

“Teaching”

How Do I Fit? – Part 3

Motive Gifts of the Holy Spirit

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Kempsville Presbyterian Church
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I Overview



READ ROMANS 12:6-8

Let's, just for the sake argument, suggest that as I began to teach today that I unintentionally knocked over a glass of water. To continue the hypothetical, let's say that seven different people scrambled to the platform to help. And let's say, just for the sake of argument, that you could “freeze frame” the moment and listen in to each of them as they responded to the spilled water. Here's what you might hear:

PERSON 1: “Nate, that's what happens when you're not careful!”

PERSON 2: “Oh, Nate, let me help you wipe that up!”

PERSON 3: “Nate, the reason that it fell is because this table is taller than the average table and that bought height of the glass up to the level wherein you naturally move and swing your arms.”

PERSON 4: “Nate, next time let's get you out of using glasses. This will probably happen again so how about if you switch to using water bottles and after you take a drink just screw the top back on!”

PERSON 5: “Nate, I think the water bottle idea is a good one. I'd be happy to buy a few cases of water bottles and we'll keep them in the closet by your office so you can grab a new one every time you head into a worship gathering to preach.”

PERSON 6: “Bob, would you wipe the water so the pad under the carpet doesn't get moldy. Alice, would you go ahead and buy those cases of water bottles so we've got this covered going forward. Jim, would you run and grab a towel so that we can dry up Nate's shirt.”

PERSON 7: “Nate, don't feel badly. I've don that sort of thing a 100 times.”

Alright, seven different people. Seven different reactions. Seven different ways of looking at problems and, really, looking at life. Actually, seven different motive gifts in action. Let's reload the comments and then figure out who has what gift . . .

PERSON 1: This is the prophet. They see the problem and declare it boldly. Their motive is to correct the problem.

PERSON 2: This is the server. They see the practical need. They are the doer. They want to get right to work.

PERSON 3: This is the teacher. They want to figure out the "why" of the problem or the "why" of the situation. They are the researcher. They study and notice that the table is unusually high, setting things up for just this sort of occurrence.

PERSON 4: They are the eminently practical ones. They know it will probably happen again and they are looking for the solution going forward. Note the word "solution" . . . they are practical. Note the words "going forward". They are future oriented rather than past oriented. This is the encourager or the exhorter . . . they want folks to go forward and do well in the future.

PERSON 5: They want to give . . . to provide for that solution going forward. Their motive is to give to a tangible need. This is the giver.

PERSON 6: They are the organizer/administrator/leader . . . "Bill, you do this. Mary, you do this." They're motive is achieve the immediate goal of the group.

PERSON 7: They are the tender-hearted one in the group. They look beyond the outward to inward – the heart of the person – and they are moved with compassion towards them. In this situation, their motive is to relieve embarrassment. This is the motive gift of mercy or compassion.

Here's what I want you to get . . . people are different. Right? We react to situations differently, with different perspectives, different gifts, different *motives*. Do you remember that word "**function**" for Romans 12:4-5 . . .

⁴ Just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we who are many form one body, and each member belongs to all the others. ⁶ We have different gifts, according to the grace given us.¹

¹*The Holy Bible : New International Version. 1996, c1984 (Ro 12:4-6). Grand Rapids: Zondervan.*

We talked about this last week. The heart is one part of the body . . . it's function is to pump blood. The lungs are another . . . they're function is to breathe in oxygen and breathe out carbon dioxide. The function of the eye is to see. The function of the hand is to do.

Parts of the body are different because they all have a different function . . . and people are different because we all have a different function. Or, if you will, role. Or, if you will, *motive*.

You see, when we're talking about the motive gifts, we're talking about more than the individual pieces or parts of the body, parts of the church. Yes, we're talking about how we are different from one another. And so, we are talking about how to recognize and value those differences rather than to ignore or criticize one another in those differences. We're learning how to express our gifts with maturity and love and grace and wisdom rather than with fear or self-focus or judgment. And . . . we're learning how to appreciate the differences.

