

Tenth Grade: Spiritual Gifts

One of the biggest lies the enemy tries to sell us on is the idea that our presence does not matter. One of the ways he has used that lie to attack the modern church is to convince people that the “paid ministers” have it covered, and that God does not need them to use their gifts, their talents, their passions, to build up the body. We want to spend time this session fighting that lie with Scripture, and giving students space to begin figuring out what gifts they bring to the table and what God might want to do with those!

Introducing the Topic

We want to start out this session by helping students think through what their gifts, passions, and talents are! Often when talking about spiritual gifts, people struggle to identify theirs because they think of it through a very narrow lens. We want to open up the conversation under the theme of identity, and encourage students to share things they have observed about themselves and others! Then later, we will look at what Scripture says about those gifts they shared. Paper and pen will be very helpful for the exercises in this section!

-Encourage your students to take out a pen and paper, and divide the sheet into three sections. Title one section “passions”, one “talents”, and one “gifts”. Explain that we are going to start off by doing a self-inventory, we want them to reflect on themselves a little this morning! Under passions, write out all the things they are passionate about! It can be sentences or words, but nothing is too big or too small. Under talents, write out all the things for which they feel they have a special ability! It could be singing, dancing, organizing, writing, anything! Under gifts write out those things that they are naturally good at, but may not be a talent. For example, they might have a gift for listening, for empathy, or maybe for making quick decisions! Take time as a group to work through these different categories individually.

-After a few minutes, tell students to look back over their lists, and circle the three things in each category they feel are most true of them. Ask your group if anyone wants to share! Celebrate and affirm what your students are sharing.

-After as many as are willing have shared, ask your group if they can remember a time where they felt like their gifts, talents, or passions were being used well. Ask them what that experience was like. What were they doing? How did they feel?

Scripture Study

As you transition to the Scripture Study portion of this session, remind students that Scripture is where we turn for truth. We want to continually reiterate that we study Scripture not just for the “Christian take” on a matter, but God’s revealed word, given to us out of love for our good.

-Read Romans 12:6-8, 1 Corinthians 12:4-11, and 1 Corinthians 12:28 together as a group, while you’re reading, assign someone to compile a list of all the gifts mentioned.

-Now, with your group, go through that list and talk together to figure out what each “gift” means. If you need help, look up extra verses! Or reference this list of definitions pulled from spiritualgiftstest.com, and the Scripture references they included!

- The Gift of Administration

The Greek word for the spiritual gift of administration is *kubernesis*. This is a unique term that refers to a shipmaster or captain. The literal meaning is “to steer,” or “to rule or govern.” It carries the idea of someone who guides and directs a group of people toward a goal or destination. We see variations of this word in verses like Acts 27:11, and Revelation 18:17. With this gift the Holy Spirit enables certain Christians to organize, direct, and implement plans to lead others in the various ministries of the Church. This gift is closely related to the gift of leadership, but is more goal or task oriented and is also more concerned with details and organization. See also I Corinthians 12:28, Titus 1:4-5.

- The Gift of Discernment

The spiritual gift of discernment is also known as the gift of “discernment of spirits” or “distinguishing between spirits.” The Greek word for the gift of discernment is *diakrisis*. The word describes being able to distinguish, discern, judge or appraise a person, statement, situation, or environment. In the New Testament it describes the ability to distinguish between spirits as in 1 Corinthians 12:10, and to discern good and evil as in Hebrews 5:14. The Holy Spirit gives the gift of discernment to enable certain Christians to clearly recognize and distinguish between the influence of God, Satan, the world, and the flesh in a given situation. The church needs those with this gift to warn believers in times of danger or keep them from being led astray by false teaching. See also I Corinthians 12:10, Acts 5:3-6; 16:16-18; 1 John 4:1.

- The Gift of Evangelism

All Christians are called to evangelize and reach out to the lost with the Gospel (Matthew 28:18-20), but some are given an extra measure of faith and effectiveness in this area. The spiritual gift of evangelism is found in Ephesians 4:11-12 where Paul says that Jesus “gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” The Greek word for evangelists is *euaggelistes* which means “one who brings good news.” This word is only found two other places in the New Testament: Acts 21:8 and 2 Timothy 4:5.

