



# NOVEMBER 2017

## DISCUSSION GUIDES

November 5–19, 2017

## INTRO TO THE SERIES

**Remember how the Spirit fell upon Samson, and he tore a lion in pieces (Judg. 13:25; 14:6)? In 1 Corinthians 2:4, Paul says that “my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power.” The same Spirit is present in you. – John M. Frame, *Systematic Theology*, pg. 925**

Too often the Holy Spirit is the forgotten member of the Trinity. We're tempted to see his role as less definite than God the Father or God the Son, less concrete than the person of Jesus. But the Holy Spirit, a person of the Trinity co-equal with the Father and Son, has a hugely important role in the life of believers. Among many things, the Holy Spirit fills us (Eph.5:18), knits us together in community (Eph. 4:3), helps us serve one another in love (1 Cor. 12:7), and guarantees our eternal inheritance in Jesus (Eph. 1:13-14). Because the Spirit brings us from spiritual death to spiritual life (John 3:5, 1 Cor. 12:13), we have no ability to receive God's grace through Jesus without the action of the Spirit. Also, because the Spirit sanctifies us (1 Cor. 6:11), we have no ability to walk in spiritual obedience apart from the Spirit. It's the Spirit that both made you a Christian and enables you to live as a Christian. The Holy Spirit couldn't be more crucial to the lives of believers.

Along with all the work the Spirit does in our lives, he gives us gifts (1 Cor. 12:4-7). Those gifts, specific inclinations and abilities, are for worship and service. We worship God through the use of our gifts. And, since they're from his hand, he gets the credit for them. When faithfully using those gifts we serve both the Church and the world of non-believers around us in testimony to the glory of God. Our gifts are meant to accomplish the Great Commission; they aren't given to us for self-gratification.

It's an eternal mystery that God accomplishes the spread of the Kingdom through the lives of ordinary, flawed believers. But God chose to bring the good news to the lost through weak people by his mighty Spirit, thus giving us more reasons to praise him. As we take the next three weeks to talk about how the Holy Spirit has gifted each one of us, let's consider how the Lord is calling us to respond both in worship and in service.



## Appendices

- Appendix 1: Vintage's statement of beliefs B & E regarding the Holy Spirit.
- Appendix 2: From John M. Frame's *Systematic Theology* on the Holy Spirit. It's a great overview of the role of the Spirit in the believer's life.
- Appendix 3: From Jean Vanier's *Community and Growth* on the importance of using our gifts in community. Vanier founded l'Arche, and international collection of communities for adults with learning disabilities.



# 1. 1 Corinthians 2:6-16

**November 5, 2017**

Without the Holy Spirit we can't understand the things of God. Think about the implications of that as you sit and read scripture, as you worship with other believers on Sundays, or as you discuss God's word in community group. Without the Spirit actively helping you understand who God is and what he would like to tell you, all of that time would be fruitless.

This passage is long, and Paul touches on multiple topics. Some of the highlights are the nature of God's wisdom, which is higher and other than earthly wisdom, and the means through which we receive that wisdom: the Holy Spirit. It makes sense; who can help us understand God but God himself? Thus the Spirit, dwelling within us and speaking to us, reveals who God is and helps us live according to that revelation. As you discuss this passage, consider how dependence on the Spirit transforms our lives from fruitless to fruitful. Refer to Appendices 1 and 2 for more information about the role of the Spirit in the lives of believers.

## Discussion

### **Read 1 Corinthians 2:6-16**

- What tone does Paul use to talk about the Spirit in this passage?
- According to this passage, what is the role of the Spirit in the life of believers?
- Why do we need the Spirit to understand the things of God?
- How does admitting your need for the Spirit transform your life?
- How do we go about accepting what the Spirit brings in our lives?



## 2. 1 Corinthians 12:12-20

**November 12, 2017**

The next two weeks are a continuation of material from the October 15 sermon on 1 Corinthians 12:7. In that series we discussed how Jesus is worthy of our worship by using the gifts we've been given through the Spirit. As mentioned in the series intro above, your gifts have been given to you for two reasons: to worship God and to serve others.