It's the whole, isn't it. Yes, each person in this illustration is different. They each bring a unique perspective. And . . . it's all of those perspectives brought together and they action they engender that gives us the whole picture of who God is and what God wants to have happen. In many ways, this is a discussion about how any group of people – a family, a staff, a ministry team, a life group – can learn to work together, appreciating each other's strengths and contributions. Really, this is a discussion about how we become a team.

II Teaching

This week, as we look at the motive gift of teaching, we are going to look at a number of figures in the Bible, beginning with Luke the physician. Yes, this is the same Luke who wrote the Gospel of Luke and the Book of Acts. We're also going to pull some observations from Apollos, Thomas, Priscilla, and Aquila.

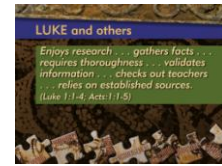


I suspect that as I go through, some of you will begin to sense that teaching may well be your gift. Now here's one of the things I want you to get. We're talking about "motive" gifts. In other words, just because you have never taught formally in a classroom does not mean that you don't have the gift. And, conversely, if you are a teacher in a classroom that doesn't mean that your motive gift is automatically to be a teacher. I have noticed that many people with the gift of exhortation end up in teaching settings. Nothing wrong with that all.

Don and Katie Fortune in their material on the Motive Gifts call this person "The Researcher". I think that's a good phrase to stick in the back of your mind.

So, with that said, let's begin to look at the characteristics of the teacher:

1. Enjoys research . . . gathers facts . . . requires thoroughness . . . validates information . . . checks out teachers . . . relies on established sources.
(Luke 1:1-4; Acts:1:1-5)



Read through the preamble to both the Gospel of Luke and then the Book of Acts and what you get quickly is that Luke loves to do research. (Perhaps that's not too surprising, he was a doctor after all). I remember reading Bill Gothard material 20+ years ago and loving the connections that he made between Luke and the gift of teaching. Let me make those same connections for you now:

Notice that Luke took it upon himself to “carefully investigate” and then “carefully write”. This is classic teacher. Check it out. Research it. Go the original source materials. Be patient and methodical. Don't take what you see at face value but validate it.

And then notice *why* Luke did this for Theophilus . . . ***so you can be certain of the truth of everything you were taught.***² He wants Theophilus – and all lovers of God – to be solidly grounded in truth. That's their motive.

2. Presents truth systematically (**Luke 1:3**)

Check out this verse in the NIV . . . ***it seemed good also to me to write an orderly account for you,***³ Note the word “orderly”. This is classic teacher in that it isn't just a matter of researching truth and writing things down. Teachers want to present that truth in orderly fashion. They are process oriented not only in the researching of truth, but in the presentation of truth.



3. Is detail oriented

In Acts 1:1 notice this statement . . . ***In my first book I told you, Theophilus, about everything Jesus began to do and teach.*** Notice the word “everything”. Teachers are comprehensive. They are detail oriented. They love facts.



²Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"--Spine. (2nd ed.) (Lk 1:4). Wheaton, Ill.: Tyndale House Publishers.

³*The Holy Bible : New International Version*. 1996, c1984 (Lk 1:3). Grand Rapids: Zondervan.

Sometimes they give you too much information or at least it seems that way but they love truth and the discovery of it. They want to make sure it all comes out.

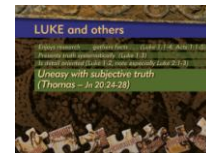
I was struck by this and so I did a little review of the Gospel of Luke to compare the level of detail with the other Gospels. Check out this simple statement of Luke 2:1-2 . . .

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. ² (This was the first census that took place while Quirinius was governor of Syria.)⁴

No other Gospel writer records this detail of history. In fact, if you'll read through the birth narrative of Jesus in Luke's Gospel you'll find a ton of stuff that isn't in Matthew, Mark, or John. That's not surprising to me . . . I believe Luke's motive gift was to teach.

