



Sunday School Lesson
Rom. 12:1-8
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Gifted Service



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This first lesson in the Smyth-Helwys Formations series on spiritual gifts. A hot-button topic in many Baptist circles, this study will be particularly helpful to clear up a lot of nonsense that one can find in evangelical circles, and in Baptist circles particularly. Much of this revolves around a very mechanistic approach to scripture interpretation, which creates artificial problems. This in large part because the approach to the Bible is seriously flawed. Couple that with enough personal insecurity about the right way to serve God, and you encounter some of this "hunt for my gifts" thinking.

This study is essentially the same study created several months ago under another study series. The introduction has been changed but the remainder of the study is the same.

The letter of Paul to the Romans stands as one of the mountain peaks of expression of the heart of the Christian faith. In Protestant Christianity since the days of Martin Luther in the 1500s, Romans has served as a primary definer of what Christianity stands for both in its belief system and in its demand for holy living. Thus the study of material from this portion of the New Testament takes on even more significance than might otherwise be the case.

I Context

From previous studies in Romans, relevant background materials will either be reused or summarized with a hyperlink back to those materials. These studies are posted under [New Testament Bible Studies](#) at [Cranfordville.com](#), and include "Faith and Abraham" ([Rom. 4:1-25](#)); "Sin Is" ([Rom. 5:12-21](#)); "Indwelling Sin" ([Rom. 7:5-25](#)); "The Glory That is to Be" ([Rom. 8:18-30](#)); "A Life Pleasing to God" ([Rom. 12:1-2](#)); "Contributing to the Family" ([Rom. 12:9-21](#)); "Missionary Preaching" ([Rom. 15:14-21](#)); and "[A Study of Prisca and Aquila as Co-Workers of the Apostle Paul.](#)" Reference to any or all of these previous studies can provide a detailed background analysis.

a. Historical

The external history of Romans centers on Paul's third and final missionary trip to the Aegean Sea region of Ephesus, Philippi, Athens and Corinth in the mid to late 50s of the first Christian century. During the three month stay at Corinth Paul began charting out his future plans after delivering the famine relief offering to the believers in Jerusalem. Corinth had been the "turning around point" for both the second and third missionary journeys. Now as he anticipated completing his task of building bridges of fellowship between Jewish and non-Jewish believers through this rather enormous monetary gift from Gentile churches to their Jewish brothers back in Jerusalem, what was in God's plan for the next



stage? In Paul's mind, as he describes in [Rom. 15:15-29](#), he was to spend the remainder of his days in the western Mediterranean preaching the gospel:

20 Thus I make it my ambition to proclaim the good news, not where Christ has already been named, so that I do not build on someone else's foundation, 21 but as it is written, "Those who have never been told of him shall see, and those who have never heard of him shall understand."

22 This is the reason that I have so often been hindered from coming to you. 23 But now, with no further place for me in these regions, I desire, as I have for many years, to

come to you 24 when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. 25 At present, however, I am going to Jerusalem in a ministry to the saints; 26 for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. 27 They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. 28 So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; 29 and I know that when I come to you, I will come in the fullness of the blessing of Christ.

Thus he anticipates coming to Rome to visit the Christians there for the first time. In these words above is a plan for the Christian community in Rome to become the launch pad for this ministry, much in the same fashion as Antioch in Syria had been for the first three missionary journeys in the north eastern Mediterranean region. Thus the Letter to the Romans is a letter of introduction of himself aimed at securing their support for his ministry once they understood clearly what he preached as the gospel. Additionally, he could count on the help of the large number of Christian leaders of the various house churches whom he already knew from other places. Thus he warmly greets these in the Greetings section of [chapter 16](#). Perhaps he especially anticipated their support in the same generous manner as that of the Philippians since over half the leaders in Rome that he greets were women. The core foundation of the Philippian church coming from those women who met in Lydia's home had formed a strong base of support for his work. Hopefully, Rome would do the same. When women play a significant role in leadership of a church, that church seems to have a stronger missionary orientation. This was true in the

first century and remains true in our day as well.

This document in the New Testament also provides us with a glimpse into letter writing methods that were common in the first century world. Normally, important documents would be written by one trained in writing, a scribe, rather than be the individual or individuals whose name shows up on the Superscriptio section (cf. Rom. 1:1-6) at the beginning, signaling who was responsible for the document. Paul dictated the contents of the letter to the writing secretary, Tertius, who adds his greetings in [16:22](#).

The Letter to the Romans was written as a letter of introduction by Paul in about AD 57 as he anticipated visiting the church on his way to Spain to preach the Gospel.

The **internal history** of 12:1-8 is minimal. The didactic (i.e., teaching) nature of the passage rather than being a narrative oriented expression, diminishes time and spatial references to a minimum. The one important background motif with spatial significance is the Jewish temple sacrificial system. Since the early days of the Israelite people, the worship of God had centered on offering up sacrifices, both animal and grain, to God in a holy place. First, it was the tabernacle and then the temple in Jerusalem. Everything else in the Jewish religious tradition flowed out of this central act of devotion to God. For Christians, the central sacrifice became the crucifixion of Christ on the cross. The Christian life was to flow out of this pivotal meeting place with God at Calvary. Thus when Paul speaks of personal sacrifice in our passage, the background is the temple sacrificial system that has now been climaxed in the death of Jesus on the cross. That becomes not only the exclusive way to God, but also Jesus' sacrifice of himself stands as the model for his disciples to follow in their devotion to God. Paul uses that early Christian tradition as the foundation for his admonitions.

b. Literary

The literary **genre** of our passage has a large scope and a narrow scope. Rom. 12:1-8 is a part of an *ancient letter*. And also, it is by nature *paranesis*. Understanding both these levels is important to the interpretative process. At the broad literary form level, our passage is a part of *the body of the letter*. Ancient letters served as a substitute presence, and thus took on a level of importance not experienced in our culture for over half a century. With the advent of mass media and easy communication with others located elsewhere, letter writing has become a

lost art in American culture. Sitting down and taking the necessary time to write out one's thoughts in a carefully thought out pattern is something seldom done anymore. We just pick up a phone and call the individual. Or, increasingly, we go to the computer and set up a video chat session where not only can we write out our thought, we can also speak to the other person while we're seeing each other via a computer camera mounted on our monitor.

