

THE REDEMPITIVE GIFTS OF INDIVIDUALS
PART 1 - INTRODUCTION

(Compiled from the teachings of Arthur Burk of Plumblin Ministries, USA)

1. INTRODUCTION

It is clear that we are not all alike. The Creator created us different from one another. We were all created for specific and unique purposes. When we really know who we are, and how God has created us, we will not be threatened by those who are different from us.

Note that the information shared in this teaching comes from a biblical framework that we might not be use to. It comes from a solid foundation of Scripture with analogy, types and shadows and secondly it comes from observations on how these aspects play out in the lives of individuals.

Note that the purpose is not to place people in boxes, but to release the understanding of how God has equipped them in order to fulfill their uniqueness in calling.

2. DISTINCTION BETWEEN THE GIFTS AND OFFICES

1 Corth 12 v 4-6

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. There are diversities of activities, but it is the same God who works all in all.

The Bible indicates a variety of gifts and functions in which people can operate. Every gift will result in a person functioning differently.

For the purpose of this teaching, we will differentiate between the different Biblical gifts as follows: Redemptive Gifts, the Office Gifts and the Manifestation Gifts.

	Redemptive Gifts	Office Gifts	Manifestation Gifts
Scripture	Romans 12 v 6-8	Ephesians 4 v 11	1 Corth 12 v 8-10
Explanation	Received at conception. Defines soul, spirit, personality, outlook and how you operate = Spiritual DNA	Offices given by Jesus for the equipping of the saints.	Given by the Holy Spirit for edification. These are gifts imparted and can be sought
Types	7 gifts <ul style="list-style-type: none"> • prophet • servant • teacher • exhorter • giver • ruler • mercy 	5 offices <ul style="list-style-type: none"> • apostles • prophets • evangelists • pastors • teachers 	9 gifts <ul style="list-style-type: none"> • word of wisdom • word of knowledge • faith • gifts of healings • working of miracles • prophecy • discerning of spirits • different kinds of tongues • interpretation of tongues

Note that each person can only have one of the seven redemptive gifts. Jesus is the only person that had all seven.

Every person has a unique combination of these three different types of gifts. The following table illustrates this:

Biblical person	Redemptive Gift	Manifestation Gift	Office Gift
Isaiah	Teacher	Prophesying	Prophet
Jeremiah	Exhorter	Prophesying	Prophet
Ezekiel	Prophet	Prophesying	Prophet
John (the apostle)	Mercy	Prophesying	Apostle

These redemptive gifts are based on the revelation that the sevens in scripture parallel and explain the seven redemptive gifts.

The sevens that we find in scripture that have contributed to the understanding of the redemptive gifts are:

- The seven days of creation
- The seven items of furniture in the tabernacle
- The seven compound names of Jehovah in the Old Testament
- The seven last words of Christ on the cross
- The seven items of the believers armour
- The seven letters in revelation, etc

2.1 Other factors that color your redemptive gift.

Birth order

There are distinct imprints on a child's personality based on where he/she is in the birth order. Some of these characteristics parallel or mirror the redemptive gifts.

Examples: Firstborn = prophet (Apostle Peter)
 Secondborn = mercy (Apostle John)
 Thirdborn = exhorter (Moses)

The redemptive gift of the parent also leaves a very significant imprint on the children.

Woundedness

The pain in our soul and the coping mechanisms, compensation, and wrong response to pain will significantly influence the working out of our gifts.

2.2 External behavioral characteristics

There are external behavioral characteristics and personality traits that help us identify the gift. These consist of weaknesses and strengths. Once we have the behavior identified we can go to the sevens in scripture and look at the DNA.

It is important as we look at the gifts, to never use them as an excuse for not ministering or not growing in particular areas.

2.3 Understanding the redemptive gifts will help us in:
Staffing / Team work

Marriage relationships

Parenting

Understanding the battlefield for each gift:

Prophet	-	principle of design
Servant	-	principle of authority
Teacher	-	principle of responsibility
Exhorter	-	principle of pain and suffering
Giver	-	principle of stewardship
Ruler	-	principle of freedom
Mercy	-	principle of fulfillment

Contribution to the Body of Christ

Understanding the roles in Spiritual Warfare

Possessing our birthright etc.

PART 2 - THE PROPHET

(Compiled from the teachings of Arthur Burk of Plumblin Ministries, USA)

1. INTRODUCTION

The Redemptive Gift of a prophet does not necessarily prophecy at all.

2. BEHAVIOURAL CHARACTERISTICS

No one gift has a monopoly on any one of these **characteristics** and the fact that a person has 2 or 3 of them does not indicate that they have this gift. Rather out of the couple of dozen characteristics, when we get 15 to 18 hits, we know we have established the behaviour.

- Prophets tend to have a very **simplistic worldview** - they see things as **black and white**, right and wrong, good and bad.
- They tend to **take initiative** and they **enjoy things that are new**
- The prophet makes a **terrible job of maintaining something** that is running well. If you put a prophet in an organisational position he/she will do one of 3 things:
 - **improve it**
 - **change it / enlarge it**
 - **or quit**
- The prophet tends to be **verbal expressive**. Some people describe the prophet and the exhorter both as **obsessive compulsive verbal expressers**.
- The prophet **processes very quickly** and has an **opinion on everything all the time** and is quite **willing to share it**.
- The prophet **takes the initiative to judge others**.
- The prophet **knows no fear**. There is just a **basic boldness** in dealing with other people and situations.
- Another of the core values of the prophet is the **inability to tolerate bondage**.
- The prophet is also **extraordinarily generous**.
- The prophet **shifts gears very quickly**. Changing lanes without signaling.
- There are **3 groups of people** in life:
 - **Visionaries**
 - **Implementers**
 - **And Maintainers**
- The prophet needs to have vision. They need to have a reason, even if its a bad reason, they need to have a deadline, a point, an objective is non negotiable.
- The prophet tends to be **fiercely competitive**, the only way they know how to play a game is **cut throat**, and **winning is everything** for them.
- The prophet also demonstrates his gift in the whole area of **full disclosure**.
- The prophet is also **very very hard on himself**. The prophet is legendary for **beating other people up for their sins**, but very few people understand how hard the prophet is on him/herself.
- It is important for the prophet to **make sense out of everything**.
- A prophet **tends to hold truth much more tightly** than relationship
- They live with 2 toes in the current day and with the rest of them the **live in tomorrow**.
- The prophet has a **passion for excellence**, in himself and in everybody else around him / her.
- And the prophet has probably **the largest range of emotions** of any gift.

Most prophets can be identified by having 80 - 90% of the above characteristics.

3. PEOPLE IN SCRIPTURE WITH THIS REDEMPTIVE GIFT

- Miriam

- Elijah
- Naomi
- The Prophet Ezekiel
- Apostle Peter
- Jonathan
- Caleb

4. THE SEVENS IN SCRIPTURE

The 7 days of creation - Geneses 1

- On the **first day God created light**. Note that God did not create the sun, moon and stars until the 4th day
- Every kind of ight is an electric magnetic field flowing across time. In order to have any sort of light you have to have **matter, space, time and the laws of science to govern them**.
- In addition to the **laws of science**, I believe that **God created all of natural law**.
 - **The laws of science** is what we call **universal non optional, cause and effect relationships**; they operate completely outside of moral law, and outside of **God's intervention**.
- There are three levels to natural law.
 - 1) The laws of science = govern the relationship between man and matter
 - 2) The laws that govern the relationships between man and man
 - 3) The laws that govern the relationship between man and the spirit realm.
- These laws very simply are the **playing field for the prophet**. The prophet is **like the research and development scientists in the body of Christ**, Basically he is taking the unchangeable things of the laws of science, and **continually reassembles them in new and different ways**.
- One of the heroic moments in the church for the redemptive gift of the prophet was **Acts 15 v 13-20**
- The prophet **discovers the principles** of natural law, **brings them out and applies them**.
- The word in the **Greek for prophet** is a combination of 2 thngs meaning - **prior** and **to make known**. This Greek word can be utilised in 2 ways
 - For the **manifestation gift of prophesying**. God sovereignly makes known to the individual what is going to happen in the future.
 - But the redemptive gift kind of prophet does the same thing **in a different way, using principles he can know in advance what is going to happen**. The redemptive gift prophet operates in the arena of principles and extends the truth into the future
- A good redemptive gift prophet is one that **can also build and not just one that criticizes**. Many carnal immature prophets can run around and say this is broke, that is wrong. A good prophet is someone who can embrace a problem and apply the principle in such a way as to effectively repair the problem.

The Compound names of Jehovah

There are 7 compound names of Jehovah in the Old Testament that seems to parallel the gifts:

- The first compound Name of Jehovah in the Old Testament is **Jehovah Jireh** - 'the Lord who provides' - **Genesis 22 v 14**
- The name was given in the **context of God commanding Abraham to sacrifice Isaac.**
- There is such drivenness for the prophet to excel that he can trip n the heresy of **trying to buy Gods favour.**
- Similarly in dealing with the sin of people. The prophet is the one who sees the evilness of sin, and also sees the restorative power of God. **The prophet has a violent objection to cheap grace.**
- Jehovah Jireh - the **Lord will provide everything necessary to cover the iniquity, everything needed to restore** and release once again.
- So the prophet is one who is **drawn to brokenness.** You will usually find the prophet **working on the 2 extremes.** Spending his / her tie with the **leadership** and with **those who are broken** and want to be restored.

The 7 items of furniture of the tabernacle of Moses

- **The brazen altar** is the first thing as you come into the outer court of the tabernacle.
- 2 things happen at the brazen altar:
 - The person would bring a **sacrifice for his sin.** Again we see this motif of **dealing with sin in a head on way.**
 - At the brazen altar the **thank offerings, fellowship offerings were also brought.** Again we see the prophets' **passion for celebration** - first in line with the glory stories.

The 7 miracles of Christ in the Gospel of John

- First miracle is the **changing of water into wine - John 2**
- The prophet very much enjoys **demonstrating the power of God,** using the power of God over nature to be able to prove to somebody that their God exists. The prophet gravitates to the **power encounter.**

The 7 letters to the Churches in Revelation

- **Revelation 2 v 1.** The letter to the **Church of Ephesus.** We see classic description of the inner workings of the redemptive gift of prophet.
- **Our deeds, your hard work and your perseverance** - these are characteristics of the prophet. Its hard to find a lazy prophet.
- One of the characteristics of a prophet is they can walk into a room full of strangers and it takes them about 60 seconds to **spot who the rebels are** in the crowd. They have **an intuitive reaction to overt rebellion.**
- For reasons I cannot explain **God requires a higher price of the prophet** than any other gift.
- I want to address the **time issue** also in context of **Psalm 1 v 3**
- The **Nicolaitans** were apparently the followers of one of those first 7 men that were chosen to serve tables n Jerusalem - Nicolas. And he taught a cheap grace and **against that cheap grace the prophets fire burn hot.**
- He says if you do not repent, I will come to you and remove your lamp stand from its place. God has **built within the prophet** deep in the core of his being **a terror fo being side lined.**

The last 7 word of Christ on the cross

- Each of these 7 things was the **most difficult things** for each of the gifts to do.
- **Father, forgive them for they know not what they do.** Bitterness becomes the **enduring battlefield** for the prophet.

- **Matthew 18 v 21 - The story of the 2 slaves.** Notice the context - Peter who had the redemptive gift of prophet asks Jesus how many times a person needs to forgive
- Again we come back to the prophet's perception of God. The **greatest battle** for the prophet is not to forgive other, **but to forgive himself** when he has sinned deeply.
- So many of Gods great prophets have fallen deeply in sin. So many has had to go to Jehovah Jireh and wrestle with the fact that their very best is not enough to clean up the mess that thy made. As good as they are to weave the principles to heal other people's lives, God compels the prophet to allow God to clean up his / her messes. God forces him there to receive forgiveness and God's unilateral restoration.

5. THE PRINCIPLE IMPORTANT TO THE GIFT

- **The principle of design.** Basically understanding the principle and weaving them together. The challenge for the prophet is to **embrace all the principles.** The prophet gravitates to particular set of principles.
- To the degree that the prophet is unwilling to embrace **the principles of relationship,** to that degree his / her ministry will be crippled and liited.
- Even though God commends the prophet for the hard work and blesses the prophet, still the **primary call** on the prophet's life is the primary call on **everybody's life** and that **IS INTIMACYWITH THE MOST HIGH GOD.**

6. THE ISSUE OF FULFILMENT

- What is the birthright of the prophet? I believe the answer is found again in Revelation 2 v 7 - the last sentence to the Church of Ephesus.