4. Uneasy with subjective truth

One of the truly important things about teachers is that they are uneasy with subjective truth. You get a great insight into this kind of thing in the classic story of doubting Thomas. Let's read it:



²⁴ Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."⁵

Thomas wasn't willing to take the other disciples' word for it. He had to do his own research. He knew that human nature was such that you could be easily swayed by the emotions or opinions of others. He wanted objective reality . . . not subjective impression drawn from others. He had to put his own fingers into Jesus' wounds . . . and of course . . . he got that objective moment reality just a verse or two later when Jesus presented himself before Thomas.

Let me pause just a moment and speak to any skeptics who may be here this weekend. Maybe you're one of those folks who just isn't willing to take other people's word for it when comes to the reality of Jesus. You have to – somehow – "see" for yourself. I challenge you to pray a truly honest prayer. A kind of

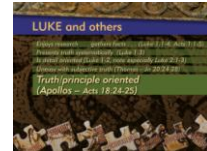
⁴*The Holy Bible : New International Version*. 1996, c1984 (Lk 2:1-2). Grand Rapids: Zondervan.

⁵*The Holy Bible : New International Version*. 1996, c1984 (Jn 20:24-25). Grand Rapids: Zondervan.

“doubting Thomas” prayer. Ask. Ask for truth. Ask God for truth . . . even if you’ve never prayed before and aren’t sure about prayer. In other words, be a teacher. Do some research. Go to the source. Ask God. Ask God to show you the truth about Himself and about Jesus Christ. Maybe, just maybe, He’ll start to show up in your life also.

5. Truth/principle oriented

Now let’s turn from Luke and Thomas to Apollos. Let’s read Acts 18:24-28 . . .



²⁴ Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. ²⁵ He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

²⁷ When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed. ²⁸ For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.⁶

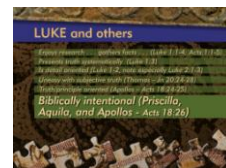
We’ll draw several observations from Apollos – and Priscilla and Aquila as well. First of all, notice how “truth/principle” oriented Apollos was by nature:

He was a learned man with a thorough knowledge of the Scriptures. ²⁵ He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

In each of these phrases you see a commitment to and hunger for truth in Apollos’ life.

6. Biblically intentional (Priscilla, Aquila, and Apollos - Acts 18:26)

From the same passage note how Biblically intentional Apollos was as well as Priscilla and Aquila . . .



⁶The Holy Bible : New International Version. 1996, c1984 (Ac 18:24-28). Grand Rapids: Zondervan.

He was a learned man with a thorough knowledge of the Scriptures . . . When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

7. Strong convictions based on facts

Notice that Apollos was about more than knowledge and truth . . . he had a deep and passionate commitment to that truth which spilled out from his life towards others . . .



²⁵ . . . and he spoke with great fervor . . . ²⁶ He began to speak boldly in the synagogue . . . ²⁸ . . . he vigorously refuted the Jews in public debate . . .

8. Strong in discipleship

Let's go to another passage about Apollos and I want to make another observation . . .



⁶ I planted the seed, Apollos watered it, but God made it grow. ⁷ (1 Cor 3:6)

Notice the “tandem” ministry of Paul the encourager/apostle/evangelist and that of Apollos the teacher/discipler. Paul got ‘em saved and gave them the foundation. Apollos then came in and built upon that foundation, discipling them, taking them deeper in truth.

My observation is that this is the tendency of teachers. While they certainly could be involved in evangelism and do it effectively, over the years I have seen that most with this gift gravitate in the direction of ministry to those who are already followers of Christ.

And, this is critically important. Believers must be taught the Word of God and built up in their most holy faith. Also, believers must desire the Word of God and go out of their way to be well taught so that they can be well-grounded.

Now, one more thing. If you'll remember from Acts 18, Apollos was a teacher with a double barreled shotgun. 1 Corinthians 3:6 makes it clear that Apollos' worked was primarily with Christ-followers. That's the assessment of Paul the apostle and this is Holy Scripture so that's the verdict of Scripture with regard to Apollos' ministry. he focused on believers and discipling them.

