

Spiritual Giftedness

Empowering the Twenty-First Century Church



WORKBOOK

Written by Doug Hamilton

Spiritual Giftedness

Empowering the Twenty-First
Century Church



By

Doug Hamilton

Arranged for study by
Doug Hamilton
&
Virgil Yocham



3710 34th Street • Lubbock, Texas • 79410
800-687-2121 • www.extensionschool.com

Spiritual Giftedness

© Doug Hamilton

Copyright © 2015 owned by Doug Hamilton

Published by Sunset Institute Press

All Rights Reserved.

Printed and Bound in the
United States of America

All Scripture quotations, unless indicated, are taken from THE NEW
AMERICAN STANDARD EDITION.

Artist for cover Vector Artist/Shutterstock.com

ISBN 978-1-938335-67-9

All Rights Reserved. No portion of this book may be reproduced in any
form without the written permission of the publisher or author, including
translation.

Instructions and Requirements for Bachelor of Biblical Studies Certificate of Advanced Biblical Studies

Each lesson is built around the instruction on either the DVDs or the CDs. Listen to or view the lecture as you follow along in the course Study Guide.
The completion of the course requires fulfilling the following assignments:

Reading: *Spiritual Giftedness*: by Doug Hamilton; **Romans Chapter Twelve; First Corinthians Chapter 12 and Ephesians 4:1-16..** Note in particular the Spiritual Gifts and their place in the Body of Christ. **(These readings will be worth 15% of your final grade)**

Memory Work: You will have twenty-eight (28) verses to memorize in your study of the *Spiritual Giftedness*. These are to be done as you go through the study. Quote your memory verses to your Administrator. He will record the scriptures you have quoted and inform us when you have completed all the verses. **(Worth 15% of your final grade).**

Due with the first test: (10 verses)

Romans 12:3-8; 1 Corinthians 12:8-11

Due with the final test: (18 verses)

Ephesians 4:1-16; 1 Peter 4:10-11

Tests: There will be two (2) tests to complete for this course. One test is to be done at the end of lesson six (6), test #2 is to be done at the end of lesson thirteen (13), at the end of the course. All assignments must be completed by the time of your final test. Each test must be passed with a grade of 70% or better to successfully complete the course. **(Your tests scores will be worth 70% of your final grade).**

You must complete all the “Self Exam” questions in your Study Guide.

Grading Scale:

Readings:	15%
Memory verses	15%
Tests	<u>70%</u>
TOTAL	100%

Instructions and Requirements for Certificate of Basic Biblical Studies

Each lesson is built around the instruction on either the DVDs or the CDs. Listen to or view the lecture as you follow along in the course Study Guide.

The completion of the course requires fulfilling the following assignments:

Reading: There is only one reading assignment: *Spiritual Giftedness*: by Doug Hamilton. **(This reading will be worth 10% of your final grade)**

Memory Work: You will have ten (10) verses to memorize in your study of the *Spiritual Giftedness*. These are to be done as you go through the study. Quote them to your Administrator. He will record the scriptures you have quoted and inform us when you have completed all the verses. **(Worth 15% of your final grade).**

Due with the first test: (6 verses)
Romans 12:3-8

Due with the final test: (4 verses)
1 Corinthians 12:8-11

Tests: There will be two (2) tests to complete for this course. One test is to be done at the end of lesson six (6), test #2 is to be done at the end of lesson thirteen (13), at the end of the course. All assignments must be completed by the time of your final test. Each test must be passed with a grade of 70% or better to successfully complete the course. **(Your tests scores will be worth 70% of your final grade).**

You must complete all the “Self Exam” questions in your Study Guide.

Grading Scale:

Readings:	10%
Memory verses	15%
Tests	<u>75%</u>
TOTAL	100%

CONTENTS

I. 5 Reasons Spiritual Giftedness Can Help My Congregation. . .	1
II. The Personal Benefits to Spiritual Giftedness.	6
III. Defining the Spiritual Gifts.	11
IV. The Passion of Missions.	20
V. The Passion of Evangelism.	26
VI. The Passion of Confrontation.	30
VII. The Passion of Teaching.	35
VIII. The Passion of Shepherding.	40
IX. The Passion of Encouragement.	44
X. The Passion of Mercy Giving.	49
XI. The Passion of Service.	53
XII. The Passion of Management.	59
XIII. The Passion of Charity/Benevolence.	65
APPENDIX.	7

LESSON ONE:

Five Reasons For Your Congregation to Be Gift-Oriented

INTRODUCTION:

The Focus of Lesson One:

- To understand what it means to be “Gift-oriented” in our thought process.
- To understand how the perspective alters the direction of a functional church family.
- To understand the possibilities of the gift-oriented congregation.

Throughout this writing I will use the term *gift-oriented*. I do so in order to manage the perspective by which you should view the material. To be gift-oriented is to see yourself and others through a new perspective, not through the physical world, but through the spiritual realm. It is a mind-set which allows us to look at others through a spiritual perspective, leading to a completely different outcome in our perception of one another and our work within the church.

Let us begin by answering the question: “How can this help my congregation?” There are five perspectives of the church for the Christian to keep in mind when discussing gift-orientations. They are referred to as the five **E**’s of the functional church:

- **E**vangelizing
- **E**valuating
- **E**ducating
- **E**ncouraging
- **E**quipping

It is these five perspectives through which Spiritual Giftedness can empower the twenty-first century church. When the members of a congregation communally place these areas of ministry on a gift-oriented backdrop, then great results will follow.

EVANGELIZING— The Command:

- A. We Are Told to Take the Gospel to the Entire World** (Matthew 28:19; Mark 16:15), Including Our Neighborhoods and Homes.

1. When we ask people to commit to Christ for the rest of their lives, the stakes are high. Jesus wants us to “calculate the cost” (Luke 14:28) in every major decision.
2. There are two primary factors which people consider when making the big decisions of life;
 - a. The fear of loss and the availability of gain.
 - b. When someone comes to Jesus, it is imperative for them to realize that they are replacing a future in hell with one in heaven.

B. When a Potential Convert Is Aware of Their Spiritual Passion, it Can Actually Be a Guide to Lead Him to Christ.

1. The deeply held desires of an individual are soul deep and present before conversion.
2. When we are baptized into the possession of the Father, Son and the Holy Spirit, our heart, soul, and mind are now claimed for the work of the kingdom.
3. If we loved pizza prior to conversion, that does not change after. We make spiritual adjustments like avoidance of gluttony, but we still love pizza! That part of us really does not change.
4. In the same way, our spiritual passions prior to conversion are not simply set aside when we choose to serve the Lord.
 - a. If someone enjoyed helping others prior to entering covenant with Christ, they still enjoy helping others after.
 - b. If a person enjoyed being the bearer of good news prior to conversion, they will enjoy sharing good news after.

C. Being Gift-oriented Does Make a Difference.

1. You can effectively use Spiritual Giftedness to lead others to Christ by showing them the value that God has already placed in them.
2. There have been numerous times that individuals have made the decision to convert, founded upon the possibilities open to them for service to God.
3. The overall growth and development of the congregation is dependent upon the leadership’s ability to discover, develop, and interconnect each member’s gifts into reliable service for Jesus.

EVALUATING – Its Value:

Evaluating people is something we do as individuals each and every day. We interact with others and observe their speech, body language, and responses to inquiry. This is par for the course in both everyday life and in being a servant of the Lord. There is a need to better understand people both in and outside the church family. When you know that someone is gifted in one area and weak in another, then you can better adjust your interactions to handle issues that arise. Your treatment of matters with that person will be much better in the end.

A. Evaluation Is the Key

1. We judge books by their covers without ever having read a page.
2. People's motivations must be taken into consideration when interacting on a daily basis.
 - a. One with the ministerial passion of the Mercy Giver will view a situation differently than a Teacher.
 - b. The Encourager is very different than the Missionary.
 - c. The Evangelist holds a different perspective than the Administrator.
3. When each ministerial passion is taken into consideration, unity is more likely to occur.

B. The Best Tool to Evaluate

1. Pretending that everyone is the same does not serve the church family well and usually leads to trouble.
2. While we may all share the same God, the same Jesus, and follow a common doctrine, it does not eliminate the unique characteristics of each individual.
 - a. If we would simply calculate Spiritual Giftedness into the equation, then many of our problems would not get out of hand.
 - b. There would be fewer difficulties and the ones that might arise would be more readily extinguished.

EDUCATING – Its Necessity:

Education is of obvious importance both to being a Christian and also to life in general. Our decision-making capabilities are directly tied to our education. Likewise, how we process information will depend to some degree on how well we are educated, both spiritually and academically.

What is a typical strategy in choosing education? Often we plan to have instruction in the areas we want instead of those we actually need. 1 Timothy 4:16 states, "*Pay close attention to yourself and to your teaching...*" It would be appropriate for everyone to take heed of these words when it comes to application of the *gift-oriented* curriculum.

A. The Gift-Oriented Education

1. The strategy is to *labor in the strengths* and, at the same time, *educate in the weaknesses*.
 - a. It is natural for people to want to stick only with what comes naturally.
 - b. It is through education in the areas of weaknesses that a congregation will be able to change for the better.
2. The Bible says in Hosea 4:6, "*My people are destroyed for lack of knowledge...*" In the same manner, a people will also perish due to lack of knowledge of Spiritual Gifts. Hosea was speaking in the context of knowledge as it pertains to the children of Israel being unwilling to

understand God's plan. The sentiment is resoundingly clear in terms of the wisdom behind understanding Spiritual Gifts.

B. Gift-Balanced Lessons

1. Some preachers have a tendency to speak only the Servant/Mercy Giver types of sermons.
2. Others will put the hammer down with hell-fire and brimstone Prophet sermons.
3. Many preachers who have the Teacher passion will tend to go into too much detail. These lessons can quickly grow old if they fail to use a variety. Would it not be better to feed the entire congregation instead of just a few?

ENCOURAGING – The Power of:

A. The Word *Encourage* Means “To Put Courage In” Another Person.

We are told in the scriptures to be an encouragement to one another. 1Thessalonians 5:11 says, “*Therefore encourage one another and build up one another...*” That is not always so easy when dealing with the different passions of the church, but to the gift-oriented individual it becomes much easier.

B. When We Fail to Speak Another Person's Spiritual Gift Language, We End up Being Put into a Position of Not Being Able to Effectively Encourage Them.

If we can figure out their foremost language (either Servant, Administration, Shepherd, Missions, or whatever else it might be), then our ability to encourage them drastically improves.

EQUIPPING – Empowering the Church:

The final category concerns the equipping of the saints. Ephesians 4:12 teaches that the Bible is profitable “*for the equipping of the saints for the work of service, to the building up of the body of Christ...*” Congregations throughout the world are filled with souls longing to be used in service to Jesus. They must be empowered!

A. We Must Be Properly Equipped.

1. There can be no empowerment of an individual unless they are properly equipped. The problem typically comes up when we attempt to equip another in what is not their passion.
2. In 1 Samuel 17:38-40, we find the account of David and Goliath. David was about to go out on the field to face the giant when King Saul offered him his royal armor. David “*tried to walk*”, but could not, because he was improperly equipped. “*So David said to Saul, ‘I cannot go with these, for I have not tested them.’ And David took them off.*”
 - a. The young shepherd boy was a fighter with slings and stones, not with the armor of a king.

- b. It certainly would have been a different outcome had he accepted being burdened with someone else's view of equipping.
- 3. Service in the church is similar.
 - a. If we attempt to equip a Mercy Giver with the passion of the Evangelist, failure is prone to occur.
 - b. If we place the passion of the Servant upon the heart of the Teacher, burnout will likely result.

Conclusion:

What would our local churches look like if we were *Gift-Oriented* in our mind-set concerning the five **E**'s of church growth? Our **E**vangelizing, **E**valuating, **E**ducating, **E**ncouraging, and **E**quipping would be much more effective in the end. More members of the church would be motivated in their work in all aspects of their Christian lives.

Discussion Questions from Lesson One:

1. What does it mean to be gift-oriented in one's mind-set?

2. What are the Five E's of a functional congregation?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. In reflection of the previous question, what difficulties can arise or have arisen in the church family when Spiritual Giftedness is not taken into consideration?

LESSON TWO:

The Personal Benefits to Spiritual Giftedness

INTRODUCTION:

The Focus of Lesson Two:

- To understand eight reasons why Christians must personally take possession of their spiritual gifts.
 - Throughout this course of study, there will be hundreds of scripture references, however the primary passages are found in Romans 12, Ephesians 4, and 1 Peter 4. From these three sections, eight reasons will be provided as to why we should be Gift-Oriented in our mind-set.
-

A. To Become A Living and Holy Sacrifice

Romans 12:1, *“I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, {which is} your spiritual service of worship.”*

1. Paul called for us to present our lives as a sacrifice unto God. This passage was symbolically referring to the burnt offering found in Leviticus 1.
 - a. The fact that we are *“living”* sacrifices confirms our Christian lives are an ongoing process.
 - b. Numbers 28:3-8 mentions a continual burnt offering, which is more applicable. It was to be offered every morning and evening to commemorate Jewish devotion to God.
 - c. We are also to *continually* offer ourselves daily for the service of God. As Paul said concerning his relationship with Christ, *“I die daily”* (1 Corinthians 15:31).
2. In Ephesians 4:1, Paul further emphasizes, *“I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called...”*
 - a. Christians are in a life-long relationship with their Savior.
 - b. We are to *“walk in the Light as He Himself is in the Light”* (1 John 1:7), resulting in fellowship with the Creator of the universe (John 1:3).

B. To Not Be Conformed to This World

Romans 12:2, *“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”*

1. We are told to not conform, but to be *transformed*. To appreciate what Paul was teaching, it is necessary to look closely at a couple of the key words.
 - a. The first is *conformed*, which means “to fashion oneself into the shape of another.” In Greek, the verb implies it is something that one does to self. It is our individual choice to fight against the natural tendencies of the world.
 - b. The second word, *transformed*, is the Greek term *metamorphoo*, from which we derive the word *metamorphosis* in the English. It is passive in action, meaning something we allow to occur to us. Here are two other places the word was used; they demonstrate God as the active force on the individual.
 - 1) Mark 9:2-3
 - 2) 2 Corinthians. 3:18
2. The same applies to us. We make the decision to provide the environment to best grow closer to Christ each day. For the “non-conforming” Christian there awaits a wonderful *transformation* by God. We surrender ourselves to be clay in the hands of God (Jeremiah 18:6), and He forms us into the vessel of His choice.
3. When we use the ministerial passions God has afforded us, we allow Him to “transfigure” us into the image of His Son. In the end, if we refuse to use our Spiritual Gifts, then we may end up conforming to the world.

C. To Teach Personal Humility

Romans 12:3, *“For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.”*

1. The number one problem that has plagued the harmony of congregations is our inability to maintain personal humility. We are to be, as stated in Ephesians 4:2, *“...with all humility and gentleness, with patience, showing forbearance to one another in love...”*
2. Spiritual Gifts allow us to recognize the personal value of others in the fellowship. When we observe God’s diverse investment of His ministerial passions, then humility will become second nature.

D. To Add Value to Personal Ministry

Romans 12:4, *“For just as we have many members in one body and all the members do not have the same function...”*

1. Christians are to walk with Christ and share the hope of eternal life, but all Christians are not the same in their giftedness. 1 Corinthians 12:14-18 instructs,
“For the body is not one member, but many. If the foot should say, ‘Because I am not a hand, I am not {a part} of the body,’ it is not for this reason any the less {a part} of the body. And if the ear should say, ‘Because I am not an eye, I am not {a part} of the body,’ it is not for this reason any the less {a part} of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired.”
2. The diversity of Spiritual Giftedness in a congregation allows each of the members to appreciate what they bring to the table. Various ministries require numerous individuals with several passions.
3. A successful mission team is not made up of only Evangelists and Teachers, as others bring their own passions with them as well. Everyone plays an important part in the vision of the church.

E. To Teach Us the Oneness of the Body of Christ

Romans 12:5, “...so we, who are many, are one body in Christ, and individually members one of another.”

Ephesians 4:3-6, “...being diligent to preserve the unity of the Spirit in the bond of peace. {There is} one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.”

1. There are seven points of unity for the Christian:
 - a. One body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. He gave us gifts so we might be unified in purpose, in spirit, and in vision.
 - b. The employment of Spiritual Gifts brings about the best of all members.
2. We are individually members of one of another, leading us to work together for the common good. Together we can be one, “*having a mind to work*” (Nehemiah 4:6) in the singularity in the mission of Christ.