Paul's letter to the Romans has a particular significance beyond that of virtually all the others in the Pauline section of the New Testament. Because it was a letter of introduction -- almost a job application -- written to a Christian community that Paul did not know personally, the ideas in the body of the letter are organized in a more careful manner. Although the English translation obscures this severely, the Greek text of Romans is noticeably different than that of the other Pauline letters. The vocabulary and grammar constructions are set up more carefully. The thought progression is much more organized. To be sure, some of this may be attributed to the writing skills of Tertius [who did the actual writing of the letter](#). But more likely, this tone of Romans is due to the desire of the apostle to set forth the content of the gospel that he was preaching. Once the believers in Rome clearly understood that, they would hopefully be more willing to help him with [his anticipated mission](#) of gospel preaching in the western Mediterranean region.

The narrow genre issue in our passage is that of *paraenesis*. The Greek word παραίνεσις (parainesis) had a meaning similar to the Latin *admonitio*. Both words designated moral admonition in the ancient Greco-Roman world. This seldom, if ever, was a part of Greco-Roman religious tradition, but in some of the philosophical traditions, in the first century mainly Stoicism, admonitions to certain standards of behavior were a common part of the teaching of the philosophers. Interestingly, the specific standards of moral behavior between Christianity and Stoicism were not very different in most topics of ethical conduct, as I discussed at length in the *Lorin's Musings* column of *New's From the Blue Ridge* beginning in [March 2004](#) (Vol. 07, Issue 03). What is, however,

dramatically different is the goal of such behavior and the means by which such behavior is achieved.

The **literary setting** of 12:1-8 is of particular importance, especially that of verses one and two. In the [body](#) (1:16-15:13) of the Letter to the Romans, we find a clearly defined shift of thought in 12:1-2. Through the end of chapter eleven, the material focuses on the central theme of the righteousness of God (ἡ δικαιοσύνη θεοῦ; see [1:16-17](#) for the initial expression) and its various implications for Christian belief. At the beginning of chapter twelve the subject shifts from the emphasis on the theological concept of God's righteousness to how that impacts the believer's daily living. From 12:1 through 15:13, Paul set forth a series of admonitions (paraenesis, see "Lorin's Musings" in [News From The Blue Ridge](#), vol. 7, no. 2 for more details). Rom. 12:1-2 forms the foundational basis for all that follows: (1) Spiritual Gifts, 12:3-8; (2) Guidelines for Christian Living, 12:9-21; (3) Obeying Rulers, 13:1-7; (4) Brotherly Love, 13:8-10; (5) Living in the Shadow of the Second Coming, 13:11-14; (6) Not Judging your Brother, 14:1-12; (7) Not Causing your Brother to Stumble, 14:13-23; (8) Pleasing Others rather than Self, 15:1-13.

Understanding this structure is critical to proper interpretation of our passage. These eight units stemming off 12:1-2 are not always interconnected. If they were, then the image of a staircase would help one understand the connection. Rather, Paul follows a typical pattern with paraenesis in his time, by building into the discussion a certain amount of randomness. The image of a shotgun in hunting birds, where many pellets are in the shell and go in an every widening direction once fired, is more helpful. Verses 1-2 launches these pellets (topics). Some of them are closer to one another in thought than others. But all are aimed at the common objective of shaping the behavior of those seeking to follow Christ.



II. Message

Thus our passage covers the foundational emphasis (vv. 1-2) and the first unit of material to be built off that foundation (vv. 3-8).

a Living Sacrifice, vv. 1-2

Greek NT

12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·
12:2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Notes:

Drawing largely from [the previous study](#) on 12:1-2, two things become clear: 1) we are to give ourselves to Christ (v. 1) and 2) this giving is to bring about changes (v. 2).

In this beginning set of admonitions Paul makes three appeals: (1) to present our bodies to God as a sacrifice; (2) to not be conformed to this world; (3) to be transformed. The second and third admonitions are based on the first one. The objective of these is [to grasp God's will for our lives](#).

The “therefore” (οὖν) at the beginning underscores the transition point from 1:16 - 11:36 to 12:1-15:13. In light of the marvelous reality of how God has provided justification for sinners through the sacrificial gift of Jesus dying on the cross (the heart of this is [Rom. 3:21-31](#)), we now as believers have an obligation to make a personal sacrifice. When one realizes the profound depth of spiritual accomplishment in our behalf that Christ achieved, our response can hardly be less than a complete sacrificing of ourselves to God.

The central theme of Romans is righteousness (ἡ δικαιοσύνη) / justify (δικαιόω). Of the [58 times](#)

NASB

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

NRSV

1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God— what is good and acceptable and perfect.