"To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God"

- If we go back to the **Garden of Eden** we see that there were **2 trees:**
 - **Tree of knowledge of good and evil**
 - **Tree of life**
- And the prophets desire, passion and DNA is to once again have that opportunity to not take themselves, but also to **take others to the point of excellence to experiencing the outer limits of what God's principles can do.**
- One of the greatest problems in the Western world is the American **cult of comfort.**
- Jesus - for the joy set before Him, endured the cross and scorned the shame. **It takes vision to get people to embrace pain** and yet it is **absolutely necessary to embrace pain to possess your birthright.**
- And so the **prophet comes into the church** that is holy, obedient and righteous, bearing some fruit but which is complacent and says comfort is not the epitome, possessing you birthright is. And he takes these people that have spent year fleeing from pain, says it is now time to **voluntarily embrace pain** that you do not have to embrace in order to possess your birthright.

THE REDEMPTIVE GIFTS OF INDIVIDUALS PART 3 - THE SERVANT

(Compiled from the teachings of Arthur Burk of Plumblin Ministries, USA)

1. INTRODUCTION

The second of the redemptive gifts is the gift of servant. In our culture it **does not carry a great deal of honour**. We come from a society that emphasises the **individuality of people**, yet in the eyes of God, the gift of a servant is **incredibly significant**. It is a gift that is vital to all the rest of the gifts.

2. BEHAVIOURAL CHARACTERISTICS

- **Sees needs**, particularly the **external needs**; environmental needs such as **comfort and food** and they are **quick to meet those needs**.
- The servant tends more than any other gift to have a **victim spirit**. It is not a key part of the DNA, it is just a misunderstanding of the gift.
- Frequently the servant **has problems to say no** for the competing demands around them. There is such a desire to meet needs and to **please people** that they get in over their head with scheduling and typically the family is the one that takes the brunt of the busy schedule.
- One of the little indicators of a **woman who has the gift of servant** is when you come to her home and eat a meal that she has prepared almost invariably the **servant will find something to apologise about**. **The inability to accept excellence in their work to affirm themselves and to receive these affirmations from others** can be an indicator that you are dealing with a servant.
- The servant **has very few enemies** if any and part of it is because of their **willingness and desire to extend honour to others**. In fact they go as far to make excuses for others.
- There is **anger** in the servant that only manifests once in a while and almost invariably its a **loyal issue**. They are not angry because somebody has done something to them, they are angry because somebody has done something to their friends or family member. **Their loyalty to family is sky high**.
- Servants **tend to save stuff**. Not particularly organised manner.
- A servant **works very hard**. The downfall of the servant is that unless they understand how to help, how to serve, they become enablers.
- Another indicator of a servant is **they seem to attract dishonour**, especially in the **home**.
- Its ironic that while in every other area, the servant is desirous to make other people comfortable, **in games the servant suddenly becomes very, very competitive**.
- Another **negative indicator of an immature servant is the denial regarding their children**. Covering up the fact that there is bad character.
- Perhaps the single most dominant characteristic of the servant and the quickest **way to spot them** - in the words of Christ - **the servant is without guile**. There is a **purity of motive** that is untouched by any other gift.

3. PEOPLE IN SCRIPTURE WITH THIS REDEMPTIVE GIFT

- Queen Esther
- Joseph in the New Testament
- Barnabas
- Simeon from the 12 sons of Jacob
- Timothy

- Ananias (that ministered to Saul in Damascus)

4. THE SEVENS IN SCRIPTURE

The 7 days of creations

The second day of creation – Geneses 1v 6

- So on the second day **God created 2 things**
 - First of all the **atmosphere** and
 - Second the big **body of water** collectively called the ocean.
- The atmosphere is an interesting picture of the servant because **the servant really prefers not to be visible**.
- And so the servant is deeply involved in many things but **does not desire the spot light**.
- The servant and the atmosphere are **vital to life**. So much of the servant is wrapped up in this **issue of life**.
- The servant is primarily involved with **cleansing**. We will see this theme throughout the sevens in scripture.
- **The air and the water** that were created on the second day were primarily for **cleansing**. Think of the atmosphere.
- A second less obvious component is the **diluting of impurities**. The water and filth that goes into the ocean when it rains is not necessarily cleansed by the ocean, it is just diluted.
- And so the servant seems to be **able to walk through more filth**, walk through areas of deeper iniquity **without getting personally defiled** than other gifts.
- These two aspects of cleansing are one of the reasons that the servant makes **one of the finest armor bearer's available**. The ability to cleanse leadership, to stand alongside leadership, to protect leadership is incomparable.
- One of the aspects of the atmosphere as we extend the analogy is that **there is no distinct turf**.
- The servant is **relatively free from all desires to build their own church**, to have their own piece they control. They work well, interfacing with other people.

The 7 compound names of Jehovah

Exodus 15 v 22-26 gives us the second of the 7 compound names.

Jehovah **Raphah** - The Lord who heals.

- Just as Jehovah Jireh is commonly misunderstood, the issue of Jehovah Raphah is misunderstood, because **it is not a healing of illness**. Let's look at the context. **Exodus 15 v 22-26**.
- Notice that this is not healing of disease, but **this is a keeping people whole**. **This is preventative**
- Again we come back to the **issue of cleansing**. In cleansing and deliverance ministries, the servant is one of the best available.
- There is a **desire to walk in holiness**. This is one of the reasons that there is such a **strong synergy between the prophet and the servant**. Almost every servant I know is surrounded by a number of prophets.
- Typically the servant is **not the greatest scholar**, its not to say they dislike study, it is just **not one of their strengths**. They go to the Word and do not necessarily see the great jewels, but there is a **resonance to truth and the servant gravitates to the prophet who is developing these principles**.

- The deeper desire of the servant is **to provide cleansing** to allow the person's life to operate the way God designed.
- So when we invoke the name of Jehovah Raphaah, it is **in the context of obedience**. It is in the context of being able to avoid something that is about to happen.
- **Obedience seems to come more easily to servant** than to anybody else.
- That is one of the reasons **why God showed Joseph (gift of servant) to be the husband of Mary**.
 - It was the obedience of Joseph that made him the chosen vessel to protect.
 - That is the kind of life giving obedience that is so significant in the life of the servant.

The 7 items of furniture of the tabernacle of Moses.

- The **bronze laver** held water and the **water was used for two purposes**.
 - To **cleanse the sinner** and
 - To **cleanse the priest**
- This is one of the critical and life giving roles of a servant. They are **drawn to pray for leadership** and one of the most critical areas of their prayer is to **provide the means for the leader** to get out of the hustle and bustle of the administrative work and to **wash their soul clean** for the administrative task oriented mindset, so that they can go into the holy place and experience the presence and the light of God and the worship of God.

The 7 miracles of Christ in the Gospel of John

- We see an interesting bringing together of several themes in the Gospel of John in the **second of the miracles that Christ did. John 4 v 43**
- I don't know for sure, but it seems that this ruler, nobleman **might have had the gift of service**
 - First of all there was a **profound connection to family**. He was coming about his son.
 - But notice that the **healing was based on very simple obedience**.

The 7 letters to the churches in Revelation

- As we go to the book of revelation, to the second letter, we have the **Church of Smyrna**. 7 churches, 7 letters and 6 out of the 7 churches there is a rebuke from the Lord because of sin in the camp, and **the one that has no rebuke is the Church of Smyrna**.
- Again an Israelite without guile **a church without guile**. There is the holiness, a basic **integrity** that comes with the servant. **Revelation 2 v 8-11**.
- Notice the **themes of life, death and suffering** that are throughout this passage. This is a major indicator of the authority that God gives to the servant.

5. THE PRINCIPLE IMPORTANT TO THE GIFT

- As we go to the **7 principles**, the second principle is the principle of authority. God gives **more spiritual authority to the servant than to any other gift**. The primary reason God gives so much authority to the servant is **because the servant does not want it**.
- In this **willingness to use authority for the benefit of the kingdom** for the benefit of other people, we find the central issues for the servant. God gives the **servant specific authority in 4 areas**. In these areas they have a higher authority than the other gifts.

The authority to care for, to minister to, to pray for leaders.

- They are drawn to leaders, **they don't want to be leaders, but the desire is next to the leader** in order to do the things that will release the leader into his full capability.
- Simply put, **the prayers of the servant for their leaders seem to carry more weight than anybody else's prayers.**
- Looking to an application now from these principles to a broader area of territorial spiritual warfare. The church is not necessarily God's primary vehicle for being the **initial life giver in a community.** God has established **5 institutions:** marriage / parenting / civil government / religious government and business.
- **Different communities have experienced different catalytic institutions.** Wherever the first life giver was, that is where life can again flow into the community more easily.

There is a second area of authority that the servant has and that is to restore family.

- Time and time again we see that there is a passion and an authority in prayer for servants to bring the entire family to a place of restoration.

A third area is just the general tenacity that the servant has to reach those that are difficult to reach.

- I call people that have the anointing to deal with these kinds of people - **porcupine huggers.**
- They are the ones who have the **tenacity and ability to embrace the wounded, hurting people.**
- Again we see that from scripture - the **finest example is Ananias** in the New Testament. When **Saul of Tarsus** met God on the road to Damascus, he **was a world class porcupine.** God went for the servant Ananias, because he knew that Ananias **would obey and have the grace to be a porcupine hugger.**
- The **obscurity, the hiddenness, the lack of visibility, the lack of spotlight on the servant is typical** and yet the servant has an incredible authority and is a powerful life giver in the body of Christ.
- Again it was a **servant Barnabas** that took the apostle Paul and brought him to the leadership in Jerusalem.
- Most **servants** as they look back on their ministry actually **ministered to fewer people than the other gifts.** A servant might only have 5, 10 or 15 individuals that they have brought into the kingdom and brought into restoration, but **most of the time those are the hardest cases,** the ones that everybody else gave up on.
- **Another example is Barnabas dealing with John Mark.** John Mark was a diamond in the rough.

There is a final area of authority that is less understood and that is authority over land, over ecology.

- It is the servant who has the **highest authority for the restoration of ecology.**
- When God restores a community almost invariably there is ecological restoration. Whether we are talking of a small restoration within Israel, or the major restoration of the world during millennium, ecological restoration it's very close to the heart of God.
- We can see a very specific pattern of the **demonic infestation, causing ecological damage.** Everything is damaged by the demonic presence. In the restoration it is the servant that has the highest authority in prayer to call forth the restoration of the

land. Now in **Jeremiah 31 v 23** we have a passage that deals with the whole area of blessing.

- We must understand that God values the condition of the land. God grieves when the land is destroyed by the demonic forces. God's desire is to restore the land and the buildings.
- Remember when we read about Jehovah Rapha - what was the context? **Bitter water - it was an ecological problem.** There is an anointing upon the servant to call forth, **speaking blessing, to bring about the fullest level of ecological restoration.**
- If they have so much authority, why is it that we do not see it released in the church? Because the **servant must deal with the issue of their personal identity**, as opposed to their appearances.

6. THE LAST 7 WORDS OF CHRIST ON THE CROSS

- Again we go to the last words of Christ on the cross. The second thing that Christ said was to the thief. The one thief reviled him, the other said he is a righteous man and the thief turned to Christ and said "remember me when you come into your kingdom". Christ responded to him "**this day you will be with me in paradise**".
- Now look at the context. Christ at that moment has nothing going for Him in the natural. He was hanging there on the cross in extraordinary pain with **no dignity on the external, nothing to validate the fact that he was the Son of the living God and that He had authority over life and death.** That is the **test that the servant faces, when nobody believes in you**, when everybody is looking to the prophet or the exhorter or to the others for leadership. When you have no credentials, **do you believe in who you are according to the Word of God.**
- And Jesus Christ stepping into the role of the servant, absolutely **defiled all of the external evidences** and with nobody else to believe him, He said I still am the Son of God, I still have the authority to give eternal life to whomever I want. That is the issue that the servant needs to wrestle with.