But Acts 18:28 we get something of an evangelistic “feel” from Apollos . . . ²⁸ ***For he vigorously refuted the Jews in public debate, proving from the Scriptures***

⁷The Holy Bible : New International Version. 1996, c1984 (1 Co 3:6). Grand Rapids: Zondervan.

that Jesus was the Christ.⁸ Clearly, Apollos was presenting Christ to the Jews but even here I want you to notice that Apollos is still involved in a religious discussion with religious people. Evangelism among the Jews was different from evangelism among the Gentiles. In essence, what you had was a disagreement with regard to the Scriptures and what they taught about the Messiah. The Jews believed one thing, Christ-followers believed something else. In some ways this is still an “in house” discussion among people who were committed to the Bible. So, while it’s evangelism, it’s evangelism among those who already believe in God and believe in the Bible. It’s a different kind of evangelism than what Paul carried out among Gentile pagans who believed in a combination of nothing and almost anything . . . often at the same time.

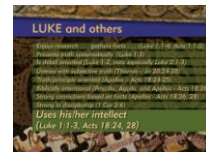
And, notice the phrase in Acts 18:27 and how it precedes Acts 18:28 . . .

On arriving, he was a great help to those who by grace had believed. ²⁸ For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ. ⁹

Even his evangelism seemed to have the greatest impact on those who had already put their faith in Christ. Do you see the difference? It’s important to grasp. Those with the teaching gift will invest the vast majority of the ministry into discipleship. And that’s important . . . but it is only part of the ministry of the church. We’ll talk about that more in just a couple of moments.

9. Uses their intellect

Teachers love to use their minds. Don’t criticize them for it. Be grateful. You see this intellectual curiosity and commitment in both Luke and Apollos:



³ Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you ¹⁰
(Luke 1:3)

(Remember, Luke was also a doctor).

He (Apollos) was a learned man, with a thorough knowledge of the Scriptures. ¹¹ (Acts 18:24)

⁸*The Holy Bible : New International Version.* 1996, c1984 (Ac 18:28). Grand Rapids: Zondervan.

⁹*The Holy Bible : New International Version.* 1996, c1984 (Ac 18:27-28). Grand Rapids: Zondervan.

¹⁰*The Holy Bible : New International Version.* 1996, c1984 (Lk 1:3). Grand Rapids: Zondervan.

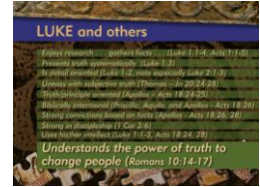
¹¹*The Holy Bible : New International Version.* 1996, c1984 (Ac 18:24). Grand Rapids: Zondervan.

10. Understands the power of truth to change people

Romans 10:17

¹⁷ *So then faith comes by hearing, and hearing by the word of God.*¹

This is the kind of verse a teacher loves . . . the connection between the Word of God and it's impact upon people. Truth matters.



11. Grasps that truth, regardless of human response, brings glory to God

Yet teachers, while they see that truth has great impact upon people's lives, that's still not the basis of their deepest commitment to truth. Check out this verse – it also is a verse that a teacher would love:

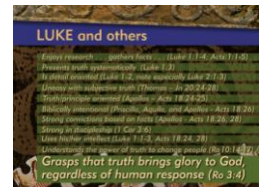
“Let God be true, and every man a liar.” (Romans 3:4).

In other words, at the end of the day, it doesn't matter whether people respond. Truth is important and brings glory to God in it's own right, independent of human response. I remember seeing a picture of a preacher some time ago. He was in the pulpit, on a Sunday morning, declaring God's Truth from the Bible . . . and the church was completely empty. In fact, for over a year, he had climbed into the pulpit of a completely empty church and preached his sermon.

Why? He was a teacher. God was glorified in the declaration of Truth from Scripture regardless of human response. Regardless of whether or not anyone even heard it or not.

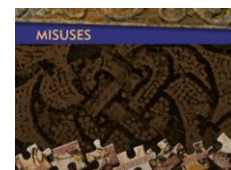
And you know what? That's right.