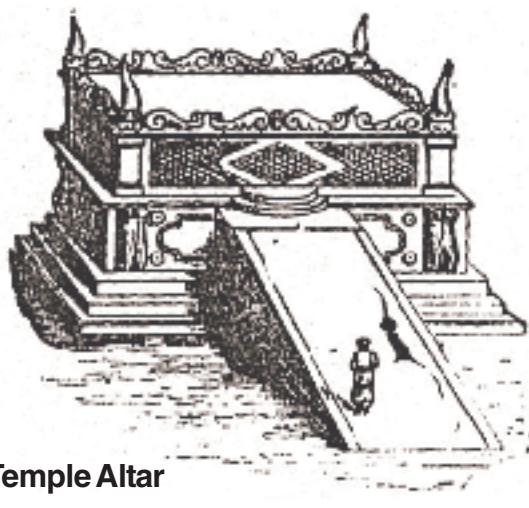
NLT

1 And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice – the kind he will accept. When you think of what he has done for you, is this too much to ask? 2 Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.

that the noun shows up in the writings of Paul 34 of them are found in Romans. Fifteen of the 27 uses of the verb form “to justify” are found in Romans. It is the central idea of the core passage of 3:21-31. The issue for Paul is how sinful humanity could be made right with God. Our rebellion has alienated us profoundly from a holy God and made us deserving of nothing but His wrath (Rom. 1:18-3:20). But in pouring out his life for us on Calvary, Jesus has satisfied the demands of God's holiness and wrath (Rom 5:19, NRSV): “For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.” From Adam we gained our sinfulness, but from Christ we gain righteousness.

Therefore, first, **we are admonished to sacrifice ourselves to God**. The ancient Jewish idea of sacrifice was to give up something valuable as an act of commitment to God. This was the heart of the OT sacrificial system in the temple. The

shedding of the blood from the sacrificial animal represented the potential of life and cleansing from sin.



Temple Altar

Giving means:

- (1) to present our bodies to God as a sacrifice;**
- (2) to not be conformed to this world;**
- (3) to be transformed.**

Here we are called upon to present our bodies as a sacrifice to God (παραστήσαι τὰ σώματα ὑμῶν θυσίαν). This doesn't mean we beat or flagellate our bodies at some time during the religious calendar year, as is done in some traditions of Roman Catholicism in other parts of the world on Ash Wednesday. What it does mean, however, is that we offer ourselves to God in total surrender to Him.

How can this be done? Paul's answer is "through the mercies of God" (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ). The gracious actions of God in sending His Son, allowing Him to die in our place, and then in raising Him from the dead represent expressions of divine power that is the heart of God's grace. That same grace, now operative in our lives as believers, becomes the channel of spiritual power enabling us to offer ourselves up to God on a daily basis.

This offering ourselves up to God as a sacrifice is defined in three ways in verse one. **First**, we are to be a living sacrifice (ζῶσαν). Eugene Peterson's translation, *The Message*, has a good rendering of this idea: "Take your everyday, ordinary life - your sleeping, eating, going-to-work, and walking-around life - and place it before God as an offering." In my undergraduate days during the 1960s the Jesus Movement was just getting underway and the term, "Jesus Freaks," was commonly heard in reference to the old hippies who had become Christians. Although meant as a critical term, it actually was a compliment, since most of them were completely committed to living for Christ as best they knew how. Paul is here calling upon us to do something harder than beat our bodies, or temporarily give up a bad habit for Lent. At the heart of Christian behavior lays a full commitment to walk in God's path every day. Jesus' words are somewhat similar as Luke presents them to us (Lk. 9:23, NRSV): "Then he said to them all, 'If any want to become my followers, let them deny themselves and take up their cross daily and follow me.'"

Secondly, this sacrifice is to be holy (ἁγίαν). Sacrifices made in the temple had to be **holy**. That is, they had to meet certain standards, but more importantly they were set apart solely for God's use. Our lives are to be holy in the sense that we are

completely set apart to God. Paul wrote earlier to the Corinthian Christians (1 Cor. 6:19-20, NRSV): "19 Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? 20 For you were bought with a price; therefore glorify God in your body." In the Corinthians context Paul, was admonishing the Christian men at Corinth to stay away from prostitutes. Holiness involves moral behavior as well as religious dedication to God.

Thirdly, this sacrifice is to be well pleasing to God (εὐάρεστον τῷ θεῷ). Later in 14:18 Paul will use this phrase again in the declaration, building off his foundational image here (NRSV): "16 So do not let your good be spoken of as evil. 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. 18 The one who thus serves Christ is acceptable to God (εὐάρεστος τῷ θεῷ) and has human approval." This third adjective is the logical climax; a life lived out in dedication to God is certainly acceptable to God. **Eight times** Paul uses this phrase or one like it to refer to how we are to live our lives as Christians.

The final declaration, "which is your spiritual worship" (τὴν λογικὴν λατρείαν ὑμῶν), qualifies the entire phrase, "to present our bodies as a sacrifice," not just the word "sacrifice." The precise meaning of the term is difficult. Douglas Moo in the Romans volume of the *New International Commentary on the Greek Testament* series has some very helpful background (pp. 751-752):

The meaning of the word *logiken* is notoriously difficult to pin down. The word *logikos* (the lexical form of the adjective *logiken*) does not occur in the LXX and only once elsewhere in the NT, where its meaning is also debated: 1 Pet. 2:2, where Peter exhorts his readers to "long for the pure *logikon* milk." The word does, however, have a rich background in Greek and Hellenistic Jewish philosophy and religion. Arguing that God and human beings had *logos* (reason) in common, some of the Greek philosophers of the Stoic school emphasized that only *logikos* worship could be truly appropriate worship. They contrasted this "rational" worship with what they considered to be the superstitions that were so typical of Greek religion. Hellenistic Jews took over this use of the term, applying it sometimes to the mental and spiritual attitude that was necessary for a sacrifice to have any merit before God. Still later, the word was applied directly to sacrifice in the gnostic Hermetic writings.

Considering this background and the context, we arrive at four main possibilities for the connotation of *logikos* here: (1) "spiritual," in the sense of "inner": a worship that involves the mind and the heart as op-

posed to a worship that simply “goes through the motions”; (2) “spiritual” or “rational,” in the sense of “appropriate for human beings as rational and spiritual creatures of God”: a worship that honors God by giving him what he truly wants as opposed to the depraved worship offered by human beings under the power of sin (see Rom. 1:23-25); (3) “rational,” in the sense of “acceptable to human reason”: a worship that “makes sense,” as opposed to the “irrational” worship of God through the offering of animals; (4) “reasonable,” or “logical,” in the sense of “fitting the circum-



stances”: a worship that is appropriate to those who have truly understood the truth revealed in Christ.