7. THE ISSUE OF FULFILMENT

- And so we see a series of issues the servants need to deal with.
 - First of all the **issue of dignity vs. shame.** Who are you servant? Are you what you look like on the external, or are you somebody that God has invested with maximum authority? That is the battlefield that the servant has to work through.
 - There is the **area of dominion vs. victimisation.** So many servants have **bought into a victim mentality because people have put that on them.** For the servant to be able to shake off victimisation and to walk in dominion, walk in their authority, exercise that authority and be life giving that is a pivotal point.
- Again back to the letter in revelation. Jesus says I know the slander of those that say they are Jews and are not, but are a synagogue of Satan. Do not be afraid of what you are about to suffer. The servant draws dishonour and slander. The servant cannot allow his self-image to be shaped and moulded by what people say around them. God designed the servant to go the longest period of time without honour, without affirmation.
- There is a **spirit of illegitimacy that tends to cling to the servant.** When they are put in a position of authority, when they are given a task to do, they do it but there is a tape recorder playing in their mind saying somebody else should be here, they are not really worthy.

- All of this is summed up in the whole **issue of character**. **Isaiah 41 v 19** we have a list of 7 trees that God planted in the wilderness which parallel the gifts. The second one, the one for the servant is the Acacia tree. God uses the Acacia tree for very special things. This is how Almighty God sees the servant.
- We come to the end of the promise to the Church of Smyrna. **A crown means authority**. I believe He is saying in conjunction with all the other passages that deal with life that He will give the crown of life, the **authority over life**, the fullness of life. He will give that to the servant.
- The fulfillment and satisfaction, joy that the servant gets comes in providing the necessary pieces, the cleansing and the authority for God's leaders, and because of the integrity and lack of guile, because of the trustworthiness and obedience of the servant, God gives unparalleled authority to the servant - and **Satan's only defense is the lie**.

THE REDEPTIVE GIFTS OF INDIVIDUALS PART 4 - THE TEACHER

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1. INTRODUCTION

- The third of the seven redemptive gifts is the gift of Teacher

2. BEHAVIOURAL CHARACTERISTICS

- One of the simplest ways to identify the teacher is the **teachers need to validate truth**.

- The teacher is very **careful not to immediately reject any new thing** that comes in, **neither does a teacher immediately receive a new thing** that comes in, but there is a **painstaking process of looking at every truth** from a number of different angles to be able to ascertain and validate in his own mind and for the body of Christ that this is true.
 - **One of the great teachers in scripture is Luke**, another is **Isaiah**. Each of these men was prolific in their writings. Luke actually wrote more of the New Testament than any other man. Look at **Luke 3 v 1**, because it gives us a nice snapshot of the mindset of a teacher. Now for me the first phrase is adequate. Even though it is not a debatable issue, the **teacher is wired by God to validate truth**.
 - When a teacher tells a story, he **does not include details that are second hand**, third hand or hearsay. There is a care and a precision in the sharing of an idea
 - Now to the outsider, the process that the teacher goes through can be a real source of irritation, because the teacher **makes new decisions very slowly**, they **process slowly**.
 - The teacher is also a **very safe person emotionally**. Many times the teacher is confused with the gift of Mercy, in that **wounded people feel very comfortable being around them**. The teacher is able to listen at brokenness and any kind of sin without having a critical or judgmental attitude. As a matter of fact, one of the great teachers in scripture was **Levi**, and it was the tribe of Levi that was set aside for priestly duty.
 - There is a very **deep family loyalty** with the teacher. In fact, about the only time that you will ever see the teacher angry is over an offense done to his family.
 - Some of the little nuances of personality with the teacher are that they tend to be **very poor at returning what they have borrowed**. Mostly what they borrow is books and tapes, but once they arrive at the teacher's desk, they tend to be there from 6 months to 6 years. There is nothing malicious. It is not that they do not intend to return them, it is just that they don't.
 - Also, teachers **find it very difficult to return phone calls**. If you call and pick up the phone and talk to the they will say, o I have been wanting to talk to you for a while now.
 - Because of the fact that teachers are slow moving, they tend to have **issues with time** as in they **are typically late for appointments**.
 - They also tend to have **difficulties in handling money**. Most marriages between a teacher and other spouse, the teacher will defer to the other spouse the handling of money.
 - In preaching from the Word, the **teacher really resists using incarnated truth**. They really resist **using human illustrations of how a principle was lived out** in an individual's life. They have a profound **preference for dealing with the Word of God**. While this is healthy, it can become a real downfall when they insist on excluding the evidence of what God has done.
- Perhaps the most extreme illustration of this in scripture is in **John 9** with the story of the man born blind.
 - One other major issue with the teacher is the **unwillingness to begin a process until they can see the end of the process**. There is a fear factor that can immobilize the teacher and keep him from walking out of the will of God. The teacher is **designed to see the big picture, to see the end before he begins**. God does not always honor the teacher's need to see the big picture. There is a faith issue from time to time that God challenges the teacher with.
 - On the **carnal side**, when you have an immature, **undeveloped teacher** lacking character, of all the gifts, they have the **tendency to become the most self centered**.

- On a brighter note, teachers, no matter how theological they get, no matter how educated they get, **tend to maintain a wonderful sense of humor**. They are always the ones initiating the **practical jokes** and being very **quick with the one-liners**.
- In the group relationship, the teacher **tends to be one of the last ones to speak**. He sits, listens, gathers all the evidence, observes what goes on and at the end, after he has summarized everything in his mind and processed everything, he is apt to give one or two sentences that will bring clarity to the entire picture.

These are external characteristics. Let's go to the Word now and see some of the people that God has used.

People in scripture with this redemptive gift

- I already mentioned the tribe of **Levi**
- **Samuel** the prophet
 - One of the characteristics of the teacher that is exemplified in Samuel is a **profound loyalty**
- We see the same thing in **Luke**
- **Esra** was one of the great leaders who was a teacher
- **Isaiah**
- But to me, the greatest tribute, the greatest accolade that God ever gave to the gift of teaching was when he selected **Mary** mother of Jesus, a teacher to carry that responsibility.

3. THE SEVENS IN SCRIPTURE

The 7 days of creation

- We see that on the **third day** the Lord created dry **land** and the vegetation.
Genesis 1v 9
- This is the only one of the seven days of creation in which God **twice pronounced it good**. The gathering of the waters together to one place is good and the creation of vegetation was good. There was a **double affirmation** of the value and the wonderfulness of the teacher.
- There are several things to draw from this passage. In the seed bearing plants, the trees again we **see a slow process**. A seed does not become a fruit-bearing tree in 15 mins or an hour, it takes time.
- We also see a **key component for the teacher, which is food**. The vegetation was initially created for man to eat. There is the **spiritual nourishment which the teacher provides**.
- There is also a **healing component** here because the vegetation is where we get the **medicinal herbs for healing**. In the priestly duties of the tribe of Levi, we have not only the offering of sacrifices for sin but the whole process was a process of healing.
- So with the teacher there is that desire not just to communicate truth, but to communicate truth that heals, that feeds, that equips and that restores.
- On the third day we have the **first manifestation of life**. So the gift of teaching becomes the **first of the three generational gifts** - a gift that carries a greater ability and anointing to reproduce, to do things in its life that will **continue on for succeeding generations**.
- Not only did life come into the world on the third day, but **death also came into the world on the third day**. Because both the trees and seeds in the trees are able to die, but it is not an ordinary death, it is what we call **redemptive death**.

- One other significant clue in this passage is the **passivity of the trees**. The tree is planted, it stays there. The tree does not intentionally plant its seed, it scatters the seeds and whatever happens, happens, and that is a picture of the priestly role once again.
- This passivity regarding sin is for the most part a righteous component of the teachers DNA, it is what **makes the teacher a safe place**.

The 7 compound names of Jehovah

- The third compound name is **Jehovah Nissi**. They had been slaves for quite some time and that developed a very profound victim mentality in them - they did not have a dominion attitude.
- That **victim mentality** was there, they are fresh over the Rd Sea, the Egyptians are killed, they are free and the Amalekites come around and begin to attack them. This is the story where Moses went up on a hill with a staff of God, he began to pray and Aaron and Hur held his hands up all day.
- This is a pivotal story, because it defines the **predator victim spirit** in scripture. The Amalekites are predators. The predator is not an overt empire builder. The predator is best described as a kyoti, skulking around the edges, looking for the easy kill, taking advantage of everybody else's weakness.
- The predator spirit in a demonic context is basically **a bully** and a bully does not pick on somebody his own size. A bully is not a strong, good fighter, he is simply looking for an easy picking. In this case, Israel with their slavery spirit, their poverty mentality and victim spirit, made an easy target.
- At the en of the battle where Moses had extended the staff and God had honoured the faith that Moses had, God said a couple of things:
 - First of all he uttered a **vow that stands to this day** – that God would be at war with Amalek from generation to generation, and it was in that context that He gave the name Jehovah Nissi = The Lord our Banner
 - This is significant on a number of counts – **it is the primary name of God that we use when we are doing battle against a demonic predator, victim spirit**.
- Now what is significant about the passage is that this is the **first time that Moss actually wrote the script** for what was to happen. For the very first tme Moses walked in biblical principle and extended a new application.
- This issue of **being willing to extend principles** is a pivotal issue for the teacher. The teacher wants to see an actual example in scripture. He is very uncomfortable extending the principle from one application to the new application.
- With **spiritual warfare** the teacher has **high authority over the predator spirit** that he must be willing to take each case and extend from principle and not try to follow an established pattern, a set little formula for spiritual warfare.

The 7 items of furniture of the tabernacle of Moses

- Inside the Holy Place, on the right hand side, we have **the table of showbread**. The table of showbread again has a prophetic significance for the teacher. Every week they would put out the **12 fresh loaves of bread and there was incense sprinkled in amongst it**. Then at the end of the week, they took the loaves and **the priests ate the week old bread** when they put the new, fresh hot bread out.
- Christ addressed this issue in the New Testament, when he said that a good teacher of the law will bring out of a storehouse old and new. The **teacher vastly prefers the old**. The teacher much prefers that which has been established, which has been validated.
- There is a far more important principle here and that is found in **Lev 21 v 16**. A passage that deals with wounded and maimed priests
- In this passage **God separates out service from intimacy**. A crippled priest was not allowed to do service. He immediately follows it by saying - no matter how

damaged the body of a Levitical descendant is, there is never any limitation on relationship with the Lord.

- I see that in the eating of the food, there are **two categories of food**:
 - the **holy food** (which is the priests portions of the offerings and sacrifices) and
 - the **most holy food** that refers to the table of showbread – the most holy bread
- This applies to all of us but very specifically to the teacher, because the **teacher tends to feel unworthy about his role in leadership**. The teacher tends to always be looking for more validation, more credentialing, more degrees, more academic competence and God is saying that your excellence is not in our service - **your excellence is in relationship**.
- Also on the table of showbread, sprinkled in and around the 12 loaves on the table was incense, which refers to prayer. This again highlights a major battle for the teacher. There is a way to study the word of God, which develops a professional relationship with God. Because God **designed the teacher to walk in intimacy** not just to be a computer on two legs. God designed the teacher not just to validate truth, **but to experience relationship with Almighty God**.
- To be involved in an active prayer life, a prayer life that is two way with God speaking and then responding, for there to be worship, to be celebration, for thee to be intimacy, and **when the teacher rejects** emotion, when the teacher rejects **relationship and intimacy** with God, when he remains in a professional, cerebral detached, doctrinal study of god, he has squandered his heritage.

4. THE PRINCIPLE IMPORTANT TO THE GIFT

- The third principle, the one that parallels the teacher is the one of **responsibility**. We need to look at it from two different points of view.
 - First of all the carnal, the immature, the **undeveloped teacher tends to practice selective responsibility**. Meaning that there are areas where they excel and areas that they do not even attempt to fulfill their responsibility.
 - But a far more important issue, a pivotal issue for the teacher is the **unwillingness to impose responsibility on others**. The teacher is hard working in most contexts, but finds it difficult to compel somebody else to do what is right, taken to an extreme, it becomes not only unhealthy, it becomes deadly.