F. To Better Understand He Who Gives

Ephesians 4:7-10, “*But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, ‘When He ascended on high, He led captive a host of captives, and He gave gifts to men.’ (Now this {expression}, ‘He ascended,’ what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)*”

1. Christ has been graceful to each member of His church based on who He is. What does it imply in verse 8, “*He gave gifts to men*”? This is a quote from Psalms 68:18, illustrating the reception of gifts from God to men. In order to *give* a gift, one must first *possess* the gift. Jesus does not participate in stolen property! He gave these gifts unto men because He already possessed them from the beginning. We recognize all of these passions as exhibited in His life.
 - a. Prophet: Matthew 7:29
 - b. Service: Mark 10:45
 - c. Teacher: Matthew 19:16
 - d. Exhortation: 1 Corinthians 1:10
 - e. Giver: Acts 20:35
 - f. Mercy Giver: 1 Timothy 1:2
 - g. Leader: Matthew 23:10
 - h. Shepherd: 1 Peter 5:4
 - i. Evangelist: Matthew 9:35
 - j. Missionary: Mark 16:15
2. Through the exercise of the Spiritual Gifts, we better understand Jesus, the Giver of the gifts.
 - a. When one with the Spiritual Gift of a Servant pours out his labors into others around him, we better understand Jesus.
 - b. When one with the Spiritual Gift of Evangelism fervently speaks his gospel message, we learn more about the Savior.
 - c. When one with the Spiritual Gift of Encouragement puts courage into the heart of the faint, we see our Lord in a new light.

G. To Bring the Church to Her Fullness

Ephesians 4:11-13, “*And He gave some {as} apostles, and some {as} prophets, and some {as} evangelists, and some {as} pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.*”

1. The Spiritual Gifts which God provides assist the church in functioning as a well-oiled machine.
2. The congregations who use their passions accordingly are fully equipped for service to others.
3. They are able to build up one another in Christ, unite in faith, grow in knowledge, and endeavor to reach the measure of the stature of Christ.
4. The ultimate end is the fullness of Christ in their hearts and minds (Philippians 4:7). The bride of Christ is made complete by striving in this way, for she has been brought to fullness.

H. To Bring Glory to God

1 Peter 4:10-11, *“As each one has received a {special} gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, {let him speak,} as it were, the utterances of God; whoever serves, {let him do so} as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”*

1. Glorifying God is the Christian’s primary job description. Through the Spiritual Gifts which God provides, the world “*sees our good works and glorifies our Father in heaven*” (Matthew 5:16).
2. Our entire mission as the saved, sanctified people of God is to bring multiple offerings of glory to God’s throne. He gave us these passions, and we have an obligation to use them for His glory.

Discussion Questions from Lesson Two:

1. Write down and think about the eight (8) reasons why we should be gift-oriented in our mind-set.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
2. Which one of the eight (8) personal benefits of Spiritual Giftedness is most appreciated by you? Why?

3. Why is it important for Christians to take personal ownership of their spiritual gifts in reflection to the corporate vision of the church?

4. What are some of the ways we can encourage others to embrace their God-given passions?

LESSON THREE:

Defining the Spiritual Gifts

INTRODUCTION:

The Focus of Lesson Three:

- To understand the differences between miraculous gifts and spiritual gifts. To understand the contrasts within the spiritual gifts. To understand how to discover one's spiritual gift.
 - There can be much confusion and misrepresentation as to the spiritual gifts to which I have already referred. In order to best understand what the spiritual gifts are, it is best to first discuss what they are not.
-

A. There Are Two Primary Types of Gifts Found in the New Testament:

1. Gifts generally given to demonstrate honor (*doron*: δῶρον) and gifts generally given to receive back honor (*charisma*: χάρισμα).
2. The first type of gift says "I respect you" and the second says "I want respect from you".
3. The first gift is given as a sacrifice and the second is given with grace in mind. Here are some examples.
4. Doron: δῶρον (Matthew 2:11; 8:4; Hebrews 11:4)
I mention "*doron*" gifts only to eliminate them from the discussion and move to the *charisma* gifts. These are the gifts which were typically given with the intent to be used to further serve God. Here are some of these examples from the scriptures.
5. Charisma: χάρισμα (Romans 6:23; 2 Timothy 1:6; 1 Timothy 4:14; 1 Peter 4:10)
 - a. In order to properly understand, we must define the two types of *charisma* gifts. According to the Interlinear Bible, *charisma* is defined as the following:

charisma (khar'-is-mah) from 5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (specifically) a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:
 - b. *Charisma* has a dual meaning depending on the context of the word. It is either a **passionate endowment and quality** or a **miraculous faculty and power**.
 - c. There were two types of *charisma* gifts which God gave the members

of the first-century church, **miraculous powers and non-miraculous ministerial passions**.

- d. Both of these gifts were to bring respect (glory) to God. The focus of the study is not the miraculous gifts, but the non-miraculous.

NOTE: Paul entered a discussion on these two types of charisma gifts in 1 Corinthians 12:4-6, “*Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all {persons}*.” We know there are two varieties of charisma gifts, those concerning ministerial passions and miraculous manifestations. It will be necessary to define the latter in order not to confuse them with the former.

B. Defining The Miraculous Gifts

1 Corinthians 12:8-11, “*For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another {various} kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.*”

Paul turned his focus to the miraculous side of the list. The following are the nine miraculous gifts according to his teachings.

1. The Word of Wisdom:

This was the ability to reveal the complete plan of salvation in the most benevolent manner possible. Paul’s lesson to the Stoics and Epicureans in Acts 17 was a good example of this gift. He had never encountered a situation like that, yet possessed the wisdom to present the gospel like a life-long resident.

2. The Word of Knowledge:

This was the ability to understand the message so as to present it to others. The apostles did not have the advantage of going to the “University of Jerusalem” like the Sanhedrin, yet they were well-informed and prepared in the scriptures. This was because Jesus downloaded the miraculous gift of knowledge to give them this advantage. Acts 4:13, “*Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and {began} to recognize them as having been with Jesus.*”

3. Faith:

This is not saving faith, but a faith that moves mountains (Matthew 21:21). The early church leaders needed a miraculous boost in their faith to meet the

challenges which were ahead. They had the miraculous gift of faith (Acts 16:25; Philippians 2:17; 2 Corinthians 1:9).

4. Healing:
This was the ability to supernaturally heal the sick. These were not simple healings like aspirins for headaches or chiropractic adjustments. They healed blind people who never saw, cripples who never walked and deaf people who never heard. There was no denying they had the power of Christ (Acts 3:6-7, 5:16, 8:7).
5. Miracles:
This is in a greater scope than healing the sick, including restoration of limbs, acts of judgment, and resurrections. They completely defied anything in the physical realm and could not be dismissed (Acts 13:11, 9:40).
6. Prophecy:
This was the ability to inform and edify and at the same time, demonstrating God as Revealer of things to come. It was not something general in nature, but specific, like times, places, people and events (Acts 11:28, 21:10-12).
7. Discerning of Spirits:
This was the ability to discern who spoke truth and who did not. Before the New Testament was complete, anyone could show up at a congregation and say what they wanted. Without the scriptures to dispute it, the church could be in trouble (Acts 5:3; 1 John 4:1).
8. Tongues:
This was the ability to speak fluently languages never studied. In Acts 2:4-13 we find the apostles fluently speaking at least sixteen identifiable languages. When the “scholars” attempted to dismiss their new linguistics by claiming they were drunk, it made no sense at all (Acts 2:4; 1 Corinthians 14:18-19).
9. Interpretation of Tongues:
This was the ability of being able to interpret what was being spoken. Just because someone can speak a language does not mean they (or those listening) can understand what was being spoken. With this gift, the problem was eliminated (1 Corinthians 14:7).

C. The Early Application of the Miraculous Gifts

1. The Holy Spirit gave the apostles the words to speak for the spreading of the Gospel and the miracles were in place to back up the words.
 - a. Mark 16:20, “And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.”
 - b. The Lord worked with them through the Spirit and the miracles to confirm the very word which they spoke. Hebrews 2:4, “*God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.*”

2. The apostles appear to be the only ones that had all nine of these gifts. They could lay their hands on other members of the Church and distribute the various miraculous gifts to the others (Acts 6:6, 8:17, 19:6; Romans 1:11; 2 Timothy 1:6).
 - a. Acts 8:18 actually states that “...*Simon saw that the Spirit was bestowed through the laying on of the apostles’ hands.*” There is NO evidence that others except the apostles had the ability to pass the gifts onto others.
 - b. The apostles wrote letters to these Churches through the confirmation of the Holy Spirit; the Churches kept them; the apostles and all those whom they laid their hands on eventually died; all the words of the New Testament were already penned by the time the last of that generation died out. The apostolic authority had served its purpose.
3. The fulfillment of the ceasing of gifts of the Holy Spirit was complete as spelled out in 1 Corinthians 13:8-10, “*Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part and we prophesy in part; but when the perfect (το τελειον) comes, the partial will be done away.*” This gospel message spread throughout the kingdom because it was confirmed by the miraculous gifts of the Holy Spirit (2 Corinthians 12:12; 1 Peter 1:12; Romans 15:19; 1 Thessalonians 1:5).

NOTE: The only reason these miraculous gifts are being discussed is so that the readers will NOT CONFUSE them with the non-miraculous ministerial passions. The miraculous gifts of the past are exactly that... of the past. They were there to confirm the words of the New Testament. The non-miraculous gifts of the past are for both the present and the future. The first-century church had them both (1 Corinthians 12:4-5, “*Now there are varieties of gifts (καρισμα), but the same Spirit. And there are varieties of ministries, and the same Lord.*”) The church of the first century had the miraculous and non-miraculous gifts. The church today has the proven Bible and the non-miraculous gifts.

E. The Non-Miraculous Gifts

Romans 12:6-8, “*Since we have gifts that differ according to the grace given to us, {each of us is to exercise them accordingly}: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*”

1. “And Since We Have Gifts...”

How do we know this is not talking about the miraculous gifts of the Holy Spirit? Look at Romans 1:11, “*For I long to see you in order that I may*

impart some spiritual gift to you, that you may be established.” Paul was finally coming to Rome and he was bringing miraculous gifts through the laying on of his hands. Christianity spread throughout the Roman Empire when Christians were scattered in persecution. It appears that no apostle had yet arrived in Rome as of the writing of the letter. The gifts Paul is referring to in 12:6 must be the non-miraculous.

2. “...that differ according to the grace given us let each exercise them accordingly.”

We differ in our gifts, or better understood, our passions. That is important to understand when dealing with each other. We are to use our gifts as God designed for us to use them.

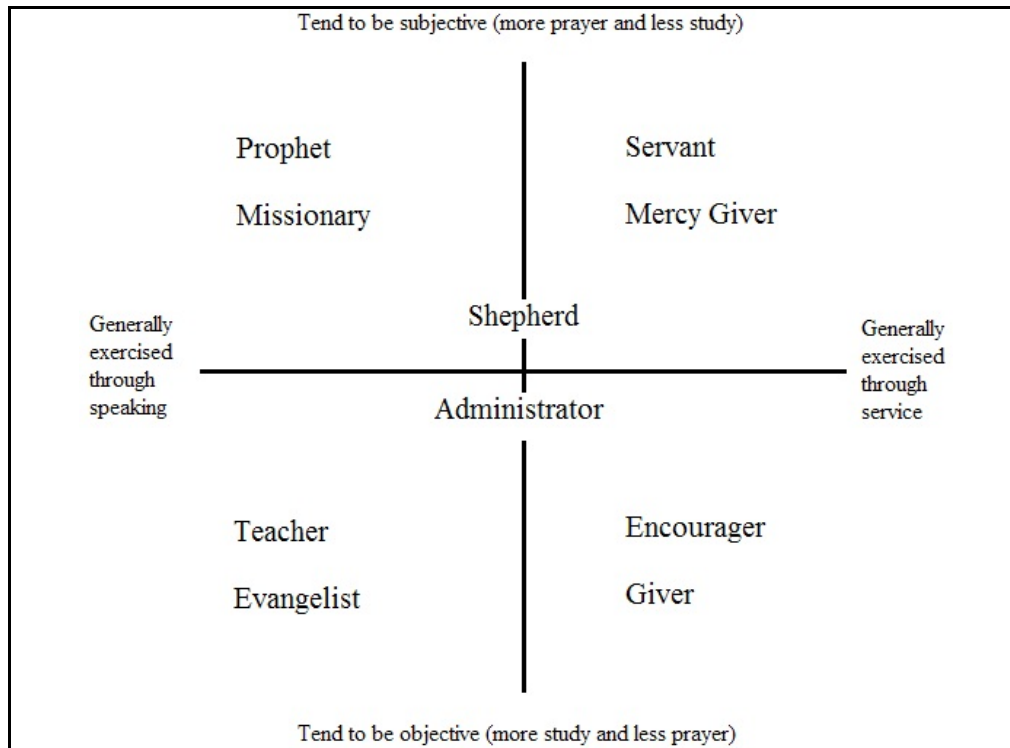
- a. Romans 12:6-8, “...if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”
- b. Ephesians 4:11, “And He gave some {as} apostles, and some {as} prophets, and some {as} evangelists, and some {as} pastors and teachers...”
3. In the above two passages we find ten non-miraculous gifts. Based on extensive testing of many thousands of individuals, they breakdown in the following ways:

The Non-Miraculous Gifts or Passions and general percentage

a.	Apostolic (The Passion of Missions)	6%
b.	Evangelistic (The Passion of Proclamation)	9%
c.	Prophetic (The Passion of Confrontation)	3%
d.	Teaching (The Passion of Research)	9%
e.	Exhortation (The Passion of Encouragement)	7%
f.	Shepherding (The Passion of Nurturing)	16%
g.	Mercy Giver (The Passion of Counseling)	17%
h.	Servant (The Passion of Helping)	21%
i.	Giving (The Passion of Charity)	2%
j.	Administration (The Passion of Organization)	10%

4. The Apostle Peter recorded in 1 Peter 4:10-11,
“As each one has received a {special} gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, {is to do so} as one who is speaking the utterances of God; whoever serves {is to do so} as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

The following chart will provide better understanding concerning the contrast between the various spiritual gifts.



D. The Contrast Between the Various Spiritual Gifts

1. The Contrast of Speaking and Serving
 - a. The spiritual gifts on the left of the chart tend to be exercised through speaking: Prophet, Missionary, Teacher and Evangelist.
 - b. The spiritual gifts on the right side tend to be exercised through serving: Servant, Mercy Giver, Encourager and Giver.
 - c. The middle two tend to be neutral in that category, being carried in both speaking and service.
2. The Contrast of Subjectivity and Objectivity
 - a. On the top of the chart there are five more subjective passions: Prophet, Missionary, Servant, Mercy Giver and Shepherd. They tend to hold to a viewpoint that reflects their feelings. When a crisis comes into their lives, they tend to pray first and study later. They tend to “feel good” before they “fact good.”
 - b. On the bottom section are the five more objective passions: Teacher, Evangelist, Encourager, Giver and Administrator. They usually hold to a viewpoint which reflects the facts of a situation. When difficulties enter their lives, they tend to study first and then pray. They receive a greater level of comfort when they “fact good” and then they “feel good” about those facts.

3. The Contrast of Mission

There are further contrasts from top to bottom of the chart which reflect the Christian mission of life.

- a. The Prophet confronts with feelings and the teacher confronts with the facts.
- b. The Missionary desires to present the Bride of Christ (Revelation 21:2).
- c. The Evangelist desires to present the Groom Christ (Luke 5:34).
- d. The Shepherd organizes people and the Administrator organizes plans.
- e. The Servant ministers with kind actions and the Encourager ministers with kind words.
- f. The Mercy Giver shows love through forgiveness and the Giver through their funds.

E. How to Determine Your Ministerial Passion

Over the years, I have determined to take a five-fold approach when assisting someone in discovering their Spiritual Gifts. The five steps are as follows:

1. Through a Written Test (*appendix*)

The quickest route to identifying a Spiritual Gift would be through the written test. There is nothing scientific about the exam. It categorizes your subjectively-provided information into the ten objective gift groups. The entire test should only take about twenty minutes and can provide great insight. It can be taken online at www.findmyspiritualgift.com.

2. Through The Testimony Of Self (*appendix*)

Second only to God, you know yourself better than anyone else. As we examine each of these individual passions in detail, rate yourself from 1 to 10 in each of the categories and record the data in the attachment.