This last connotation, while probably implied, does not go far enough, ignoring too much of the rich background of the term that we have sketched. The third is also a questionable explanation, assuming as it does that the OT sacrificial system, for instance, was, or would have been, viewed by Paul as an irrational form of worship. Choosing between the first two alternatives is difficult and perhaps not necessary. Certainly Paul does not suggest, as the reference to “bodies” makes clear, that true Christian worship is a matter only of inner attitude. But the inner attitude is basic to acceptable worship, as Paul makes clear in v. 2 by stressing the “renewing of your mind.” And it is just this involvement of the mind, renewed so that it can again understand God aright, that makes this worship the only finally appropriate and true worship. In light of this, and recognizing that each of the usual translations “spiritual” (NIV; NASB; NRSV) and “reasonable” (KJV) misses an important part of the meaning, it would be best to follow TEV and translate “true worship.”

This second verse builds its ideas off the foundation of offering oneself as a sacrifice to God. The structure is a twofold admonition -- first negative, then positive -- with a statement of purpose bringing the ideas to a climax.

When one presents himself/herself to God in full dedication, how does that play itself out in daily living?

The first admonition, negative in thrust, demands that **we stop shaping our lives by the standards of this age**: μή συσχηματίζεσθε τῷ αἰῶνι τούτῳ. The word Paul used here, also found in the NT only in 1 Pet. 1:14, is the source of our English word, schema, or , schematize. The core idea is that the construction plans that we’re using to build our life are really designed by this evil age, not by God. [1 Pet. 1:14](#) has a similar emphasis with the use of the same verb (NRSV): “Like obedient children, do not be conformed to the desires that you formerly had in ignorance.”

Daily living is comparable to the construction of a building. The building follows a design plan. Whether the construction process results in something beautiful or in something ugly and use-

less depends in large part on the architectural plans. If the plans are faulty, then the building will be faulty. If a good architect draws up good plans, then the building will be beautiful and useful.

Paul’s contention is that, when we become believers, the design plan we *were using* to build our lives should be discarded, and a new one utilized. Since conversion means the starting over of our life with a clean slate, a new design plan needs to be implemented. To continue building our life using the old design plan after conversion makes no sense at all, and is spiritually dangerous.

What is that old design plan? Paul’s answer (τῷ αἰῶνι τούτῳ) is variously translated into English: “this world” (NRSV; NASB, ASB, NKJV, KJV, RSV, Douay-Rheims, BBE); “the standards of this world” (TEV); “your culture” (The Message); “like the people of this world” (New Century Bible); “the pattern of this world” (NIV); “the contemporary world” (NJB). All of these translations hit on some aspect of what Paul is getting at with this expression, but none fully capture his idea. What we are running into here is Paul’s use of the way apocalyptic Judaism had viewed time since a couple of centuries before the beginning of the Christian era. With the rise of messianic expect-

tation during that period, human history began to be sliced up into two segments: (1) the present age, and (2) the coming age of the Messiah. Early Christianity adopted this way of thinking, but applied it to their view of Jesus as the promised Messiah who came first in the incarnation and then is coming a second time in order to usher in the eternal order. Until that second coming of the Messiah, we still even as believers are living in the first period of human history.

Paul makes extensive use of this frame of reference throughout his writing ministry as can be seen from statements alluding to it in 1 Cor. 1:20; 2:6, 8; 3:18; 2 Cor. 4:4; Gal. 1:4; Eph. 1:21; 2:2; 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12. In patterns very similar to Jewish apocalypticism, Paul viewed this present age as a period of time that is under the power of sin and Satan. It is utterly corrupt and doomed to the wrath of God. Adam's sin in the garden thrust humanity into this era. The final product of this age is eternal death and doom. To put it mildly, the architectural plans drawn up from this age are a disaster waiting to happen. Any building (life) constructed by this design will not last, nor be an object of beauty. Thus it makes absolutely no sense for a Christian to continue designing his life according to this plan after his conversion. Paul's admonition: "Stop building your life that way!"

The alternative is set forth in the positive second admonition that follows: **"be transformed by the renewing of your minds"** (μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοός). Interestingly, from the verb Paul used, μεταμορφώω, we get the English word 'metamorphosis.' What we are admonished to undergo is a spiritual metamorphosis. The present tense of the Greek word stresses that this is to be an ongoing process that takes place over the duration of our life. Just like the ugly larvae that transforms itself into the beautiful butterfly, we sinners are to allow the grace of God the opportunity of transforming us into a beautiful spiritual butterfly that brings glory to our God.

This word is used in Matt. 17:2 and Mk. 9:2 to refer to Jesus' transfiguration that took place before Peter, James, and John. Paul uses the word again in **2 Cor. 3:18** to refer to the ongoing spiritual transformation that is preparing us for eternity: **"And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit"** (NRSV).

But what is being transformed? "By the renew-

ing of your minds," is Paul's answer (τῇ ἀνακαινώσει τοῦ νοός). As Douglas Moo puts it (*Romans*, NIGT, p. 756), "mind' translates a word that Paul uses especially to connote a person's 'practical reason,' or 'moral consciousness.' Christians are to adjust their way of thinking about everything in accordance with the 'newness' of their life in the Spirit (cf. 7:6). This 're-programming' of the mind does not take place overnight but is a lifelong process by which our way of thinking is to resemble more and more the way God wants us to think. In Rom. 1:28 Paul has pointed out that people's rejection of God has resulted in God's giving them over to a 'worthless' mind: one that is 'unqualified' (*adokimos*) in assessing the truth about God and the world he has made."