5. THE 7 LETTERS TO THE CHURCHES IN REVELATION

- We see this in the letter of Revelation to the **Church of Pergamos. Rev 2 v 12**
- We have first of all a **righteous remnant** within the Church
- They are in a very negative context where satan lives, where satan has his throne and in that extraordinarily defiled city, with not just witchcraft going on, but with the throne of satan, with overt, concentrated public satanic enthronement, **they were still righteous. This is the hallmark of the teacher**. The teacher is not easily swayed from the truth.
- I have a few things against you, because **you have people there....** The righteous remnant was not participating in the sins of these followers of Balaam. The righteous remnant was the righteous remnant, but they had people there.... people in the congregation that were walking in this iniquity and **the righteous remnant did not have the intestinal fortitude to confront and to say - this must stop or you must go**.
- And under the guise of love, of teaching and their priestly office, they continued to teach, to exhort, to suggest, to love, to encourage and nothing changed.
- Now notice verse 16. "Repent therefore..... He is not speaking to the Nicolaitans or the followers of Balaam, He is speaking to the so-called righteous remnant, to the

ones who are so sound in their faith that they would die before they recanted their faith, people who were so sound, they could go toe to toe with occultism in their city and not have their theology tweaked. But He says - against your profound theology, I have a problem with your leadership style. He commanded them to **repent for their lack of cleansing the church, for their allowing those people** to be there. v16 "Repent, or else I will come to you quickly and will fight against them with the sword of My mouth".

- Understand the dynamic, the teacher wants to love people into the kingdom and that is right and true and proper to a degree. **Romans 2 v 4 says:** Don't you know it is the kindness of God that draws you to repentance That's true, that's right that is in scripture, but we also have scripture **Isaiah 26 v 10** that says that even though God shows grace to the wicked, they do not repent.
- There comes a time when God says, you have taken too much time. You are kidding yourself, you are in denial. You **just don't want to step up to your leader responsibilities** there I will come to you and I will fight against them.
- Moving on to the end of the passage as we look at the fulfillment for the teacher, we see **2 things** here:
 - First of all, we see an acute dryness in the spirit of so many teachers. There is the lack of intimacy we referred to earlier and there is just no feeding for their spirit, there is only feeding for their mind. God has designed everyone, including the teacher to be nourished by the word of God and water the dry spot in their soul and in their spirit. God says this will only happen, this hidden manna, the manna you need as a teacher for the dry spots in your soul when you are willing to step up to your responsibility.
 - The second issue is the white stone with the name, and throughout scripture a name is a position of identity and a name given by God is always a pivotal point in a person's life.
- Again I struggle and grieve over the teachers who aren't sure who they are. I grieve over the teachers that are so tentative in their leadership. We see a great call of God on their lives, they acknowledge that the prophets have spoken over and over, that there is a call of God.
- For those that have grown, for those that have changed, the **beginning place has always been to engage their emotions in the celebration of who God is and what He has done.** I refer to this very simply as the **upward and downward spiral that creates brain rot or cures brain rot** in an individual. This applies to everybody but it is central to any who has grown up in a system, that has a **professional relationship with God**, not a personal relationship with God.
- In **Romans 1 v 21-24,26,28 and 32** it says:

This is what I call the **downward spiral**. Basically the **first consequence of sin is that we think a little less rationally**. Once we have allowed a little bit of brain rot into where we are not thinking as rationally as we use to, the next sin, the sin that we would not have committed yesterday becomes a little more plausible today and we can reason our way to committing the next sin, which causes more brain rot.
- But we are not concerned with the bottom of the downward spiral because the most of us are not there. What concerns me is the **beginning of the downward spiral** and that is verse 21.
- The base line between brain rot and wholeness is **being able to recognize God's fingerprints in your life and being able to celebrate them**. We turn over a few chapters to the familiar verse of **Romans 12 v 2**.
- What happens when we **renew our mind; we heal the brain rot**. Then you will be able to test and prove what is good and acceptable and perfect will of God.

- And so God can only reveal His will to us incrementally, but **every time that He reveals a piece of His will and we walk it out, it brings another measure of healing to our minds** to where we can better approve of the character and nature of God.
- The beginning place is that recognition of god's fingerprints around me, not issues of His will, **but His presence**. It is the teacher, more than any other that has to do with the manifest presence of God. Another translation for the bread on the table of showbread is the bread of His presence.
- God wants to be present in the life of the teacher and the teacher, the carnal teacher, wants to validate truth, verify truth with his natural wisdom and God says in **1Corth 8 v 1** that knowledge puffs up.
- It seems to that this is one of the gifts that wins big and looses big. God has called the teacher to teach the world about the Lord Jesus Christ and about God the Father. To have that kind of intimate personal relationship, and when the teacher fails and embraces doctrine instead of God, it not only defrauds the church it leaves the teacher in his personal life hungry, with a brilliant mind and a very, very dry spirit, totally missing his birthright.
- His birthright is to know who he is, as he incrementally walks out God's will and then o reveal the manifest presence of God to the rest of the body of Christ.

THE REDEMPTIVE GIFTS OF INDIVIDUALS PART 5 - THE EXHORTER

(Compiled from the teachings of Arthur Burk of Plumline Ministries, USA)

1. INTRODUCTION

- The redemptive gift of exhortation seems to be God's primary choice as the **world changer**. So **many of the strategic things** that have happened in secular and religious history have been in the hands of an exhorter.

2. BEHAVIOURAL CHARACTERISTICS

- Behaviourally, this is probably the easiest gift to spot. Someone once said that an **exhorter is a party looking for some place to happen**.

- They are very horizontal in their focus, very relational. They know how to sit down next to an individual they have never met and find the key to his heart in a very little time.
- They have an **ability to cross every kind of barrier** and to relate to people wherever they are, at whatever time.
- The **ability to understand people, to relate to people, and to make other people like them** and the ability of transition from small talk into the sharing of the gospel is amazing. There is **nobody that does evangelism like the exhorter**.
- The exhorter is **capable of having significant disagreements**, even loud arguments **without alienation**. It is amazing how the exhorter can express his / her feelings with another individual. They are **skilled above all others in creating and sustaining relationships** at all cost.
- The flip side of that is that **they don't like being alone**. They thoroughly need to have people around them and short periods of times alone are about all that they can tolerate.
- The exhorter tends to be the **master communicator** of all the gifts. While the teacher can teach, the exhorter is generally **more eloquent**. While the prophet can be passionate, again it is the exhorter that can craft the message of the Word of God more skillfully to **touch more hearts on a broader basis with less alienation**.
- They are **very flexible, very quick to see opportunities**, to abandon the plan they had in hand and take advantage of what God is doing at the moment.
- They are not intimidated by new ideas and new truth. In fact they gravitate to them.
- The exhorter is **one of the visionaries among the gifts** and tends to **see a broader picture than even the prophet**. The exhorter is **focused on the largest number of people** that can be helped.
- A downside to the superficial behaviour of the exhorter is that they **tend to govern by relationship and by persuasion and not by principle**.
- When they are in an administrative setting, they tend to take the opinion polls before they aggressively announce the course they are going to pursue. This is not wrong in and of itself, it is just an observation that the carnal exhorter can tend to fall short where God wants them to go, if he is dependant on getting there with the approval of people. The exhorter is **more attuned to feelings of people, to the timeframe that it takes for somebody to embrace a new idea**.
- So many times you would find a **prophet that brings a new word into a community**, causing a certain amount of reaction and alienation, and the word is picked up a little later by the equally visionary, but **more tactful exhorter who is able to take that word, re-craft it and present it in a more acceptable way to the congregation and to bring people along the pathway**.
- The **reconciliation that takes place in cities is typically headed either by an exhorter or by a teacher**. The teacher, because they are a safe person with their priestly anointing and the exhorter because of the ability to establish relationships with people.

3. PEOPLE IN SCRIPTURE WITH THE REDEMPTIVE GIFT OF EXHORTATION

If we look at scripture, we see at least three magnificent exhorters.

- **Moses**
- The prophet **Jeremiah**
- The apostle **Paul**

4. THE SEVENS IN SCRIPTURE

The days of creation

- Go to **Genesis 1 v 14** - to the **fourth day** to understand the foundation for the gift of exhortation.
- As I look at creation, I marvel at **the diversity** of what God creates. This is part of the picture of the exhorter. The **vastness of the exhorters call, the diversity of**

those that will be included and just the she numbers that God has called the exhorter to deal with.

- The second component of the fourth day of creation is **the sun**. I pondered for quite some time, the **use of the word govern**. The word govern in Hebrew is a very strong emphatic word and it does mean to govern and yet as I looked at all the exhorters I know, governing being in a position of dominance is not the primary thing on their hearts. There is no individual assault, no forcing you to obey. It is in the passive provision of sunlight that we see the governing, the regulatory power of the sun
 - The sun governs the day, the moon governs the night. The significant contribution of the moon is the gravitational field that controls the ocean and because of the moon's pull as it waxes and wanes throughout the month, twice a day incomprehensible volumes of water is moved from the one side of the ocean to another.
 - Even the geometry of the illustration is indicative, because so far everything else has happened here on earth, but suddenly we have left the earth and we are now in outer space and **that vertical dimension is the major key to understanding the exhorter**. By nature, superficially, in the visible behaviour, the exhorter is horizontal. Beyond that superficial application, we have the question of what is it that the exhorter is supposed to give to the people. What is that catalytic truth that people need and the answer very simply is **knowledge of God**.
 - The exhorter must go vertical, he must get to know his God and understand from the pages of scripture and from experience in his / her own life who God is and it is that missing truth about the nature of God that is the missing piece that the exhorter brings to the table.
 - Now let's test this against a biblical model. We **look at Moses** first of all. The secular view of Moses is that he led Israel out of Egypt and that was his claim to fame. But that is so very superficial, because the reality is that **Moses' job was to reveal God to Israel**.
 - The issue in Israel was not an issue of power, the issue was knowing their God and knowing the call of God on their lives. Look at **Exodus 1 v 8**
 - I think of the verse in **Daniel 11 v 32** that speaks of turbulent times in the future and says that **they that know their God will do great exploits**. The issue is never the power of God. It is always there, the **issue is whether people know their God**.
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- The mobilizing of troops are represented by the moon and the gravitational pull, moving the tides and the winds one way or the other. The exhorter is a people's person; the exhorter is **a mobilizer, a gatherer, a net-worker**. The exhorter is the one God uses to **inspire people to do things**.
 - The **carnal exhorter, the exhorter that does not know his God**, inspires people around a vision, / activity, around a do-able plan, and God has called the exhorter to inspire people, because they know their God.
 - One of the things the exhorter is gifted in is to be **able to see God in Scripture**. It is not difficult for the exhorter to open the word of God and to find the jewels that the rest of us have overlooked.
 - Why do we have so few exhorters? The answer is so simple - **it is lack of control of time**. Again you go back to **Genesis 1**, the thing that mankind has used from the beginning of time to chart time, namely the sun and the moon were not created till the fourth day. **Time is the battlefield for the exhorter**. When the exhorter's time is under control he is able to pull back from the horizontal, the activity, from leading people in order to have time allocated to go vertical and seek his / her God.

- Now contrast the exhorter with the prophet. We are going to use a caricature, the extremely carnal prophet vs. the extremely carnal exhorter.
 - The **carnal prophet** is willing to confront. The carnal prophet does not care about relationships and he thinks the truth ought to stand alone and anybody ought to rejoice over getting slapped on the head with the truth, and so they are willing to confront anybody, anytime, anyway regardless of how much it hurts the other person.
 - The flipside is **the exhorter** who has the **key to everybody's heart**. The exhorter who can and does relate to everybody. He / She is trusted, he / she is a safe person, he / she is found to be around and can get close to anybody, can tell anybody anything and yet because of the carnal exhorter's fear of alienation, not wanting to hurt anybody, or because of the carnal exhorter's lack of knowing God, **there is nothing to put into the open hearts that they have unlocked**.

5. THE COMPOUND NAMES OF JEHOVAH

- We come to the fourth compound name of Jehovah which is **Jehovah Shalom**.
 - This name was **given to Gideon** in the context of the issue with the Midianites. The Midianites were in the land, Israel was being judged for their sin, they were crying out to God because of the oppression of the Midianites.
 - What is significant about the story is not the fact that God is peace because God has always been peace. What is significant is **that the only thing that changed was Gideon's perception of God**. The one thing that had changed was that in the morning he saw God as a distant God and an uninvolved God. At the end of the day, he saw God as present in His life.
 - Classic exhorter situation, the circumstance is not the issue, **the issue is how you see God**. He brought to the nation of Israel a message that God is present, God has a timetable, God has an agenda and God has a strategy and that brought peace.
 - There was more. That same night God said I want you to tear down the altar in front of your father's house. Sure enough, the next morning there was a mob at the front door, ready to lynch him.
 - And so Gideon is hiding in the back bedroom, knock-kneed with terror because now he is going to die and the Midianites will still be in the land.
 - God set the situation up to teach Gideon another important lesson. **Yesterday** he learned that God was an intervening God who **cared about Israel**, **today** he had to learn that God was an intervening God who **cared about Gideon**.
- That became the central issue for putting out a fleece. The fleece has absolutely nothing in the world to do with finding out the will of God.
- His question was: God, are you an intervening God. God are you going to stay with me all the way through. **The issue is nothing about God's will and everything about God's character**. It was out of that experiential knowledge of the nature of God that Gideon became someone who had authority.
- In **2 Corth 1 v 3** it says that we ought to comfort one another with the comfort we have received from God. Realise that God does not need to work through people, yet God's preference is to use what we call second hand religion.
- **God's preference is to minister to an individual and have that individual take their incarnated truth**, their experience of the truth of God, the things that they know from the Word that had become reality in their life and **to minister to the next person down the road**. That's God's plan A.