3. Through The Testimony Of Those Who Know Us (*appendix*)

The people close to us often see things that we might be blind to. When going through the lessons, they can also identify your gift-orientation. Have them rate you with the same methods from the self-analysis test.

4. Through The Life Of Christ

If written in detail, the world itself could not contain the books of the wonderful things of Christ (John 21:25). All Christians were attracted to Jesus for certain qualities demonstrated in His life. If one can identify what they love most about Jesus, then it very likely is also their gift.

Ask yourself, "What are the accounts or traits of Jesus I appreciate most?" The answer will likely reveal your Spiritual Giftedness.

5. Through Years Of Trying Many Different Ministries

Most Christians who have reached an appreciable level of maturity have done so through sampling many ministries. They tend to know what generates the most joy, having learned their gift through the experiences of a faithful Christian walk.

NOTE: The written test is very accurate, but the more methods a person utilizes to identify their gifts, the better off and more accurate their assessment will be. Jesus wants our *“joy to be full”* and doing this in the prescribed way will facilitate this goal.

F. A Basic Understanding Prior To Studying the Gifts

There should be a few understandings before beginning this analysis of spiritual gifts. These are as follows:

1. It is possible to have passion in all the gifts, but all the gifts are not equal in passion.
 - a. The Christian’s life is to be filled with joy. To limit it to one area of Christian service would be foolish.
 - b. On the other hand, we must understand that only one gift can stand out above the others. It may not seem apparent at first, but hopefully it will be by the end of the study.
2. It is possible to have developed talent associated with a gift, but talent is not passion.

There have been many great people with great talents, but that did not mean they were passionate about it. The same goes for Christians in their service to Jesus, for one can be talented in one area of giftedness without real joy.
3. It is possible to have joy with one, but still have responsibility in all the gifts.

A person can go through life doing only what they most enjoy and neglect other Christian responsibilities.

NOTE: With these three points in mind, let us study each of the ten gifts and discover which one is our greatest passion. They will be covered in detail, including the signs of maturity and practical application.

Discussion Questions from Lesson Three:

1. What are the two classifications of *charisma gifts*?
 - 1) _____
 - 2) _____

2. When were the miraculous gifts *done away* (1 Corinthians 13:8-10)?

3. What are the ten spiritual gifts?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____

4. What are the charted contrasts within the spiritual gifts?
 - 1) _____
 - 2) _____
 - 3) _____

5. Why is it important to understand that there is an obligation to serve in areas that you are not passionate about?

LESSON FOUR:

The Passion of Missions

INTRODUCTION:

The Focus of Lesson Four:

- To understand the definition of the passion of Missions.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Apostle -The Passion of Missions (Ephesians 4:11)

Ephesians 4:11, *“And He gave some {as} apostles...”*

1. About 6% of people in the church family share this as their primary gift. What is an apostle? It is derived from the Greek word *apostolos* (ἀπόστολος), meaning “one sent out with a message.” An apostle of Jesus is an ambassador of the gospel of Jesus Christ to the world.
2. The word is most generally associated with the apostles. Jesus chose twelve men to be His handpicked messengers. Mark 3:14 reads, *“And He appointed twelve, so that they would be with Him and that He could send them out to preach...”* Jesus said in John 6:70, *“Did I Myself not choose you, the twelve, and {yet} one of you is a devil?”* It was to Judas whom Jesus was referring. He betrayed our Lord and was removed from the twelve after he killed himself. Later he was replaced with another, as recorded in Acts 1:26, *“And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.”*
3. From that moment, they were *the* (definite article) twelve apostles. They all shared the unique characteristics of having been with Jesus *“...beginning with the baptism of John until the day that He was taken up...”* (Acts 1:21-22). The only exception to the apostle “rule” was Paul. He was personally added by Jesus, being an *“apostle born out of due time”* (1 Corinthians 15:8-9). (KJV)
4. It is unquestionable that the primary reference to apostles in the New Testament is to the apostles of Jesus. The phrase “the apostles,” in reference to *the apostleship*, is mentioned 39 times in the New Testament (for example Acts 1:25; Rom. 1:5; 1 Cor. 9:2; Gal. 2:8). It was the most common use of the word among the first-century church members. Some other occurrences in the New Testament include:
 - a. Acts 1:2, *“...until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen.”*

- b. Acts 2:37, "Now when they heard {this} they were pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?'"
 - c. Acts 4:33, "And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all."
 - d. Acts 15:6, "And the apostles and the elders came together to look into this matter."
 - e. Jude 1:17, "But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ..."
4. Though the word generally referred to a specific group called *the Apostleship*, one would be unwise and unscriptural to associate every use of the word in the same way. Some examples in scripture where the word is used with an application of missions are:
- a. In Acts 14:14 both Paul and Barnabas are called "apostles," but Barnabas was not listed among *the apostles*.
 - b. Romans 16:7 refers to Andronicus and Junias as "apostles" even though they were not among *the apostles*.
 - c. In 2 Corinthians 8:23, Titus and two unnamed brothers that were "sent out" to spread the gospel were called ἀγγέλλοι, translated "messengers."
 - d. In Galatians 1:19, James the brother of Jesus is called an "apostle," even though he did not believe in Him until after the resurrection (John 7:5).
 - e. Philippians 2:25 lists Epaphroditus the ἀγγέλλοι, translated "messenger," but does not list him among *the apostles*.
 - f. I Thessalonians 2:6 refers to Paul, Timothy, and Silas as "apostles," even though the latter two were not among *the apostles*.
 - g. Hebrews 3:1 refers to Jesus as "the Apostle." This was because He was "sent out" by God (John 17:3, 20:21).
5. The context of the listed examples referred to one being "sent out with a message" and not *the apostles*. Therefore, the background of the word in those verses referred to *missionaries*, not *apostleship*.

NOTE: The same application can be found in Ephesians 4:11, in reference to the "gifts" spoken of. It had to do with the "equipping" of the saints of the local church. To read it and jump to the conclusion that *apostolos* in the verse referred to *the apostles* or *apostleship* would not be reasonable. If we translate instead of transliterate, the verse reads this way: "And He gave some {as} sent out messengers, and some {as} prophets, and some {as} evangelists, and some {as} pastors and teachers..." Today we use a more modern word for those with the passion of the "sent out messengers"; they are called *missionaries*.

B Who Is the Missionary?

1. The Missionary is one who deeply desires to start congregations where none exist.
 - a. His or her passion is to facilitate the formation of churches, despite a surrounding environment of ignorance or hostility towards the Lord.
 - b. This gift beckons one to *"Go therefore and make disciples of all the nations..."* (Matthew 28:19-20). This desire drove the first-century church to spread the gospel *"...both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth"* (Acts 1:8).
2. The Missionary possesses the unique ability to consistently hold a world-view of Christ and the church.
 - a. His sense of adventure extends far beyond the boundaries of his neighborhood, for he must *"...Go into all the world and preach the gospel to all creation"* (Mark 16:15).
 - b. He is not afraid to march into Satan's backyard and begin sharing the Word of God for the further expansion of the church. Missionaries are passionately persuaded that this is their calling in life.
3. Missionaries want to turn *"...the world upside down..."* (Acts 17:6) (KJV) through the growth of the church. John 4:35 says, *"Do you not say, 'There are yet four months, and {then} comes the harvest?' Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest."* With tools in hand, one with the gift of Missions deeply desires to go to these fields and reap the harvest.
4. **Signs of Maturity**
 - 1) **They are Visionary.**
 - a) They are not intimidated by obstacles.
 - b) They generally hold a worldview of Christ and the Bible.
 - c) They are risk takers.

NOTE: When working among a culture different from our own, it is important to hold to the Word without being distracted by the world. We all are told in 1 John 2:15a, *"Do not love the world nor the things in the world."* The individual with the mature Missionary gift is able to hold to the proper worldview of God while incorporating the culture into Christ. They understand that the gospel of Jesus was designed to seamlessly drop into any culture of any time.

- 2) **They are Adaptable.**
 - a) To Culture
 - b) To Language
 - c) To Foods
 - d) To Travel

NOTE: Adapting easily becomes extremely important when dealing with cultures different than our own. The person with a deep passion for Missions adapts much more easily to the new ethos, allowing them to continue for the long run.

- 3) They are Non-materialistic.
 - a) They generally have modest possessions.
 - b) They are not interested in material gain.
 - c) They know the Lord will make the ends meet.

NOTE: Being non-materialistic is a trait that serves one well when they have the Spiritual Gift of Missions. A change in culture typically means a sacrifice of worldly comforts. If a person has a heart for foreign fields, he or she may need to forsake personal luxuries such as a home, car, and many personal belongings. By not focusing on the possession of *things*, they have more freedom in how they can serve.

5. Signs of Immaturity

Peter remarks in 1 Peter 2:1-3, “*Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.*” When someone becomes a Christian, they tend to bring some of their baggage of the world with them. Through many years and experiences, Jesus helps them unpack their flaws and unpack their bags. Until then, a person tends to exhibit more immature qualities. Some signs of immaturity, which are commonly identified in a person with the Spiritual Gift of Missions, are:

- 1) They are Impulsive.
 - a) They are often unorganized.
 - b) They are often underfunded.
 - c) They are often untrained.

NOTE: I have noticed that people with the inner drive of Missions often tend to be low on Administration. When immaturity is prevalent, disaster easily follows. Planning out a new mission is much more complex than just buying a plane ticket and having a passionate love for Jesus. One must network, raise funds, strategize a curriculum, provide for costs, and make connections.

- 2) They are Impractical.
 - a) They tend to set goals too high.
 - b) They tend to move too fast.
 - c) They tend to do too much.

NOTE: Those with the undeveloped gift of Missions tend to be impractical. Their desire to hit the mission field can be so great from the onset that they fail to allow reality to catch up. When this occurs, they double down, simply believing their lack of effort as a reason for the goals not being met. If they are not careful, it will cause them to give up not only on their dreams, but also their life in Christ.

- 3) They are Impatient.
 - a) They can be impatient with old converts.
 - b) They can be impatient with new converts.
 - c) They can be impatient with non-converts.

NOTE: When demonstrating their inexperience, their edginess becomes recognizable. Their high-octane drive can burn out the converts who are already part of the congregation, cause new converts to feel they cannot keep up, and keep others from wanting to accept the challenge to convert.

Some ways to obtain joy with this gift:

1. Take a foreign mission trip.
This will allow you to see to what level you are at as a Missionary and can initiate the process of discovery.
2. Start a Deaf ministry in your own congregation.
This opens the door to people different than you and might likely satisfy your inner need to reach out.
3. Raise support among the congregation for outside mission work.
There are many responsibilities in missions. Perhaps your circumstances will not permit you to go to the mission field, but you could help send someone else to go in your place.
4. Be active in the organization and participation of local missions.
These are all missions which can be done without relocation. They include food banks, clothing closets, car repair, inner-city, and nursing homes.
5. Pray for specific mission teams across the globe.
Solicit the prayers of the fellow saints concerning the world wide mission work. Gather together those with a kindred passion and commit to praying for them on a regular basis.
6. Email, write, and send surprise gift packages to foreign mission teams.
These small, yet meaningful, gestures can be done with short notice, low cost, and high effectiveness.

7. Conduct door-knocking campaigns, home Bible studies, and inner-city work. One does not have to go overseas in order to reach out to people different than they are. There are Indian reservations, Spanish populations, Appalachian poverty, and Deaf communities, all of which are missions.

Discussion Questions from Lesson Four:

1. Briefly describe the spiritual gift of Missions.

2. What are the prominent mature signs of this spiritual gift?

1) _____

2) _____

3) _____

3. What are the prominent immature signs of this spiritual gift?

1) _____

2) _____

3) _____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON FIVE:

The Passion of Evangelism

INTRODUCTION:

The Focus of Lesson Five:

- To understand the definition of the passion of Evangelism.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Evangelist –The Passion of Proclamation (Ephesians 4:11)

Ephesians 4:11, “...*And He gave...some {as} evangelists...*”

Only an average of 9% of a congregation has the passion of Evangelism. The word in the Greek is *euangelistes* (εὐαγγέλιος) and it means to be “a bringer of good tidings.” What specifically is the “Good News” to which is inferred? It is the gospel of Jesus Christ.

1. This gospel message of the death, burial, and resurrection of Jesus Christ was the awesome first-century message which some of the populace received, took a stand on, were saved by, and held fast to.
 - a. Romans 10:15 asserts, “*And how shall they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring glad tidings of good things!’*” (ASV)
 - b. It is the great message that Jesus was confirmed the “*Son of God with power*” through the “*resurrection from the dead*” (Romans 1:4).
 - c. We do not have to live in the guilt and doubt of sin, but have eternal life. Jesus, the Son of God, the Lamb of God, with the Spirit of God, came and offered Himself on the cross in obedience to God as the substitute for our sins (1 John 2:2). We do not have to die in our transgressions (John 8:24), but can have eternal life (John 3:16).
2. We don’t deserve it; we can’t earn it; we must receive it as a gift.
 - a. It is good news because we can take God up on this offer, “*not by works lest any man should boast*” (Ephesians 2:8-9), but through the passive, submissive surrender of a believing baptism into Christ (Mark 16:16; Acts 2:38).
 - b. It is through the “*...washing of regeneration and renewing of the Holy Spirit...*” that God’s mercy touches and then changes us (Titus 3:5).
 - c. We make an appeal to God for a good conscience through this resurrection because He has laid it out for the taking (1 Peter 3:21). When you look at it from that perspective, THAT IS GOOD NEWS! AMEN!

3. Like a newspaper boy calling out the headlines from the street, the evangelist deeply desires to put forth the message of the resurrected Jesus. “EXTRA! EXTRA! READ ALL ABOUT IT! JESUS’S TOMB FOUND EMPTY ON THIRD DAY! HOPE PREVAILS!” Evangelists hold an unrelenting drive to share the message of salvation with others.

B. Many Share the Passion of the Evangelist.

There are many in the Bible who demonstrated a passion of Evangelism. Here are just a few:

God Himself has the passion of the Evangelist (Galatians 3:8). Jesus has the passion (Luke 20:1), Paul had the passion (Romans 1:15), Timothy had the passion (2 Timothy 4:5), many disciples of the first-century church had this passion (Acts 8:4).

1. Signs of Maturity

a. They are Personable.

- 1) They generally get along with others.
- 2) They generally are more tolerant of others.
- 3) They generally are more up-front with others.

NOTE: The passion of the Evangelist has often been compared to the sales force of the body of Christ. Nobody is a stranger to them. They do not like to take “No” for an answer and will be persistent when proving the “...*evidence that the Christ had to suffer and rise again from the dead...*” (Acts 17:3). Evangelists will take on the challenge when prompted!

b. They are Motivating.

- 1) They are expressive in speech.
- 2) They are extraverted in personality.
- 3) They are extreme in persuasion.

NOTE: As he or she matures in the passion, the Evangelist will shift into overdrive in an effort to share the gospel with others. They will strive to hone the skills necessary to bring others to the decision to either accept or reject Christ.

c. They are Vocal.

- 1) They love to talk about the crucifixion.
- 2) They love to talk about salvation.
- 3) They love to talk about eternity.

NOTE: A mature Evangelist refuses to be distracted by fruitless discussions about the peripheral issues and will always bring the discussion back to the gospel. No matter where they open the Bible to, they possess the passion to bring it back to the cross of Christ.

2. Signs of Immaturity

a. They are Emotional.

- 1) They tend to be up and down.
- 2) They tend to be prideful.
- 3) They tend to be loners.

NOTE: The immature passion of the Evangelist can lead them to be easily overtaken by their emotions. Their drive to communicate the gospel of Jesus is so obsessive that at times that they forget others might not feel the same way.

b. They are Impulsive.

- 1) They tend to be impatient.
- 2) They tend to interrupt conversations.
- 3) They tend to act without thinking.

NOTE: To the immature Evangelist, there is a need to *force* people to see the cross instead of *allowing* them to do so. They might view questions as challenges to the message and cut people off a bit too early.

c. They are Intense.

- 1) They tend to push others too hard.
- 2) They tend to be insensitive.
- 3) They tend to overwork.