For me over the past forty-five plus years as I have increasingly learned more about this, the Christian life is a new and exciting adventure every day. Each morning begins with a fresh opportunity to see what God is going to do during the day. As I become sensitive to His presence and activity in my world, wonderful discoveries take place daily. As Billy Graham once described his preaching as being a spectator in the grandstand of life and watching God at work, Christian living is the same way.

The process of renewal (τῇ ἀνακαινώσει) is described in Titus 3:5 as **"4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit."** Here the Holy Spirit is linked to this renewing process, and probably is in mind in Rom. 12:2 as well.

The **objective of these two admonitions** is set forth in the purpose expression: **"so that you may discern what is the will of God — what is good and acceptable and perfect"** (εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον). The idea of "discerning" is to test out, determine what's real, then approve it by committing ourselves to doing it. The testing process is a 'field testing' rather than a 'lab test.' Out of life's experiences we come to realize and accept God's will, His leadership over our life. This is not some mystical thing that comes to preachers. Rather, it is the realization of God leading us as we live day by day. As we follow this path laid out for us by God, we discover that it proves itself to be good, acceptable, and perfect. Our life is charted on a course that pleases God and takes us into the best possible direction we could travel.

Off this kind of commitment then comes **the eight areas** of ethical behavior and religious service in the remainder of the letter body (12:3-15:13). All of these

topics deal with relationships with other people. This was unlike the Stoic viewpoint which saw the motivation for proper relationships with others as motivated by both an internal drive for strict self discipline through education as critical for overcoming the inherent corruption and evil of the physical side of our existence. For society to avoid chaos and anarchy, people must relate properly to one another. For that to happen each individual must exercise the strictest of self-discipline over the passions of the corrupt flesh. The ultimate goal in Stoicism was an orderly society.

For Paul, the basis of proper relationships with others is one's commitment to Christ in unconditional surrender of life to Him. In the power of Christ's indwelling Spirit the individual begins a process of transformation that overcomes the old sinful nature. The motivation is not an orderly society. Rather, it is the goal of being a contributing part of God's holy, living temple where the Heavenly Father is continuously praised and glorified.

The constant temptation to us as modern be-

lievers is to move away from this very demanding commitment and allow our religious experience to become superficial and ritualistic. But such guts vital religious experience. Even the Stoics with their heavy demand for rigid self-discipline would condemn such a move, not to mention Christ and Paul. We can quickly move into an "easy believism." Or to



use the German professor [Dietrich Bonhoeffer's](#) term, "cheap grace." He unflinchingly faced the Nazi death squad at the end of WWII in order to stand against the perversion of Christianity in Germany. So must we as a living sacrifice being transformed each day.

b. Spiritual Gifts, vv. 3-8

Greek NT

12:3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως. 12:4 καθάπερ γὰρ ἐν ἐνὶ σῶματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, 12:5 οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη. 12:6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, 12:7 εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, 12:8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς ἐν ἀπλότητι,

NASB

3 For through the grace given to me I say to everyone 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. 4 For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches,

NRSV

3 For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4 For as in one body we have many members, and not all the members have the same function, 5 so we, who are many, are one body in Christ, and individually we are members one of another. 6 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7 ministry, in ministering; the teacher, in teaching; 8 the exhorter, in exhortation; the giver, in generosity; the leader, in diligence;

NLT

3 As God's messenger, I give each of you this warning: Be honest in your estimate of yourselves, measuring your value by how much faith God has given you. 4 Just as our bodies have many parts and each part has a special function, 5 so it is with Christ's body. We are all parts of his one body, and each of us has different work to do. And since we are all one body in Christ, we belong to each other, and each of us needs all the others. 6 God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you. 7 If your gift is that of

ὁ προϊστάμενος ἐν
σπουδῇ, ὁ ἐλεῶν ἐν
ἰλαρότητι.

in his teaching; 8 or he
who exhorts, in his ex-
hortation; he who gives,
with liberality; he who
leads, with diligence; he
who shows mercy, with
cheerfulness.

the compassionate, in
cheerfulness.

servicing others, serve
them well. If you are a
teacher, do a good job of
teaching. 8 If your gift is
to encourage others, do
it! If you have money,
share it generously. If
God has given you lead-
ership ability, take the re-
sponsibility seriously.
And if you have a gift for
showing kindness to oth-
ers, do it gladly.

Notes:

Once we present ourselves to Christ as a living sacrifice and the transformation of our lives begins, what is one of the experiences that comes our way?

For Paul, an early impact is “getting our heads screwed on right.” This mainly has to do with our sense of importance inside the body of believers. The heart of what he has to say is in verse three. The rest builds off this core idea.

Paul measures his words “by the grace given to me.” That is, he tries to speak to the Roman Christians out of the divine grace vested in his own calling and ministry. It would be a gross mistake to see in this an expression of authoritarianism, as the NLT above hints at with its rendering: “As God’s messenger...” Instead, in these words stand humility and gratefulness for God’s favor that provided Paul insight to share his perspective with the Romans. Since Paul is going to couch his teaching in the verses about spiritual gifts (χαρίσματα) in terms of “gifts that differ according to the grace given to us” he introduces it in terms of one who has received a portion of that divine grace. One would need to understand the common link between “grace” (χάρις) and “gift” (χάρισμα) in the underlying Greek text. The gift is but a concrete manifestation of the grace.

Two points of particular emphasis merit consideration. The first emphasis is upon a healthy self image and sense of importance: “not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” In Paul’s collective oriented culture, the grasping of the interdependence of a community of faith upon its members was easier to achieve. Even in the similar collective oriented cultures of our world, especially in Africa and the Orient, this awareness comes more naturally. Our American, extremely individualistic oriented culture, presents real obstacles to understanding the full impact of Paul’s words.