- So the words Jehovah Shalom - the Lord is peace, is not just issues of peace, it is **an issue of somebody who knew their God and did great exploits because of it**, this is the birthright, the heritage and calling that is upon the exhorter.
- God took His world changers and **forced them to get to know Him**. Each one of the three we will look at was forced by God to have a season of time alone in order to know their God and to be mighty in what He had called them to do.
 - **Moses** the man of God spent **forty years on the backside of the desert** alone. Nobody to talk to but sheep and during that time, God moulded and shaped him.
 - The prophet **Jeremiah** began his ministry a very busy man and God knew that he did not know his God well enough so there came a season when God told him to go into hiding and total isolation and there we wrote some of his best prophetic words.
 - You look at **Paul**. He got born again, was preaching the day after he got saved in Damascus. He was run out of Damascus and went to Jerusalem. Started to preach in Jerusalem and God took him out of Jerusalem, out of the ministry and took him to the backside of the desert and even with all that knowledge of God, even with revelation from heaven, the revelation that nobody else received but the apostle. God flat out had to lock the man up in prison to do his best work.
- The problem is this. There is a very limited number of exhorters whom God forces into a position of maturity. There are those like Moses, Paul and Jeremiah, who had no choice. God called them and God forced them into isolation and God forced a revelation of who He is upon them.
- The vast **majority** of God's world changers **will have to get there by personal choice**. Choosing to take dominion over their time, to take time alone with the Lord, in order to get to know Him and for failure to make that choice they can squander their entire birthright.

6. THE 7 ITEMS OF FURNITURE OF THE TABERNACLE OF MOSES

- The fourth item of furniture is on the left hand side of the Holy place and it is the **candlestick**.
- The seven lamps that shed light upon two things:
 - the **table of showbread** and
 - the **altar of incense**
- The lamps shed light upon the gift of teaching and the gift of giving. As we already saw the gift of teaching tends to have an analytical, cerebral doctrinal approach, a professional relationship with God, not a personal relationship. God called the exhorter to know his God and to reveal to the teacher the rest of the message, an experiential relationship with the most High God.
- The giver tends to be religious rather than spiritual, and again it is the faith and the vision and the reality and the experiential walk of the exhorter that sheds light upon the walk of the giver and brings wholeness.

7. THE 7 LETTERS TO THE CHURCHES IN REVELATION

- Let's move now to the book of Revelation to the fourth church, the **church of Thyatira. Rev 2 v 18**
- A marvelous description of the exhorter - **love and faith are hallmarks of the exhorter**. We haven't previously gone to the **armor of the believer**, most people put the armor on from head to toe or toe to head, but if you look at it in the order it is

given in scripture, it parallels the gifts and for the exhorter, it is the **shield of faith**. Almost in the same way that faith comes easily to the prophet, faith comes to the exhorter.

- God says, I know your **love - your relational abilities**, I know your **faith** - these are good things.
- He says your service, our perseverance - you are now doing more than you did at first.. **do not know of any one of the gifts that works as hard and as long as the exhorter**.
- Let's deal with the **issue of Jezebel**. We need to restore it to basic simplicity.
 - An individual can have a Jezebel attitude in them apart from demonisation, and it comes from a very simple source. The Jezebel syndrome begins when an individual is wounded by authority.
 - But when an individual **makes the vow**, consciously or subconsciously, I will **never be hurt again by authority**, they have crossed the line into the Jezebel arena.
 - Because then they **need to control** and as a wounded individual begins to control situations around them, where there is control for the sake of safety, you have a Jezebel attitude at work.
 - But in the **extreme demonisation of the Jezebel spirit** you have somebody who is a **pathological controller**. The presentation here in the church of Thyatira was the absolute worst case scenario, there was immorality and there was occultism in order to control effectively this Jezebel which had tapped into the secrets of satan.
- However the issue in the Church is not the Jezebel. The issue is the exhorter. The **exhorter does not like rejection**. It is important to understand that when you are working with the exhorter that they have in their mind an "us" and "them" scenario.
- Someway, somehow the **exhorter divides the whole world into insiders and outsiders**. The exhorter **does not mind opposition from the outsiders**, in fact the exhorter almost rejoices in it. You look at **Paul's** writings and he shrugs off very briskly the opposition, as long as it is from outside.
- But **when someone from inside the camp**, questions whether or not his apostleship is legitimate or not, the ink flows for page after page because **the exhorter cannot tolerate rejection and rejection from inside the camp**.
- And so in this context the **exhorter is unwilling to confront sin in the camp** because he is unwilling to experience the reaction and the rejection that is inevitable **when you confront a full blown Jezebel**. The only way to evict a fullblown Jezebel, is to hit it head-on, take your lumps and get the job done.

- The exhorter will take two steps to the right and two steps to the left, make all sorts of excuses to keep from experiencing rejection and when the exhorter places relationship ahead of purity, he / she has destroyed his / her ministry.

8. THE PRINCIPLE IMPORTANT TO THE GIFT

- That brings us to the principle that affects the exhorter. **The principle of pain and suffering**. None of us likes pain and suffering. All of us have to deal with having a right response to pain and yet more than any other gift, it is the exhorter who has to rap his arms around that issue.
- So many times I have seen exhorters come **up to the very edge of greatness**, and they have to go through one final test, which is to confront sin in the camp and for failure to confront sin in the camp, the hand of God's favor is removed and the exhorter will resign the church, go somewhere else and start all over again. They

experience God taking them up to the limit, not allowing them to step into their full authority until they are willing to risk rejection, willing to embrace pain and suffering.

- There is a pattern that flows out of this which is in administration of churches that are pastored by an exhorter or para church ministries that are headed up by exhorters. Time and time again we find **organizations that are headed by exhorters and are staffed primarily by enablers.**
- The exhorter has surrounded himself with a group of people that are **willing to cover for him, willing to pick up his mistakes for him / her, and in the name of love, loyalty and christian character, he / she uses them and their christian character to keep himself / herself from growing - again trying to avoid pain and suffering.**

9. THE LAST 7 WORDS OF CHRIST ON THE CROSS

- The fourth thing that Christ said was - **My God, My God why have you forsaken me.**
- That **sense of isolation**, that sense of **abandonment by God** cuts so very deeply to the exhorter gifting in him / her. This again fits into the pain and suffering. The exhorter is not willing to face alienation. Most of the time the exhorter is not willing to face isolation, rejection or abandonment by people, especially those that he / she loves and yet that is exactly where God takes him / her.
- To the exhorter who is willing to walk by principle and not by relationship, for the exhorter who overcomes by knowing his / her God and speak the reality of the truth of who God is in that particular time, season and society, to him who overcomes **will give authority over the nations.**

10. THE ISSUE OF FULFILMENT

- Hear me well, it is not wrong for the exhorter to desire to lead great groups of people. It is not wrong for the exhorter to be a mobilizer a recruiter and reconciler - to do all of these good things. It's in his / her DNA, and yet **God wants it to come about supernaturally, not naturally.**
- The history of the church is marked by exhorters who have embraced pain and suffering. They have become world changers and if we read between the lines, the history of the church has been scarred by the world changers who would not walk in holiness, that did not know their God and would not confront, so they did not fulfill the call of God on their life.
- Each gift has a greater anointing - each gift has more to contribute, each gift falls harder when they fail to possess their birthright. It is time for us to embrace the command to pray for those in authority as we never have before. Because our well-being rests on our authorities especially the world changing exhorters who stand in the wings.

THE REDEMPTIVE GIFTS OF INDIVIDUALS

PART 6 - THE GIVER

(Compiled from the teachings of Arthur Burk of Plumblin Ministries, USA)

1. INTRODUCTION

- As we look at the gift of **giving**, again we see **some of the heroes of faith** as recorded in scripture

2. BEHAVIOURAL CHARACTERISTICS

- Of all the seven gifts, the **giver is the most difficult to peg by behavioural characteristics**. Givers say time and time again, there are so many of the **characteristics** of other people that **they resonate to**, but it never quite completely fits.
- The **diversity** the **adaptability and the flexibility** of the giver are legendary, and so they do not fit easily, conveniently into a nice, neat pigeonhole.
- First and foremost, God's design for the giver is **to have a generational worldview**. By a generational worldview, I mean that **the giver is focussed not entirely on their**

own generation, but they are intentionally trying to prepare the way for their family after them.

- We see this put very nicely in **Abraham's life in Geneses 15**
 - This was put in the context of warfare. God says don't be afraid I'm going to protect you politically and militarily, everything is going to be fine. The reality is, that was not his primary concern, because Abraham immediately responded - "You have given me no children, so a servant in my household will be my heir".
 - In other words he was a **wealthy man**, God promised him **peace and security, and yet all of the things that he had for himself** were not gratifying, **he was concerned about the fact that he did not have** children or a **posterity** to pass his blessings onto. He had a generational worldview.
- By contrast you have the **story of Hezekiah in Isaiah 39**
- The giver is by enlarge, **intuitively thinking family**, they are **thinking long term**, and are doing things in their life to position their children, their grandchildren after them for success. This is one of the hallmarks, the core components of the spiritual DNA of the giver.
- Following closely with that is a **spirit of nurture**. They desire to create a family environment to have family there and **have family comfortable with being in relationship with others**.
- One of the interesting paradoxes with the giver is that they **have an immense heart for evangelism and yet they do not like to be the fruit picker**.
- Another characteristic of the giver is that **they are very independent**. If you think of the lap stand with 7 candlesticks, there are three airs of gifts that work together very well.
 - The prophet and the mercy are naturally drawn unto each other
 - The ruler and the servant are a wonderful pairing
 - The exhorter and the teacher really need each other and draw from each other
 - **That leaves the giver standing alone and God did this intentionally**
- There are those that curse the independent spirit of the giver and yet God designed that into them. **God designed them to not be needy**. God designed them to be able to **look at a problem and handle it and find their own solution** without being needy.
- **They** are also individuals that **cannot be hustled**, because God designed them to give, they have to accrue money before they can give and God wants the giver to give in the right way and not to be manipulated.
- It is relatively impossible to hustle a giver. You **cannot manipulate them**, you cannot guilt trip them and you cannot finesse them - they are going to give when they are ready to give. All the tools that normally work for extracting money from any other gift are relatively ineffective with the giver,
- The giver is also able to **relate to a wide range of people**. Woman particularly who are givers have an **extra sense, intuitive sense for that which is false in other people**. The giver very, very much resists manipulation of information.
- The giver also tends to be **very private in their own life**. Very concerned about **protecting the reputation of their spouse and the rest of the family**.
- In terms of **spiritual warfare**, the giver is **prone to delegate that**. They are not opposed to it in principle, they just **don't like to do it personally**.
- The giver is **not confrontational by nature**, in a financial project and means of making money, the giver does not usually do an assault on the circumstances.
- Rather, the giver is **very astute at finding the ways , finding opportunities** and unseen options and can assemble different components that other people have seen but not connected. The giver is **opportunistic in seizing the available moment**.