Evangelists are given the unique ability by the Holy Spirit to clearly and effectively communicate the Gospel of Jesus Christ to others. They are burdened in their hearts for the lost and will go out of their way to share the truth with them. Evangelists are able to overcome the normal fear of rejection and engage non-believers in meaningful conversations about Jesus. Their gift allows them to communicate with all types of people and therefore they receive a greater response to the message of salvation through Jesus Christ. They continually seek out relationships with those who don’t know Jesus and are open to the leading of the Holy Spirit to approach different people. They love giving free treasure away for Jesus (2 Corinthians 4:7), and it brings them great joy knowing that the

“feet that bring good news” are beautiful to those who believe (Isaiah 52:7). See Ephesians 4:11, Acts 8:5-12, 26-40, 21:8, Matthew 28:18-20.

- The Gift of Exhortation

The spiritual gift of exhortation is often called the “gift of encouragement.” The Greek word for this gift is *parakaleo*. It means to beseech, exhort, call upon, to encourage and to strengthen. The primary means of exhortation is to remind the hearer of the powerful and amazing work of God in Christ, particularly in regard to the saving work of Jesus in the atonement. We see Paul commanding Titus to use this gift in Titus 1:9 and throughout chapter 2, particularly Titus 2:11-15. He also charges Timothy in 2 Timothy 4:2.

The Spirit of God gives this gift to people in the church to strengthen and encourage those who are wavering in their faith. Those with the gift of exhortation can uplift and motivate others as well as challenge and rebuke them in order to foster spiritual growth and action. The goal of the encourager is to see everyone in the church continually building up the body of Christ and glorifying God. See also Romans 12:8, Acts 11:23-24; 14:21-22; 15:32.

- The Gift of Faith

The spiritual gift of faith is not to be confused with saving faith. All Christians have been given saving faith (Ephesians 2:8-9), but not all receive this special gift of faith. The word for faith in the New Testament is *pistis*. It carries the notion of confidence, certainty, trust, and assurance in the object of faith. The gift of faith is rooted in one’s saving faith in Christ and the trust that comes through a close relationship with the Savior. Those with this gift have a trust and confidence in God that allows them to live boldly for Him and manifest that faith in mighty ways. In the Bible the gift of faith is often accompanied by great works of faith. In Acts 3:1-10 we see this gift in action when Peter sees a lame man at the Beautiful Gate and calls on him to stand up and walk in the Name of Jesus. Jesus said even a small amount of this faith could move mountains (Matthew 17:20; 21:21). Paul echoed this truth in 1 Corinthians 13:2. The Holy Spirit distributes this gift to some in the church to encourage and build up the church in her confidence in God. Those with the gift of faith trust that God is sovereign and He is good. They take Him at His Word and put the full weight of their lives in His hands. They expect God to move and are not surprised when He answers a prayer or performs a miracle. See also I Corinthians 12:9, Hebrews 11:1-40.

- The Gift of Giving

The Greek word for the spiritual gift of giving is *metadidomi*. It simply means “to impart” or “to give.” However, this word is accompanied in Romans 12:8 by another descriptive word: *haplotes*. This word tells us much more about the kind of giving that is associated with this gift. The word *Haplotes* means “sincerely, generously and without pretense or hypocrisy.” The Holy Spirit imparts this gift to some in the church to meet the various needs of the church and its ministries, missionaries, or of people who do not have the means to provide fully for themselves. The goal is to encourage and provide, giving all credit to God’s love and provision. Those with this gift love to share with others the overflow of blessings God has given them. They are typically very hospitable and will seek out ways and opportunities to help others. They are also excellent stewards and will often adjust their

lifestyles in order to give more to the spread of the Gospel and the care of the needy. They are grateful when someone shares a need with them, and are always joyful when they can meet that need. See Romans 12:8, 13, 2 Corinthians 8:1-5; 9:6-15; Acts 4:32-37, Galatians 4:15, Philippians 4:10-18.