This passage talks about the different ways God has uniquely gifted his people, while simultaneously stressing the unity found in the body of Christ. Paul uses a metaphor of the human body; not all body parts are a hand or an eye. The body needs different parts to do different things, but it also needs unity to function. The body of Christ, the church, needs the exact same thing: individual members serving one another with their unique gifts in unity.

### Discussion

#### **Read 1 Corinthians 12:12-20**

- What does this passage say about the church?
- Why do you think Paul says "one body" so many times in this passage?
- Why is unity important when talking about the different roles in the body?
- Look at verse 18. Why is it important that God did the arranging here?
- How does this passage lead you to respond to God?



## 3. 1 Corinthians 12:27-31

**November 19, 2017**

Continuing the topic from last week, Paul elaborates on spiritual gifts a bit further by talking about different roles in the church. It's important to note that this list isn't exhaustive (see Appendix 2 for more on that). However, it's a good basis for talking about various gifts.

The Spirit gifted each of us differently, and jealousy can rob you of joy in exercising your gifts (see Appendix 3). If you think you'd be happier with different gifts than you have, you run the risk of doubting God's wisdom in having made you the way he did. We should see God's goodness and creativity in having made us all uniquely, and that should help us respond to him in worship. At the same time we need to keep from discounting our gifts. We should never see our gifts as worthless. They were especially given to us by the God of the Universe, and we get the privilege of worshipping him with those gifts.

### Discussion

#### **Read 1 Corinthians 12:27-31**

- When we talk about spiritual gifts, what are we talking about?
- Scan back through chapter 12. Why does God give us all gifts?
- Why does God give us different gifts?
- What does it mean to be faithful with the gifts God has given you?
- In what ways do you need to grow in trusting the Lord and serving other with your gifts?



# Appendix 1

## Vintage Church New Members Packet, Statements of Belief B & E

### **B. We believe that God exists eternally in the Trinity: Father, Son, and Holy Spirit.**

There is one God, infinite, eternal and unchangeable in his being, wisdom, power, holiness, love, justice, goodness and truth, eternally existing in three persons: Father, Son, and Holy Spirit, whose desire is that we should know him intimately and live a life of fulfillment through the pursuit of his glory. (Genesis 1:3, Genesis 1:26, 2 Corinthians 13:14, 1 John 1:1)

### **E. We believe that the Holy Spirit is the third person of the eternal, triune God; that the Holy Spirit is the supernatural agent in salvation, birthing all Christians into the Kingdom of God at conversion, thereby indwelling and sealing them until the day of Jesus' return.**

The Holy Spirit regenerates the lost through the life, death, and resurrection of Jesus Christ. The Holy Spirit is personal and divine, the third member of the Godhead. He convicts the world of sin and its consequences. He brings repentance and faith to the believer. He indwells the believer with the radical life of Jesus Christ. He gives gifts to every believer for mutual service within the body of Jesus. He unites believers in the Body of Jesus and seals them in that relationship. He bears the fruit of Christian character in the life of every believer. He guides, instructs, and empowers the believer for Godly living and service. He is worshiped with the Father and the Son. (John 16:8-11; 2 Corinthians 3:6; 1 Corinthians 12:12-14; Romans 8:9; Titus 3:5)



## Appendix 2

**John M. Frame, *Systematic Theology*, pg. 923–928**

As I have indicated, the general distinction between the three persons in the works of creation and redemption is that the Father plans, the Son accomplishes, and the Spirit applies. So orthodox theologians typically place the *ordo salutis*, or the application of redemption, under the discussion of the Holy Spirit. At points this decision leads to inaccuracies. Effectual calling, as we will see, though it is an element of the traditional *ordo salutis*, is better described as a work of the Father than of the Spirit. The same is true of justification. These are reasons to rethink the traditional *ordo salutis* and the order of topics that normally accompanies it. But I will not attempt to come up with a better organizational structure in this volume.

In this chapter, however, I will discuss the Holy Spirit in a more direct way, before passing on to the events associated with him in the application of redemption. As we considered the person and work of Christ, we will, in this chapter, consider in general terms the person and work of the Holy Spirit.