- In terms of money, one of the amazing things about the giver is the way **money flows to them**. They have a capacity to read the fine print in deals and **find the opportunities other people miss**.
- There are **issues of timing that are simply supernatural** and their ability to **find favour in the eyes of other people in terms of money** is again supernatural.
- **They give well** - they give wisely. Usually givers **do not want to provide funds for start ups**.
- They also **tend not to invest into the poor**. Most of the time their attitude is the poor are poor because they mishandle their money.
- On the negative side, **there tends to be a frugality (stinginess) with the family** that can lead to some reaction in many cases. The family look at the giver who is very **generous in outside giving** and lives **very economically and frugal at home**.
- On the **carnal side** there is a tendency for the giver to **see his own money or his extended family as a point of security**.
- There is a **tendency for the giver to not learn from the past**. They see each situation as unique and even though they personally have stumbled and failed several times in the same place from other people's perspective, they say it is not the same.
- The giver also **hesitates to accept absolutes** in circumstances and sometimes even in the Word of God. They **like to keep all options open** as long as possible, because of their **immense creativity**.
- One of the greatest **pitfalls for givers is believing that they can finesse God like they can people**. God is not manipulated and in the spiritual realm what you sow, you reap. In dealing with people, the giver is able to get a **disproportionate return on the effort** he puts in, but in the spiritual realm, he is not able to manipulate God the same way.
- One of the greatest strengths of the giver is the **ability to sustain ideological tension without ringing it to closure**. The pragmatic approach that the giver brings **enables him to be a peacemaker**. He / she is able to work with people that have extremely conflicting worldviews and theologies and not to bring it to a point of closure.

3. PEOPLE IN SCRIPTURE WITH THIS REDEMPTIVE GIFT

- For the gift of giving, perhaps one of the most astounding of the givers in scripture is **Abraham**
- His grandson **Jacob**
- We also have **Job**
- And **Matthew**

4. THE SEVENS IN SCRIPTURE

The 7 days of creation

- We are in the **fifth day** of creation in **Genesis 1 v 20**
- The first thing we see here is **diversity**. One of the reasons that it's more difficult to determine the gift of the giver, is the **diversity of things they are involved in**.
- Also within the home of the giver, you tend to see a **lot of different interests**, a lot of different projects. It is hugely unusual to find a giver with a single focus. Typically they **have their fingers in many pies**.
- But far more significant than that it was the **first day where God created life in the blood**.

- And so **life and health issues** become central to the gift of giving. There is a **concern about preservation of life**, there is a **concern about quality of life**, and there is a focus of being **prepared for old age**.
- There is a **need for safety**, but most important there is the **spiritual authority to protect new birth**. It is the giver as an intercessor that has the greatest authority to nurture, to protect, to guard the new program, the new birthing.
- We also see in this passage that there is a **generation anointing for the giver**. The things that the giver does, whether good or bad are more apt to be carried on to be multiplied in their physical and spiritual seed.
- But more important than that is the fact that this is the **first day that God spoke blessing**, and wherever there is a first fruit, it is significant.
- Now it is my understanding that when it says **man was made in the image of God** it is referring to three things that God did during this week:
 - **to create**
 - the second thing that He did on the sixth day was to **create social order** where he established man and woman and parameters to a garden and purpose and moral law and regulations
 - and the last thing that He did **was to bless**
- But the third part of our heritage, one **third of what makes man different from animals, is the ability and the power to bless**.
- There are **three different kinds of blessings**:
 - the blessing given to the **giver**
 - the blessing given to the **ruler**
 - the blessing given to the gift of **mercy**
- But the beginning blessing, the first fruit blessing, the foundational blessing, is the birthright of the gift of giving. God has designed the gift of giving to give to the world far more than money. God has designed the gift of the giving to release **generational blessings into their family line**.

5. THE COMPOUND NAMES OF JEHOVAH

- The fifth compound name of Jehovah is **Jehovah Ro'eh** that is found in **Psalm 23**. The Lord my shepherd. It is here that we go to invoke the name of God for financial, tangible material provision.
- Now notice the sequence, because the **four things** here in this package are hugely instructive about the **growth sequence for the giver**.
 - He **begins with the provision**. From a shepherds point of view, this passage has not only provision but it has safety, and this is what God does first for the giver.
 - But then He **requires from the giver a response** and the response is **holiness**, we will see the issue of holiness on more than one occasion and this can be the downfall of the giver, not that they are evil, but they are casual about holiness.
 - The **third step then is relationship** and this is pivotal. Relationship with God is the missing link usually for the giver possessing his entire birthright.
- The giver was made to be independent, was made not to be needy of other people, but **God did not intend the giver to be independent of Him**.
- So God **will take the giver through the hard times**, and in those hard times, **the giver will have to choose whether to look to himself for his security, or to look to his / her God for his / her security**, and God's desire is not to hurt the giver, but just

to allow the **threats of impending danger** to cause the giver to turn to his God for security.

- Notice the words, there is **no warfare here. It is all perceptual**. Because of the yearning for safety, the giver can be excessively prone to see problems anywhere and whether the problems are real or imaginary, God **allows them to intrude** into the life of the giver so that he / she can have no fear and find comfort in the rod and staff of the presence of the Lord. It is relational.
- The giver **must be able to find his security, his peace and his comfort in the face of threat from his relationship with God**, lacking that, everything else will collapse, but when he does find that, the payoff is immense, it is generational.
- And so we have the **sequence**
 - **provision** with safety
 - **holiness** as a response
 - the **Lord brings trauma** into the individuals life to try and **to force a relationship with God**
 - As the person enters into a relationship and makes God his point of safety, **then God bestows an extravagant anointing**.
- What is the title that Abraham has in scripture besides the father of Israel? He was **the friend of God**, and so one of the greatest strengths of the giver becomes his greatest battlefield. God designed the blessings to flow into the giver, through friendship, relationship between the giver and his / her God.

6. THE 7 ITEMS OF FURNITURE OF THE TABERNACLE OF MOSES

- The fifth piece of furniture is the **altar of incense**, which is symbolic of intercession and of worship, and again we see a significant division between a mature giver and the carnal giver, and for the one there is **religion** and for the other there is **relationship**.
- It is so **easy for the giver to fall into a religious spirit** where they do the right things where they **go through the motions** where they have a **form of godliness**.
- **Gratitude seems to come hard for the giver** - they seem to perceive the world as owing them something or that it is appropriate for things to come to them based upon their hard work.
- There is another problem with worship that crops up altogether too frequently with the giver and that is the giver's inability **to define what satisfactory worship is**. Look at Cain in **Geneses 4 v 3**
- **Psalm 50** - Over and over again God confronts this attitude that because people have made a sacrificial offering that it must be acceptable to him and God says, I want your heart first and where there is a **religious activity without relationship with God** is neither fooled nor bribed, nor is he **pleased**.

7. THE 7 LETTERS TO THE CHURCHES IN REVELATION

- Moving on to **Revelation 3 v 1**, we see some of the same critical themes repeated. This is one of the most negative of all of the passages to the churches - the letter to the church of **Sardis**.
- You see the giver **is rarely overtly evil**; he has a **reputation** for being alive because **he does the religious thing**, the right things and yet he is not in pursuit of holiness and his righteous actions are a substitute for personal righteousness.
- We again see the tendency of the giver to say, well I'm giving this and this and this, therefore God ought to be pleased **therefore we can overlook the rest of what I am not doing** and God says: I don't think so, I have not found your deeds complete.
- Repent again is a heart word. He does not say repent and obey, he says obey and repent. So it is not enough to do the actions, you have it out of your heart.

8. THE PRINCIPLE IMPORTANT TO THE GIFT

- Let's go to the principle that the giver has to wrestle with. **The principle of stewardship.** The immature giver who does not understand God's plan, tends to see his gifts to the Lord as tithes and offerings, kind of like we see taxes.
- This is not a stewardship mindset, but an **inappropriate mindset** that the giver can bring to his finances. God has one very simple standard for the giver. He doesn't want ten percent, he doesn't want ten percent plus offerings - **HE WANTS IT ALL.**
- When the giver gives out of his abundance, what is easy, convenient and surplus, he may be meeting needs on earth, but **he is not accruing generational blessings,** he is not receiving the honor of the Lord.
- Just to see a well-rounded picture of how a giver uses his money, come to **Job 31.** Job was a giver.
- Here is **a man who understood stewardship,** that understood that God had given him wealth in the community for him to minister to the needs of the community.
- So the **battlefield of stewards** has to do with the whole **area of faith.** Faith is different from belief.
 - **Belief** is purely mental where as **faith evolves around risk**
 - **Presumption** comes when we put God at risk, based on something that we do not know is His will, we desire him to rescue us.
 - **True faith** is when we know what the will of God is, we believe that He is able to bring it about and we are at risk. We commit ourselves to some kind of a course of action and if God does not intervene or come through, then in fact we will be hurt. That is what the giver has to deal with.
- God is not interested how much money the giver can accrue in his own natural wisdom. God desires to **provide money supernaturally.**
- There is a tragic heroic story in scripture of a giver who fought this battle all the way to the end - **Jacob.**
 - **Yet he made it into the great chapter of the hero's of faith.** In **Hebrews 11** it speaks of the faith of Jacob in that he blessed Joseph's two sons just as he was dying. Why is that the hallmark of faith? It is because **this was the only thing that he did that he did not try o help God out with.**
- We see this in Jacob's life in **Genises 35.** God called Jacob to go to Bethel.

9. THE LAST 7 WORDS OF CHRIST ON THE CROSS

- This brings us then to the issue at the cross. The fifth thing that Christ said on the cross was **I thirst**
- And very simply, it is so very, very **difficult for the giver to be needy.** It is difficult for the giver to **depend on anybody even to the point expressing their needs** for a moment.
- Again the story of Jacob. God appears to him in **Genises 28.** God appeared to him and gave him **a unilateral covenant,** with nothing required from him, thee was **nothing conditional,** and he woke up the next morning and said, God I need to renegotiate the covenant and I am going to give you this and this and this, if you give me this.
- God intends the strength, the safety, the security the provision of the giver to flow out of that relationship. This is seen in a glorious passage in **Genises21.** For t is the **end of his life.** **Abraham** was living in the vicinity of the Philistines. He has an encounter with Abimelech:
 - you need to understand that Abraham had nothing for security, he was utterly vulnerable
 - Abimelech were king of the Philistines and he had all of those things.
 - They initiated and they said Abraham, God is with you and the God that is with

you is more than everything we have, and we beg you to make a peace treaty with us, a generational peace treaty so you and your descendants will not abuse us in any way. Abimelech had everything - **Abraham was the friend of God**

- It was out of Abraham's relationship with God that the most powerful king in the neighborhood was intimidated and terrified and said I need to make peace, I am afraid of your relationship with God.
- So the struggle that every giver comes to is whether it is going to be safe and secure in the natural or safe and secure because of his relationship with God. Lacking that, the giver will not possess his birthright and his **birthright is to be able to invoke life giving generational blessings** for his family and the community around him.

THE REDEMPTIVE GIFTS OF INDIVIDUALS

PART 7 - THE RULER

(Compiled from the teachings of Arthur Burk of Plumline Ministries, USA)

1. INTRODUCTION

- This redemptive gift of ruling is probably one of the easiest to spot of the seven and we have many heroes in scripture with that gift.

2. PEOPLE IN SCRIPTURE WITH THIS REDEMPTIVE GIFT

- Noah
- Jeroboam
- Solomon
- Nehemiah
- Boaz
- Joseph

They were all Old Testament men

- To understand the role and the vital position of the ruler in the Body of Christ, let us use an exaggerated simplistic illustration.

- Some people divide different skill levels as **the visionary, the implementer and maintainer**. Imagine the ordinary church board.
- The only problem is **they do not have an implementer on the board** they do not have somebody who can take the vision, take the idea and bring it down into incremental steps.
- So this ruler, this administrator is in part superficially the individual who can implement.
- Now he is not the only one that can do administrative work. But for none of them it is as good a fit as for the ruler, but the ruler is a whole lot more than just somebody that implements a vision.

3. BEHAVIOURAL CHARACTERISTICS

- The quickest way to spot a ruler is to find **somebody who is under a great deal of pressure and loves it**. They **thrive under pressure**. They not only thrive under pressure, they crave and need pressure.
 - Frequently the wife of a ruler is under the delusion that the ruler is too busy because he has to be, and so she looks forward to the **vacation** when finally he is going to have those two weeks off.
 - What is worse, when **retirement** comes after 36 years of hard work, finally my husband is going to be mine again and she discovers to her dismay that as soon as he retires, he either finds some major project to be involved in or he dies.
- A second characteristic of the ruler is that they don't only like to be under pressure, but **it is very important to them to have people around them under pressure**.
 - there is a time, there is a place for the ruler to put people under pressure and it can be done effectively in a short-term operation. **Nehemiah** for example, the gift of ruling, was very skilled at **putting pressure on people to build the wall** and it was ok for 52 days.
 - You have another man who put immense pressure on people and that was **Solomon**. He managed to **keep it up the forty years** of his reign.
- Perhaps the most tragic example of a ruler who had an empire building spirit and a need to do more and more and to create more and more pressure and endlessly pursue the objective was **Joseph when he was prime minister of Egypt**.
 - Because he did not understand the limitation that God places on the gift, he pursued the aggrandisement of the kingdom mercilessly. **He essentially enslaved the entire nation**. This was not right.
 - So it is a skill that the ruler has to motivate people, to push them to get a task done, to push people beyond what they think they can do and yet that can very easily be abused because not everybody is a ruler.
- The ruler is **skilled at time management** even though he is exceedingly busy, he is only as busy as he wants to be and he is **able to control his time and get the job done**.
- There tends to be a tension between the prophet and the ruler on three counts:
 - The first reason is that the **ruler is not into the real details**. If the job is 80% done, or done 80% well, and everything is functioning, the ruler is happy, the prophet is focussing on the 20% that is not done.
 - The second natural tension is **the why question**. The prophet is obsessive compulsive with the why. The ruler really **does not care how things work**, just show him where the accelerator is so that he can go further and faster.
 - The third reason is the **issue of ethics and integrity**. The prophet sees

righteousness as central and the ruler, if he is not biblically based will become an ethical pigmy where **the end justifies the means**.