- The Gift of Healing

The spiritual gift of healing found in 1 Corinthians 12:9 is actually plural in the Greek. *Charismata iamatōn* is literally translated “gifts of healings.” This spiritual gift is closely related to the gifts of faith and miracles. All spiritual gifts are to be exercised in faith, but gifts of healings involve a special measure of it. This gift is interesting in that there is no guarantee that a person will always be able to heal anyone he or she desires. It is subject to the sovereign will of God, as all spiritual gifts are. The Disciples were given authority to heal and cast out demons, but they were not always successful. The Apostle Paul was not able to heal himself and was told that God’s grace was sufficient to carry him through his infirmity without removing it from him (2 Corinthians 12:7-10). This gift is given at various times and places to reveal the God of heaven to the sick and tormented. If healing is not granted, then we can conclude that God has greater plans for letting the person go through the illness or infirmity. The spiritual gift of healing is an intimate one as it reveals the heart and compassion of God. Jesus is the Great Healer and Physician and during His ministry on earth He healed countless people and cast out demons (Matthew 4:23-24; 8:16; 9:35, Mark 1:34). Healings reveal that God is near to His people and He cares about their sufferings. Healings are meant to draw people to God through His Son Jesus Christ. God wants those healed to respond in faith with thanksgiving and love as the leper did in Luke 17:15-19, and as the demon-possessed man did in Mark 5:18-20. By God’s grace, physical healing should lead to spiritual healing (faith in Jesus) and eternal life with Him in heaven. Those who have this gift are compassionate toward the sick and pray over them regularly. They have great faith and trust that God can and will heal some and are not deterred when He chooses not to. They are motivated knowing that God’s revealed power will draw people to faith in Jesus. Their ultimate concern is the spiritual well-being of those being healed and their relationship with Jesus. They yearn for the day that there will be no more pain and suffering, and sin will no longer wreak havoc on the people of God. See 1 Corinthians 12:9, 28, 30, James 5:13-16.

- The Gift of Interpretation

The spiritual gift of interpretation of tongues is found alongside the gift of speaking in tongues in 1 Corinthians 12:10. The Greek word for interpretation is *hermeneia* and simply means to interpret, explain, or expound some message that is not able to be understood in a natural way. Thus, this spiritual gift is the supernatural ability to understand and explain messages uttered in an unknown language. This is a revelatory gift, meaning that God “reveals” the meaning of the words or message being spoken and allows the interpreter to communicate its meaning to those who need to hear it. When this happens in the church two things happen: the church is edified and God is glorified. The spiritual gift of interpretation is given by the Holy Spirit to certain individuals to reveal messages spoken in an unknown tongue to God for the building up of the church. Like the gift of prophecy,

tongues that are interpreted have the effect of encouraging and blessing the church to love and serve God more deeply and effectively. See also 1 Corinthians 12:10, 30; 14:1-28.

- The Gift of Knowledge

The spiritual gift of knowledge is also known as the “word of knowledge” or “utterance of knowledge.” The Greek word for this gift is *Gnosis* and it simply means knowledge and understanding. The Scriptural emphasis in 1 Corinthians 12:8 is on the ability to speak this knowledge to others in a given situation. In the opening passages of 1 Corinthians, Paul spoke of knowledge and recognized that the highest form of knowledge among men is the Gospel of Jesus Christ (i.e. the testimony about Christ, cf. 1 Corinthians 1:4-7). What we can conclude then is the gift of knowledge is an understanding of the things in this world and in our lives that is founded in the Gospel and rooted in the Scriptures. This gift is closely related to the gift of wisdom which is alluded to by Paul in 1 Corinthians 1:18-31.

The Holy Spirit gives this spiritual gift to some believers to bring about understanding and to inform the church or individual believers. The person with this gift is usually well-versed in the Scriptures and often has much committed to memory. They can retain the truth and communicate it effectively at the appropriate times. The gift of knowledge allows a believer to relate the Scriptures, and particularly the Gospel of Jesus Christ, to all aspects of life in this world. They can see how it connects to every situation and circumstance and how the reality and truth of the Gospel is to inform every decision a Christian makes. See also 1 Corinthians 12:8; Romans 15:14; 2 Corinthians 2:14.

- The Gift of Leadership

The spiritual gift of leadership is closely related to the gift of administration and, interestingly, the spiritual gift of pastor/shepherd. The Greek word for the spiritual gift of leadership is *proistemi*. This word means to lead, to assist, to protect and to care for others. The spiritual gift of leadership is found in Romans 12:8 sandwiched between the gifts of giving and of mercy. It is placed there intentionally to show that it is a gift associated with caring for others. This is what connects it to the gift of pastor/shepherd, and what differentiates it from the gift of administration. It is more people oriented than task oriented in its application. This is not to say those with the gift of administration do not care for people, of course they do, but those with the spiritual gift of leadership focus on people and relationships more directly. The word *proistemi* is connected to caring for people in other passages as well. In 1 Thessalonians 5:12-13 Paul says to “respect those who labor among you and are over (*proistemi*) you in the Lord and admonish you, and to esteem them very highly in love because of their work.” The labor and work of those who were leading the believers in Thessalonica was that of tirelessly caring for their souls. Paul also connects leadership to caring for others when he asks, “If someone does not know how to manage (*proistemi*) his own household, how will he care for God’s church?” 1 Timothy 3:5 The Holy Spirit gives the spiritual gift of leadership to some in the church to care for God’s people and lead them into deeper relationship with Christ and each other. They base their success on how well they help others succeed and grow in their spiritual walk with Jesus. They are able to accomplish many different tasks and objectives as they lead, but they will always lead relationally and with a deep concern for the well-being of others. They are “visionary” and

