.** Words and actions which reflect insensitivity to the feelings of other people are quickly recognized and reacted to by those with the gift of mercy who will tend to close their spirits to these people.
6. **Reacting to God's purposes in allowing people to suffer.** Unlike exhorters who look at suffering as a means of growing spiritually, those with the gift of mercy tend to react to the idea that God would allow a person to suffer for any good purpose. Their main concern is usually to remove the cause of suffering as soon as possible.
7. **Sympathizing with those who are violating God's standards.** If those with the gift of mercy are not discerning 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.
8. **Establishing possessive friendships with others.** There is a deep need for commitment and closeness in the friendships of those with the gift of mercy. This can easily result in possessiveness of friendships of those with others, and the tendency to be deeply hurt when there is not a mutual commitment to the friendship. Disappointments in one friendship tend to create greater expectations and possessiveness in a new friendship.

Motivational Gift Test

DIRECTIONS: Next to the number of each question, place your answer

0 – No
1 – Unsure
2 – Yes

Your answers need to be honest with your inner feelings: Not in line with what you think the answer should be as a Christian. When you receive the grading system, you should score higher in one area, which will show your gifting.

_____ 1. Do you think of yourself as one who is able to clearly communicate your ideas to others, either personally or publicly?

_____ 2. Do you find it relatively easy and enjoyable to spend time in intense study and research of the Bible?

_____ 3. Do you enjoy sharing the Personal and emotional problems of people? (empathy, strength, sympathy, weak)

_____ 4. Do you have a greater concern on how to apply God's Word than in understanding its message?

_____ 5. Have you sensed in your spirit that God has gifted you with a special ability to learn and acquire knowledge concerning His Word?

_____ 6. Do you enjoy motivating others to various tasks and ministries?

_____ 7. Would you describe yourself as a person who makes decisions easily and quickly?

_____ 8. Do you seem to concentrate more on practical things that need to be done, rather than on why they should be done?

_____ 9. When you hear of someone who needs help, do you immediately offer your services when possible?

_____ 10. Would you rather give money to help than perform some manual task?

_____ 11. Do you derive great satisfaction in visiting people who are sick or disabled?

_____ 12. Is your home a place that most people feel comfortable and will often drop by to visit unannounced?

_____ 13. Do you feel that you have the ability to believe things that other believers cannot seem to accept or see?

_____ 14. Do you feel that you seem to usually know whether something is right or wrong?

_____ 15. Do you frequently find yourself giving more than a tithe to your church?

_____ 16. Do you like to prove and answer issues and questions because of the truth it brings out?

_____ 17. Do people often seek you out to get advice concerning their personal problems?

_____ 18. Do you find that you respond quickly to the solution of a problem by taking positive steps to action whereas other believers many times remain unsure?

_____ 19. Do you find that people will often come to you with difficult problems and questions from the Bible, seeking your understanding?

_____ 20. Are you drawn to the underdog?

_____ 21. Do you sense a great deal of responsibility to make decisions in behalf of others?

_____ 22. Do you usually have a great deal of satisfaction in just doing things that need to be done no matter how small or trivial the task?

_____ 23. By training and setting things out, do you sense a special ministry to help others become more effective in their work?

_____ 24. When you hear of someone in need, do you immediately think of sending them some money?

_____ 25. When you hear of someone in the hospital, does it challenge you to bring them some encouragement and cheer?

_____ 26. Do you think God can be glorified by donating material items?

_____ 27. Do you feel a challenge to believe and trust God for it when someone says that a job cannot be done or is impossibility?

_____ 28. Do you sense an ability to know other people's motives and intentions, even though you don't know them personally?

_____ 29. Do you have a tendency to speak up when issues are being dealt with in a group, rather than remain silent and listen?

_____ 30. When you hear of a question or problem from a text in the Bible, are you anxious to search and give an answer?

_____ 31. Would you rather talk personally with someone about their problems rather than sending them to someone else for help?

_____ 32. In you study of God's Word have you observed that new insights and understanding of difficult subjects seem to come easy to you?

_____ 33. When someone is not doing a job well, do you feel a strong desire to help him become more effective in what he is doing?

_____ 34. Do you enjoy being a support to someone by sharing your time?

_____ 35. Do you have more satisfaction in doing a task than in what others thought of what you did?

_____ 36. Do you see yourself as one who is more effective assisting leader than leading?

_____ 37. Do you find yourself looking for opportunities to give your money without hearing any appeals?

_____ 38. Do you find it easy to express joy in the presence of those who are suffering physically?

_____ 39. Is it difficult for you to accept believers who do not tithe?

_____ 40. Do you feel close to those who are insincere or hard-hearted toward those in distress?

_____ 41. When you sense that what is being said is produced by the devil rather than God, has your judgment proven to be correct?