- One of the **core components** to the group that the ruler pulls together is **loyalty**. If the ruler is in a number 2 position working for a visionary, this is the ideal set-up. It is essential that the leader back the ruler when there is a problem.
- Even beyond that, there is a core group that the leader gathers around him. These are those that he absolutely trusts, **he trusts their loyalty and that counts much more than their competence**. You look at **Nehemiah**. The ruler is going to look first and foremost for loyalty, for relationship and worries about competence later.
- When you have a ruler working with you, **it is important not to micro manage** him. Basically give him the final objective, give him the date, give him the resources and get out of his way.
- The ruler is **also not into blame**. He does not blame himself and he does not blame others. **When something goes wrong, he figures out how to fix it**.
- They are **empire builders**. This is not level, this is from the hand of God this is part of their DNA. It can become level when it is exploitive, it can become evil when it is driven to far, but they are **designed by God to look at anything and want to make it bigger**.
- They tend to work under a very high debt structure, because their vision runs a little bit ahead of the money that they have
- There is **no welfare mentality with the ruler**. Like the giver, they do not look to others for solutions. They anticipate owning their own problems and so they can be independent without being malicious.
 - It would be **nearly impossible to get a ruler pastor to submit his congregation to a committee**, to a leadership team, to a group of people that are leading a city reaching effort. A ruler may and will at times come under one individual who he knows, who he trusts.

- As I have looked at rulers, from the perspective of the redemptive gift of prophet, I **marvel at their ability to use imperfect people**. This is one of the greatest strengths of the ruler. In ways that we cannot understand, the ruler can take very imperfect people, very broken people and work with them without allowing their woundedness and brokenness to damage the operation.
- Now the downside to that is that the ruler can be **work oriented and fall short in nurture**.
 - We see this in **Nehemiah**. Nehemiah came to the city with an objective. The objective was building the walls and in building the walls, he put a lot of pressure on people and he was able to deal with a whole lot of opposition.
 - And he persevered through all of these things and his intention was **do to the spiritual thing at the end of building the wall**. He was not unaware of the spiritual problems in the community, but he came back after his sabbatical and was aghast at the iniquity, again he moved in quickly and corrected the sin, but **his mentality was, task first and nurture later**, and it jumped up and bit him, because what nobody else could do, sin did.
- Now with that framework, let's address the issue of why this ruler who is so needed, **is almost never on the church board of our average church**. A lot of it is perception. A lot of it is misunderstanding.
 - **the first perception** is that **he is too busy**
 - **the second reason** pastors give for not recruiting someone with the gift of ruling

is that they **want an ideologically person on their committees** and boards. to which I respond so put an ideologically driven on your board. **You don't have to have everybody on the board being ideologically driven** though.

- **the third reason** and a justifiable reason is that many, **many times there is carnality, there is sin in the life of the ruler**. We will come back to that, but the pastor is wise in not putting a compromised ruler on his board.
- **the fourth reason** is this whole **issue of loyalty**. The ruler typically does not volunteer, **he waits to be asked** because he wants to know that somebody wants him in that position.

4. THE SEVENS IN SCRIPTURE

The 7 days of creation

- We are dealing with the sixth day. The day in which **animals and mankind were created**, the ruler's day **Genises 1 v 24**.
- Again we see on the sixth day, diversity. **Huge diversity**, and you can find rulers involved in just about every imaginable kind of ministry and project, but you find that on the sixth day God created a **new kind of life**. On the sixth day, God created **spiritual life for the first time**.
- Let's move onto the **issue of dominion**. **God created dominion on the sixth day**. He gave man dominion over the animals, the birds and the fish.
- The animals and the plants, this is another thing that comes out of the sixth day is **resources**, a little different than the gift of giving, but God gave the plants as food for the animals and man.
- Again we have a **generational blessing**. This time it is not just generational in a physical sense, but we have a spiritual generational heritage. What Adam and Eve did in their life was to be passed on, go or bad, to the next generation, and it is here that generational blessings and curses were conceived. It is **the highest of the three levels of generational anointing. It belongs to the ruler**.
- And it is here that we have the second of the days of blessing. God blessed and he gave dominion and there is an authority in blessing which passes on authority to other people.
- You bring it together now and the ruler's calling, **his birthright is to accrue that level of spiritual dominion**, not just over animals, but over spiritual issues and to impart to the spirit of his physical and spiritual offspring those generational blessings that will pursue the spirits of those people.
- We also see on the sixth day **the implementation of moral law**. It was the first time that God gave a moral commandment.
- Finally on the sixth day **we see teamwork**, there is Adam and Eve working together, sharing dominion over the animals and the rest of nature to expand God's plan.

5. THE COMPOUND NAMES OF JEHOVAH

- Now we need to tie a number of things together as we move to the sixth of the compound names of Jehovah and that is **Jehovah Tsidkenu** - the Lord our righteousness. We are going to look at the same time to the principle because the principle that applies to the ruler is **the principles of freedom**.
- We need to define some terms here, we are dealing with a **continuum from bondage, to obedience to freedom**.
- And **this (freedom) is the birthright of the ruler**, and this is where the ruler must stand and fall, to possess the spiritual dominion to release powerful generational blessings to the spirits of other people. The tendency is for rulers to be focussed on the task, for the rulers to say 80% is good enough in their spiritual walk and for the rulers to walk in a **measure of compromise and to not have integrity**. Where they do not have integrity, where they have not walked in holiness, or freedom, they will

not walk in spiritual authority. Their birthright is to earn authority in the heavenlies, to have dominion over spiritual things and to be able to release that dominion from generation to generation.

- Again the sixth name is Jehovah Tsidkenu - the Lord our Righteousness, and on that **issue of righteousness, you will stand or fall**. The principle is freedom. Unless he walks in spiritual freedom, he will not have that moral authority that is necessary.

6. THE 7 ITEMS OF FURNITURE OF THE TABERNACLE OF MOSES

- The sixth item of the tabernacle of Moses is the **Ark of the Covenant**. It is important to realise that the Ark of the Covenant and the mercy seat are two separate items.
- In the Ark of the Covenant you **see three separate things that validate the authority** of the ruler.
 - The **first was the Ten Commandments, the moral law of God**, and when the ruler is under the moral law operating in the moral law, walking in righteousness, he has authority.
 - The **second thing** that was placed there was **Aaron's rod** that budded. This is a completely different kind of authority in that it is the **authority of sovereign appointment**.
 - The **third** one was the **golden pot of manna**. This harks back to the sixth day of creation. **For a ruler to be effective, he must have provisions** for the people that are following him. It is the ruler's responsibility to provide for and he who provides best is able to lead effectively.

7. THE 7 LETTERS TO THE CHURCHES IN REVELATION

- With that background, let us go to the book of Revelation. Look at the letter to the **Church of Philadelphia**. The sixth of the letters. **Revelation 3 v 7**
- Again and again God drives home the theme the **ruler and righteousness are inseparable, it is on this issue that the ruler will stand or fall**.
- Let us start in the middle and work towards both ends. It says in verse 9 -
 - There is this interesting dimension with the ruler that is another reason that it is difficult to recruit them to your team. That is **that they do not need the affirmation of other people**. When they have made up their mind that they were called to a particular thing, they can do it, even if nobody is affirming them. Now, there is a desire within them for vindication, but **they can wait a very long time for it**.
 - The second thing that I want you to see is **the partnership with God**.
 - One of the marks of the ruler is the fact that the **results** of the ruler's Godly work **are disproportionate to the resources**. Look in **Nehemiah** building the wall. Very bluntly, he worked hard and he pushed his people hard, but it was flat out a miracle from the hand of God to rebuild the wall in 52 days.
 - Then to **the promise in v 10**.
 - The ruler tends to walk into the same rap than the giver, that their very excellence, their ability to do things in the natural, causes them to fall short of God's plan. God's heart, God's desire is to partner in the spiritual realm and to do the supernatural.

8. THE PRINCIPLE IMPORTANT TO THE GIFT

- The principle that applies to the ruler is the **principles of freedom** as stated already.

9. THE LAST 7 WORDS OF CHRIST ON THE CROSS

- And that brings us to the words on the cross and the sixth thing that He said was: **it is finished**. There are **two different applications** to this phrase,
 - **First** of all it was the **penalty for sin**. It was finished. Imagine what it was like during those three hours on the cross. Where the very sun itself was darkened because of the demonic presence. All the demonic hoards from the entire world

gathered together and concentrated thee at the cross, in the face of the most Holy son of the living God. **We cannot comprehend the torment that Jesus Christ suffered**, and after those three hours, the lion of the tribe of Judah, cried down over all of the time - It is finished! There is no sin left. Past, present future, that was not paid for by the blood of Christ.

- And when the ruler can grasp that message and bring it to apply to his own life, in **holiness** and come to a **position of freedom** and to speak that message to the people in the pew and to his followers. Holiness, freedom, generational freedom from sin is the central piece of the birthright of the ruler.
 - I believe there is another application to this, and that is focusing on the fact that **Jesus Christ finished the work to which he was called. He got the key thing done.** One of his biggest struggles was in time management, **saying no to the good things so that He could do the better things.**
 - In **Mark 1** we have a poignant passage, where everybody came from miles around to be healed and to be delivered of their demons. Jesus got up early in the morning and went out and prayed and when the disciples finally found Him, they said the crowds are ready and He said I am moving on down the road.
 - This to me is another one of the huge battlefields that the rulers have. The question is not whether he is busy, the question is not whether he is productive, and the question is **whether he is doing the things that God has called him to do.**
 - I want to take you now to the **story of Solomon**, because he lived out this tragedy and it cost him and his generation.
 - **Are you going to finish what God intends you to do or are you just going to be busy?**
 - Back to the book of **Revelation 3 v 7**
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- How does an individual accrue the spiritual authority to widen and deepen the stream of generational blessing in their own life to pass on to their physical and spiritual seed? It is by honoring God. Not by obeying God, though you must obey him to honor him, but it is by going beyond obedience and seeking to honor God.
 - And so God says to the ruler - your call, your birthright is to release generational blessing into the world around you, in the spiritual realm, and in order to do that **you will need to possess the keys of David**, you will need to learn not only do the tasks, but to honor me.
 - **Noah** the ruler. Obeyed God, honored God and he possessed generational blessings that were released into all of mankind, all of us benefit from the blessing of the covenant that God made with Noah.
 - **Jeroboam** had the gift of ruling and God spoke to him in **1 Kings 11 v 38** and said if you will obey me, I will give you a dynasty as lasting as David's dynasty.
 - **Joseph** brought a curse on Israel because of his exploitation of the Egyptians.
 - **Boaz** brought a generational blessing into his family line that produced David and eventually the Messiah.
 - Ruler, it is not the structure, it is not the organization, it is not the activity. Your **birthright is to release to the whole body of Christ generational blessings** upon our spiritual walk, blessings that will pursue us from generation to generation.

THE REDEMPTIVE GIFTS OF INDIVIDUALS PART 8 - THE MERCY

(Compiled from the teachings of Arthur Burk of Plumline Ministries, USA)

1. PEOPLE IN SCRIPTURE WITH THIS REDEMPTIVE GIFT

- Ruth
- King David the Psalmist
- The apostle John
- And the very crown jewel of God's creation was the gift of mercy, **Adam** - the first man.

