

## Gifts and being gifted.

Let's look at this list. Or better yet, let's look at the comments Paul makes about each.

### **Romans 12:5-8 (ESV)**

<sup>5</sup> so we, though many, are one body in Christ, and individually members one of another.

<sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

<sup>7</sup> if service, in our serving; the one who teaches, in his teaching;

<sup>8</sup> the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

**6-8** "We have different gifts Paul is not referring to gifts in the natural realm, but to those functions made possible by a specific enablement of the Holy Spirit granted to believers (though, of course, such a gift may build on one's natural gift). **The variety in gifts should be understood from the standpoint of the needs of the Christian community,** which are many, as well as from the desirability of giving every believer a share in ministry. With his eye still on the danger of pride, Paul reminds his readers that these new capacities for service are not native to those who exercise them but come from divine grace. Although Paul has spoken of different gifts, he does not proceed to give an exhaustive list (cf. 1Co 12:27-28). Rather, he emphasizes the need for exercising the gifts and for **exercising them in the right way**--"in proportion to [one's] faith." He uses this specific expression only in connection with prophesying, but **there is no reason to suppose it is not intended to apply to the other items as well.** What is meant by this phrase (v. 6)? A prophet is not to be governed by emotions (1Co 14:32) or by love of speaking (1Co 14:30) but by dependence on the Spirit of God. Paul does not define "prophesying" here, but if we are to judge from the earlier reference to it in 1Co 14:3, 31, the nature of that gift is primarily the communication of **revealed truth that both convicts and builds up the hearers.**

**"Serving"** is a broad term. The Greek word *diakonia* is sometimes used of the ministry of the word to unbelievers (Ac 6:4; 2Co 5:18), but the gifts in this passage seem intentionally restricted in their exercise in the body of Christ. Despite its place between prophesying and teaching, the narrower meaning of service as ministration to the material needs of believers is probable here (such as that provided by deacons). It may be compared to the gift of "those able to help others" in 1Co 12:28..

The gift of **"teaching"** is mentioned next. Probably the aim in teaching was to give help in the area of Christian living rather than formal instruction in doctrine, even though it must be granted that the latter is needed as a foundation for the former. Paul himself gives a notable example of teaching in vv. 9-21. His considerable use of the OT in this section suggests that early Christian teachers were largely dependent on it for their instruction.

**"Encouraging"** (*paraklesis*; has a variety of meanings; only the context can indicate whether to render it "encouragement" (Ac 15:31), "exhortation" (1Ti 4:13), or "comfort." Assuredly some encouragement could be included, but **exhortation** seems to be the dominant meaning here.

**"Contributing to the needs of others"** has to do with spontaneous private benevolence. Not tithing, that seemed to be expected of all Christians in the early church. This is not intended as a repetition of serving (v. 7), thus favoring the view that the latter activity belongs to the public distribution of aid by the church to its needy. Dispensing of charity. The only doubt concerning this interpretation resides in the word "generously," which KJV rightly translates as "simplicity" (i.e., with singleness of heart, free of mixed motives). That wrong motivation can enter into giving is shown by the account of the sin of Ananias and Sapphira in Ac 5.

Actually each gift can be used wrongly or with a wrong intent. Will God punish that wrong intent. Well if we look at Acts 5 – the answer is yes. If we have this in mind about how we use our gifts then:

**Acts 5:11 (ESV)**

<sup>11</sup> And great fear came upon the whole church and upon all who heard of these things.

**"Leadership"** translates a word that means to stand before others, so the idea of governing derives readily from it. This gift should be carried out **"diligently."** Even in church life some people are tempted to enjoy the office rather than use it as an avenue for service. I view Christian leadership a bit different from most people. I see it as giving people what they need to develop a closer relationship with God. That may mean I expect people to do some things themselves, others I will help others I will do it for them. My leadership style is dependant on what I perceive to be the persons spiritual needs. My model for that has been my previous pastors and a book called "relational leadership" by Walter C Wright. The key word in any leadership is **diligence**.

**"Showing mercy"** does not only pertain to the area of forgiveness or sparing judgment. But, it has also to do with ministering to the sick and needy. This is to be done in a cheerful, spontaneous manner that convey blessing rather than engender self-pity.

Here we see a characterisation of how to use gifts. **The gifts are for others benefit not ours**, they are to be used with integrity and are specific to the place they are to be used. We are here together for a reason. For God to be glorified. Use the gifts right.

Now there are other lists of gifts. 1 Corinthians 12:7-11

**1 Corinthians 12:6-11 (ESV)**

<sup>6</sup> and there are varieties of activities, but it is the same God who empowers them all in everyone.

<sup>7</sup> To each is given the manifestation of the Spirit for the common good.

<sup>8</sup> For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,

<sup>9</sup> to another faith by the same Spirit, to another gifts of healing by the one Spirit,

<sup>10</sup> to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.

<sup>11</sup> All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

Notice some difference in the style of gifts here. The gifts in 1 Corinthians are very much more miraculous. While in Romans the gifts are practical every day life stuff.

Neither is more right or wrong, just different and from reading both we get a bigger picture of the whole gift pallet.

Notice:

**Wisdom**

Knowledge  
Faith  
Healing  
Working of miracles  
Prophecy  
Tongues  
Interpretation of tongues.

Let's be real here. This is weird list. They all seem very supernatural.

Yep, God is not bound by normality. Never has been never will be.

What does it mean by a gift of wisdom? Some people are gifted with a greater level of knowing how to live life effectively. Wisdom in the bible is not knowledge, it is knowing how to live life in all situations.

What does it mean to have a gift of knowledge? Some people have a capacity to accumulate a level of knowledge about God that is incredible. Remember these gifts are for the use in the wider body of the church. It isn't knowledge of knowledge sack but knowledge to explain and share Jesus.

What about faith? Some just have more faith so God can utilize that to achieve God's will.

What about healing? Some have healing gifts. We have doctors, nurses etc but there are also situations when God uses some one different to facilitate a miraculous healing. It happens.

What about working miracles? Yep that to.

Prophecy? Yep, but hang on prophecy in the bible times was declaring Gods will and the consequences of accepting or rejecting it. Sometimes that had a future component but not always. Still valid today? Yep .

Why? Because its in the bible.

Now for a tough one. What about tongues? We must accept their existences, Why? Same reason as the last point. It's in the bible. Some would say the time of tongues is passed. I can't see a validity in the that theology, but I do understand people's reasoning. Some use this verse to support that.

**1 Corinthians 13:8-10 (ESV)**

<sup>8</sup> Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

<sup>9</sup> For we know in part and we prophesy in part,

<sup>10</sup> but when the perfect comes, the partial will pass away.

Problem with that is the prophecies and knowledge also need to have ceased and we know they haven't so the assumption is neither has tongues. But let's not get stresses by it as we need to really get to the purpose of these passages.

It is recognizing that we all work together for God.

We work to give the Jesus message to people.

The format or style of use of the gift is not the issue, the purpose of use is.

What ever gift you have is to be used for God.

Remember what I said earlier

**The gifts are for others benefit not ours,**

Let me add to that.

**The gifts are for the building of God's kingdom.**