_____ 42. Have you sensed that people feel conviction about wrong practices or doctrinal error when you share with them what the Bible says?

_____ 43. Have people often said to you that you have a way of simplifying a difficult problem, usually giving reasons for what you believe?

_____ 44. Do you find a great deal of satisfaction in encouraging people who are going through personal problems and trials?

_____ 45. Do people enjoy being in your home?

_____ 46. Have you noticed that you have the ability to understand difficult teachings of God's Word without a great volume of research and study?

_____ 47. Do you see more value in spending time to show someone how to do a task than in doing it yourself?

_____ 48. Do you enjoy giving direction to others and making decisions for them?

_____ 49. Is it true of you that when you are asked to do a particular task that you usually feel no pressure or obligation?

_____ 50. Do you feel a special burden to relieve others of their duties in order to free them to do their most important work?

_____ 51. Is it easy for you to walk with those who are suffering physically and to experience response on their part?

_____ 52. Do you consider your home as a real place of ministry to others?

_____ 53. Is your home always open to drop in guests?

_____ 54. Do you find that you often evaluate people and what they say as to whether it is right or wrong?

_____ 55. When you speak God's Word do you usually think of how this is going to challenge and motivate those to whom you are speaking?

_____ 56. Have your friends said that you are a soft touch or are too easy on people?

_____ 57. Do you find it easy to deal with people who are depressed or discouraged, experiencing a certain joy in what can be accomplished?

_____ 58. Do you feel awkward when receiving a gift?

_____ 59. Do you seem to understand things about God's Word that other believers with the same background and experience don't seem to know?

_____ 60. Do you have a special concern to train and disciple other believers to become leaders?

_____ 61. Do you at times find yourself thinking of decisions that need to be made in giving overall direction to a group or organization?

_____ 62. Would you rather do a job yourself than work with a group in trying to accomplish it?

_____ 63. Do you believe that you would help almost anyone who had a need, if it was possible for you to do so?

_____ 64. Do you sense a great deal of joy in giving, regardless of the response to who you gave?

_____ 65. Do you often think of ways to minister and help those who are suffering physically?

_____ 66. Do you enjoy frequently sharing your home with Christian brothers and sisters?

_____ 67. Do you feel that you are able to trust God in difficult circumstances without hesitation or indecision?

_____ 68. Do you feel a great responsibility toward God whenever you sense that something is not right which other believers do not seem to understand?

_____ 69. Do you find it difficult to participate in confrontation?

_____ 70. Do you receive joy when you have the opportunity to share the Gospel?

_____ 71. Do you sense a great deal of love and compassion for people having personal and emotional problems?

_____ 72. When you give your advice to someone, do you seem to emphasize more in the area of how it should be done, rather than why it should be done?

_____ 73. Have other believers frequently pointed out to you that you have an ability to know and understand the things of God's Word?

_____ 74. Do you have a special concern in helping people reach their goals and objectives in their lives?

_____ 75. Do people seem to depend upon you to make the major decisions for the group or the organization?

_____ 76. When you hear of a specific job that needs to be done, are you anxious to do it yourself?

_____ 77. Are you satisfied more with how a person has been helped by what you did than by simply doing it yourself?

_____ 78. When you give your money to someone or something, do you usually have an inner compulsion to keep it secret?

_____ 79. Would you enjoy a regular ministry to those who are suffering physically?

_____ 80. It is fi\rly easy for you to love and bless those who are critical of your work?

_____ 81. Have people often asked your opinion of someone or something that has been said as to whether you thought it was right or wrong?

_____ 82. Do you believe that you are gifted in communicating to others?

_____ 83. Would you rather explain the meaning of a word than simply share a verse by quoting it to someone?

_____ 84. Are you more eager to listen to people's personal problems rather than being able to share yours with someone else?

_____ 85. Do other believers seem to follow your advice in difficult situations?

_____ 86. Have you found in studying God's Word that you seem to know what a passage is saying before other believers discover it, even though you are studying it at the same time?

_____ 87. Do you usually take the leadership in a group where none exists?

_____ 88. Do you find yourself spending time reading the Bible or related materials above other duties?

_____ 89. Do you receive a greater satisfaction by manually completing a job rather than counseling people about their problems and needs?

_____ 90. When someone asks for your help, do you have great difficulty in saying no to that person?

_____ 91. When you give money to someone, do you find that you do not expect any appreciation in return?

_____ 92. Do you feel a great deal of compassion upon those who are suffering physically that makes you want to help them in some way?

_____ 93. Do you find that you can easily have people into your home without being overly concerned about how it looks?

_____ 94. Do you feel a burden to encourage people to trust God when you see them defeated or discouraged?

_____ 95. Have you felt a special responsibility to protect the truth of God's Word by exposing that which is wrong and sinful?

