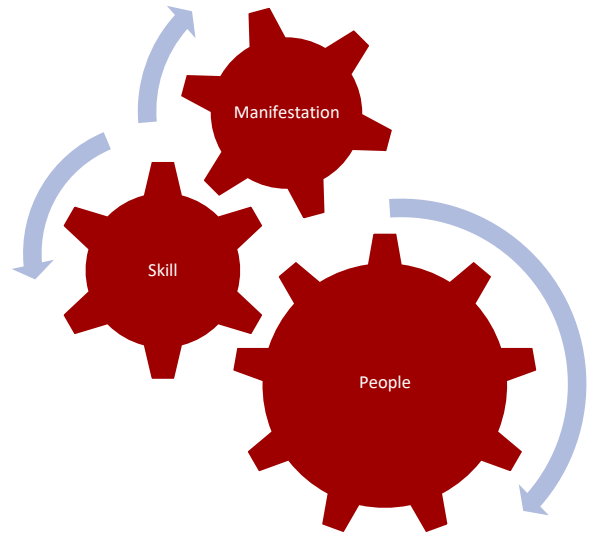


Gifted to Serve

Notes:



Discussion Questions:

1. Which of these 5 “People” gifts do you most identify with and reflect? Give some examples.
2. Who do you know in your own life that strongly represent each one of these people gifts and why do they stick out when thinking through each one?
3. If you are currently in a small group/missional community, or if you have been in one in the past, which people gift does/did the leader of that group most represent? In what ways did this shape and form your group?
4. In your group, which one or two gifts are most represented? Which are reflected most strongly? Which are the least reflected?
5. Who in your group do you identify as having the different people gifts?
6. In what ways do you see these gifts demonstrated in the leadership at Kettlebrook and how do you think this has shaped us as a church family?
7. In what ways is Jesus the ultimate example of each of these five people gifts (and therefore the fullness of the maturity of Christ that Paul refers to)?



“PASTE” Immaturity

(below descriptions taken from Mike Breen’s “Building a Discipling Culture”)

Characteristics of immature Prophets: While they have a natural gift to “see beyond” what most people can see, immature prophets make two fundamental errors. First, if they sense God is saying something, they provide the interpretation themselves and don’t release the prophecy to a community of people outside of them. Just as Paul said, the prophet will give their sense, but it’s up to the community to weigh and give an interpretation. The Prophet’s job is to share, release what they’ve received, back away and then see what other people make of it. The proper path goes like this: Revelation to Interpretation to Application. An immature Prophet, having received some sort of revelation, wants to go straight to Application. This is incredibly harmful and not the pattern that Scripture gives us. Second, Prophets assume they are always right. The problem is that often times they are right, and this builds a false sense of confidence that they get it 100 percent of the time. Because of this, they can become arrogant, haughty and overly critical. In contrast, mature Prophets are actually quite humble because they know that any revelation they receive isn’t their own and they entrust it to the community.

Characteristics of immature Apostles: They are unable to distinguish between the constant flood of good and innovative ideas they have and the God-ideas that are being given to them. It’s about an inability to discern. They try out something new every week, never really develop any of their ideas and jump from one project to another. After a while, people stop following Apostles because they have a hard time staying focused on the task at hand, and people refuse to give their time and energy to something they know could change due to any whim of an immature Apostle.

Characteristics of an immature Shepherd/Pastor: Shepherds love nothing more than *being with people* in the midst of their brokenness, pain and suffering. However, Shepherds can have a really difficult time in moving people from that stage into one where they are seeking healing, transformation and redemption. Immature Shepherds sometimes don’t have the confidence to push or challenge people to move forward, to take a step forward into the Kingdom, for fear that the person will be angry with them. The mature Shepherd can live in this tension while the immature counterpart stays a mile away from it and lets people sit in their brokenness far longer than should happen.

Characteristics of an immature Teacher: The good thing about Teachers is their profound love of Scripture. The bad news is that Scripture can be the end rather than God. Immature Teachers tend to forget that Scripture is a thing that brings us to God. Scripture isn’t the point. God is the point. They can suffer from Bibliolatry in which they idolize Scripture and put it over their relationship with the living and breathing God that we come to know *by means of reading and incarnating Scripture*. There are few things more beautiful than watching a Teacher learn from a Prophet because the Teacher’s ability to teach goes to a new level as all of his or her teachings drive people to the arms of the Father. In addition, immature Teachers can rely on their own intellect to “wow” people rather than on the authority that is given from Scripture and from the Holy Spirit. People commented about Jesus that his teaching possessed an authority that they didn’t see in the Teachers of the Law and the Pharisees. Likewise, the writer of Hebrews says, “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.” A Teacher’s authority doesn’t come from how smart he or she is but from the Word of God and the power of a transformed life. An immature Teacher often forgets this.

