

Romans 12:3 (NASB77)

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.

Verse 6:

Romans 12:6 (NASB77) 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;

The way to approach these verses is:

- Gifts given by grace not earned
- We have gifts that differ according to grace given
- We don't think more highly of ourselves than we should
- We think with sound judgment
- Let each exercise them accordingly

In other words:

- **Everyone in the body of Christ is gifted**
- **Gifts are given by the discretion of the Holy Spirit.**
- **Gifts differ according to the preference of the Holy Spirit**
- **The church is not an earthly organization but a heavenly one**
- **The church is headed by the Holy Spirit**
- **Spiritual gifts are given by grace only**
- **And having gifts, different according to the grace that was given unto us—**

For **each believer** there is some particular “**gift**,” to be bestowed by the already indwelling Spirit, that allows each believer to directly **benefit the Body of Christ**:

“To each one is given the manifestation of the Spirit to profit (the whole Body) moreover, . . . the Spirit dividing to each one severally even as He will.”

The various gifts are bestowed by the Spirit for “**service**” to the Lord Jesus, and the “**working**” in each case is by God Himself.

THEIR DIVINE ORIGIN 1 Cor. 12:4-6

⁴“Now there are varieties of gifts, but the same Spirit.

⁵And there are varieties of ministries, and the same Lord.

⁶And there are varieties of effects (operations), but the same God who works all things in all persons.”

In God the Holy Spirit 12:4

The key word in these verses is **varieties**, which occurs **three times**.

The primary meaning of the word is **apportionment or distribution**, and the **secondary meaning is variety**. It is translated **distributing** in verse 11. Note the emphasis on **the source being the Holy Spirit**.

In God the Father 1 Cor. 12:6

The word **effects** is **energama** (our English word **energy**), which refers to **effective energy which is always a divine product**.

THEIR SINGLE AIM 1 Cor 12:7

*“But to each one is given the manifestation of the **Spirit for the common good**.”*

The words each call attention to the fact that **no believer is without at least one spiritual gift**. The teaching of verses 4-7 may be set forth graphically this way—

GIFTS

One Source
Goal

The Spirit

Great Variety

“gifts

One

⁸*“For to one is given the word of wisdom through the Spirit,*

and to another the word of knowledge according to the same Spirit;

⁹*to another faith by the same Spirit, and to another gifts of healing by the one Spirit,*

¹⁰*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.

Gifts Relating to the Needs of the

Mind 1 Cor. 12:8

⁸*“For to one is given the **word of wisdom** through the Spirit, and to another the **word of knowledge** according to the same Spirit.*

The Ability of Communication

First the communication of insight is the function of the word of wisdom. The expression word refers to doctrine or the power to communicate it.

Second, the communication of facts is the function of the word of knowledge.

⁹to another faith by the same Spirit

The Ability of Appropriation

This is found in the gift of faith.

Is not every believer to live by faith? The answer is obviously yes.

In what sense, then, do only some have this gift of faith.

The answer lies in our understanding of what a gift is.

A spiritual gift is a God-given ability of extra ordinary proportions. Certain gifts are extensions of abilities possessed and exercised by all believers.

⁹.....and to another gifts of healing by the one Spirit, ¹⁰and to another the effecting of

¹⁰..... and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

Gifts Relating to the Needs of the Spirit 12:10

- The need for revelation is gained by the gift of prophecy;
- the need for protection by the gift of distinguishing of spirits;
- the need for edification by the gifts

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;

We saw in Romans 12:3 ***“as God has allotted to each a measure of faith”***

- The difference between each gift is according to the grace given.
- Paul speaks by the grace given unto him, and to each believer that their gifts differ by the “faith,” given to each for the particular service to which God calls him.
- This is not the gift of the person of the Spirit, but is a gift communicated by the already given Spirit.
- For the receiving and using of these gifts, there is the need of the element of faith which is conferred by God in exact accordance with the gift given each one.

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;

If prophecy, according to the proportion of our faith—
Paul's exhortation, as we shall see, is here devoted to the believer's exercising any gifts

“according to the proportion” of his God-given confidence, or “faith,” in the exercise of it:

Not overestimating himself, but soberly estimating, and thus proceeding.

It is taken for granted, of course, that all are fully willing to exercise any gift; and will not, through unbelief or false humility, hold back their exercise.