Let God be true, and every man a liar.



Misuses

Now, let's move on to the misuses of the gift. Or, said differently, what the gift looks like when we are expressing it in human weakness, in our own strength, in the flesh rather than in the Spirit.

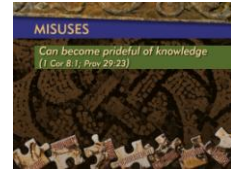


¹²The New King James Version. 1996, c1982 (Ro 10:17). Nashville: Thomas Nelson.

And here's my premise . . . because this is a "function" gift . . . a "who you are" gift . . . this gift will express itself automatically. If you are walking closely to the Lord Jesus and His grace is radiating through you, the gift will look like those things we just talked about. If, however, you have a day when you're not so close to Jesus, you're overwhelmed, or you less mature in Christ, you're walking in the flesh, then the gift may look like what follows.

1. Can become proud of knowledge

Check out this verse . . .



But while knowledge makes us feel important, it is love that strengthens the church.² Anyone who claims to know all the answers doesn't really know very much.¹³ (1 Corinthians 8:1-2)

We've all seen it . . . and almost all of us, whether we have the motive gift of teaching or not, have become proud of some knowledge we have. This is particularly a trap that those with the motive gift of teaching can fall into.

Check out this verse as a great reminder:

***²³Pride ends in humiliation, while humility brings honor.
¹⁴ (Prov 29:23)***

2. Can become legalistic . . . narrow . . . harsh . . . dogmatic . . . extreme in viewpoint

If you're offended by this, don't blame me. This comes directly from Bill Gothard – a master teacher if ever there was one. Let me quote him:



Those with the motive gift of teaching can "take teachings to extremes. Truth out of balance leads to heresy. Imbalance begins by studying a doctrine out of its moral setting (i.e., the second coming without its purifying hope, communion without self-examination). Argumentation and division result. Imbalance also occurs by separating related truths (i.e., mercy without justice, law without grace)."

¹³Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"-Spine. (2nd ed.) (1 Co 8:1-2). Wheaton, Ill.: Tyndale House Publishers.

¹⁴Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"-Spine. (2nd ed.) (Pr 29:23). Wheaton, Ill.: Tyndale House Publishers.

Teachers can “argue over minor points. 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.”

3. Can become a source of division

Check out what happened in Corinth . . .



Dear brothers and sisters, when I was with you I couldn't talk to you as I would to spiritual people. I had to talk as though you belonged to this world or as though you were infants in the Christian life. ² I had to feed you with milk, not with solid food, because you weren't ready for anything stronger. And you still aren't ready, ³ for you are still controlled by your sinful nature. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world? ⁴ When one of you says, "I am a follower of Paul," and another says, "I follow Apollos," aren't you acting just like people of the world?

⁵ After all, who is Apollos? Who is Paul? We are only God's servants through whom you believed the Good News. Each of us did the work the Lord gave us. ⁶ I planted the seed in your hearts, and Apollos watered it, but it was God who made it grow. ⁷ It's not important who does the planting, or who does the watering. What's important is that God makes the seed grow.

⁸ The one who plants and the one who waters work together with the same purpose. And both will be rewarded for their own hard work. ⁹ For we are both God's workers. And you are God's field. You are God's building.

¹⁵ (1 Cor 3:1-9)

I see no evidence that Apollos intended any of this to happen so the villain here isn't Apollos but the immaturity of the people. But notice the fundamental dynamic and what's behind. Paul was focused on the Gentiles, leading them to Christ, and giving them a foundation in their faith. Apollos came in and took those same people and begin to disciple them systematically in the Word of God. The Holy Spirit intended a great "1-2 punch" here. Paul reached them and got them started. Apollos built them up from there.

But a debate got started wherein some people began to compare their two ministries and choose one over the other. Some like the teacher Apollos. Some liked the encourager/evangelist Paul. I bet the following happened . . . those with the motive gift of teaching gravitated to Apollos and his ministry. Those with the motive gift of encouragement were attracted to Paul and his ministry.