Characteristics of immature Evangelists: Like immature prophets, there are two things Evangelists typically do that can be truly harmful. First, they present a reductionist Gospel that's all about getting people out of hell, that while important, doesn't always include Jesus' invitation to grace-filled discipleship and the availability of the Kingdom that was his central message. When they do this, they make faith and Christianity all about the afterlife and less about what happens here on earth. This is terribly destructive. Second, many immature Evangelists can have sort of a "Love you and leave you" strategy. Once you've "crossed the line" into becoming a Christian, they make the world's fastest baton pass-off to the local church or a small group and are never heard from again. They move on to the next person. Now this isn't to say that Evangelists need to be there forever, but someone who is just starting the discipling process shouldn't have a jarring experience. Being a disciple is about relationships and immature Evangelists can make a bad first impression when it comes to how Christians exist in relationships.

For discussion:

1. Do the above descriptions of immaturity in these people gifts (APEST) convict you in any way? In what ways have you been guilty, or are you currently guilty of immaturity?
2. How is the gospel good news to us in the midst of our immaturity? How is Jesus continuing to save us from our immaturity?
3. What specific steps might you take to move towards maturity? Who are you in community with that could help you with this?

Skill Gifts Discussion:

1. How has God gifted you with these skill gifts?
2. In what ways are you able to exercise them for the body?
3. For the world?
4. What is one way you could better leverage your skill gifting for the body and the world?

Manifestation Gifts Discussion:

1. Have you experienced any of these gifts?
2. How might God be calling you to leverage these manifestation gifts for the building up of the body?

Personal Reflection:

- What did you discover, if anything, about yourself today?
- What did today affirm from your pre-session assessment? Challenge?
- What is one takeaway from this time for you personally?

HANDOUT APPENDIX/NOTES

Prophets – calling us back to God’s word and forward to obedience to God’s word. Upward and downward approach. What is God saying? How does that go into the depths of our soul? Regularly calling us to obey God’s word. Let’s stop leaving and let’s start staying. Incarnational impulse.

Apostles – Push the church in the outward direction of the missionary impulse. Pushing the sending reality. We are called to be people who are going, moving out. Helping the church to keep moving forward in it’s missionary identity.

Shepherds – Focuses on the internal aspect of the heart. How are your heart’s affections for Jesus? Deep amount of care for the souls of God’s people. Shepherds are guarders, physicians, and menders of the heart.

Teachers – Continue to have us look at the word of God. They will have us look up to God’s word, and they move you from looking up the word and then apply it and live it out. They are concerned with the practical implications of God’s word in the life of the body. A teacher will take the time to break something down to make it easy to understand. They answer the what, how and why questions and help others do the same.

Evangelists – Ongoing recruiter. The bearer of the good news. Calling people “in” to Jesus Christ. “Come!”. Evangelists want to keep building bigger and bigger groups. They are winsome in the way they speak about Jesus. Young life/ Campus Crusade. They keep attracting people.

Specific spiritual gifts - Romans 12:4-8 and I Corinthians 12: 7-10, 28

1. Teaching (*didasko*, to give instruction) One who has the supernatural ability to communicate the truth of God’s Word in a way that will be clearly understood and will build up the body of Christ. Matthew 5: 17-20; Luke 24: 25-27, 32; Acts 4:18; 5:28, 42; 20:20; James 3:1; I Cor.12:28-29; Rom.12:6-7; Col.1:28.
2. Exhortation (*parakaleo*: *para*, to the side; *kaleo*, to call; to call near. This is the same root word as the word for the Holy Spirit.) To call to one’s side; one who urges another to pursue a course of conduct. One who has the supernatural ability to come alongside another person to motivate him or her to a walk of obedience. Acts 4:36-37; 9:23-27; 15:35-39; 20:1-2; 2 Timothy 4:11.
3. Leadership (*proistemi*: *pro*, before, over; *histemi*, to place, to stand. To stand before, to preside) The supernatural ability/enablement to lead, attend to, be over others, exercised with care and diligence. The person with the gift of leading points others not to himself but to Christ and encourages them to follow his example of following Christ. Phil.3:17-20; John 13:12-17; Hebrews 13:7,17; I Thess.5:12-13.
4. Administrations (*kubernesis*, lit., the skill with which a pilot guides a ship; directorship. Used to identify the pilot who was responsible to bring the ship into harbor.) One who has the supernatural ability to guide, to steer, and to direct. Acts 27:11
Comparison of leadership and administrations: The leader sets goals and particular directions and leads people toward them, exercising care and authority with diligence over those he leads. The administrator then would be the one who would devise and develop plans to accomplish those particular goals, organizing and facilitating. The leader could have a broader sweeping view of things, while the admini-

strator would be the one who carries out the details. The leader is the “captain” of the ship, while the administrator is the pilot, taking the ship to where it is to go.