2. BEHAVIOURAL CHARACTERISTICS

The gift of mercy has several common behavioural characteristics that enable us to identify them.

- First of all, **they rarely have enemies**. It is very easy for them to **get along with just about anybody** in any context.
- They are a very **safe person for those who are wounded**. People can come to them and share their heart, hurts, share their pain and share their woundedness and know intuitively that they are a safe place, even if they are almost a stranger
- They also take the initiative, they can **sense from across the room**, in a room full of strangers who the **wounded ones** are no matter how good the plastic smile is pasted on their face. They also know who is most rejected in a situation.

- Typically a gift of mercy has a huge number of acquaintances, many people that they enjoy and that enjoy them, but there are just **one or maybe two people that are close intimate friends**, and they share everything about themselves with that friend.
- The **intimacy that the mercy craves transcends soul contact** and it goes to **physical contact**. More than any other gift, the **gift of mercy needs**, desires and is designed by god to want and need **touch** and hugs and physical contact,
 - You look at the apostle **John** at the last supper. He was not just next to Jesus He was lying on him. There was that need to be close.
 - It is important to understand this for young men. The mercy was made for Intimacy, body, soul and spirit.
- The gift of mercy tends to be **slow to make transitions**. Rather it is a **slowness that is based on emotional processing**. It takes a while for a mercy to **disengage emotionally** from one place and move into a neutral zone and then re-engage in another place.
- The mercy when he or she hears from God frequently will have **difficulty explaining the why**. The prophet tends to know the mind of God, the **mercy knows the heart of God**, they operate on a very **subjective, intuitive, feeling basis**. Do not abuse a mercy by trying to get them to explain why they feels this or that is the will of God.
- Along those lines, the **mercy hates to confront somebody else**. It is the hardest thing in their task to tell somebody that they are wrong because the mercy's DNA is to **keep people from hurting**. This can be a major downfall for the gift of mercy. You look at this in **David's** life on two counts.
 - First of all the Bible clearly says with the first batch of children he never once reproved them and rebuked them, and some of them turned out to be pretty awful kids. Love alone will not raise children in this corrupt world. There has to be some confrontation and discipline.
 - On a larger level **David avoided** like the plague on third of his job description, Which was to **operate in the judicial realm** as the king of Israel.
- In that context, the **mercy is very prone to being indecisive** when he is immature and does not know his God and the indecision is based on **not wanting to hurt somebody**.
- God has a cure for that however. I pondered for several years that God used **John the apostle, the second born gift of mercy** to speak out the prophetic word of the Book of Revelation. As prophecies go, it is not vey nice. The third of the world dead here, quarter of the world dead there, **pain, suffering, destruction, violence and all of his spewing forth, chapter after chapter** from the mouth of a mercy. God brought me to the fact that John of all the apostles **was completely emotionally absorbed in the heart of the Father**.
- Failing to do that, the **mercy becomes a people pleaser**, and in most cases an **enabler**. Many, many mercies have a **significant victim spirit**. They attract abuse, they attract **exploitation**.
- We need to separate out two issues:-
 - There is a **demonic component called a victim spirit** that overtly attracts infirmity or financial devouring or physical abuse or sexual assault to someone with a victim spirit, but the issue is not primarily the demonic, because the **demonic is always empowered by a mindset**. The mindset that is able to justify, explaining to their own satisfaction why it is right for things to be wrong.
 - But in a much smaller situation, we see **mercies who are abused by spiritual leadership**, mercies who are worked unreasonably at work and put up with it, who tolerate it, because they do not want to inflect any sort of pain on the individual that they are serving.
- There is a **deep strain of anger that flows within the mercy**, but it appears very **very rarely** and usually it is when the **take up an offence for a third party**.

- This is a hint in terms of the warfare that the mercy is involved in. In **general they do not like warfare**; they avoid warfare like the plague; they are cheerfully able to ignore the demons, but when it comes to a third party, when they see the pain that somebody is in through demonic oppression or control, the mercy will be drawn into spiritual warfare and become violently angry at that what the enemy is doing.
- The mercies are **drawn to the prophet**; the opposite seem to attract. The decisiveness of the prophet balances out the indecisiveness of the mercy. The **mercy delights in passing the buck**, letting the prophet make the hard choices, letting the prophet do the confrontation. By contrast the prophet needs the mercy to go behind him and clean up all the woundedness that he created.
- But finally the most important characteristic on the surface for the mercy is the **predisposition to worship**. The mercy not only loves to worship but the mature mercy can enter into the presence of God in worship much more easily than the other gifts.

3. THE SEVENS IN SCRIPTURE

The 7 days of creation

- **Genesis 2** - the seventh day of creation. God had finished the work that he had been doing.
- First and foremost, we need to see that the mercy is in the **seventh position**, meaning that the **mercy draws from all of the other gifts**. They are the **crown jewel of God's creation and the most complex**. But notice the **difference between the sixth day and the seventh day**. On the other six days, God was busy **doing**, but on the seventh day all he did was just **to be**.
- I believe that on the seventh day, God and Adam and Eve were not just resting, marking time, waiting for the first day to come around again so they could work, but I believe that it was a **time of celebration, of enjoying, of savouring**.
 - God, Adam and Eve were savouring, enjoying what had been created, just being there with each other, enjoying.
- This is **the third of the days that God blessed**. The **highest form of blessing**. In **the seventh day, God blessed time and he made it holy**, and the blessing that the gift of mercy brings into the body of Christ is a blessing of holiness, being able to impart holiness, sanctification to different things and situations.
- This is the **first time in all of scripture that God sanctified anything**, and the thing that He sanctified was time. We have learned that there are an immense number of **curse that are attached to time**.
- **God's intent is for us to have peaks in our timeline**, and for the nation of Israel He built seven feasts throughout the year. Three in which they were supposed to go up to Jerusalem and one in particular that for sure everybody was supposed to go up to Jerusalem to celebrate. Why, because He wanted to build a period of anticipation, He wanted to build seasons into their timeline, that were more holy than any other time, where their spirit was rising in expectation, where they would come into the presence of God more easily than other times throughout the year.
- God was so concerned about that, that he chose to finance it. **Deut 14**.
- Two out of three years, the Jews were to save up their entire years tithe and to turn it into cash and to take that to Jerusalem and they were to spend one entire years tithe on throwing a major celebration party when they were in Jerusalem.

4. THE COMPOUND NAMES OF JEHOVAH

- The compound name of Jehovah is the name **Jehovah Shammah** which means the **Lord who is present**.

- The item of furniture in the tabernacle is the **mercy seat**.
- This name of Jehovah was given at the end of the book of **Ezekiel**. The final statement of the entire restoration of everything that will be done in the millennium is the name Jehovah Shammah.
- There are as I see in scripture **three different levels of holiness**.
 - Looking at the Mosaic Law there are those things that basically are **ceremonially clean**.
 - There is a much **more significant level of holiness**, which is what we are talking about for the gift of mercy, and that holiness is called **Most Holy**. Something that was most holy could not be defiled.
 - And there is of course the **Holy of Holies** beyond the veil where no sin was allowed in. If the priest went in with sin in his life, he immediately dropped dead.

5. THE PRINCIPLE IMPORTANT TO THE GIFT

- Now let us look at the **principle of fulfillment**
- There are **three different levels** that each one of us can experience fulfillment.
 - There is fulfillment on the **physical level**, in the body, such as sexual intercourse and drugs.
 - On the next level up, on the **level of the soul** there is an immense amount of a much broader spectrum of fulfillment that is possible, and this is much more gratifying, much deeper and much more mature than the mere physical fulfillment.
- But beyond that there is the **fulfillment for the spirit** and there are three levels of fulfillment for the spirit.
 - The first is when the **spirit of man** is able to interface with the spirit of another person.
 - There is a level beyond that and that is when the **spirit of man interfaces with the demonic spirits**.
 - But the **highest fulfillment** of all is when **the spirit of man is able to interface with the spirit of a true and living God**. There is no greater fulfillment than that.
- It is the **mercy** more than any other gift that **goes there the easiest**. All humanity is called to that level of intimacy.
 - there are those that **never cross** over that threshold and experience in their spirit the manifest presence of God.
 - there are those who can **occasionally** get there in the right place with the right music with the right momentum of the group
 - There are those who can **frequently cross** over that threshold, but by gifting by design the mercy tends to go there more easily, more often and more deeply than any other gift.
- There is a reason for that. God has designed that intimacy as a **means for the mercy to absorb the holiness of God**, to increase their authority, to bring it back to where out of their holiness in the imparted holiness of the Most High God they are able to sanctify the realm around them.

6. THE SEVEN LETTERS TO THE CHURCHES IN REVELATION

- In the letter to the **church of Laodicea**, the seventh of the letters is fairly grim and uncomplimentary. **Rev 3 v 14**
- I want to link two words that are not normally linked. That is the **word dominion** and the **gift of mercy**. I want to remind you that dominion was given first of all to the gift of mercy. It was that man Adam who walked with God. It is to the mercy man that God gave the command to use that authority to make holy the whole world.
- In this passage here in Revelation we end exactly where the story began. Because the promise to the gift of mercy is dominion. To him who overcomes, I will give the right to sit with me on my throne.
- The gift of mercy so frequently does not walk in dominion because they have not resolved the **fathering issues** in their life. From a purely physiological profile, there is **dominion** and there is **domination**. Our dominion and our desire to be in dominion and wholesome dominion is rooted solidly in our identity not in our authority, and our identity comes primarily from the way that we were fathered.
- When a child has not been fathered, when a child has not experienced the provision and the relationship with parents, then there is a fear factor, there is an insecurity, there is a root of abandonment and they are not able to risk, they are not able to walk freely in their dominion.
- And so the mercy that has not been properly fathered is so apt to be a people pleaser, to not stand on values but to do whatever possible to make the people around them be happy with their presence. Because they are trying to fill up the lack of fathering in their spirits, and so we see the harsh words in this letter.
- I believe it was Dante that said that the hottest places in hell are reserved for those who in times of great moral crisis maintained their neutrality, and this was God's attitude towards the carnal, immature, sinful mercies in the city of Laodicea. He said you need to have values, you need to be willing to stand for something somewhere and not just be people pleasers.
- Immediately after the phrase; "salve to put on your eyes so that you can see" he moves into relational things.
 - First of all – those who I love, I rebuke and I **discipline**. Going right back to the book of Hebrews, we understand the **connection between fathering and discipline**, and for the mercy who has no perspective they will see all pain as bad and they will flee pain, avoid pain, try and get away from pain and so the discipline of God is wasted. God wants to build relationship, build maturity and build wholeness through the discipline.
- And then verse 20 that is routinely used as an evangelistic verse, but its primary **application is to believer**, not to unbelievers. This is not a doing verse **this is a being verse**.
- I believe this is illustrated in the **life of David** with his gift of mercy.
- David not only had a problem with fulfillment with sensuality, but he also failed to have courage in his soul. But the story does not end there, because **somewhere along the way** through his reign, God met David in a new and different way, and **began to bring healing** to him, began to bring the strength of dominion into his life.
- We see the same is true in terms of the physical, sensual fulfillment. Later on in his life as circulation was not enough to keep him warm at night and so they found a virgin with the name of Abishag and scripture says that he left her a virgin.
- This is the power of dominion of one of the greatest mercies of all time. He moved to that position of authority, and I would like to put all of this in the context of **spiritual fathering**.
- It is not only about fathering, but it is God's strategic kairos time to release the gift of mercy. Across the land there has been a **cry that has gone out for revival**. We are no longer just seeking the hand of God, we are seeking the face of God. We want intimacy and the mercy, the gift of mercy more than an other gift has the birthright, the anointing to go into the presence of God and to bring the manifest presence of God to the rest of the people.

- I would take you back to the **Garden of Eden**. There were no worship books, there was no worship music, clothes, ceremony or day or times. All there was was man and woman enjoying God.
- Apparently there was nothing to talk about but the garden. There was nothing theological recorded that Adam and Eve and God discussed. They just enjoyed life. There was no secular and sacred, there was just god and man enjoying each other's presence and this was the high point of humanity.
- As I have listened to all the messages on intimacy, I have been grieved over the last few year, knowing that something was wrong. I knew the intimacy message was good and right and proper, but I wondered what is it Lord that is grating on my spirit, and finely I cam to understand that it is a matter of sequence. Because a girl is not fit to be married unless she has been fathered.
- And we have missed this message of spiritual fathering. We have a generation of believers who does not understand the distinction between God the Father and God the Son.