Some ways to obtain joy with this gift:

1. Start a door-knocking campaign.
Evangelists typically love this because they enjoy meeting new people and are quick in starting conversations.
2. Hold home Bible studies with the lost.
The Evangelist is at home in the household of others. Crossing the threshold of the door opens the heart to the gospel.
3. Consider short or long-term foreign mission trips.
Many areas of the world are more receptive to the gospel of Jesus. It is not uncommon to lead many dozens of others to Christ on trips to India and Africa.
4. Study with young Christians.
Immediate follow-up with recent converts will help them remain faithful. Evangelists tend to move on to the next potential convert after leading another to Christ. Follow-up is just as important (Matthew 28:19-20).

5. Preach sermons.
Their fire for the death, burial, and resurrection might be the thing which ignites the passion of Evangelism within the entire congregation.
6. Teach classes that are Christ-centered.
The natural path of the Evangelist always takes them back to the cross of Christ. It is important for a congregation to see this side of Christianity.

Discussion Questions from Lesson Five:

1. Briefly describe the spiritual gift of Evangelism.

2. What are the prominent mature signs of this spiritual gift?
 - 1)_____
 - 2)_____
 - 3)_____
3. What are the prominent immature signs of this spiritual gift?
 - 1)_____
 - 2)_____
 - 3)_____
4. Do you think this passion is strong in you? (circle one)
YES or NO
5. Have you recognized this passion in someone close to you? If so, then who?

LESSON SIX:

The Passion of Confrontation

INTRODUCTION:

The Focus of Lesson Six:

- To understand the definition of the passion of Confrontation.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Prophet – The Passion of Confrontation (Romans 12:6; Ephesians 4:11)

Romans 12:6, *“And since we have gifts that differ according to the grace given to us, {let each exercise them accordingly} if prophecy, according to the proportion of his faith;”*

Ephesians 4:11, *“And He gave some... {as} prophets...”*

Only about 3% of a congregation tests highest in this gift.

1. The word *prophet* in the Greek is *pro*, meaning “fore or front” and *phemi*, meaning “to make known one’s thoughts.” Vines Expository defines this word as “one who speaks forth or openly.” Without controversy, the primary definition of the word is in reference to the miraculous foretelling or exposing information to take place based on revelation from God.
2. The first-century church had the miraculous gift of prophecy, as well as eight other miraculous gifts. They were in lieu of the New Testament which had yet to be completed. When John the apostle died, being the last survivor of the twelve, the transfer of the gifts would not have continued. They were bestowed through the “...the *laying on of the apostles’ hands*...” (Acts 8:18).
3. The Roman Christians apparently were not established in this area, for Paul remarked in Romans 1:11, *“For I long to see you in order that I may impart some spiritual gift to you, that you may be established...”*
 - a. They were in the same position concerning the miraculous gifts as the disciples in the region of Ephesus (Acts 19:1-6).
 - b. Verse 6 said, *“And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying.”*
4. The miraculous side of the gifts, however, would have died out with the completion of the New Testament.
 - a. 1 Corinthians 13:9-10, *“For we know in part, and we prophesy in part; but when the perfect comes, the partial will be done away.”* Just

because the miraculous gifts of wisdom, knowledge, and healing were done away with, did not mean that the fervent desires of Evangelism, Teaching, and Mercy died out with it.

- b. The ministerial passions were possibly linked in this way to the miraculous gifts. *“Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord.”*
(1 Corinthians 12:4-5)

B. The Passion of the Warning

1. The passion of the Prophet, or the one with the gift of confrontation, is very similar to the prophets of old, minus the miraculous manifestation. In the same way that Ezekiel and John could not digest the scroll and the little book in Ezekiel 3 and Revelation 10, the individual with the passion of confrontation cannot digest the knowledge of the sin in the culture around them. They internalize and try to process the ills of the world, but it must come back out of their mouths to confront those around them.
2. Their message is not from miraculous revelation, but through continual meditation on God’s word.
 - a. Their passion leads them to *“...have their senses trained to discern good and evil.”* (Hebrews 5:14)
 - b. They are the filters and sensors of the congregation concerning sin and spiritual danger.
 - c. They are, in every essence, the fire alarms of the church, warning of impending danger ahead.
3. Have you heard of the phrase “non-confrontational”?
 - a. This does not describe the prophet, for they are definitely confrontational. It isn’t that they want to confront, but that they must confront. They deeply desire for the Word of God to be known and will not sit around to allow others to perish without knowing what is at stake.
 - b. When Peter shunned the Gentiles, Paul had no problem confronting him: *“But when Cephas came to Antioch, I opposed him to his face, because he stood condemned”* (Galatians 2:11). Paul demonstrates the passion of Confrontation with action!
4. The Prophet knows that someone has to step up and confront. He or she takes the unique message of what will happen if the course of sin does not change. They have the ability to keep the importance of repentance at the forefront of their mind. In this way, they share a trait with the miraculous prophets of old, for “they know the future” consequences for those who do not heed the word of God. The following verses are typically great motivation for the prophet.
 - Revelation 2:5
 - 1 Peter 3:12

- James 5:19-20
- 2 Peter 2:21
- Amos 4:12

5. Signs of Maturity

a. They are *Discerning*.

- 1) They are sensitive to sin.
- 2) They are “black and white” thinkers.
- 3) They are steadfast in their position.

NOTE: Typically, seeing everything in “black and white” is one of the biggest signals that one has the passion of confrontation. The Prophet finds great comfort in the rules and will not budge very easily from that position. They tend to sit on the right side of the congregation, about two-thirds up, have their arms folded, and scrutinize every word you say. They do this not because they don’t care, but because they do care very much about what is being taught in the assembly.

b. They are *Decisive*.

- 1) They are candid in conversation.
- 2) They are convicting in confrontation.
- 3) They are consistent in correction.

NOTE: Nobody is as candid as the Prophet among the Spiritual Gifts. Sometimes they can be brutally honest when they confront, but it is still done out of love. Mature Prophets are not fickle when it comes to sin, for it can never be sugar-coated.

c. They are *Disciplined*.

- 1) They tend to live righteously.
- 2) They tend to pray continuously.
- 3) They tend to study regularly.

NOTE: The mature Prophet tends to live a disciplined life because they are sensitive to sin. They pray often and study regularly, which tends to train their consciences to properly discern. Of all the maturities among the gifts, the Prophet strives to live by the rules.

6. Signs of Immaturity

a. They have Rough Relationships.

- 1) They tend to be judgmental.
- 2) They tend to be dominant.
- 3) They tend to be insensitive.

NOTE: When there is immaturity in the life of the Prophet, WATCH OUT! They are the most judgmental people you can encounter. This is typically demonstrated in display of a negative attitude about all the ills of the world. They will crush you with their hardcore positions and not take into consideration other people's opinions.

b. They are Intimidating Teachers.

- 1) They tend to be opinionated.
- 2) They tend to be prideful.
- 3) They tend to be over-demanding.

NOTE: We all must beware of confronting an immature Prophet, for they tend to defend their opinions to the death. This leads to pride, and pride leads to a fall. What can make it even worse is when they begin to impose their viewpoints on others without discussion.

c. They have Erratic Emotions.

- 1) They tend to be depressed.
- 2) They tend to be angry.
- 3) They tend to be pessimistic.

NOTE: There is nothing sadder than watching a Prophet's gift wither away through depression. The "my way or the highway" approach often leads them down that path. Their anger grows and is then transferred to others. The immature Prophet is the most pessimistic person by far.

Some Ways to Obtain Joy with This Gift:

1. Practice a confrontation ministry.
This ministry works by allowing you to be the one that goes after the wayward souls of the congregation. It is best to team up with a Mercy Giver or Encourager to have a balanced approach. One confronts and the other comforts.
2. Start a prayer ministry for the lost.
Others need to be motivated through your serious prayers over the danger that awaits the erring soul.
3. Celebrate and congratulate repenting sinners who are coming back to the Lord.
It is always important to be there to show approval when a sinner repents. Your hugs and encouragement will be warmly received.
4. Spend much time with new Christians.
New Christians need guidance to stay away from danger. Take them under your wing and teach them to be sensitive to sin.

5. Teach a class on the importance of Christian living.
Nobody can teach this type of lesson with more passion than the Prophet.
6. Become involved in a prison ministry.
Often prisoners are living in denial of their bad actions. They fail to make the connection to the natural consequences of their negative behavior. The Prophet will be frank and honest with them, hopefully helping them to accept responsibility.

Discussion Questions from Lesson Six:

1. Briefly describe the spiritual gift of Confrontation.

2. What are the prominent mature signs of this spiritual gift?

- 1) _____
- 2) _____
- 3) _____

3. What are the prominent immature signs of this spiritual gift?

- 1) _____
- 2) _____
- 3) _____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON SEVEN:

The Passion of Teaching

INTRODUCTION:

The Focus of Lesson Seven:

- To understand the definition of the passion of Teaching.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Teacher –The Passion of Teaching (Romans 12:7; Ephesians 4:11)

Romans 12:7, “...*he who teaches, in his teaching...*”

Ephesians 4:11, “...*and some {as}...teachers*”

About 9% of a typical congregation has the passion of the Teacher. The word for teacher in the Greek means “one who instructs.” The Teacher is the one who is able to transfer to others what he or she has learned from research and experience.

1. The Inner Drive of the Teacher
 - a. As the gold miner diligently searches to find treasure from the ground, the gift of Teaching compels the individual to sift through the mounds of information in search of gems of valuable knowledge.
 - b. They desire to “*search the scriptures daily*” (Acts 17:11 KJV) in search of truth. Like a hungry infant, they “...*long for the pure milk of the word...*” (1 Peter 2:2). It is as David spoke in Psalm 119:103, “*How sweet are Your words to my taste! Yes, sweeter than honey to my mouth!*”
 - c. Teachers long to pass their treasure on to others so that they might share the joy of discovery.
2. Jesus was called “Teacher” more than anyone else in the New Testament. He is referenced 42 times as Teacher. This is because *nobody* taught like Jesus.
 - a. The people recognized Jesus as a teacher (Matthew 7:28-29).
 - b. The Scribes called Jesus “Teacher” (Matthew 8:19).
 - c. The Pharisees called Jesus “Teacher” (Matthew 9:11).
 - d. The rulers called Jesus “Teacher” (Matthew 19:16).
 - e. The Herodians called Jesus “Teacher” (Matthew 22:16).
 - f. The Apostles called Jesus “Teacher” (Mark 4:38).

3. In imitation of Christ, Paul also demonstrated the passion of the Teacher. Here are further examples.
 - a. 1 Timothy 2:7
 - b. 2 Timothy 1:11
 - c. Philippians 3:5-6
 - d. Acts 22:3
 - e. 2 Peter 3:16
4. We are also to be teachers whether or not that is our primary gift. Even if something is not our primary passion, we still have the responsibility to help out in areas in which we might not be passionate. The same applies to teaching.
 - a. Titus 2:3-5
 - b. 1 Timothy 4:11
 - c. 1 Timothy 6:2
 - d. 2 Timothy 2:2
 - e. Hebrews 5:12
5. We are to teach with care. With our responsibility, we have the great requirement to do our best for Jesus and the church. Therefore, we must teach with great care and diligence.
 - a. James 3:1-2
 - b. 1 Timothy 1:3
 - c. 2 Timothy 4:3
6. **Signs of maturity**
 - a. **Their Study**
 - 1) They are diligent in research.
 - 2) They are deep in knowledge.
 - 3) They are dynamic in presentation.

NOTE: Their passion compels them to research the Bible. Week after week and year after year, they accumulate a deep knowledge of the Holy Scriptures and the application thereof.

- b. **Their Stability**
 - 1) They are firm in their position.
 - 2) They are factual in their feelings.
 - 3) They are faithful to the Bible.

NOTE: The one with the passion of Teaching “facts good,” then “feels good.” They are not prone to subjectivity and existential feelings, knowing the Word of God

is complete. They believe *the sum of God's word is truth* (Psalm 119:160) and will only change their position when it is warranted by the Bible.

c. Their Satisfaction

- 1) They are content with context.
- 2) They are comfortable with the truth.
- 3) They are calmed with the Word.

NOTE: The mature Teacher finds great comfort in opening up a Bible and accepting what it says. They do not feel compelled to manipulate the Scriptures but are satisfied with “...*handling accurately the word of truth*” (2 Timothy 2:15).

7. Signs of Immaturity

a. Their Complexity

- 1) They tend to use too much detail.
- 2) They tend to do too much studying.
- 3) They tend to expect too much.

NOTE: When one is mature in the passion of Teaching, he or she can be an incredible asset to the church. When the person refuses to develop their passion, the consequences can become disastrous as the following example illustrates.

b. Their Conceit

- 1) They tend to be prideful.
- 2) They tend to be critical.
- 3) They tend to be intolerant.

NOTE: When the passion of Teaching fails to develop, conceit will surely follow. The immature teacher has a great potential to destroy the souls of many, including his own (James 3:1).

c. Their Conscience

- 1) They tend to be aggressive.
- 2) They tend to be anxious.
- 3) They tend to be angry.

NOTE: The Teacher with immaturity can be very aggressive towards his or her church family. Even worse, they often use the Word of God to seemingly back up their incorrect arguments. When this happens, it not only makes the family of God look terrible, but also portrays the Word of God as inconsistent.

Some Ways To Have Joy In This Gift

1. Engage in a steady regimen of exegetical study (the tearing apart of verses).
This will challenge the individual to new levels in their study. Exegetical study allows the Word to “...*richly dwell within you, with all wisdom*” (Colossians 3:16).
2. Commit to memorization of the Scriptures.
Memory work allows the potency of the Word to permeate all thinking and behavior. This will also assist when teaching others, being able to quote the passages with confidence.
3. Read one Biblically centered book every couple of weeks (commentaries, studies).
This will allow the individual to “sit at the feet” of others who have a greater knowledge. “*Iron sharpens iron, and one man sharpens another.*” (Proverbs 27:17 ESV).
4. Teach a variety of classes (different age groups, topics, texts).
When one teaches at many different levels, they become more versatile in their instruction.
5. Consistently share your recent discoveries with others.
Reach out to others with your gift of Teaching to share your discoveries with each other. They will be able to further sharpen you and vice-versa.
6. Go to seminars whenever possible.
This will allow the individual the ability to begin specializing in particular areas of interest.

Discussion Questions from Lesson Seven:

1. Briefly describe the spiritual gift of Teaching.

2. What are the prominent mature signs of this spiritual gift?

1) _____

2) _____

3) _____

3. What are the prominent immature signs of this spiritual gift?

1) _____

2) _____

3) _____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON EIGHT:

The Passion of Nurturing

INTRODUCTION:

The Focus of Lesson Eight:

- To understand the definition of the passion of a Shepherd.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Shepherding Gift – The Passion of Nurturing

Ephesians 4:11, “And He gave some {as} apostles, and some {as} prophets, and some {as} evangelists, and some {as} pastors and teachers...”

The Greek word for shepherd is *poimen*, meaning “one who takes care of a flock of sheep.” The person with the passion of Shepherding is one who deeply desires to lead the flock. They possess vision, patience, guidance, appeal, and care for the sheep. On average, about 16% of a congregation has this as their primary passion.

One must not confuse the office of the shepherd with the Spiritual Gift of Shepherding. The foremost is in regard to the assigned responsibility of certain men leading within the church (1 Timothy 3:1-7 and Titus 1:5-8). A man or woman who has the inner drive of a Shepherd deeply desires to take care of the flock (church). There is no better example from the Bible of this passion than our Lord and Savior Jesus Christ.

1. Jesus Had the True Passion of a Shepherd
 - a. Matthew 2:6
 - b. John 10:11
 - c. Hebrews 13:20
 - d. 1 Peter 2:25
 - e. 1 Peter 5:4
 - f. Revelation 7:17
2. Who are the Shepherds? Though they are not to be confused with the elders of the congregation, they do share many of the same qualities.
 - a. Those with the gift of nurturing deeply desire to be leaders among the sheep.
 - b. They tend to do so by being “...*examples to the flock*” (1 Peter 5:3), guiding the younger, more vulnerable Christians as they strive to find their way in Christ.

2. Jesus illustrated the characteristics of Shepherding while instructing Peter in John 21:15-17, *"Feed my lambs... Feed my sheep... Feed my sheep."*
 - a. The point of the passage was to make sure Peter would demonstrate his love for Jesus by taking care of the people of God. Let's face it - newborn lambs must be nurtured in the ways of God.
 - b. The Spiritual Gift of Shepherding is the drive needed to take the young, vulnerable lamb to the point of full-grown sheep.
3. David wrote, in reflection of God being a Shepherd, *"He makes me lie down in green pastures; He leads me beside quiet waters"* (Psalm 23:2).
4. Paul spoke to the elders of Ephesus in Acts 20:28 and warned them to, *"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."*

NOTE: Concerning the passion of the Shepherd, there is a burning need to protect and provide for the flock. If this passion is not properly employed in the congregation, many can be lost to the ravenous wolves of the world (sin, doubt, despair and false teachers).