### Who Is the Spirit?

First, as I indicated in chapter 21, the Spirit is God, like the Father and the Son. He stands alongside them as an object of worship. We baptize people in the threefold divine name, which includes the Spirit (Matt. 28:19). And the apostolic blessing, too, places the threefold name of God on the people: Father, Son, and Holy Spirit (2 Cor. 13:14). We also saw that biblical writers coordinate the Spirit with the Father and Son when they write about the source of spiritual blessing. See how Paul in Ephesians 2:21–22 coordinates the three persons. He speaks of Christ, “in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.” Cf. also Rom. 15:19; Eph. 4:4–6; Phil. 3:3; Rev. 1:4–5; 2:7.

We noted also how NT writers often quote OT texts that contain the name of God and replace that name with the name of Jesus. The same is true of the Holy Spirit. In Jeremiah 31:33–34, the





Lord is the speaker. But when the author of Hebrews quotes this text in Hebrews 10:15–17, the speaker is the Holy Spirit. Note also Leviticus 16 and Hebrews 9:8.

The Spirit is called “God” in Acts 5:4. He bears divine attributes of eternity (Heb. 9:14), omniscience (Isa. 40:13; 1 Cor. 2:10–11), wisdom (Isa. 11:2), omnipresence (Ps. 139:7–10; Acts 1:8), and incomprehensibility (Isa. 40:13). He is called holy nearly a hundred times. Clearly, his holiness is not a merely creaturely holiness. He is perfectly holy by his very nature, the very definition of holiness for us. His holiness is a divine holiness, a divine attribute.

And just as Jesus performs all the acts of God, all the things that God alone can do, so does the Spirit: creation (Gen. 1:2; Ps. 104:30), judgment (John 16:8–11), giving of life (both physical and spiritual) (Job 33:4; Ps. 104:30; John 3:5–8; 6:63; Rom. 8:11). Like the Father and the Son, he participates in our salvation. Through him we are washed, sanctified, and justified (1 Cor. 6:11). And he is the Teacher of the church (Num. 11:25; Matt. 10:20; 2 Tim. 3:16; 1 John 2:27).

So the Spirit is God. He is equal to the Father and the Son, worthy of honor equal to theirs.

The next thing to keep in mind is that the Spirit is a divine person, not an impersonal force. This is obvious to most of us as we read the Bible, but some cultists have actually wanted to deny that the Spirit is personal. They believe that the Spirit is an it, not a he: a kind of force or power from God, but not a person.

But in my judgment, the Bible is very clear on this. It’s true that the Greek word for “Spirit,” *pneuma*, is neuter (the OT *ruach* is feminine), but the NT writers regularly use masculine pronouns to refer to the Spirit. He is “he,” which emphasizes his personality (John 14:17, 26; 16:14; 1 Cor. 12:11).

He is, to be sure, the power of God (Acts 1:8), which might suggest an impersonal force. But he is also God’s wisdom (Isa. 11:2; Acts 6:10; 1 Cor. 2:4), and wisdom cannot be impersonal. The Spirit also has a mind (Rom. 8:27), and he speaks. He speaks in the first person (Acts 10:19–20; 13:2) and performs personal actions such as creating, judging, and so on.

The fact that the Spirit is coordinate with the Father and Son in passages such as Matthew 28:19; 2 Corinthians 13:14; Ephesians 2:21–22; and elsewhere, the divine attributes ascribed to him, and the divine acts he performs make it plain that the Spirit is a person, together with the Father and the Son.



## What Does the Spirit Do?

For the rest of the chapter, then, let's think about what the Spirit does, his work. I've already mentioned that he is involved in all the works of God, for he is God. As we've seen, Scripture often presents him as the power of God exerted in the world. This power is the control of God, the first of the lordship attributes. He is the Creator and the Provider, as we have seen. He also empowers and strengthens angels (Ezek. 1:12, 20) and human beings. Remember how the Spirit fell upon Samson, and he tore a lion in pieces (Judg. 13:25; 14:6)? Remember how later the Spirit came upon him and he killed thirty Philistines all by himself (Judg. 14:19; cf. 15:14)? Well, then you have a way of understanding how the Spirit in the NT empowers preaching. In 1 Corinthians 2:4, Paul says that "my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power." Cf. Luke 4:14; Acts 2:1–4; Rom. 15:19; 1 Thess. 1:5. When you present the gospel to others, think of Samson tearing that lion in pieces. The same Spirit is present in you.