Team oriented sports probably helps reinforce Paul’s points more than any other life experience. Everyone has a role to play in the faith community. This means that no one is more important than the rest. This is a reflection achieved by φρονεῖν εἰς τὸ

σωφρονεῖν, which means to concentrate our thinking on the objective of reaching a clear headed thought. Once our heads can think clearly, we then realize that whatever contributions we can make to the faith community are based on the portion of faith commitment that God has granted to us: “to the measure of faith that God has assigned” (ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως). Through faith commitment has come a specific measure of divine grace that then takes the form of a specific “gift” for contributing to the welfare of the entire community of believers. No basis then exists for spiritual elitism or feeling of superiority. Everything has come from God and is intended for the benefit of the community.

Further, those contributions are designed to bring the community into a unified group of people: “as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.” Elitism or snobbery is divisive, rather than unifying. With no basis for elitism, the gifts must contribute to the sense of oneness by the community.

The diversity aspect of Paul’s discussion surfaces with the differing gifts mentioned: “6 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7 ministry, in ministering; the teacher, in teaching; 8 the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” In a series of lists stands admonitions for the gifted one to use his/her gift as it has been given. See the [Block Diagram](#) for details.

The first two list the ministry:

“Prophecy,” *let it be used* “in proportion to faith.”

εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

“Ministry,” *let it be used* “in ministering”

εἴτε διακονίαν ἐν τῇ διακονίᾳ,

The next five focus upon the gifted person:

“The one teaching,” *let him use it* “in teaching.”

ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

“The exhorter,” *let him use it* “in exhortation;”

ὁ παρακαλῶν ἐν τῇ παρακλήσει·

“The giver,” *let him use it* “in generosity;”

ὁ μεταδιδούς ἐν ἀπλότητι,

“The leader,” *let him use it* “in diligence;”

ὁ προϊστάμενος ἐν σπουδῇ,

“The compassionate,” *let him use it* “in cheerfulness.”

ὁ ἐλεῶν ἐν ἰλαρότητι.

All together, seven specific areas of contribution to the life of the community are mentioned here. In the descriptions of the life of early Christian actions in the NT, one would have to conclude that these are but samples of how contributions to the life of the faith community can and ought to be made.

In the larger NT emphasis, three other somewhat similar listings are found; one in [1 Cor. 12:4-11](#) and one in [1 Pet. 4:10-11](#); one in [Eph. 4:11](#). A chart style listing can be helpful for better understanding:

Rom. 12:6-8 (NRSV):

1. **prophecy**, in proportion to faith;
2. **ministry**, in ministering;
3. the **teacher**, in teaching;
4. the **exhorter**, in exhortation;
5. the **giver**, in generosity;
6. the **leader**, in diligence;
7. the **compassionate**, in cheerfulness.

From each list, one can easily see the randomness of each list. Careful study of each letter will reveal a customizing of each list to meet specific needs in the initial readers of each letter. Virtually, no overlapping of “gifts” is found in the three lists. Only “prophecy” (Rom. 12:6 “προφητεῖαν” // 1 Cor. 12:10 “προφητεία” // “Eph. 4:11 “προφήτας”) and “ministry” (Rom. 12:6 “διακονίαν” // 1 Pet. 4:11 “διακονεῖ”) overlap.

What can then be gleaned from such a comparative study?

First, any compilation of all four lists into a single list, which then is proposed as all inclusive and standardized for all time, is sheer nonsense and a gross misunderstanding of each text. This ignores the randomness and customizing of each list for the targeted readership.

Second, the larger context around all four lists underscore the unifying thrust of each person using whatever gift that has been given. The building up of the body is the goal. Also the contribution of each member is absolutely essential. Because of the distinctiveness of each person’s contribution, a gap is created when a member fails to contribute. Such holes in the life of the faith community are places for spiritual weakness and disease not just for the member but also for the entire body.

Third, the tendency of modern interpretation to distinguish between divinely bestowed gifts in calling and natural talents given at birth is a foreign idea to these texts. Whatever each member is able to contribute is a gift from God. Whether we moderns label that talent or calling is irrelevant to the premise in these passages. The gift (χάρισμα) is an expression of God’s grace (χάρις) and as such is to be used for the good of the community.

Fourth, no where in any of these lists is the mod-

1 Pet. 4:10-11 (NRSV):

1. Whoever **speaks** must do so as one speaking the very words of God;
2. whoever **serves** must do so with the strength that God supplies,

Eph. 4:11-13 (NRSV):

- The gifts he gave were that
1. some would be **apostles**,
 2. some **prophets**,
 3. some **evangelists**,
 4. some **pastors** and **teachers**,

ern concept of “seeking your gift” found. Rather, the emphasis is upon “using your gift(s).” The assumption is made that involvement in ministry will open up clear understanding of how to contribute. To sit on the sidelines and contemplate how I can contribute before getting on the playing field and contributing is alien to these texts. Such reflects doubt in the ability of the Holy Spirit to lead us in contributing on the playing field, as well as an inadequate faith commitment. The leadership of the Holy Spirit is stressed in Corinthians, while in Romans the portioning out of faith by God is the vehicle of contributing. When we put on our helmets as we step onto the playing field, we take the step of faith that God’s Spirit will guide us into the contribution that we can make. The foundational principle of presenting ourselves as a “living sacrifice” in 12:1-2 undergirds our confidence in

God's leadership in service.

Let me make some observations regarding each of those "gifts" listed in Rom. 6-8. The first item in the list is "prophecy" (προφητείαν). Prophecy from the eighth century OT prophets forward was primarily "forth telling" God's will, more than it was "fore telling" God's will, as Walter Kaiser, Jr., explains ("Prophet," [Baker's Evangelical Dictionary of Biblical Theology](#)):

Biblical prophecy is more than "fore-telling": two-thirds of its inscripturated form involves "forth-telling," that is, setting the truth, justice, mercy, and righteousness of God against the backdrop of every form of denial of the same. Thus, to speak prophetically was to speak boldly against every form of moral, ethical, political, economic, and religious disenfranchisement observed in a culture that was intent on building its own pyramid of values vis-a-vis God's established system of truth and ethics.