¹⁵Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"-Spine. (2nd ed.) (1 Co 3:1-9). Wheaton, Ill.: Tyndale House Publishers.

It was useless and foolish division . . . which Paul rightly points out. He planted. Apollos watered. God used them both. They both were important to the work of the Gospel. End of story.

Side note: part of the critical importance of the teacher is to keep the church doctrinally on track and grounded. The key is to play this role but to do so in a way which is constructive rather than destructive.

4. Can trust in intellect or self (Romans 1:17)

Check out this verse . . .

For in the gospel a righteousness from God is revealed¹⁶ (Romans 1:17)

Teachers love to research things to validate truth. But here's the thing about the Gospel . . . at the end of the day it is "revealed" truth. You can't verify whether or not the Gospel is God's Gospel . . . though I hasten to add that you can verify the resurrection of Christ and historical reliability of the Scriptures. But the Gospel is, at the end of the day, a mystery. We know it to be true because God whispers it into our heart. It's a love letter . . . accepted by faith. Not a history lecture.

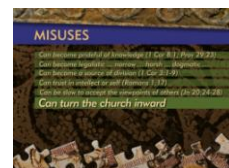
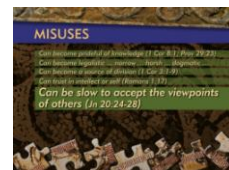
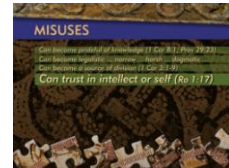
Teachers need to remember this . . . "mystery" and "revelation" are cardinal doctrines of Scripture itself. Somewhere along the line you won't be able to research it out anymore. You'll get beyond human intellect and human verification. It's bigger than you. Truth is bigger than you. The Gospel is bigger than you. Truth is bigger than you. God is bigger than you. Actually . . . that's kind of a wonderful thing.

5. Can be slow to accept the viewpoints of others (John 20:24-28)

Here I will just point you back to doubting Thomas.
He was the last one to believe, right?

6. Can turn the church inward

This should be obvious, if the bent of your heart is towards the discipleship of believers it becomes easy to lose site of



¹⁶The Holy Bible : New International Version.
1996, c1984 (Ro 1:17). Grand Rapids: Zondervan.

the priority of reaching the lost with the Gospel and turning the church outwards.

Teachers tend to make this assumption . . . if we perfect the church then the mission of the church will automatically happen.

I disagree. Radically. I have been in ministry for 28 years. I have been entrusted the privilege of leadership at the highest level in our denomination and thus have interacted with countless ministry leaders and churches around the country.

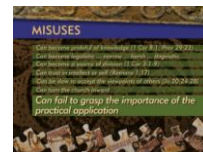
Here's a fundamental truth. The church will never be perfected. And, in fact, if we devote 100% of our attention to the perfection of the church then we become consumed by the church and forget about the lost.

What I see in the Scriptures is that God is greatly concerned to disciple the church but He is equally concerned that the lost be reached for Christ. And, I see that Jesus, as he discipled the 12, took them out into ministry among those who were distant from God . . . *“the lost sheep of Israel”*. He balanced both teaching and outreach in their lives and it was the combination of the two that grew them up in faith.

In fact, what I have seen over the years is that while teaching is foundational in people's lives, it's also true that engaging them in outreach to those who don't yet know Christ that ignites even more significant Christian growth – discipleship – in their lives.

I remember seeing this so clearly, at first, in my own life. As I worked my way through college at a restaurant filled with those who were dead set against the Christian faith I had to grow up. I had to pray. I had to learn the Scriptures. I had to be consistent in my walk with Christ. I had to learn how to articulate the faith well to skeptics and in doing that I began to grasp much more fully my own faith.