As the Spirit speaks the word powerfully, he also speaks it authoritatively: Prophets speak their word by the authority of the Spirit (Gen. 41:38; Num. 24:2; 1 Sam. 10:6; Isa. 61:1; Luke 1:17; 1 Peter 1:11). So do Jesus and the apostles (Matt. 10:20; Luke 4:14; John 3:34; 14:16–17; 15:26; 16:13; Acts 2:4; 1 Cor. 2:4; 12:3). So the Spirit gives wisdom: both in the sense of practical skills, such as Bezalel and Oholiab had to build the tabernacle (Ex. 28:3; 31:3; Deut. 34:9), and in the sense of ethical understanding (James 3:13–18). As we will see, the Spirit's authority also comes with the gifts that he gives to the church (1 Cor. 12:1–11).

Power, authority, and now the third lordship attribute: presence. The Spirit is God's presence on earth. David asks, "Where shall I go from your Spirit?" (Ps. 139:7). It is the Spirit who dwells in Christians as his temple (1 Cor. 3:16; Gal. 4:6; 5:16–26; 1 Peter 1:2), so that we worship God "in spirit" (John 4:24).

In chapter 18, I discussed God's spirituality. Scripture associates this attribute of God with the Holy Spirit. Particularly when God makes himself visible to human beings, he often takes on a form that Meredith Kline calls the "glory-cloud," which is identified in turn with the Spirit.



The Spirit is God's control, authority, and presence in the world. That is to say, he is the Lord. As Jesus is Prophet, Priest, and King, the Spirit is God's authoritative word, his abiding and mediating presence, and his powerful control over all things.

### The Spirit in the Lives of Believers

Now let's focus in on ourselves more narrowly and ask what the Spirit does in the lives of believers. Well, there are a great many things that the Spirit does for us and in us. We will here look through a long list of things, and every item on that list could be treated at much greater length. To make a long story short, the Spirit does everything for us that we need in our life with God.

The atoning work of Jesus occurred in the past, objectively, definitively. And the Spirit continues to work today, often in our own subjectivity. Now, this is not to separate the work of the Spirit from the work of Christ. The Spirit is the Spirit of Christ. Christ is in him and he in Christ. As we said earlier, everything that any person of the Trinity does, he does along with the other two. But the main emphasis of the Bible in the Spirit's work is that he gives us what we need for our present, continuing walk with God.

Indeed, he did the same for Jesus, during Jesus' earthly ministry. Remember how the Spirit descended on him like a dove at his baptism (Matt. 3:16). The Spirit filled him with power for preaching and for working miracles. Cf. Isa. 11:2–3; 42:1; 61:1; Luke 4:1, 14, 18; John 1:32; 3:34. Well, if Jesus needed the Spirit's ministry to him, we certainly need the Spirit as well. He is the One who equips us to serve God (Num. 27:18; Deut. 34:9; Judg. 3:10), to preach (Acts 1:8; Rom. 15:19; 1 Cor. 2:4), to pray effectively (Rom. 8:26; Eph. 2:18). He regenerates us (John 3:5), gives us the new birth. He sanctifies us (Rom. 8:4, 15–16; 1 Cor. 6:11; 2 Thess. 2:13; Titus 3:5; 1 Peter 1:2), makes us holy in thought and deed, putting to death the sins of the body (Rom. 7:6; 8:13; Phil. 1:19). He is grieved when we sin (Eph. 4:30).

The Bible puts a special emphasis on the work of the Spirit to create unity and peace in the body (2 Cor. 13:14; Gal. 5:18–20; Eph. 2:18; 4:3; Phil. 2:1–2; Col. 3:14). He is the One, after all, who enables us to cry, "Abba! Father!" (Rom. 8:15; Gal. 4:6), and thereby establishes the church as God's sons and daughters together in a family.



And of course, the Spirit is the great Teacher of the church. The writers of Scripture, both Testaments, were inspired by the Holy Spirit to write God's truth (2 Tim. 3:16; 2 Peter 1:21). The prophets and apostles spoke God's truth because the Spirit came upon them and enabled them to do it (Matt. 22:43; John 14:26; 15:26; 16:13; Acts 1:16). And the Spirit comes not only upon speakers and authors, but also upon hearers and readers. The Spirit illumines us, enabling us to understand the Scriptures (Ps. 119:18; 1 Cor. 2:12–15; Eph. 1:17–19) and persuading us that the Word is true (1 Thess. 1:5).