less concerned with mundane details than those with the spiritual gift of administration. Many are entrepreneurial and willing to take risks to see the kingdom of God advanced through the church. They will go to great lengths to protect those under their care and are well-equipped to lead through crisis situations. See also Romans 12:8; 1 Thessalonians 5:12; 1 Timothy 3:4-5, 12; 5:17.

- The Gift of Mercy

All Christians are called to be merciful because God has been merciful to us (Matthew 18:33; Ephesians 2:4-6). The Greek word for the spiritual gift of mercy is *eleeo*. It means to be patient and compassionate toward those who are suffering or afflicted. The concern for the physical as well as spiritual need of those who are hurting is covered by the gift of mercy. Those with this gift have great empathy for others in their trials and sufferings. They are able to come alongside people over extended periods of time and see them through their healing process. They are truly and literally the hands and feet of God to the afflicted. The Holy Spirit gives the spiritual gift of mercy to some in the church to love and assist those who are suffering, and walk with them until The Lord allows their burden to be lifted. The gift of mercy is founded in God's mercy towards us as sinners and is consistently expressed with measurable compassion. Those with this gift are able to "weep with those who weep" (Romans 12:15) and "bear one another's burdens" (Galatians 6:2). They are sensitive to the feelings and circumstances of others and can quickly discern when someone is not doing well. They are typically good listeners and feel the need to simply "be there" for others. See Romans 12:8, Matthew 5:7; Luke 10:30-37; James 3:17; Jude 22-23.

- The Gift of Prophecy

The spiritual gift of prophecy is an extraordinary and unique gift. Paul says in 1 Corinthians 14:1 to "Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy." This gift is a blessing to the church and should not be quenched or despised (1 Thessalonians 5:20). Those who have the gift of prophecy differ from the Old Testament Prophets who spoke the authoritative Word of God directly. Their words were recorded as Scripture as they proclaimed, "Thus says The Lord," whereas the messages from those with the spiritual gift of prophecy must be tested (1 Corinthians 14:29-33; 1 Thessalonians 5:20-21; 1 John 4:1-3). In the New Testament the Apostles, not the prophets, took over the role of Scriptural proclamation from the Old Testament Prophets.

The Greek word for the gift of prophecy is *propheteia* which is the ability to receive a divinely inspired message and deliver it to others in the church. These messages can take the form of exhortation, correction, disclosure of secret sins, prediction of future events, comfort, inspiration, or other revelations given to equip and edify the body of Christ (1 Corinthians 14:3-4, 24-25). Again, they do not constitute the authoritative Word of God, but are the human interpretation of the revelation that was received. They are spoken in human words through a human mind which is why they must be tested against the Scriptures (1 Thessalonians 5:20-21). The Holy Spirit gives the gift of prophecy to some believers to make God's heart known and to edify the church. This gift is for the benefit of both believers and unbelievers and is a sign that God is truly among His church (1 Corinthians 14:22-25). Those with this gift are sensitive to both the prompting of the Holy

Spirit and the needs of the church body. They should be humble and continually study the Scriptures in order to test these revelations before speaking them. When they do speak, they should allow and even expect others to weigh what is said against the Scriptures and interpret the message accordingly. In this way the church may be continually built up together in unity (1 Corinthians 14:4, 26). See also Romans 12:6, 1 Corinthians 12:10, 14:1-5, Ephesians 4:11-12, 1 Peter 4:10-11.

- The Gift of Service

The spiritual gift of service, or ministering, covers a wide range of activities in its application. There are two Greek words for this gift. The first one, found in Romans 12:7, is *diakonia*. The basic meaning of this word is “to wait tables,” but it is most often translated in the Bible as “ministry.” It refers to any act of service done in genuine love for the edification of the community. The word *antilepsis* is translated “helping” and is found in 1 Corinthians 12:28. It has a similar meaning: to help or aid in love within the community.

