

The Divine Call To Every-Person Ministry

Rom. 12:3-8; 1Cor.12:1-14:39; Eph.4:7-16

Introduction

1. In Rom.12:1-2; Paul has moved from the doctrinal section of the Roman letter to the practical application of Biblical truth.
 2. Romans 12:1-2 introduces the foundation of Christian living which is:
 1. In the light of the “mercies of God” we ought to deny ourselves (“present our lives as a living sacrifice”) in the service of our Lord and Saviour (12:1)
Furthermore,
 2. In the light of the “mercies of God” we are not to conform to the conduct (philosophy) of this world, but, “be transformed by the renewing of the mind” in co-operation with the Spirit (12:2)
 3. Obedience will result in the Christian being able to continually “discern” and practice God’s “good” (beneficial); “acceptable” (that which is pleasing to God) and “perfect” (establishes maturity in Godliness) will (12:2).
- So, be single minded about obeying God’s revelation (the Word). Double mindedness leads to instability.

1. Three portraits on the gifts of the Spirit (Rom. 12:3-8; 1Cor.12:1-14:39; Eph.4:7-16)

1. Romans

1. What was Paul’s purpose in writing Romans?

1. The systematic presentation of the gospel
2. The Roman church was made up of Jews and Gentiles.
3. Paul wrote Romans to get the Roman church behind him in his endeavour to reach Spain with the gospel (Rom.15:23-24)

2. The purpose of mentioning the gifts in Romans 12

1. Paul wanted the Roman church to have a good grasp of the Gospel
2. He wanted Jew and Gentile Christians to be united
3. He wanted them to understand that these spiritual gifts are “charis” gifts
4. He wanted them to understand that God requires all Christians to exercise their spiritual gifts
5. The exercising of the spiritual gifts is a fundamental part of every Christian’s practical living

2. 1Corinthians 12:1-14:40; 1:5,7

1. The nature of the Corinthian letter
2. The nature of the problem surrounding spiritual gifts (1Cor.1:5,7;
 1. Explain how the spiritual gifts are to function.
 2. Remedy the division over the “gifts of the Spirit” in the church.
 3. Warning as to how the abuse of God’s good gifts, can lead to divided churches.

3. Eph.4:1-14

The Ephesian letter

1. Chapters 1-3 which cover the doctrinal aspects of the faith, and,

2. **Chapters 4-6** which cover the application of these gospel truths to daily life

Note that in **Eph.4:11**

1. A limited number of gifts are mentioned

2. These particular gifts have a common element, which relate to the communication of the Word of God.

3. The “Word” ministry is central to the maturing of God’s people (4:13-14)

1. The “social concern” gospel (Christian social activism being more important than the proclamation of the Biblical Gospel) (Mk.1:32-39; Matt.4:17; Jn.6:28-29)

2. The “Liberation theology” gospel

3. The “good works” gospel (Rom.3:20)

4. The “sacramental” gospel (or sacerdotalism)
(Vatican 2. Constitution on Sacred Liturgy. Section 1. point 6)

5. The “health and wealth” Gospel (See Mk.4:19 Lk; 12:15; 16:13)

2. The consistent context regarding the “gifts of the Spirit” in Paul’s writings

1. Notice how the “body” “gifts” and “fruit” appear together in all three passages

1. Romans 12:3-21)

1. The “body” analogy (Rom.12:4-5)
2. The “gifts of the Spirit” (Rom.12:6-8)
3. The “fruit of the Spirit” (Rom.12:9-21)

2. 1Corinthians Chapters 12-14

1. The “body” analogy (1Cor.12:12-27)
2. The “gifts of the Spirit” (1Cor.12:1-11; 14:1-40)
3. The “fruit of the Spirit” (1Cor.13)

3. Eph.4:1-16

1. The “body” analogy (Eph.4:4)
2. The “gifts of the Spirit” (Eph.4:7-11)
3. The “fruit of the Spirit” (Eph.4:2)

2. Notice that whenever Paul addresses the “gifts of the Spirit”, he always addresses the gifts in the context of the “fruit of the Spirit” and the “Body of Christ”

3. What is the reason for this?

1. If the “gifts of the Spirit” are practised *apart from* the person being convinced that they were given to build the “body of Christ”...
2. If the “gifts of the Spirit” are practised apart from the “fruit of the Spirit”...

Conclusion