5. Giving (*metadidomi*, to give over, to share or impart by contributing to needs) Being able to supernaturally impart what one has to others. This is not just a giving of oneself in showing love or mercy or help to another person; it is a supernatural ability to impart of one’s substance. Some with this gift have substantial means, but not always. They give liberally, and they give to meet a need. Luke 3:11; I Thess.2:8 Rom.12:8; I Tim.6:17-18; 2 Cor.8:1-5; 7-15; 9:1-15.
6. Helps (*antilepsis*, *anti*, in exchange, in front; *lambono*, to take, lay hold of, so as to support. Helpful deeds, assistance, an undertaking on behalf of another) A supernatural ability to give relief or support in general ways, to walk into a situation and see what needs to be done of a practical nature and give whatever help is needed. I Cor.12:28; Acts 20:35; Luke 10:40; Phil. 4:3; Rom.8:26.
7. Service (*diakonia*, attendance as a servant, aid, service. This is the same root word as deacon) The person with the gift of service functions in the body of Christ in a more specific capacity, rendering a specific service, a particular job that performs a support role. Rom.12:7; I Peter 4:10-11.
8. Mercy (*eleeo*, to feel sympathy with the misery of another, especially sympathy manifested in act; to show kindness toward those in misery from their circumstances) The supernatural ability to give practical compassion and cheerful love towards suffering members of the body of Christ; sympathy in action. This person assumes the needs of others, often downtrodden and miserable people who revolt others. Luke 10; Acts 2, 4; James 2:15-16; I John 3:17.
9. Word of Wisdom (word: *logos*, expression of thought; wisdom: *sophia*, the insight into the true nature of things; acquired knowledge) The supernatural ability to speak forth the counsel of God’s Word as applicable for a situation. This person would be seen as a wise counselor. Job 28:28; Proverbs 1:7; 2:6,7; Psalm 51:6; Jeremiah 9:23-24; I Cor.1:18-25; 2:4-8,13; 3:18-1; Matthew 7:24-25; James 1:21-25; 3:13.
10. Word of Knowledge (word: *logos*, expression of thought; knowledge, *gnosis*, a seeking to know, investigation of God’s truth) A supernatural desire/ability to seek to investigate and the ability to communicate truths from the Word of God. This person might do detailed research concerning God’s truth and communicate his/her findings to others. Isaiah 5:13; 11:2; Col.2:3; Psalm 94:8-11; Phil.1:9, 3:8-10; 2 Peter 1:2-4, 8; Hosea 4:6, 6:6; Jeremiah 3:15.
11. Faith (*pistis*, a firm persuasion, a conviction based upon hearing which results in personal surrender to God and the resulting conduct inspired by such surrender) The supernatural ability to believe God for something not yet realized, to believe Him for great things. Rom.1:17, 10:17; Hebr.11:1,6; Gal.2:20.
12. Gifts of Healings (*charismata*, gifts of grace; *iamaton*, to heal) The supernatural ability to heal, bringing glory to God (not healing everyone or at all times; in Scripture always accompanied by the preaching and teaching of God’s Word.) “Gifts” is plural in this case, indicating not an ongoing ministry, such as teaching, but an occasional incident of healing, here and there, used to draw attention to the gospel. Is. 53:4; Matt.8:17; I Peter 2:24-25; Luke 9:11; Acts 3:1-10, 4:5-10, 22-30.
13. Effecting of Miracles (*energemata*, workings, effects; *dunameon*, power, might) The supernatural ability to perform miracles, as led by the Spirit, bringing glory to God. Again, “effecting” is plural, indicating isolated incidences, not an ongoing ministry. It is used in Scripture to authenticate the gospel message, especially where

it has not been preached before. Acts 2:22, 8:6,13, 15:12.

14. Distinguishing of spirits (*diakriseis*, a clear discrimination, discerning, judging; spirits: *pneumatōn*, that which is invisible, immaterial, and powerful) The supernatural ability to know whether or not a person, movement, teaching, etc, is from God. "Distinguishing" is plural, indicating isolated incidences of discernment. Acts 5:9-11; 13:8-12; 20:29-30; 2Cor.11:4,13-15; I John 4:1.
15. Tongues (*glossa*, the tongue as an organ of speech, tongues of fire at Pentecost in Acts 2, the supernatural gift of speaking another language not previously learned; *dialektos*, a language or dialect, *heterglossos*, different tongues) The supernatural ability to speak in another language without having previously learned it. In Scripture, this gift was first given to the apostles at Pentecost and enabled them to preach the gospel in many different languages to many non-believers who were in the city for a festival. The gift was then used to verify different groups of believers as they placed their faith in Christ, also in Acts (ch.2, 10, 19) It is important to carefully study I Corinthians ch.12-14 to understand correct teaching of this gift. It is especially interesting to make a chart of the contrasts between the gift of tongues and the gift of prophecy from ch. 14.
16. Interpretation of tongues (*hermeneia*, explanation; *dihermeneuo*, to explain clearly, thoroughly, exactly) The supernatural ability to explain/interpret a language that one has not previously learned. I Corinthians ch.12-14, esp. 14:26,40.