Paul defines the prophetic gift *in 1 Corinthians 14:3*
(NASB77) ³ *But one who prophesies speaks to men for
building up and encouragement and comfort.*

New Testament prophets and apostles laid the foundation of the Church,—the prophets speaking directly by inspiration from God.

But while the early apostles and prophets had their peculiar ministry in a foundational way, yet this gift remains in the Church (see **Eph. 4:11-13**) along with **evangelists, pastors and teachers.**

Now since the prophet speaks under the moving of the Spirit, **he is to do so “according to his faith.”**

⁷if service, in his serving; or he who teaches, in his teaching;

Personal serving ministry, let us occupy ourselves in our ministering [to the material needs of the saints]

God graciously places this word “ministering” [diakonia] between prophesying and teaching.

In Acts 6:1 we have the word twice, applied

First to **physical things**: “*the daily ministration*” (of food to the overlooked widows); and

Second to **spiritual things**: “*We will continue . . . in the ministry of the Word.*”

Notice: One of the men chosen to serve meals was **Stephen**
a man full of faith and of the Holy Spirit.

**It is the wholehearted exercise of this gift, when it is given,
Perhaps there is no gift so liable to lapse into unreliable
exercise, as this Christ-like gift!**

⁷if service, in his serving; or he who teaches, in his teaching;

Proper Christian teaching is not mere “Bible study”; it is,

- 1. A clear explanation direct to believers’ hearts, of Christ’s work for us,**
- 2. Plus, the Pauline Epistles that directly concern the Church of God as the Body of Christ, indwelt by the Spirit, one with Him.**

Proper teaching would see that:

1. The saints become familiar with the wonders of the Word of God
2. That every true Christian teacher should be able to say: *“It was the good pleasure of God to reveal His Son in me, that I might preach Him” (Gal. 1:16);*
“that in all things Christ might have the preëminence”;
“that we may present every man perfect in Christ Jesus.”

⁸ *or he who **exhorts**, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

The gift of exhortation is distinct from that of teaching (though both may be found in the same person).

❖ **Exhortation is an appeal to the will.**

❖ **Teaching to the mind.**

Exhortation is a precious invaluable gift—

Whereby the Holy Spirit **directly persuades the hearing heart into submission to the truth which it has heard.**

A true exhorter, also, must be walking the path he calls others to follow!

⁸ *or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

He that gives, with singleness [of heart toward God]—

The literal meaning of giving here is that **of imparting, of sharing our substance with others; and the manner of such giving is to be without secret reluctance, for “God loveth a cheerful giver” (II Cor. 9:7).**

Also, without false pretense, such as Ananias and Sapphira had and **finally, with an eye single to God.**

⁸ *or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

He that **rules, leads** with **thoroughness, diligence, attention to detail**—

Ruling is first a gift, - then an office, like those of elders and deacons

- They must, first *“rule well their own house.”* (I Tim. 3:4,)
- The work of elders and deacons were offices: *“If a man seek the office of a bishop”—or overseer: called also “elder,”* Ac 20:17, 28; —as being more matured in Christian faith and experience,
Rom. 12:3 *“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.”*
- The term “bishop” or “overseer” designates the duties of the office—to oversee.

Rulers, Leaders, Overseers are confined to their own flock.

Prophets, evangelists, pastors and teachers (Eph. 4:11) were that wherever they were.

But an elder, deacon, ruler held his own office in his own church only.

The Elder was to attend, with constant diligence, to his work; not, “lording it over” the Lord’s inheritance, but according to Peter’s direction:

“The elders among you I exhort . . . tend the flock of God which is among you” (that was their business—to take care of the Lord’s sheep in the assembly where they were), “exercising the oversight, not of constraint, but willingly.”

They were to watch; to be ready at any sacrifice of personal comfort to look after needy sheep: **“free from the love of money”**

⁸ or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Showing mercy is the spiritual responsibility of those to whom God has shown mercy.

But mercy toward others may be shown with the long, somber face of one driven by a duty in which he is not happy.

Yet the joyfulness of spirit in which one helps another is often of more real blessing than the help itself.

Godet- that the words "he that shows mercy" denote the believer who feels called to devote himself to the visiting of the sick and afflicted. There is a gift of sympathy; it is the key to open the heart of the sufferer. The phrase "with cheerfulness" literally reads in