The word "prophet" in the [New Testament](#) refers to 1) an OT prophet, 2) a Christian prophet, 3) Christ, 4) a false prophet, or 5) a Christian preacher. The word "prophecy" in the [New Testament](#) will refer mostly to the communication of God's will, either referring to an OT prophet or a NT preacher. If 1 Pet. 4:11, "whoever speaks..." is taken as a description of what Paul intended by "prophecy" then the term should be interpreted in its broadest sense so that both "fore telling" and "forth telling" are included. A concordance search of "prophecy" in the [NT](#) seems to support such an understanding.

The second item of "ministry" clearly is intended in the broad sense of service to others with intention to help them spiritually. The structural manner in which these first two gifts are listed strongly suggest the broad meanings of both items.

The second group of five gifts cover a wide range of ministries and communication of the gospel message. The signal for this shift is a switch from the nouns signifying the action (prophecy & ministry) to the personal designation (teacher etc.). The significance of this shift is debated. Views range all the way from mere stylistic shift to avoid repetitiousness to a stair casing of the list. My inclination is to see a clue in the Eph. 4 list which more clearly defines broad based ministries without a geographical focus in the first three gifts and a localized focus in the fourth gift. If this is correct, then the first two gifts are inclusive, much in the fashion of 1 Pet. 4. The second set of five gifts grow out of these two inclusive gifts and focus more on specific areas of either preaching the gospel or in serving other through the gospel.

The teacher played a significant role in early

Christianity in passing on the established understanding of the contents of the gospel message. James Dunn (*WBC*) has helpful observations here:

Certainly the need to instruct in the traditions regarding Jesus and his teaching and to do so in an orderly way would be present in all the earliest Christian congregations from the beginning (cf. Acts 2:42; 1 Cor 11:2, 23; 15:3; 1 Thess 4:1; 2 Thess 2:15; 3:6) so that one of the earliest regular ministries (proto-offices) to emerge would inevitably be that of teacher (Gal 6:6; cf. Acts 13:1; 1 Cor 12:28; Heb 5:12; James 3:1) — the teacher fulfilling a vital social function in preserving and passing on the traditions which gave the first Christian communities their distinctive identity. Even so, as in the other phrases, the addition of ἐν τῇ διδασκαλίᾳ continues to place primary emphasis on the act of teaching as the Spirit inspired (charismatic) functioning of the bodily organ. Throughout, the focus is on the functions themselves rather than on the status of those who exercise them (Meeks, *Urban Christians*, 134–35).

The participle translated as "the exhorter" (ὁ παρακαλῶν) carries with it a wide range of meanings all the way from encouraging to comforting to admonishing. Literarily, the idea is to stand along side and offer helpful words. The same role is suggested by Jesus in [John 14:26](#) for the Holy Spirit (NRSV): "But the Advocate, (παράκλητος) the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."

The "giver" (ὁ μεταδίδους) is one who shares what he has (not just money) with the community and does so with generosity. Barnabas comes to mind among those in the early Christian community who demonstrated this commitment (cf. [Acts 4:36-37](#)). Interestingly, he is labeled a "son of encouragement" (υἱὸς παρακλήσεως).

The "leader" is one who stands at the front of the line pointing the way forward (ὁ προϊστάμενος) with diligence. The Greek verb has two meanings: 1) to give leadership as one appointed to lead, and 2) to care about, give aid. [1 Pet. 5:1-3](#) folds both of these ideas into a single emphasis under the image of shepherd: "1 Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you 2 to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it —not for sordid gain but eagerly. 3 Do not lord it over those in your charge, but be examples to the flock"

Finally, the "compassionate one" (ὁ ἐλεῶν) shows mercy with cheerfulness. With a community of faith comprised of such individuals using the abilities granted to them, God's church will flourish.

Greek NT

12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·
12:2 καὶ μὴ συσηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός· εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

12:3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.
12:4 καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,
12:5 οὕτως οἱ πολλοὶ ἐν σώματι ἑσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.
12:6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,
12:7 εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,
12:8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

NASB

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.
2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3 For through the grace given to me I say to everyone 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.
4 For just as we have many members in one body and all the members do not have the same function,
5 so we, who are many, are one body in Christ, and individually members one of another.
6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;
7 if service, in his serving; or he who teaches, in his teaching;
8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

NRSV

1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
2 Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