5. Signs of Maturity

- a. They are Protective.
 - 1) They guard against wolves.
 - 2) They guard against "false sheep."
 - 3) They guard against the "roaring lion."
- b. They are Patient.
 - 1) They are willing to wait for growth.
 - 2) They are willing to wait for punishment.
 - 3) They are willing to wait for rescue.
- c. They are Personal.
 - 1) They know the flock.
 - 2) They tend the flock.
 - 3) They unite the flock.

6. Signs of Immaturity

- a. They are Independent.
 - 1) They tend to be prideful.
 - 2) They tend to be controlling.
 - 2) They tend to be heroes.

- b. They are Neglectful.
 - 1) They tend to neglect their spouse.
 - 2) They tend to neglect their children.
 - 3) They tend to neglect themselves.
- c. They become Discouraged.
 - 1) They tend to overwork the flock.
 - 2) They tend to be overly patient.
 - 3) They tend to be unrealistic.

Some ways to obtain joy with this gift.

1. Start a “New Christians” class.
This is a natural for the one with the Spiritual Giftedness of Shepherd. They want to invest in others to encourage growth and spiritual development.
2. Make regular visits to dropouts, backsliders, shut-ins, and young Christians.
Shepherds love to emphasize the concept of the church family to others who cannot see the big picture.
3. Develop strategies to involve members of the church in activities.
Make calls, visit people in their homes, and carry out hospital visits. These are all necessary nutrients in the life of a growing Christian.
4. Participate in, or lead, one-on-one studies with Christians.
There can be no grounding if the new converts do not dwell in the Word of God. The Shepherd is willing to follow-up with a long-term goal in mind.
5. Be a defender of the weak, protecting those who do not or cannot defend themselves.
When someone is being bullied within or without the congregation, connect them to one with the passion of the Shepherd. They will protect!
6. Teach a class on Spiritual Giftedness for the equipping of the saints.
Shepherds tend to love this tool in their hands because it develops mature and effective Christians. Watching others discover and employ their gifts will bring joy to the Shepherd’s heart.

Discussion Questions from Lesson Eight:

1. Briefly describe the spiritual gift of Shepherding.

2. What are the prominent mature signs of this spiritual gift?

1) _____

2) _____

3) _____

3. What are the prominent immature signs of this spiritual gift?

1) _____

2) _____

3) _____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON NINE:

The Passion of Encouragement

INTRODUCTION:

The Focus of Lesson Nine:

- To understand the definition of the passion of Encouragement.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Exhortation – The Passion of Encouragement (Romans 12:8)

Romans 12:8, “...or he who exhorts, in his exhortation...”

Typically, about 7% of a congregation will be highest in this gift. The Greek word used for exhortation is *parakaleo*. Para [near or beside] + kaleo [to call]. Together, the words mean “to call beside or near.”

In Luke 16:25, we find this word in its purest form, “*But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.*’” Abraham was closely holding Lazarus, and it was called “*comforted*.” It communicated the concept of acceptance with encouragement.

The Encourager is a person who strives to be incredibly welcoming to those around them, helping maintain a spirit of congeniality in the congregation. They absolutely love to lift the hearts, souls, and minds of others to a level of great happiness. They deeply desire to have an environment of unified Christians, living in harmony in the Lord. The Encourager wants to “put courage in” the souls of others. They need to lift the spirits of others who might be going through a tough time, so as to cause that person to glorify God in the end.

1. Some Encouragers Mentioned in the Bible

- a. Barnabas was an Encourager.
Acts 4:36-37, 11:22-23
- b. Judas and Silas were Encouragers.
Acts 15:30-32
- c. John the Baptist was an Encourager.
Luke 3:18
- d. Paul was an Encourager.
1 Thessalonians 2:11

- e. Paul also received encouragement back from other Christians.
Colossians 4:10-11
- f. God, Jesus, and the Holy Spirit are all considered Encouragers or comforters.
The Father - 2 Corinthians 1:3-7
The Son - Matthew 11:28-30
The Holy Spirit - John 14:16, 14:26, 15:26, 16:7

2. **Signs of Maturity**

- a. Their *Attitude*.
 - 1) They are self-driven.
 - 2) They are optimists.
 - 3) They are motivators.

NOTE: The mature Encourager is the most uplifting individual one can find in life. For them the glass is always half-full and never half-empty. They hold a positive attitude in all circumstances, both good and bad, usually causing others to develop an optimistic attitude as well.

- b. They are *Expressive*.
 - 1) They are creative.
 - 2) They are communicators.
 - 3) They are practical.

NOTE: The mature Encouragers are very expressive in how they interact with others. Their creativity is demonstrated in the cards they make, the letters they write, and the words they speak.

- c. They have healthy *Relationships*.
 - 1) They are unifiers.
 - 2) They are friendly.
 - 3) They are counselors.

NOTE: A mature Encourager utilizes their gift to demonstrate friendliness to produce unity in the body of Christ. Their sociability often wins people over to a new perspective. Encouragers are counselors in the sense that they want others who are disheartened to gain a new lease on life. They are the cohesive glue which holds the congregation together in the midst of crisis.

3. **Signs of Immaturity**

- a. They are *Impulsive*.
 - 1) They tend to interrupt people.

- 2) They tend to act without thinking.
- 3) They tend to move too fast in big decisions.

NOTE: The impulsiveness of the immature Encourager has led many down the wrong path. Their risky spontaneity is the sure sign they need growth in this area. Interruptions in conversations are a sign they desperately want to connect. Their swift action without proper thought leaves them vulnerable. Their positive outlook can be deceiving in light of the contrary evidence.

- b. They have unstable *Emotions*.
 - 1) They are prone to depression.
 - 2) They are prone to be unrealistic.
 - 3) They are prone to be overly-humorous.

NOTE: This may seem odd concerning the Encourager, but immaturity in this gift often leads to depression. The reason for this is because in their efforts to keep all those around them in a positive mind-set, they fail to be encouraged themselves. Immature Encouragers also tend to ignore the realities of serious situations which arise, pushing them off by just trying to think positively. One of the ways they do this is to “laugh it off” or by being inappropriately humorous.

- c. They are often *Intense*.
 - 1) They may encourage others into actions.
 - 2) They may encourage others into inactivity.
 - 3) They may encourage others into ignorance.

NOTE: Encouragers are by nature non-confrontational. When you add immaturities to the equation, bad things happen. Sometimes there needs to be correction before a person can be encouraged. When the Encourager fails to incorporate this fact, they end up encouraging others in the wrong ways. Immature Encouragers must beware lest they lead people to do the wrong actions.

Some Ways to Obtain Joy with This Gift:

- 1 Write notes of encouragement to others.
This is a wonderful and effective way to keep others strong in Christ. It could be with emails, letters, or cards.
2. Memorize encouraging verses from the Bible.
Encouragers love to repeat uplifting statements to the discouraged. Being able to back up those words with the Word of God adds depth to the results.

3. Make many hospital, nursing home, and shut-in visits.
When encouragers go to a lonely place like this, they shine. Your visit to the forgotten could be the biggest factor to their conversion.
4. Be the one to represent the church family by reaching out to the sick and bereaved.
If there are flowers to be sent or cards needing to be delivered, give them to the Encouragers. To them it is more than delivery of an arrangement to an address, but the transfer of joy to the heart of the hurting.
5. Develop a close relationship with a couple of others who share the same gift.
Commit to spending time together with other Encouragers. This will allow each other to recharge their enthusiasm.
6. Volunteer at a half-way house, home for troubled teens, or a crisis pregnancy center.
These people are looking for and need guidance in their lives. A mature Encourager is able to successfully steer them in the right direction.
7. Be one of the first to visit the recent dropouts from the congregation.
Dropouts often go the way they do because of a lack of personal relationships. The Encouragers possess the ability and drive to change that.
8. Teach a class on how to be encouraging to others.
Most people in a congregation need to understand how effective Encouragers can be for the work of God. What better teacher could they have for such a task?

Discussion Questions from Lesson Nine:

1. Briefly describe the spiritual gift of Encouragement.

2. What are the prominent mature signs of this spiritual gift?

1) _____

2) _____

3) _____

3. What are the prominent immature signs of this spiritual gift?

1) _____

2) _____

3) _____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON TEN:

The Passion of Mercy

INTRODUCTION:

The Focus of Lesson Ten:

- To understand the definition of the passion of Mercy Giving.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Mercy Giver – The Passion of Mercy (Romans 12:8)

Romans 12:8, “...*he who shows mercy, with cheerfulness.*”

1. About 17% of a congregation will test highest in Mercy Giver. The Greek word for mercy is *eleos*, meaning “one who shows compassion.” Jesus said in Matthew 5:7, “*Blessed are the merciful, for they shall receive mercy.*” Mercy Givers possess the ability to stand in another’s shoes, feel their suffering, and understand their circumstances.
2. In Mark 10:46-47, a blind beggar name Bartimaeus “...*was sitting by the road. And when he heard that it was Jesus the Nazarene, he began to cry out and say, ‘Jesus, Son of David, have mercy on me!’*” He heard about the compassion of Jesus and His power to miraculously heal the hurting. He called out to Jesus, begging Him to stand in his shoes and feel what it was like to be blind. Jesus did have mercy on him and restored his sight.
3. The Mercy Giver has the gift of being able to understand the suffering of others to the extent that they are compelled to help. To gain a better understanding of the characteristics of a Mercy Giver, let us observe some New Testament examples of this passion.
 - a. Tabitha Demonstrated Mercy.
Acts 9:36-39
 - b. The Philippian Jailer Demonstrated Mercy.
In Acts 16:22-34
 - c. A Samaritan Was a Mercy Giver.
Luke 10:25-37
4. **Signs of Maturity**
 - a. They have a positive Attitude.
 - 1) They are forgiving in relationships.
 - 2) They are content in character.
 - 3) They are gentle in spirit.

NOTE: The Mercy Giver is the most forgiving of all the Spiritual Gifts. Not only are they willing to let go, they actually tend to forget the faults of others. They are very content with where they stand in Jesus, knowing the depth of His forgiveness. They can also be some of the gentlest souls in the church, not wanting to resort to anything which would bring hurt and sorrow to another.

- b. They have a heart for *Others*.
 - 1) They are magnets for the wounded.
 - 2) They are listeners for the neglected.
 - 3) They are faithful in relationships.

NOTE: When Mercy Givers are matured, they are incredible magnets to draw the hurting into the church in search of refuge from a cruel world. They listen well and show incredible faithfulness to even the most forgotten souls on the earth. Watching them use their gift is a positive demonstration for us all.

- c. They are *Attentive*.
 - 1) They reach out to the poor.
 - 2) They reach out to the ill.
 - 3) They reach out to the aged.

NOTE: One of the most common phrases a Mercy Giver will hear is, “I don’t know where you find these people!” This is because they attract so many of the downtrodden in society. While others in the church family might reach out to many types of people, the mature Mercy Giver focuses on the hurting, the poor, and the forgotten. They are not afraid to take on a prospect who might require more time and patience than average.

5. Signs of Immaturity

- a. They are *Indecisive*.
 - 1) They are often inconsistent in reactions.
 - 2) They are often neglectful in corrections.
 - 3) They are often doormats in relationships.

NOTE: When a Mercy Giver has failed to take the time to mature, trouble can be on the horizon. They tend to forgive when they need to discipline. This is because their natural tendency is to avoid conflict. When that pattern is followed, everything begins to fall apart on many levels.

- b. They are *Emotional*.
 - 1) They are prone to depression.
 - 2) They are prone to sorrow.
 - 3) They are prone to over-sensitivity.

NOTE: An immature Mercy Giver tends to be more susceptible to suffering from depression. In their efforts to reach out to the downtrodden, they end up being overwhelmed with the collective sorrow. They tend to have much sorrow in their lives as a result of internally taking on the problems of others. Mercy Givers also tend to be over-sensitive in their reactions to others who confront them.

- c. They lack *Perspective*.
 - 1) They tend to be uninformed.
 - 2) They tend to be disorganized.
 - 3) They tend to be undisciplined.

NOTE: The subjectivity of the immature Mercy Giver also tends to lead them to be uninformed of the perspective of others. When exercising their Mercy for others, they tend to overlook obvious warning signs that it is time to cut loose an irreparable relationship. They also tend to be disorganized in their logic and undisciplined in their approach to correction.

Some Ways to Obtain Joy with This Gift

1. Seek out and comfort the lonely and the forgotten in a congregation.
In every congregation, there are people who tend to fall by the wayside. By starting a Mercy Giver Ministry to reach out to them, these souls are more than likely to stay and grow in Christ.
2. Start a ministry to help battered women or children.
The Mercy Givers of the congregation are great at this type of outreach. These are the type of Christians who will provide a kind ear to listen and who will reach out in love.
3. Take a foreign mission trip to a poor country.
There are so many suffering people in poor countries around the world. Imagine the possibilities of a Mercy Giver taking care of hurting children in a village or ministering to dying saints at a hospital.
4. Start a letter-writing ministry to prisoners.
Prison can be one of the loneliest places on earth and those incarcerated are often forgotten. Something as simple as a caring letter can make all the difference for not only the prisoner, but also for the Mercy Giver.
5. Spend time helping terminally-ill patients.
The last moments of a person's life can be a very frightening time. Mercy Givers bring a great level of comfort to these individuals.

6. Make visits to nursing homes and hospitals.
The majority of residents in a nursing home do not have regular visits. Mercy Givers can really make a huge difference in their lives by providing a loving heart, a compassionate ear, and meaningful interactions.
7. Volunteer in a pregnancy center for troubled teens.
Having a Mercy Giver available for them just might make all the difference in whether or not the innocent child is born.

Discussion Questions from Lesson Ten:

1. Briefly describe the spiritual gift of Mercy Giving.

2. What are the prominent mature signs of this spiritual gift?
 - 1) _____
 - 2) _____
 - 3) _____
3. What are the prominent immature signs of this spiritual gift?
 - 1) _____
 - 2) _____
 - 3) _____
4. Do you think this passion is strong in you? (circle one)
YES or NO
5. Have you recognized this passion in someone close to you? If so, then who?

LESSON ELEVEN:

The Passion of Helping

INTRODUCTION:

The Focus of Lesson Eleven:

- To understand the definition of the passion of Service.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Service – The Passion of Helping (Romans 12:7; 1 Peter 4:10-11)

Romans 12:7, “...if service, in his serving...”

1 Peter 4:10-11, “As each one has received a {special} gift, employ it in serving one another as good stewards of the manifold grace of God ... whoever serves {is to do so} as one who is serving by the strength which God supplies.”

1. Servants make up the largest category of Spiritual Giftedness, being about 21% of a typical congregation. The Greek word for service is *diakonos*, meaning “attendant or waiter.” The simplest translation for the word is *servant*. There are three uses of the word in the New Testament.
 - a. There is the office of the deacons in the church.
1 Timothy 3:12-13
Philippians 1:1
 - b. There are specific ministries in the church.
1 Corinthians 12:5
 - c. There are Servants in the church.
Romans 16:1
2. All three instances utilize the base word *diakonos*, but all three are not the same in meaning. It is in the third example we find the passion of the Servant.
 - a. They are the individuals with the ministerial passion of helping others.
 - b. Since Servants are typically the largest percentage of the Spiritual Gifts in a congregation, they tend to provide outsiders with the first impressions of the church family.
 - c. They joyfully provide care for others, being *maintenance people* for people. We all have the obligation to serve, but Servants are compelled to work harder, more diligently, and longer.
3. Nobody understood the servant concept better than Jesus.

- a. Regard the words of Jesus in John 13:34, *"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."*
- b. He was washing the disciples' feet. Normally this was the job of a slave, but to Jesus it was the work of a true Servant!
- c. Mark 10:45 states, *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*
4. Those with the passion of Service deeply understand the "one another" concept in the New Testament. As one flaming Servant named Elizabeth in Iowa once told me, "My favorite passages in the Bible have always been the *one another* verses. I love it when people are helping each other!"