The Holy Spirit endows some believers with this gift to fill the many gaps of ministry and meet the needs of the church as it fulfills the Great Commission. The goal is to energize the church and free up others to use their gifts to the fullest. The result is the continued edification of the church and the added ability to see beyond its own needs and reach out into the community. We see people with this gift in passages like Acts 6:1-7, 1 Corinthians 16:15-16, and many others. Those with the gift of service are committed to the spread of the Gospel. They serve in ways that benefit others with different gifts and ministries that are more public. They have a heart devoted to Jesus and a desire to follow His command and example in Matthew 20:25-28 (cf. Mark 10:42-45). Those with this gift do not seek recognition or a position in the “spotlight,” they just love to help out. They are content with serving in the background knowing that their contribution will bless the church, display the love of Christ to the world, and bring glory to God. See also Romans 12:7, 1 Corinthians 12:4-7; 28, Acts 20:35; 2 Timothy 4:11; Revelation 2:19.

- The Gift of Teaching

The spiritual gift of teaching is one that carries a heavy responsibility in the church. In fact, James 3:1 warns, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.” Like every believer, teachers are to be stewards of every word that comes out of their mouths. But the greater responsibility to which they are called is to be stewards of the Word of God to His people. Teachers have been entrusted with the task of effectively communicating what the Bible says, what it means, and how we as followers of Jesus Christ are to apply it to our lives here and now. The Greek word for those with the spiritual gift of teaching is *didaskalos*. From the root of this word we get our English word, “didactic.” The word *didasko* means to teach, instruct, instill doctrine, explain, and expound. Those with the spiritual gift of teaching love to study the Word of God for extended periods of time. They consume the Scriptures as food for their hearts, souls and minds with the expressed purpose of knowing Him and then making Him known to others. They want to know what God has revealed of Himself and what He requires of us as people created in His image. They take great joy and satisfaction in seeing others learn and apply the truth of God’s Word to their lives. They love to see how the

Gospel is woven throughout the Scriptures and how it glorifies and magnifies Jesus Christ in the hearts and lives of those who love Him by grace. The Holy Spirit gives certain people the spiritual gift of teaching so that they would help the church fulfill her ministry as “a pillar and buttress of the truth” (1 Timothy 3:15). Without this gift, the church would quickly fall into error and sin. Teachers are there to make sure that doesn’t happen. They hate when Scripture is abused and used out of context or with ill intent. They love the truth and speak the truth in love. They will never hide or withhold it. On the contrary, they desire to follow in the footsteps of Jesus who taught in the synagogues and in the Temple as well as anywhere the people were gathered. They are called to demonstrate God’s love while revealing His truth to the world without fear. The effect of their ministry is the upholding of God’s Word and the growth and maturity of His Bride until the day of His return. See also Ephesians 4:11; 1 Corinthians 12:28; Romans 12:7; James 3:1

- The Gift of Tongues

The spiritual gift of tongues is more accurately called the gift of languages. The Greek word for tongues is *glossa*, or *glossolalia*, which literally means “tongue.” When it is used in the New Testament addressing the subject of spiritual gifts it carries the contextual meaning of “languages.” Speaking in tongues is the utterance of prayer or of a message glorifying God, typically spoken to God (1 Corinthians 14:2), in a language that is unknown to the one speaking it.

To properly understand this gift, we need to begin with a brief history of language in the human race. In the garden mankind had one language and was in direct communication with God, having perfect communion with Him. Unfortunately, this relationship changed at the fall when Adam sinned against God and he and Eve were cursed and banished from Eden along with their descendants. Mankind continued to have one language up until Genesis 11 where God confused their language and people were dispersed throughout the earth. He did this because they had united together in one language and conspired to build a tower at Babel. Their intention was to “make a name” for themselves and thus replace God in their hearts. Pride is the birthplace of sin and regrettably fallen man has decided to use every advantage, including language, to usurp God’s authority and place himself upon a throne which is not rightfully his. After God confused their language and scattered them across the earth, He chose one people with one language to bring Him glory and draw mankind back to Himself. Abram, later called Abraham, was the one through whom God promised to bless “all the nations.” Eventually, through the nation of Israel, the Hebrew language would be used to communicate God’s Word to the nations. However, the rest of the world did not speak or understand this language and for the most part continued to remain ignorant of God’s plan of redemption. Fast forward to Pentecost and the pouring out of the Holy Spirit on the people of God. Here we see a glimpse of God’s reversal of the curse of divided languages. In Acts 2 people from all over the world hear God’s people proclaiming His mighty works in their own languages. This is the beginning of the redemption of language for its intended purpose: to glorify God and draw all people to Himself. In heaven an innumerable group from every nation, tribe, people and tongue will join together to praise God with one language. (See Revelation 7:9-12. This is where tongues will cease as mentioned in 1 Corinthians 13:8-10.) The intention of the spiritual gift

of tongues is to glorify God now, but also to prepare ourselves as His church to glorify Him forever in heaven. The gift however is only partial, in that it is not given to all believers, and in the context of the church requires an interpreter in order for it to be edifying.