7. Can fail to grasp the importance of the practical application



The very thing in the teacher that is such a huge strength . . . truth is important whether or not people respond to it . . . is also a potential weakness. Check out what Paul write about Scripture and it's intended impact:

¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work. ¹⁷ (2 Tim 3:16-17)

Is it true that Scripture has value in it's own right regardless of how people respond. Absolutely. But, is it also true, that Scripture is intended and given to bring about life change? Absolutely . . . and that's clearly the point the Bible is making about itself in 2 Timothy 3:16-17.

There is a practical side to truth . . . and it's application. Sometimes teachers fail to grasp this and thus they sometimes cast a critical eye towards practical, life based illustrations. Yet, Jesus himself taught with many such illustrations and applications, right? He was the master of lifting out of every day life – farming, shepherding, judges and widows – illustrations which he then connected to the eternal truths of God.

Teachers, you are right. It must be grounded in Scripture. But . . . don't forget the power of the practical and the practical life based illustration in order to drive a key point home.

III God



Okay, final point. And a mistake I made last week. You'll remember that verses 9-15 give verse by verse instructions to those with their various motive gifts.

Last week, I mistakenly connected verse 11 to the gift of serving. Here's the correct layout . . .

¹⁰ Be devoted to one another in brotherly love. Honor one another above yourselves. ¹¹ Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.¹⁸

Predictably, it was a teacher who caught my error and brought it to my attention. Thank-you so much! Here's the right "line up" . . .

- Prophecy . . . vs 9 . . . ***⁹ Love must be sincere. Hate what is evil; cling to what is good.***
- Serving . . . vs. 10 . . . ***¹⁰ Be devoted to one another in brotherly love. Honor one another above yourselves.***
- Teaching . . . vs. 11 . . . ***¹¹ Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. ¹⁹***

¹⁷*The Holy Bible : New International Version.* 1996, c1984 (2 Ti 3:16-17). Grand Rapids: Zondervan.

¹⁸*The Holy Bible : New International Version.* 1996, c1984 (Ro 12:10-11). Grand Rapids: Zondervan.

Again, as we look at vs. 11, we see that it is perfect counsel for the person with the motive gift of teaching. Why? If you spend all that time in intellectual pursuit – as teachers are wired to do – then you can end up losing intimacy with God. Right? It can be a head trip rather than a heart trip. So . . . ***“keep you spiritual fervor”*** as you serve the Lord through your motive gift of teaching.

Alright, what’s the God truth to connect to in all of this “How Do I Fit?” stuff. It’s simple. God made you. He knows you, better than you do, and inside and out. It only makes sense to go to Him – and to His manual on life – the true “Owner’s Manual” if ever there was one – to learn about how He created you.

But here’s an even greater truth from Scripture. You can do more than know yourself. You can know God. And the Bible makes it clear that we come to know God when we put our faith in Christ.

Does it happen all it once? Of course not. When I first met Helen there was much I didn’t know about her. But I knew her. She was my friend . . . and over the years I came to know her better and better.

That’s the way it is with our Creator God. You can know him. You can have a relationship with Him . . . and who more important to have a relationship with than the God who made you. The God who truly knows you. This is the truth statement that the Bible makes again and again. Check out Galatians 4:8-9 . . .

⁸ Formerly, when you did not know God, you were slaves to those who by nature are not gods. ⁹ But now that you know God—or rather are known by God²⁰

Yes, you can know the God who created you. Intimately. And personally. He can be your friend and you can be a friend to Him. You do this by putting your faith in Christ. Would you pray with me . . .

God, it only makes sense that You are my Creator. I acknowledge that you have made me and surely, therefore, must already know me completely. You see me . . . all of me. God, such knowledge is both wonderful and terrible. Wonderful in that you care for me. Terrible in that I have sinned. Forgive me, O God. I put my faith in Jesus Christ. I want to know you, to walk with you, to learn about both you and myself that I may become productive in my life, whatever my gift may be.

In the Name of Jesus Christ I pray. Amen.

¹⁹*The Holy Bible : New International Version.* 1996, c1984 (Ro 12:9-11). Grand Rapids: Zondervan.

²⁰*The Holy Bible : New International Version.* 1996, c1984 (Ga 4:8-9). Grand Rapids: Zondervan.