B. The Soul with the Gift of Service Focuses on the "One Another" Verses.

Romans 12:10
 Romans 13:8
 Romans 14:19
 Galatians 5:13
 Hebrews 10:24

1. Examples of Servants:

a. Anna

Luke mentioned in his gospel account of an early event in the life of Jesus. He spoke of a longtime widow named Anna in Luke 2:36-38. She was a faithful servant to God who *"...never left the temple, serving night and day with fastings and prayers."*

b. Martha

1) In Luke 10:38-42, we find an account of Jesus entering a certain village of Israel and being welcomed into the home of two sisters, Martha and Mary. Though they were siblings, the contrast of their Spiritual Gifts quickly became evident.

2) Jesus taught a lesson, and Mary *"...was listening to the Lord's word, seated at His feet."* She appeared to have a passion of Teaching. She deeply desired to learn from the words which rolled off His tongue. Where was Martha at such a wonderful moment like this? Verse 40 states, *"But Martha was distracted with all her preparations..."* This is a classic signal that she has the ministerial passion of a Servant; they love to use their homes as tools to carry out their passion.

3) Does it end there? Nope. **Martha makes the common Spiritual Gifts mistake of trying to impose her passion on another.** She saw her sister and interrupted Jesus, demanding, *"Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."* She was more worried about meal

preparations than of deepening her knowledge of God's word. She expected Mary to have the same interest about her personal gift of Service.

2. Signs of Maturity

a. They are *Creative*.

- 1) They usually work well with their hands.
- 2) They usually are resourceful with their means.
- 3) They usually are good at meeting needs.

NOTE: The mature Servant is a master of handiwork, for they have had so much practice. They are resourceful, making them more productive in ministering to people. They are good at meeting needs, seeing the purpose of their deeds.

b. They are incredibly *Spiritual*.

- 1) They generally pray more.
- 2) They generally fellowship more.
- 3) They generally are more patient.

NOTE: Prayer to the mature Servant is not a chore, but a service. I have found they tend to pray fervently in meeting the needs of the saints. Since they are *maintenance people for people*, fellowship is second nature. Often the last people in the church building are the Servants, for they consider fellowship as part of their upkeep for others in the congregation. Mature Servants are also a patient group and are willing to make long-term investments of time in others.

c. They have a strong work *Ethic*.

- 1) They are thorough in their efforts.
- 2) They are involved with anonymity.
- 3) They are pleasant in their service.

NOTE: Mature Servants are very thorough in their labors, knowing that it must be done right to be correct. They are not self-promoters, but anonymous in their work. When they carry out their labors, it is with joy on their faces. They have a work ethic which is second to none.

3. Signs of Immaturity

a. They often *Fatigue*.

- 1) They tend not to be able to say "NO."
- 2) They tend to take on too much.
- 3) They tend to take on impossible tasks.

NOTE: When the person with the passion of Service is immature, bad situations can arise. They tend to not be able to say “No” when people ask them to do something. This leads to taking on too many tasks and the result is ‘overload.’ Their hardworking attitude is good, but with their inexperience, assessments of time requirements can be poor, causing them to be over-challenged.

- b. They are led by *Emotions*.
 - 1) They tend to be over-talkative.
 - 2) They tend to be depressed.
 - 3) They tend to be too subjective.

NOTE: Servants love to visit with others, but the immature must beware of becoming over-talkative. This practice often leads to gossip and slander of others. They also are more susceptible to depression, finding it difficult to shift gears from activity to inactivity. When a novice Servant allows himself to be overworked and lacking proper rest, anxiety is a natural result. Another emotional weakness they likely will possess is being overly subjective in their analysis. They substitute activity in place of study and research, which never turns out well.

- c. They have personality *Struggles*.
 - 1) They tend to micromanage others.
 - 2) They tend to be indecisive.
 - 3) They tend to be overly passive.

NOTE: A major weakness of the immature Servant is in their personality. Because they are driven by accomplishment in the area of service, they tend to micromanage others who do not share their passion. Others tend to be overwhelmed with their list of many things to do, leading to indecision and ultimately an overly-passive attitude. When life does not go as planned, the undeveloped Servant is easily thrown into polarity in decision-making.

Some Ways to Obtain Joy with This Gift:

1. Make some meals and deliver them to others.
Their meals are made with care and presented with joy.
2. Open your home for studies and meals.
Servants are in their natural environment when at home. It is their greatest tool for the work of Christ. Opening the doors to their home will also open the doors to the hearts of the lost.

3. Be the first in line to assist someone in moving or some other undesirable job. Moving is a great stress. Why not start a welcome ministry for new families relocating to the area? Anything from unloading the moving van to painting a room will communicate your love for them.
4. Be a fix-it person for things in the church. There are many widows and single-parent mothers in congregations throughout the world. Imagine the joy they would feel knowing there is a repairman to lend a hand. A broken door, a leaking faucet, and routine maintenance for a vehicle might not seem like such a big deal to you, but to them it is an act of love.
5. Volunteer to be a chaperone at a youth function. Often it is difficult to find chaperones for the activities of a youth group. Don't wait for someone to ask, but let them know that you would like to help in that way.
6. Ask leaders for opportunities to serve, then follow-up. The leaders in a congregation would be greatly encouraged to know you are looking for tasks to help; simply ask and go to work.
7. Work at a food bank. Food banks can be a great ministry, but they need Servants to keep shelves stocked, inventory itemized, and food delivered to needy people.
8. Share in the responsibilities of the church bulletin and directories. If you are from a large congregation with a secretary, then offer to collect some materials for the bulletin. If you are from a small congregation, offer to do the bulletin yourself.

Discussion Questions from Lesson Eleven:

1. Briefly describe the spiritual gift of Service.

2. What are the prominent mature signs of this spiritual gift?

1)_____

2)_____

3)_____

3. What are the prominent immature signs of this spiritual gift?

1)_____

2)_____

3)_____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON TWELVE:

The Passion of Management

INTRODUCTION:

The Focus of Lesson Twelve:

- To understand the definition of the passion of Administration.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Administrator – The Passion of Management (Romans 12:8)

Romans 12:8, “...*he who leads, with diligence...*”

1. About 10% of a typical congregation has the ministerial passion of Administration. The Greek word Paul used for “leads” is *proistemi* (προΐστημι) [*pro* “front” or “fore”] + [*histemi* “to stand or abide”]. The *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* defines it as “to put before, to set over, to rule.” It is better translated from Paul’s application in 1 Timothy chapter 3.
2. Paul said in 1 Timothy 3:4 that an elder “...*must be one who manages* (ὁñĩ ß’όôçì é) *his own household well, keeping his children under control with all dignity...*”
3. He applied the same term in relation to deacons in 1 Timothy 3:12, “*Deacons must be... good managers* (ὁñĩ ß’όôçì é) *of {their} children and their own households.*”
4. Those with the Spiritual Gift of Administration stand before others as leaders, hence they are *managers* among the people of God. They embrace a longing to understand the immediate and long-range goals of the work of Christ.
5. A captain of a ship filled with souls will chart a course (Acts 27:11), finding safe passage through hidden reefs and boisterous seas. He desires to safely guide his vessel, not just for his protection, but for all on board. Administrators of the church long to chart out a course of direction in search of the safe harbor of heaven at the end of the journey. They are visionaries and organizers, able to see the hidden flaws of a plan which may shipwreck the faith of the members (1 Timothy 1:19).

B. The Passion of Management Demonstrated

1. Jethro, the father-in-law of Moses, demonstrated Administration.
 - a. In Exodus chapter 18, Moses was overwhelmed with the responsibilities of a being the sole judge of Israel. Jethro, his father-in-

law, could see the strain it caused and decided to intervene. He knew the flaws of the present path and offered a workable solution (Exodus 18:17-19).

- b. His plan was to appoint godly, mature judges to whom Moses could delegate responsibilities. They would hear the cases and issue judgments. If there was a case which could not be judged at the lower courts, then it would be forwarded for Moses' discretion. Jethro's son-in-law listened because it was a good plan to adopt.

2. Gamaliel demonstrated this Gift.

- a. In Acts chapter 5, the Jewish leaders attempted to purge the culture of Christianity. Their mechanism was through persecution of the church, beginning with the apostles. Defiantly, the apostles held steadfast, and the leaders desired to execute them in retaliation.
- b. In the midst of the chaos, an old man named Gamaliel, a teacher of the Law, intervened. He pointed out the futility of their plan (Acts 5:35-39). He reasoned that if the apostles' teachings were from man, then they would eventually be overthrown. However, if their teachings were from God, then they could not be defeated, for the fight would be against God Himself. His suggestion was to ignore the apostles and let the issue possibly die a slow death over time. One can see the respect held for this man by the other leaders in their response, verse 40, "*They took his advice...*" The plans of an Administrator will often be accepted, for they are sound and worthy of pursuit.

3. The Apostles demonstrated this Gift.

- a. In Acts 6:1-7, the young church was threatened with crisis from within. The Widow Ministry had a major flaw of partiality. Preferential treatment was being given to the Hebrew-born widows over the proselytes (gentile Christians). This caused great stress among the people, and the church was about to experience a split. This elevated the matter to apostolic intervention.
- b. Their plan was to appoint a group of men to oversee the widow's ministry, appointing individuals who were proselytes, not Hebrew-born. It would be their job to carry out the ministry to of all widows. They possessed experience in both Jewish and Greek societies, making them culturally sensitive to the widows' needs.
- c. Verse 5 states, "*The statement found approval with the whole congregation.*" It was a brilliant plan, and the church members recognized it. Instead of a split, the Word of the Lord kept spreading (vs. 7) and the church family grew stronger as a result. Had the apostles not demonstrated good management in crisis, division would have resulted.

4. Signs of Maturity

a. They are effective *Planners*.

- 1) They are charters and statisticians.
- 2) They are accurate in assessment.
- 3) They are goal-orientated.

NOTE: The mature Administrators of a congregation are the analytic specialists and consultants. They pay attention to the empirical evidence of matters. Through their research and experience, they can identify the strengths and weaknesses of a plan. Administrators have great comfort in knowing a strategy is first evaluated and then implemented.

b. Their pace is *Deliberate*.

- 1) They desire promptness.
- 2) They desire preparedness.
- 3) They desire completeness.

NOTE: When the person develops the gift of Management, it shows in the manner which they present themselves. Administrators love to arrive to worship ten minutes early. They want *decency and order* because that is how God operates in His kingdom (1 Corinthians 14:40). To show up late to a meeting, unprepared in presentation, or incomplete in the finished product is not an option for the Manager.

c. They want to *Participate*.

- 1) They are leaders.
- 2) They are organizers.
- 3) They are problem solvers.

NOTE: Mature Administrators do not have to tell others that he or she is a leader, for they are known by their fruit (Matthew 12:33). They have a proven track record of being cool under crisis. Well-developed Administrators conduct themselves in an organized way, from the words they speak and the schedules they keep. People turn to them when they have problems because they know good advice will surely follow.

5. Signs of Immaturity

a. They can often be *Abrasive*.

- 1) They tend to be pushy.
- 2) They tend to be insensitive.
- 3) They tend to be know-it-alls.

NOTE: An immature Administrator often pushes in the wrong direction, taking the congregation from organization to disorganization. If educated, they tend to think they know it all by their early twenties. That leaves them open to be “...*conceited and fall into the condemnation incurred by the devil*” (1 Timothy 3:6). They tend to be hurtful towards those who do not agree with their plans, treating other opinions as an offensive attack.

- b. They are often *Perfectionists*.
 - 1) They tend to be overly-competitive.
 - 2) They tend to be over-planned.
 - 3) They tend to be over-driven.

NOTE: When a young Administrator tastes early success out of proportion to their input, they actually might believe their “brilliance” caused it to happen. They fail to see God’s hand in the circumstances. If failure finally occurs, they double down through *hyper-planning*, attempting to repeat success. This makes them uncomfortable to those around them. They become *plan-driven* instead of *people-driven*. Whenever anyone forgets they are working with souls, they become a hindrance to the kingdom.

- c. They have a problem with *Pride*.
 - 1) They tend to be slow to admit mistakes.
 - 2) They tend to be overconfident.
 - 3) They tend to be self-centered.

NOTE: The Administrator’s immature passion becomes obvious when their plans hinge on their “invincibility” to make mistakes. All of us, no matter how good we think we are, can and will overlook something. When an Administrator takes on such an arrogant position, they tend to think someone else made the mistake. If pressed to reveal the futility of their overconfident plan, they simply do not take it well. They usually damage many loved ones in the path of their pride.

Some Ways to Obtain Joy with This Gift:

1. Be the one to volunteer to gather information for projects.
Sometimes there is information that needs to be collected for church projects. The Administrator will be up to the challenge.
2. Teach a class on personal finance for Christians.
Administrators are usually good at managing money. One of the greatest ministries a congregation can offer their members and community is a class on fiscal responsibility.

3. Make yourself available to others for problem solving.
There are many in the church who are incredibly low in this passion. They could use someone like you to help in their life plans.
4. Analyze test results for a Spiritual Gifts class.
Be the one who is willing to accumulate the data concerning the Spiritual Gift demographics. Administrators can provide guidance concerning the implementation of the research, and when they are involved, the probability of success increases.
5. Organize an event.
There are many ministries that can benefit from the talents of a keen Administrator. Vacation Bible Schools, Bible bowls, and food banks are all in need of good planning before they are enacted.
6. Be involved in the budgeting or volunteer to be church treasurer.
They are meticulous with record keeping and appreciate accountability. Though it can be a lot of tedious work, the Administrator will do it well.
7. Be a chairperson for various committees.
Many congregations do not have elders and deacons. When that is applicable, then committees are needed. Why not be a leader in that way?

Discussion Questions from Lesson Twelve:

1. Briefly describe the spiritual gift of Administration.

2. What are the prominent mature signs of this spiritual gift?

1)_____

2)_____

3)_____

3. What are the prominent immature signs of this spiritual gift?

1)_____

2)_____

3)_____

4. Do you think this passion is strong in you? (circle one)

YES or NO

5. Have you recognized this passion in someone close to you? If so, then who?

LESSON THIRTEEN:

The Passion of Giving

INTRODUCTION:

The Focus of Lesson Thirteen:

- To understand the definition of the passion of Charity.
 - To understand the strengths and weaknesses of this spiritual gift.
 - To understand the ways to utilize this gift.
-

A. Giving Gifts –The Passion of Charity (Romans 12:8)

Romans 12:8, “...*he who gives, with liberality...*”

1. The Givers make up about 2% of a typical congregation. The Greek word for “gives” means “to share.” It refers to the ability to redistribute the blessings of God. In relation to the passion of Giving, it is the deep desire of needing to pass one’s blessings to others who are in need. Some of the uses of this word are the following.
 - a. Luke 3:11, “ *And he would answer and say to them, ‘Let the man who has two tunics share with him who has none; and let him who has food do likewise.’*”
 - b. Ephesians 4:28, “*Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have {something} to share with him who has need.*”
 - c. 1 Thessalonians 2:8, “*Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.*”
2. We must not confuse regular charity with the ministerial passion of the Giver. The person with true passion in this gift does not ask, “How much can I give to the Lord?”, but rather “**How much do I need to live on?**”
3. They are not concerned about daily bread, for they understand the perspective of giving through the eyes of God.
 - a. It is this perspective which David summarized in Psalm 37:25, “*I have been young, and now I am old; yet I have not seen the righteous forsaken, or his descendants begging bread.*”
 - b. They strive to intensely understand the concept that God is the source of every spiritual blessing in Christ Jesus (Ephesians 1:3). He will “...*open for you the windows of heaven, and pour out for you a blessing until it overflows*” (Malachi 3:10). Their motto is “Give to God first and ‘...*all these things shall be added unto you*’” (Matthew 6:33).

4. To best understand the passion of the Giver, let us look at various examples of both generous and poor givers from the New Testament.