### Baptism in the Spirit

How do people receive the Spirit? First, the Spirit regenerates, gives us a new birth, which we'll talk more about in chapter 41. In the new birth, the Spirit is like the wind, which goes anywhere it wants (John 3:8). So in the first instance, it is not we who receive the Spirit, but it is the Spirit who receives us.

This initial regeneration is sometimes called in Scripture the "baptism in the Holy Spirit." Paul describes it this way in 1 Corinthians 12:13: "For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." Cf. Matt. 3:11; John 1:33; Acts 1:5; 11:16. You see that the baptism of the Spirit includes all believers. In fact, the baptism of the Spirit is what makes us one body. Without that baptism, we are not part of the body of Christ. So everyone in the body has been baptized in the Spirit.

Some people think that the baptism of the Spirit is an experience that comes after conversion. But 1 Corinthians 12:13 and other texts show that that is not so. Everybody who is converted, everyone who is a Christian, is baptized in the Spirit. There are not two groups in the church, one baptized in the Spirit and the other not. If that were true, it would be a basis for disunity, rather than, as Paul says, a basis for unity. Nor is this a repeated experience. It happens at regeneration, at the new birth. And as we will see, the new birth happens only once.

In the baptism of the Spirit, the Spirit comes on us with power to serve Jesus as his covenant people. He unites us to all the other people in his body, so that together with them we may do God's work in the world.



## Filling of the Spirit

Now, although the baptism of the Spirit occurs only once, there are other experiences of the Spirit that occur repeatedly. Ephesians 5:18 says, “And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.” Paul addresses this command to Christians, and so to people who are already baptized in the Spirit. The filling is something more. We see it also in passages such as Acts 4:31, where the disciples are filled with the Spirit and go on to “speak the word of God with boldness.” The filling of the Spirit gives fresh power for ministry.

Here, too, the Spirit is sovereign. But interestingly, Ephesians 5:18 is a command addressed to us: we are to “be filled with the Spirit.” There is both divine sovereignty and human responsibility here. It is hard to imagine what we can do to fill ourselves with the Spirit. It would be easier to think that since the Spirit is sovereign, we can only wait passively for him to decide whether to fill us. But according to this verse, our decisions have something to do with his filling. Evidently our behavior has some bearing on the degree and frequency with which we are filled with the Spirit. In the context of Ephesians 5:18: if you are a drunkard, don’t expect the Spirit to fill you. You have filled yourself with drink, abusing a good creation of God, and in doing so you have said that you don’t want the Spirit to fill you. Conversely, I would think, those who fill their hearts with Scripture and prayer open themselves to a greater fullness of the Spirit.

## Fruit of the Spirit

I should also mention the fruit of the Spirit, described in Galatians 5:22–23: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” The picture of a “filling” of the Spirit is the picture of a discrete event, repeated on a number of occasions. The picture of the “fruit” of the Spirit is the picture of a slow process that is always going on. The Spirit not only grabs us at various moments, but also works inside us moment by moment, changing us to conform to the image of Christ. This is the doctrine of sanctification, which we will discuss in chapter 43.



## Gifts of the Spirit

Now, besides the baptism of the Spirit, the filling of the Spirit, and the fruit of the Spirit, there are also gifts of the Spirit, according to Scripture (Rom. 12:3–8; 1 Cor. 7:7; 12:4–11, 27–31; Eph. 4:7–16; 1 Peter 4:11). Wayne Grudem defines a spiritual gift as “any ability that is empowered by the Holy Spirit and used in any ministry of the church.”<sup>1</sup> He points out that some of these are related to our natural abilities, such as teaching, showing mercy, and administration. Others are more “supernatural,” such as tongues, prophecy, healing, distinguishing spirits.

The biblical lists of gifts are not exhaustive. Notice that they differ from passage to passage. Any divinely given ability that edifies the church should be considered a spiritual gift. I wouldn’t hesitate to say that the ability to sing in worship is a spiritual gift. Or the ability to cook meals for church gatherings or mercy ministry. Or the ability to manage finances for the church body.