_____ 96. Do you usually organize your thoughts in a systematic way?

_____ 97. When you hear of some believer who has sinned or fallen away are you anxious to go to them immediately and try to help them?

_____ 98. Do you feel as good seeing someone else prosper as you feel when you prosper?

_____ 99. Do you have a great desire to share with other believers what the meaning of a difficult verse or passage is?

_____ 100. Do you sense a great deal of joy in a leadership position rather than frustration and difficulty?

_____ 101. Have you had experience in being responsible to make decisions on behalf of a group or organization that would affect everyone?

_____ 102. Do you find that you enjoy doing things that need to be done without being asked to do them?

_____ 103. Do you find yourself looking for opportunities to help people?

_____ 104. Do you see the matter of sharing money as a genuine spiritual ministry and one which you believe God has given you?

_____ 105. Do you find that when visiting those who are suffering physically that is brings you joy rather than depressing you?

_____ 106. Have you seen God do mighty things in your life that other believers said could not be done but which you believed He would do?

_____ 107. In trying to help other believers when you discern that something is wrong, have they often accepted your evaluation?

_____ 108. When you share in a public meeting or talk with other believers, do you find you more often share a truth from scripture than a personal experience?

_____ 109. Have other believers told you often that you should have a regular teaching ministry and have you felt the same?

_____ 110. Do you enjoy a person to person ministry more than ministering to a group?

_____ 111. Have you sensed a special ability in your life to know what to do when dealing with difficult problems and situations?

_____ 112. When you see other believers confused and lacking in understanding about some difficult teaching of the Bible, have you sensed a responsibility to speak to them about what it means?

_____ 113. Do you seem to know how to meet people's needs and desires without too much study and planning?

_____ 114. Do you enjoy being the final voice or the one with the overall responsibility for the direction and success of a group or organization?

_____ 115. Are you a good student and anxious to learn from others?

_____ 116. Are you able to relieve people of some of their tasks to free them to do other things?

_____ 117. Are you really excited when someone asks you to help financially in some worthwhile project seeing this as a great honor and privilege?

_____ 118. Are you willing and eager to spend time, money, and resources in order to help those who are suffering physically?

_____ 119. Have you discovered an effective prayer ministry in your life with many wonderful answers to prayer that from a human point of view seem impossible or unlikely?

_____ 120. Has your evaluation of another person's behavior proved to be correct even though others disagreed with you?

_____ 121. Do you find yourself responding immediately to financial needs by giving your money without a great deal of planning to do so?

_____ 122. Are you pleased when others grasp a new Biblical principle that you have shared with them?

_____ 123. Do you have a good sense of timing in knowing how long a job will take?

_____ 124. Do you find it easy to weep with those in distress?

_____ 125. Is it more blessed for me to give than receive?

_____ 126. Do you always seem to know where to find things necessary to get a job done?

Motivational Gift Test Question Answer Sheet

Prophecy	**Serving**	**Teaching**	**Exhortation**	**Giving**	**Organization/ Administrator**	**Mercy**
_____ 1	_____7	_____2	_____4	_____10	_____6	_____3
_____ 13	_____8	_____5	_____12	_____15	_____21	_____11
_____ 14	_____9	_____16	_____17	_____24	_____23	_____20
_____ 27	_____22	_____19	_____18	_____26	_____35	_____25
_____ 28	_____36	_____30	_____31	_____34	_____47	_____38
_____ 29	_____49	_____32	_____33	_____37	_____48	_____40
_____ 41	_____50	_____46	_____43	_____39	_____60	_____51
_____ 42	_____62	_____59	_____44	_____45	_____61	_____56
_____54	_____63	_____73	_____52	_____53	_____75	_____57
_____67	_____76	_____83	_____55	_____58	_____77	_____65
_____68	_____89	_____86	_____72	_____64	_____80	_____69
_____81	_____90	_____88	_____74	_____66	_____87	_____71
_____82	_____93	_____99	_____84	_____70	_____96	_____79
_____95	_____102	_____108	_____85	_____78	_____100	_____92
_____106	_____103	_____109	_____94	_____91	_____101	_____98
_____107	_____113	_____112	_____97	_____104	_____114	_____105
_____119	_____116	_____115	_____110	_____117	_____123	_____118
_____120	_____121	_____122	_____111	_____125	_____126	_____124
_____	_____	_____	_____	_____	_____	_____

0 – No
1 – Unsure
2 – Yes

Place your answers 0; 1; or 2 next to the appropriate question number on your answer sheet. The number to the right of the blanks is the test question number. Look up your answer, and place it in the blanks. When you have all the blanks filled in, add the numbers in each column to get a total for each category. There will be one category total that is higher than the rest. This should help you determine your motivational gift.