B. Examples of the Gift of Benevolence:

1. The Widow at the Treasury (Luke 21:1-4)
 - a. In Jesus' day, the Court of the Women in the Temple housed the treasury. It was lined with thirteen trumpet-shaped banks in which to make monetary offerings. The banks were called "trumpets" because they looked like trumpets. They were positioned with the broad side down and the narrow side facing up. People would load the coins from the top and it produced an echoed sound of falling coins.
 - b. In Luke 21:1-4, Jesus and the Apostles were at the temple treasury during the time of collection. Verse 1 states, "*And He looked up and saw the rich putting their gifts into the treasury.*" To draw attention to themselves, some of the rich would be rather noisy when dropping their funds into the offering. Instead of giving a valuable gold coin, they might bring a large bag of the smaller coins in order to draw the attention of others. Jesus condemned such practices in Matthew 6:2, "*So when you give to the poor, do not sound a trumpet before you, as the hypocrites do...*"
 - c. At that moment, the Lord peered through the group of people. He saw a widow make her offering. She was poor and greatly in need. According to verses 2-4, "*And He saw a poor widow putting in two small copper coins. And He said, 'Truly I say to you, this poor widow put in more than all {of them}; for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.'*"
 - d. It was not the amount she gave, nor the time chosen, but the attitude in which she carried it out. She had the heart of a Giver, having put in "*all that she had to live on.*" She gave it all for the work of God. That put her in the position to be completely dependent on God for the rest.
2. The Macedonians
 - a. In 2 Corinthians 8:1-5, Paul used the Macedonians as a demonstration of the passion of Giving. "*Now, brethren, we {wish to} make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and beyond their ability {they gave} of their own accord, begging us with much entreaty for the favor of participation in the support of the saints, and {this,} not as we had expected, but they first gave themselves to the Lord and to us by the will of God.*"

- b. The Macedonian church was in extreme poverty, yet they gave “*beyond their ability*” towards mission work in Achaia. Being charitable in such a way placed them in a unique position. They gave in anticipation of God meeting their needs in the future. Paul held them up as an example for other congregations. 2 Corinthians 9:2 confirms this, “...*for I know your readiness, of which I boast about you to the Macedonians, {namely,} that Achaia has been prepared since last year, and your zeal has stirred up most of them.*” Their spirit of giving enabled him in his drive for evangelism.

C. **Bad Examples of Givers:**

1. Ananias and Sapphira

- a. Luke recorded in Acts 5:1-2, “*But a certain man named Ananias, with his wife Sapphira, sold a piece of property, and kept back {some} of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet.*” Ananias and his wife were pretending they possessed the passion of Benevolence. They likely recalled some church members who were strong in that Spiritual Gift, like Barnabas (Acts 4:36-37). They projected the appearance of being someone they were not, and it cost them dearly.
- b. In the end, the two endeavored to trick the apostles, but were caught putting “...*the Spirit of the Lord to the test*” (Acts 5:9). They were unaware that the apostles had the miraculous gift of “*distinguishing of spirits*” (1 Corinthians 12:10), resulting in their deaths. We must not pretend to be someone we are not when it comes to Spiritual Giftedness.

2. The Hypocrites

- a. Jesus said in Matthew 6:2-4, “*When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. But when you give alms, do not let your left hand know what your right hand is doing that your alms may be in secret; and your Father who sees in secret will repay you.*”
- b. The word rendered as *hypocrites* means “under the mask.” It referred to an actor who had many masks and utilized them for entertainment. The audience never knew the real actor, for he was always camouflaged with the mask of another. Jesus called them *hypocrites* because they were wearing the face of a Giver, but in actuality were not charitable.

3. Signs of Maturity

- a. They are Generous.
 - 1) They give with liberality.
 - 2) They give with wisdom.
 - 3) They give with anonymity.

NOTE: Being a mature Giver is something of remarkable beauty. It is often touted in the religious world that 10% is a good number to use for charitable giving. This is not always true for the one with the Spiritual Gift of Charity. Their giving percentage is often much higher on average. They view giving as a personal responsibility, not a chore. A mature Giver desires to be anonymous in their redistribution.

b. They are *Charitable*.

- 1) They are attentive to the needs of others.
- 2) They are prayerful of the needs of others.
- 3) They are committed to the needs of others.

NOTE: Givers with maturity are very sensitive to the needs of the sufferers among them. Their screening process includes great prayer and consideration in regard to the Scriptures. This is positively compounded when there is a high Mercy Giver score alongside it.

c. They are *Reliable*.

- 1) They tend to be lighthearted in crisis.
- 2) They tend to be enduring in conflict.
- 3) They tend to be dependable in poverty.

4. **Signs of Immaturity**

a. They can have a bad *Attitude*.

- 1) They tend to be critical of lesser givers.
- 2) They tend to be critical of church budgets.
- 3) They tend to be self-critical.

NOTE: When their gift is not developed, it can be a very sad situation. They tend to judge others through their own eyes instead of through Spiritual Giftedness. They will make an attempt to guilt others into giving which the Scripture clearly condemns (2 Corinthians 9:7). They feel guilty when the church family has money in the bank rather than on the mission field. They also feel bad when their own finances will not permit abundant charity.

b. They lack *Awareness*.

- 1) They tend to be unheard.
- 2) They tend to be underfunded.
- 3) They tend to be unprepared to receive.

NOTE: Undeveloped Givers often demonstrate certain traits which hinder them. They usually fail to communicate their gift by being silent. Failing to develop the skills of money management, they are often underfunded. This disables their

ability to give. Ironically, immature Givers do not like to receive charity themselves (possibly due to pride). It feels wrong to them because they prefer to be the one to give.

c. They can be *Gullible*.

- 1) They may not do their research.
- 2) They may give to unworthy causes.
- 3) They may be viewed as softies.

NOTE: Another indication that a Giver is immature concerns their gullibility. Instead of doing the research ahead of time, they are enamored with the act of giving. For this reason they are often viewed as pushovers. Left unresolved, it often leads to poor outcomes.

Some Ways to Obtain Joy with This Gift:

1. Organize and send surprise gifts to foreign missionaries.
Missionaries can be greatly encouraged in receiving surprise care packages from the hand of Givers. The one with the gift of Charity receives a reward of being able to exercise his passion.
2. Support a student preacher through school.
There are many in the brotherhood who would like to go to school for preaching and be better prepared for ministry. These individuals usually have to raise support in order to do this. If you have the passion of Giving and believe in the universal goal of reaching the lost, then support a preaching student. Call one of the schools and let them know you have such an interest. They will find a good candidate.
3. Sponsor a child.
There are many charities in the brotherhood that minister to children. If one tests high in Giving and also Mercy Giver, consider this a viable option. Receiving letters from the children and knowing your charity made a difference will fill your heart with joy.
4. Secretly fund a needy brother or sister in Christ.
Go to the treasurer of your congregation and let him know of your intention to send funds to a needy member of the church. Doing it in that way not only makes the whole congregation look great, but also will satisfy the anonymity factor of the Giver.

5. Teach a class on the joys of giving.
Because they make up the lowest percentage in the Spiritual Gift categories, most people do not understand the joy of a true Giver. By allowing one with this gift to teach a class, the congregation will likely be much more giving in the future.
6. Be the presenter of charitable works in the church.
The typical pattern for benevolence in a congregation is the following: someone needs assistance, the elders or benevolence committee make a decision, a check is written out, and delivered. Why not allow the Givers of the congregation to be the ones to disperse it? They will have far more joy than someone who does not share the passion of Charity.

Discussion Questions from Lesson Thirteen:

1. Briefly describe the spiritual gift of Charity.

2. What are the prominent mature signs of this spiritual gift?
1) _____
2) _____
3) _____
3. What are the prominent immature signs of this spiritual gift?
1) _____
2) _____
3) _____
4. Do you think this passion is strong in you? (circle one)
YES or NO
5. Have you recognized this passion in someone close to you? If so, then who?

Where Do We Go From Here?

I hope that what was covered in the last thirteen lessons will be more than just food for thought. This material is meant to empower you to make a difference in your life and in the lives of others. I pray you will embrace it on a congregational level as a platform to positively affect your community. That has been the intention from the beginning, and I hope you take up this challenge for the cause of Christ.

In this appendix, you will find some very helpful materials for testing yourself and the members of your congregation. You will know with a high rate of accuracy what your Spiritual Gifts are as well as the Giftedness profile of your congregation. There are also suggestions for implementation and development of strategy.

Lastly, there is a sample of a Congregational Feedback Report. This was generated for an eldership of a congregation which went through the course as a church family. These reports are provided for all churches who wish to hold a seminar for themselves. If you have any questions, feel free to write me at FindMySpiritualGift@gmail.com. I will respond to you at my earliest convenience. That leaves you with the question at the top of the page, “*Where do we go from here?*” That is up to you. May God bless you in your efforts to serve Him.

Doug Hamilton
Pulpit Minister and Evangelist
Camp Hill Church of Christ

Appendix for Spiritual Giftedness

A. The Personal Gift Assessment Test	Page 73
Test can be taken online at: www.FindMySpiritualGift.com	
B. Charting of Spiritual Gifts	Page 77
C. Common Questions	Page 78
D. The Spiritual Gifts Self-Analysis Sheet	Page 80
E. The Spiritual Gifts Third-Party Analysis Sheet	Page 81
F. The Benefits of a Seminar on Spiritual Giftedness	Page 82
G. Sample Report from Actual Congregation	Page 83

Attachment A) The Personal Gift Assessment Test

Write the number that best describes your feelings in each statement.

-2: Never -1: Rarely 0: Not sure +1: Often +2: Always

- 1) _____ I am direct and persuasive in speaking to people about being wrong.
- 2) _____ I am not afraid to give advice to my peers.
- 3) _____ I love being the bearer of good news for others.
- 4) _____ When I am comfortable with a plan, then I move into action.
- 5) _____ I am ready to try the impossible because I know things will work out.
- 6) _____ I have the capacity to identify when something is wrong.
- 7) _____ It seems easy for me to learn difficult subjects.
- 8) _____ I identify with the forgotten of society.
- 9) _____ I am concerned about the comfort of others.
- 10) _____ I will do a variety of odd jobs to meet the needs of others.
- 11) _____ People with problems seem to come to me for advice.
- 12) _____ I adapt to cultures different from mine.
- 13) _____ I readily share information about my beliefs.
- 14) _____ I am emotionally hurt when people do wrong.
- 15) _____ I give money and possessions without expecting anything in return.
- 16) _____ I feel the need to make people feel welcome.
- 17) _____ Others tell me how much they appreciate my concern for them.
- 18) _____ I have a desire to help those who are suffering.
- 19) _____ I recognize the needs of others and immediately move to meet them.
- 20) _____ I feel compelled to smile when around others.
- 21) _____ People follow my leadership.
- 22) _____ I am a good manager of money.
- 23) _____ I feel a sense of adventure when traveling.
- 24) _____ I emotionally feel a need to help those in poverty, the physically sick or lonely.
- 25) _____ I enjoy evaluating results from studies and research.
- 26) _____ I look for ways to better communicate my thoughts.
- 27) _____ People say that I hold a positive outlook on life.
- 28) _____ People say they learn a lot when I teach.

- 29) _____ I gravitate towards the outcasts of society.
- 30) _____ I have no problem leaving possessions behind.
- 31) _____ I have a readiness to help if there is a job that needs to be done.
- 32) _____ People view me as impatient with others.
- 33) _____ I enjoy education and learning.
- 34) _____ I am concerned about making a good first impression.
- 35) _____ I am motivated by people more than tasks.
- 36) _____ It is hard for me to say "NO" when asked to help.
- 37) _____ I enjoy watching personal growth in individuals.
- 38) _____ I make difficult thoughts easy to understand.
- 39) _____ I enjoy delegating responsibilities to others.
- 40) _____ I double-check to make sure my facts are correct.
- 41) _____ I feel compelled to expose society's ills.
- 42) _____ People view me as being gentle.
- 43) _____ I feel the need to help when people are financially in need.
- 44) _____ I enjoy helping others who are in charge.
- 45) _____ I readily see the potential in others.
- 46) _____ Long-term relationships are important to me.
- 47) _____ I have a desire to know people from other cultures.
- 48) _____ I make people feel positive about themselves.
- 49) _____ I hurt when knowing others are in pain.
- 50) _____ I am not emotionally attached to my possessions.
- 51) _____ I make friends quickly.
- 52) _____ I readily take on obstacles of life.
- 53) _____ I am content to perform jobs that are considered unimportant by others.
- 54) _____ People value my answers to their questions.
- 55) _____ Taking responsibility for planning is not difficult for me.
- 56) _____ I feel the need to confront bad behavior.
- 57) _____ I am comfortable pressing people to make a decision.
- 58) _____ I willingly sacrifice to help others meet their needs.
- 59) _____ I desire to help when called upon.
- 60) _____ I build confidence in those who are unsure of themselves.
- 61) _____ I like working with my hands.
- 62) _____ I enjoy food from other cultures.

- 63) _____ I enjoy organizing people, ideas, and events.
- 64) _____ I seek to understand the emotional swings of those going through painful experiences.
- 65) _____ I know that things work out in the end.
- 66) _____ I believe that training is vital to improvement.
- 67) _____ I can tell when a person is lying to me.
- 68) _____ I enjoy giving anonymously.
- 69) _____ I enjoy working with facts and figures.
- 70) _____ Taking time for friends and family is extremely important.
- 71) _____ I am willing to learn whatever is necessary in order to help others.
- 72) _____ I tend to be the "life of the party."
- 73) _____ I become emotionally connected in other people's lives.
- 74) _____ I tend to take charge within groups.
- 75) _____ I feel the need to share my possessions.
- 76) _____ I have great joy in having people in my home.
- 77) _____ I am sensitive toward others who are in trouble or crisis.
- 78) _____ I learn other languages easily.
- 79) _____ I love to debate.
- 80) _____ I speak my opinion even when it is unpopular.

Instructions for Compiling Results

Add up the assigned points to the question numbers below. Record the totals in the right-hand column. After completing this step for all categories, record the highest three and the lowest two scores in the space provided below.

Administrator	4	25	39	45	55	63	69	74	_____
Encourager	9	16	20	27	35	48	60	77	_____
Evangelist	3	13	26	34	51	57	72	79	_____
Giver	15	22	43	50	58	65	68	75	_____
Shepherd	2	11	17	21	37	46	59	70	_____
Mercy Giver	8	18	24	29	42	49	64	73	_____
Missionary	5	12	23	30	47	52	62	78	_____
Prophet	1	6	14	32	41	56	67	80	_____
Servant	10	19	31	36	44	53	61	76	_____
Teacher	7	28	33	38	40	54	66	71	_____

Top three point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____
Gift: _____	Points: _____

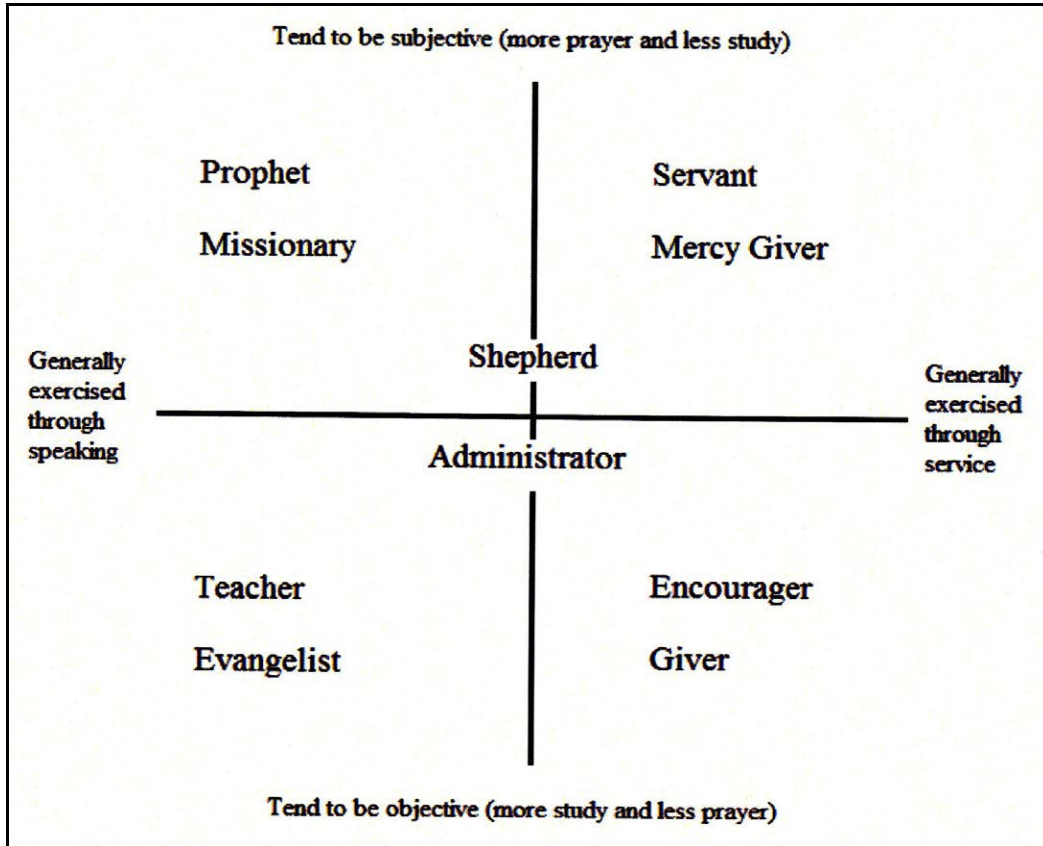
Lowest two point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____

The #1 gift as revealed is very likely your primary gift. The next two are secondary and tertiary gifts. They are the means by which one will execute their primary passion to bring about fulfillment. For example, Barnabas, the Encourager, was known to use giving and teaching to encourage the brethren (Acts 4:36-37; 11:22-24).