There is much more to be said about the spiritual gift of tongues, but we will summarize a few points here:

- Not every believer receives this gift. The gift of tongues is not a requirement or a necessary sign of salvation. See 1 Corinthians 12:30.
- Tongues can be human languages such as those heard in Acts 2, but often may be languages no one understands. See 1 Corinthians 14:2.
- Tongues are not “ecstatic speech” but are always orderly and are able to be controlled by the one speaking. See 1 Corinthians 14:27-28, 33, 39-40
- No tongues should be spoken in the church gathering without interpretation. See 1 Corinthians 14:27-28.
- Tongues should not be forbidden. See 1 Corinthians 14:39.

The Holy Spirit gives some believers the spiritual gift of tongues to glorify God and, with the help of an interpreter, to edify the church. This gift is dealt with extensively in the Scriptures and its use should not be discouraged. That said, it should be used properly with pure motives and intentions, of course in the power and prompting of the Holy Spirit. See also 1 Corinthians 12:10, 30, 14:4, 39, Acts 2:4, Acts 19:6.

- The Gift of Wisdom

The spiritual gift of wisdom, like the gift of knowledge, is also referred to as the “word of wisdom” or “utterance of wisdom.” The Greek word for wisdom is sophia and it refers to the intimate understanding of God’s Word and His commandments which results in holy and upright living. In the context of 1 Corinthians 12:8, it means to speak to the life of an individual or to a specific situation with great understanding and a righteous perspective, with the goal of guiding others toward a life of holiness and worship. Several Scriptures reveal the true beauty and fruit of wisdom. Psalm 111:10 says: “The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever!” Wisdom begins with the fear of the LORD. It begins with knowing who God is and who we are in comparison to Him. That leads to understanding and then to practicing righteousness. A life of wisdom ultimately results in the praise of God. James 3:17 says “the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.” This is undoubtedly a work of the Holy Spirit in the life of a believer. The highest wisdom is found in the cross of Christ, which is “folly to those who are perishing, but to us who are being saved it is the power of God.” (1 Corinthians 1:18). The Holy Spirit gives some the spiritual gift of wisdom to not only impart the truth and understanding to believers, but to invoke a response of holiness and worship lived out in the world and amongst God’s people. Wisdom doesn’t end with knowledge, but is expressed in transformed hearts and lives. Those with the gift of wisdom have a deep understanding of the holiness of God and the lack of holiness in their own hearts. They can recognize this in others as well and have the compassion and boldness to share that truth with them. They are able to take from their own life experiences and share what God has taught them through those things. They can easily recognize where a decision or action may

lead and can warn against those that may be harmful or unfruitful. They can often see through the confusion of a situation and can give direction that would help an individual or group obtain a God-glorifying goal. The church needs those with the spiritual gift of wisdom to guide her through uncertain or difficult times. See also 1 Corinthians 1:17-31, 2:1-16, 12:8; Colossians 1:9-10, 2:1-3; James 3:13-18

-After you've talked through what these different gifts are, read 1 Corinthians 12:12-27 together.

-What stuck out to you?

-How does the author describe the Church? Why do you think they use that description?

-What does this mean for spiritual gifts? *(Help students understand that God gave different gifts to different members in order to build up the body but also in order to knit us together. No one person has all the gifts, and the body needs them all, so we all need each other)*

Practical Application

In this portion of the session, we want to help students begin to understand what the spiritual gifts look like actually lived out in the life of the church by helping them see them in others and themselves! We also want to spend time addressing the anxieties and insecurities that can come when we think of beginning to use our gifts, and point students back to the good news that it is the Spirit that empowers these gifts, not us!

-Now that you've talked through what these different gifts mean, take a minute and think about the other believers you know. What gifts do you see in them? How have you seen the church be built up because of it?

-What gifts do you think you might have been given? What do you see in each other?

-Have you ever had an opportunity to use your gifts? What was it like? How did you feel?

-What are ways you could use your gifts more in your current context?

-What keeps you back from using those gifts? *(It might be fear, anxiety, insecurity, distraction, or something else! But talk through each student's answers as a group, and help them see how whatever is holding them back can be met by God's grace.)*