Now, if you are a believer in Christ, God has given you one or more gifts that the church needs for its ministry. If you are a pastor or other church leader, one of your chief responsibilities is to help your people to identify their spiritual gifts, and then to stir up those gifts so that they can flourish in the body.

How do you discover your spiritual gifts? Pray that God will make them evident to you. Then test out your abilities in different areas until you find out in what ways you can make the best contribution. Ask other believers to help you. Their perspective will add much to your own.

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<sup>1</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 1016

<sup>2</sup> Elizabeth O’Connor, *The Eighth Day of Creation*

<sup>3</sup> Dietrich Bonhoeffer, *Life Together*. Bonhoeffer is not referring here to people without a paid job,



## Appendix 3

### **Jean Vanier, *Community and Growth*, pg. 50–52**

Using our gifts is building community. If we are not faithful to our gifts, we are harming the community and each of its members as well. So it is important that all members know what their gifts are, use them and take responsibility for developing them; it is important that the gift of each member is recognized and that each is accountable to the others for the use to which that gift is put. We all need each other's gifts; we must encourage their growth in our fidelity to them. Everyone will find their place in community according to their gift. They will become not only useful but unique and necessary to the others. And so rivalry and jealousy will evaporate.

Elizabeth O'Connor<sup>2</sup> gives some striking examples of St Paul's teaching. She tells the story of an old woman who joined the community. A group of people were discerning her gift with her. She believed she had none at all. The others were trying to comfort her: 'Your gift is your presence.' But that wasn't enough for her. Several months later she discovered her gift; it was to carry each member of the community by name before God in a prayer of intercession. When she shared her discovery with the others, she found her central place in the community. The others knew that they somehow needed her and her prayer, if they were to exercise better their own gifts. When I read that book, I realized how little we at l'Arche help each other to build community by sharing about our gifts. I realized how little sense we have of really depending on each other and how little we encourage each other to be faithful to our gifts.

Envy is one of the plagues that destroys community. It comes from people's ignorance of, or lack of belief in, their own gifts. If we were confident in our own gift, we would not envy that of others.

Too many communities form – or deform – their members to make them all alike, as if this were a good quality, based on self-denial. These communities are founded on laws or rules. But it is the opposite which is important; each person must grow in their gift to build the community and make it more beautiful and more radiant, a clearer sign of the Kingdom.

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<sup>2</sup> Elizabeth O'Connor, *The Eighth Day of Creation*



Nor must we look just at the obvious gift, which is maybe linked to a natural talent. There are hidden and latent gifts, much deeper ones, which are linked to the gifts of the Holy Spirit and to love. They too much flower.

Some people have outstanding talents. They are writers, artists, competent administrators. These talents can become gifts. But sometimes the individuals' personalities are so tied up in the activity that they exercise their talent cheaply for their own glory, or to prove themselves or to dominate. It is better than that these people do not exercise their talents in community, because they would find it too hard to use them truly for the good of others. What they have to discover is their deeper gift. Others, of course, are more open and flexible, or their personality is less formed and rigid. These people can use their abilities as a gift in the service of the community.

There are more and more communities today where there is not only a variety of gifts but a variety of people in different states of life. In the communities at l'Arche there are married and single people; there are also people who are married but are separated; and others not married but with children. Each situation is so different, but each one is part of the body and is vital to the life and growth of the body. Each one must be respected and find their place in their nourishment and thus be helped to grow. We can so quickly compare ourselves with others; then jealousy arises. We truly need the power of the Holy Spirit to accept what we have been given and to accept what others have been given.

**In a Christian community, everything depends upon whether each individual is an indispensable link in the chain. Only when even the smallest link is securely interlocked is the chain unbreakable. Community which allows unemployed members to exist within it will perish because of them. It will be well, therefore, if every member receives a definite task to perform for the community, that he may know in hours of doubt that he, too, is not useless and unusable. Every Christian community must realize that not only do the weak need the strong, but also that the strong cannot exist without the weak. The elimination of the weak is the death of fellowship.<sup>3</sup>**

Using our gift means building community. If we are not faithful, the edifice will be weakened.

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<sup>3</sup> Dietrich Bonhoeffer, *Life Together*. Bonhoeffer is not referring here to people without a paid job, but to members of the community who refuse a responsibility that is in accord with their abilities.