Attachment B) Charting of Spiritual Gifts

Transfer the scores from the scoring sheet of the previous page. Circle the top three on the chart and underline the bottom two. In the event of a tie, use the information from the next page.



Top three point totals:

- | | |
|----------------|---------------|
| 1) Gift: _____ | Points: _____ |
| 2) Gift: _____ | Points: _____ |
| 3) Gift: _____ | Points: _____ |

Lowest two point totals:

- | | |
|----------------|---------------|
| 1) Gift: _____ | Points: _____ |
| 2) Gift: _____ | Points: _____ |

Attachment C) Common Questions

What if there is a tie in the top scores?

In the event that you experience a tie in the two or three top scores, then use the lowest scores to decide. This is because your highest score will typically be opposite of your lowest.

Take the example below. This particular individual tied for the highest in Evangelist and Prophet (12 pts. apiece). His lowest score was Encourager (-10). The most opposite of the two would be Prophet since it not only is on the other side, but also on the top. In this case the rating is #1 Prophet, #2 Evangelist and #3 Shepherd.

**Spiritual Giftedness
Appendix**

Instructions for Charting
Transfer the scores from the scoring sheet of the previous page. Circle the top three on the chart and underline the bottom two. In the event of a tie, use the rule from the next page.

Tend to be subjective (more prayer and less study)

Tend to be objective (more study and less prayer)

Top three point totals:

1) Gift: <u>Evangelist</u>	Points: <u>12</u>
2) Gift: <u>Prophet</u>	Points: <u>12</u>
3) Gift: <u>Shepherd</u>	Points: <u>7</u>

Lowest two point totals:

1) Gift: <u>Encourager</u>	Points: <u>-10</u>
2) Gift: <u>Mercy Giver</u>	Points: <u>-6</u>

The other confirmations in the pages to come may also be used to further verify the data. The most important thing to remember is that this individual is not afraid to confront and is willing to share the gospel.

The same technique can be used in reverse for determining the lowest overall score in the case of a tie. Simply take the opposite of the highest.

In the very rare case that there is a tie on both the highs and lows, then use the data from the further tests. I have only had three people ever experience this situation. When they completed the Self-Analysis and the Third-Party Analysis, the Spiritual Gift became much more apparent.

What is the significance with the positive (+) and negative (-) values in the test?

The reason for using a positive (+) and negative (-) value is to gauge the present outlook of the individual taking the test. Of the many thousands who have taken it, I have found most register two-thirds positive and one-third in the negative value. Occasionally, someone will record all positive. This seems to point to a very positive outlook at the time of the test. Sometimes someone will test completely negative, indicating a negative outlook at the time of taking it. There are still high and low scores found within both cases.

[Special Note: Of those who tested negative on all Spiritual Gifts, a large majority did not stay faithful within the next two years. Is it possible that when someone does not hold a positive outlook that they are more at risk in the faith? Hebrews 3:13 states, *"But encourage one another day after day, as long as it is {still} called 'Today,' so that none of you will be hardened by the deceitfulness of sin."*]

The Clashing Couple

Years ago, a husband and wife took the tests home and administered them. Then they misplaced it in the house and were unable to find it. Two weeks later, they retook it and we recorded the results to analyze. Their results were split, half positive and half negative.

About two months later, they found the original tests and graded them. The scores were nearly identical, except for one difference. All of the scores on both tests were in the negative category. This was very intriguing to me.

I asked them what changed from the first testing to the second. They begrudgingly mentioned on the first they had a horrible fight and neither one of them were in any mood to take it. Then it dawned on me. All the rankings were the same, but all the scores turned negative. It was a reflection of their present outlook on life.

In retrospect, we must remain strong in our pursuits of obtaining joy in our Spiritual Giftedness. If we do, then there will be a natural immunity to many of the stresses of life which draw us into negativity.

Attachment D) The Spiritual Gifts Self-Analysis Sheet

While studying each of the ten Christian passions, personally rate yourself on a scale of 1 to 10. If one of the gifts describes you very accurately, then give it a 9 or 10. If it does not describe you at all, then rate it 1 or 2. If anything in between, then rank it appropriately.

Administrator	_____
Encourager	_____
Evangelist	_____
Giver	_____
Shepherd	_____
Mercy Giver	_____
Missionary	_____
Prophet	_____
Servant	_____
Teacher	_____

Top three point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____
Gift: _____	Points: _____

Lowest two point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____

Attachment E) The Spiritual Gifts Third-Party Analysis Sheet

Provide this sheet to someone who knows you quite well. While studying each of the ten Christian passions, have them rate you on a scale of 1 to 10. If a particular gift really describes you, then give it a 9 or 10. If it does not describe you at all, then rate it 1 or 2. If they are fairly sure it is descriptive, then give it a 4-6.

Administrator	_____
Encourager	_____
Evangelist	_____
Giver	_____
Shepherd	_____
Mercy Giver	_____
Missionary	_____
Prophet	_____
Servant	_____
Teacher	_____

Top three point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____
Gift: _____	Points: _____

Lowest two point totals:

Gift: _____	Points: _____
Gift: _____	Points: _____

Attachment F) The Benefits of a Seminar on Spiritual Giftedness

This publication and accompanying workbooks were assembled to incorporate Spiritual Giftedness in the local assembly over a thirteen-week quarter. This proves to be the best route for long-term results, for it engages the congregation in a healthy pattern of self-empowerment of their ministerial passions. They are more prone to carry the momentum from the initial process into regular ongoing analysis of newcomers, new converts, and the fainthearted.

This is not for everyone, for some congregations want to hold a Spiritual Giftedness Seminar. I have held these workshops for many congregations throughout the United States and overseas. The benefits of this method can be profitable for the churches that choose this path.

- It is typically carried out over the weekend through a series of seven lessons.
- There tends to be a higher participation rate from among the congregation.
- There is available ongoing interaction from the instructor for those who have further questions.
- At the end there is provided a detailed analysis and strategy sheet provided to the congregation (See Attachment G).

Both options are viable choices for the congregation that is seeking to discover and employ their gifts. Most importantly, any fellowship seeking to grow spiritually in their relationship to God will benefit from this material, but only if it is employed.

Attachment G) Sample Report from Actual Congregation

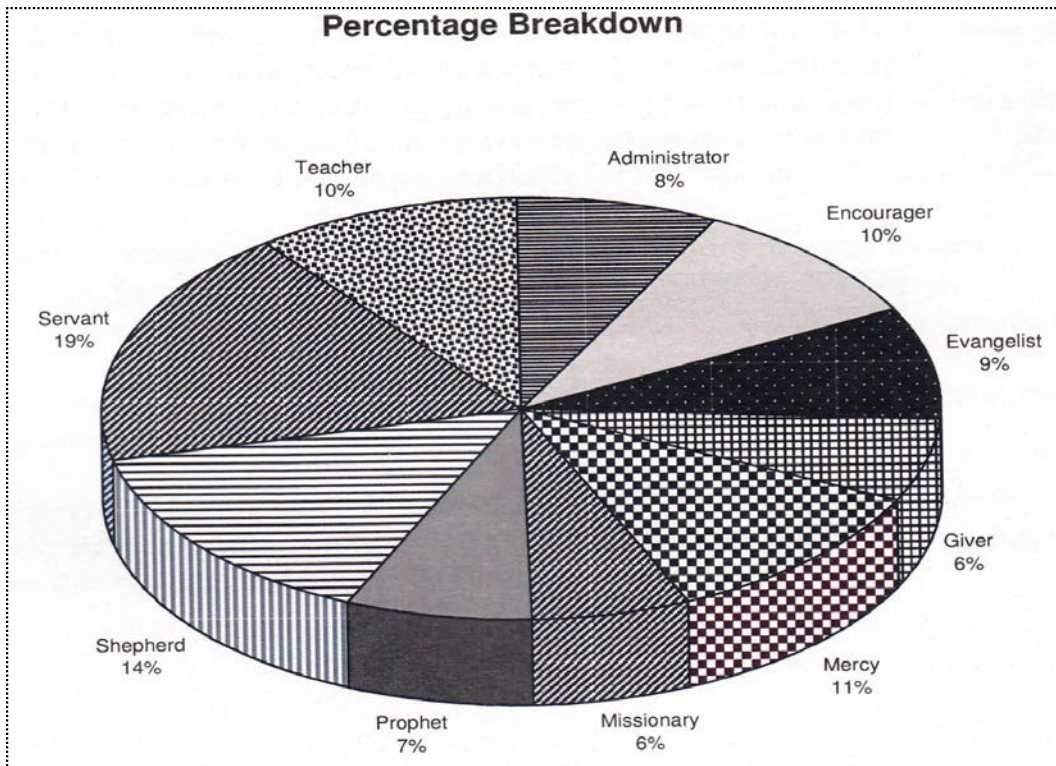
The following is a sample report from an actual tested church family. The name of the congregation was retracted out of respect to autonomy and anonymity.

Church of Christ Spiritual Giftedness Data

Prepared by Doug Hamilton
Camp Hill Church of Christ
3042 Cumberland Blvd.
Camp Hill, PA 17011
(717) 737-5587

Gifts Analysis for a Church of Christ

According to the data collected from a large sample of the congregation, the following assessment is offered.



Strengths: Encourager, Teacher, Shepherd, and Prophet

Your congregation is not afraid to reach out to others through the means of their kind words and family environment, as demonstrated by their high Encourager and Shepherd scores. The people who would have a tendency to be attracted to this congregation are looking for long-term relationships and a sense of family, for they know they will find it here.

Other lost souls who would be attracted to this church family are those searching for a deep understanding of the Word of God. Your high Teacher and Prophet scores indicate that these individuals would find the congregation to be a beacon of light for the truth of God's Word as well as being willing to discipline when necessary, something that is desperately needed in our society today.

The fact that your Evangelism passion is neither great nor small is not a detriment to your fruitful labors, for you will simply adjust as you empower your gifts from your strengths in other areas.

Weaknesses: Mercy Giver and Missionary

Your lower Missionary and Mercy Giver scores indicate that people may have a difficult time in the initial stages of getting to know you, particularly if they have different traditions, morals, or backgrounds. When combining this with your rather high Prophet scores, it can spell trouble if certain precautions are not taken. Your higher-than-normal Encourager scores seem to balance this out for now. If newcomers make it past the initial stages of acceptance, they will discover the congregation to be a warm, family-friendly group with purpose and meaning in their lives. If you remember to keep the focus on the important issues early on and strive to demonstrate your love for them, then it should not be a problem.

Another thing to be on the lookout for is the high Prophet with the low Mercy Giver mixture. This could spell trouble when not handled properly. Congregations that have this combination tend to over-correct and under-forgive in areas with struggling Christians. *2 Corinthians 2:7, "...so that on the contrary you should rather forgive and comfort {him} lest somehow such a one be overwhelmed by excessive sorrow."*

Overall:

In comparison to the average congregation, you have four primary fluctuations: Mercy Givers, Prophets, Givers, and Encouragers. The testing indicates that the assembly is 157% higher in Prophets, 51% higher in Encouragers, and 47% higher in Givers than the average tested group. On the other hand, you have 33% fewer Mercy Givers than average.

The remaining six gift distributions fall within the normal accepted averages; for the most part your church family is average. Taking into consideration the averages of all congregations who tested, and your strengths and weaknesses with the variances, the deviance chart reads as follows.

Category	Average	Congregation	Deviation	Deviation Percentage
Teacher	8.8%	10.2%	1.4%	15.9%
Servant	20.8%	18.4%	-2.4%	-11.5%
Shepherd	14.4%	14.4%	0.0%	0.0%
Prophet	2.8%	7.2%	4.4%	157.1%
Missionary	5.7%	6.3%	0.6%	10.5%
Mercy Giver	16.6%	11.1%	-5.5%	-33.1%
Giver	4.2%	6.2%	2.0%	47.6%
Evangelist	9.2%	8.7%	-0.5%	-5.4%
Encourager	6.4%	9.7%	3.3%	51.6%
Administrator	9.5%	7.8%	-1.7%	-17.9%

With the information on your congregation collected and understood, the following is a suggested strategy for the leadership of the assembly to consider.

We tend not to burn out when carrying out that for which we are passionate. It is also true that what we mentally dwell on will eventually work into our lives (Proverbs 23:7). Therefore it is important to labor in strengths, educate in weaknesses, and then incorporate them together.

Here are a few suggestions to establish a pattern of behavior that follows this strategy. Your congregation received her lowest scores in Mercy Giving and Administration; therefore you should seek to educate in these areas. Your high scores were Prophet, Encourager, and Giver; therefore a strategy should reflect the following:

The intention of the chart is simply meant to generate a pattern of thought by the leadership. There are likely other ideas that would probably fit your situation, therefore do not try to limit the options.

✓Labor in the Strengths ✓Educate in the weaknesses ✓Slowly Combine the Two	
Education	Labors
<u>Mercy Giving:</u> Have classes on suffering, understanding others, identifying society's hurting. Jesus- his examples of mercy, dealing with sorrow, how to comfort those who have suffered death, etc. <u>Administration:</u> Have classes on Leadership Development, The Eldership and Deacons, Leadership in the Community, and How Jesus Led.	<u>Prophet:</u> Confrontation Ministry, prison mail ministry, rescue ministry, classes on how to keep sin out of our lives and the effects of sins. <u>Encourager:</u> Card-writing or phone ministry, shut-in ministry, nursing home visitation and hymn sings, teen pregnancy crisis line. <u>Giver:</u> Offer a course on Money Management and Budgeting for the other members and community. Find some special projects for outreach.

In Closing:

We must remember that it is Christ who adds souls to the church. Whatever "recipe" that He has put together concerning your congregation is in fact *exactly* what will work for the furtherance of the kingdom in your area. Whenever a people seek to put Jesus first in their lives, the results will always be great. You are exactly what the Lord wants at this time and in this place (Esther 4:14). Make sure to follow your passions in Christ!

Your Fellow Servant,
Doug Hamilton

Spiritual Giftedness

Empowering the Twenty-First Century Church



The apostle John said in 1 John 1:4 that it is God's intention for our "joy to be full." Jesus wants the Christian walk to be filled with joy, for that is what keeps them going through the turbulent times. There is no greater joy for a person than finding Christ and then discovering their purpose within in the local church body.

What I have witnessed over the past two decades of ministry is that potential Christians often fail to convert because they cannot envision the greater picture; they do not know what their Spiritual Gifts are and how they fit into the scheme of the church. Another observation is that when people do convert to Christ, they often do not stay faithful. This is not because they did not love the Lord, but because they failed to find their niche within the various works of the church family. When people do not see where they fit within the mission of the church, they are naturally weakened in their faith and do not stay in the body.

What if Christians were able to see their potential within the church family in advance? What if they were able to incorporate themselves into the church body in a way which provided maximum personal joy? Would more come to Christ? Would more stay faithful in Christ? I am persuaded the evidence confirms it.

That is the aim of this book – to empower the saints in their giftedness so that their joy may be full.

Doug Hamilton has been the pulpit minister and evangelist at the Camp Hill Church of Christ in Pennsylvania since 2002. He has been active in many foreign missions including Romania, Africa, India, Canada and Greece. He has held the Spiritual Giftedness Seminar many of times for congregations and preaching schools across the United States and the globe.

He is a graduate of Southern Christian University and Sunset International Bible Institute. In 2014 he became the Director of Focus Northeast for SIBI. He is happily married to his wife Jana, having four children and five grandchildren.

ISBN 978-1-938335-67-9



9 781938 335679


SUNSET
INSTITUTE PRESS

3710 34th Street • Lubbock, TX 79410

800 / 687-2121 • 806 / 788-3280

www.extensionschool.com