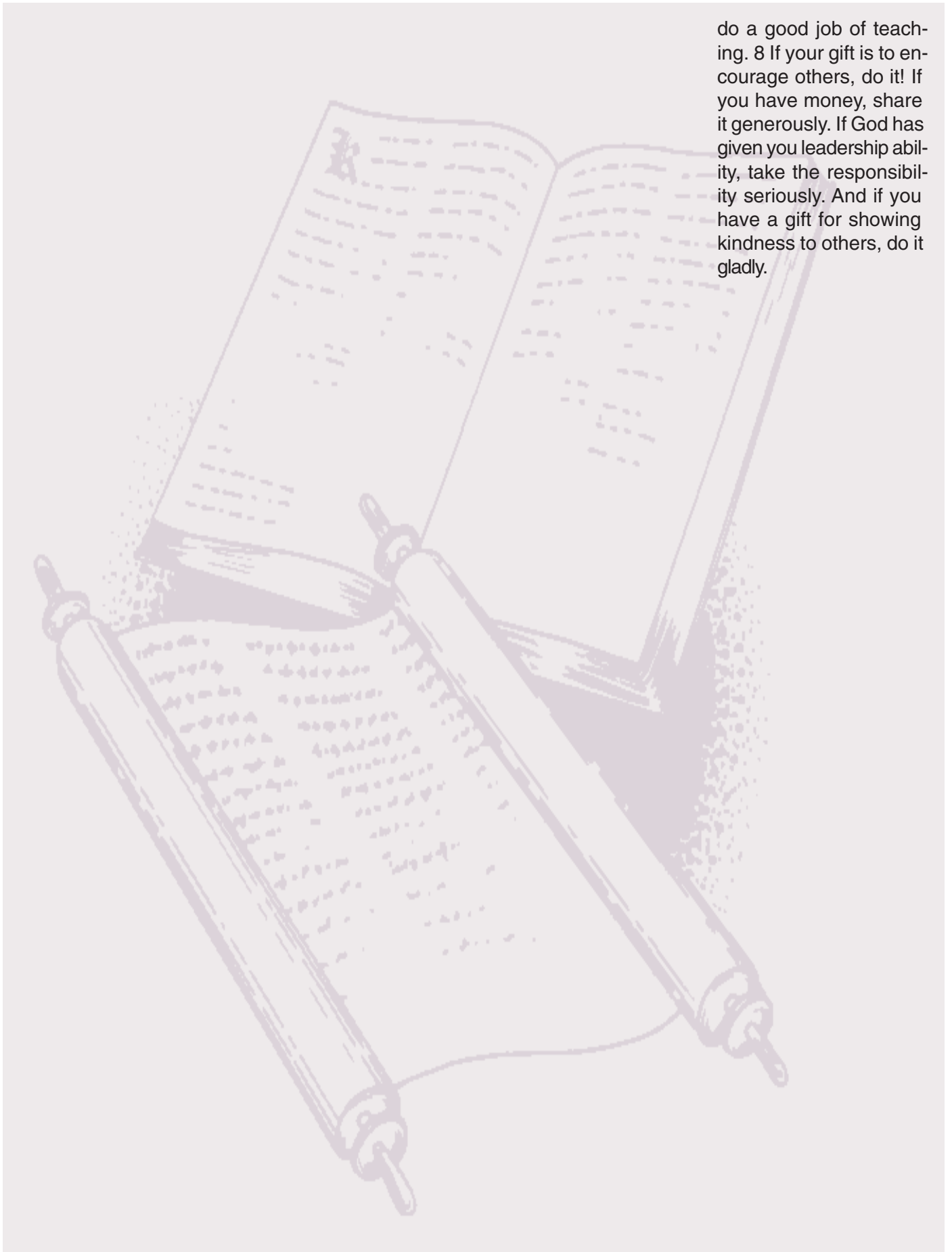
3 For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.
4 For as in one body we have many members, and not all the members have the same function,
5 so we, who are many, are one body in Christ, and individually we are members one of another.
6 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith;
7 ministry, in ministering; the teacher, in teaching;
8 the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

NLT

1 And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice—the kind he will accept. When you think of what he has done for you, is this too much to ask?
2 Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.

3 As God's messenger, I give each of you this warning: Be honest in your estimate of yourselves, measuring your value by how much faith God has given you.
4 Just as our bodies have many parts and each part has a special function,
5 so it is with Christ's body. We are all parts of his one body, and each of us has different work to do. And since we are all one body in Christ, we belong to each other, and each of us needs all the others.
6 God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you.
7 If your gift is that of serving others, serve them well. If you are a teacher,

do a good job of teaching. 8 If your gift is to encourage others, do it! If you have money, share it generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly.



Greek NT Diagram

- 12:1
(1) οὖν
Παρακαλῶ ὑμᾶς
ἀδελφοί,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
παραστήσαι τὰ σώματα ὑμῶν
θυσίαν
ζῶσαν
ἀγίαν
εὐάρεστον τῷ θεῷ,
τὴν λογικὴν λατρείαν ὑμῶν·
- 12:2
(2) καὶ
μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ
(3) *μεταμορφοῦσθε*
τῇ ἀνακαινώσει τοῦ νοός
εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ θεοῦ,
τὸ ἀγαθὸν
καὶ
εὐάρεστον
καὶ
τέλειον·
- 12:3
(4) γὰρ
Λέγω
διὰ τῆς χάριτος τῆς δοθείσης μοι
παντὶ τῷ ὄντι ἐν ὑμῖν
μὴ ὑπερφρονεῖν
παρ' ὃ δεῖ φρονεῖν
ἀλλὰ
φρονεῖν
εἰς τὸ σωφρονεῖν,
ἐκάστῳ
ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως·
- 12:4
γὰρ
ἐν ἐνὶ σώματι
καθάπερ...πολλὰ μέλη ἔχομεν,
δὲ
τὰ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,
- 12:5
(5) οὕτως
οἱ πολλοὶ ἐν σώμα ἔσμεν
ἐν Χριστῷ,
- (6) δὲ
τὸ καθ' εἷς ἀλλήλων μέλη.
- 12:6
δὲ
ἔχοντες χαρίσματα...διάφορα,
κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν
εἴτε προφητείαν (ἔχομεν)
(7) *(ἔχομεν αὐτήν)*
κατὰ τὴν ἀναλογίαν τῆς πίστεως,
- 12:7
εἴτε διακονίαν (ἔχομεν)

(8) *(ἔχωμεν αὐτήν)*
ἐν τῇ διακονίᾳ,

(9) εἴτε ὁ διδάσκων
(ἔχέτω αὐτό)
ἐν τῇ διδασκαλίᾳ,

12:8

(10) εἴτε ὁ παρακαλῶν
(ἔχέτω αὐτό)
ἐν τῇ παρακλήσει·

(11) (εἴτε) ὁ μεταδιδούς
(ἔχέτω αὐτό)
ἐν ἀπλότητι,

(12) (εἴτε) ὁ προϊστάμενος
(ἔχέτω αὐτό)
ἐν σπουδῇ,

(13) (εἴτε) ὁ ἐλεῶν
(ἔχέτω αὐτό)
ἐν ἰλαρότητι.