

Spiritual Gifts (vv. 3-8)
The Proper Mental Attitude (v. 3)

VERSE 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 (Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν [*pres.act.ind.1s. lego* + *conj. gar* for + *prep dia* + *d.a.w/noun gen.f.s. charis* grace + *d.a.w/aor.pass.part.gen.f.s. didomi* give + *pro.dat.s. ego* + *adj.dat.m.s. pas* every + *d.a.w/pres.act.part.dat.m.s. eimi* + *prep en* + *pro.dat.p. su* + *neg. me* + *pres.act.infin. hyperphroneo* hold a high opinion; *lx* + *prep para* “than” + *pro.acc.nt.s. hos* + *pres.act.ind.3s. dei* ought + *pres.act.infin. phroneo* think]); **but to think so as to have sound judgment, as God has allotted to each a measure of faith** [ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως [*conj. alla* but + *pres.act.infin. phroneo* think + *prep eis* + *d.a.w/pres.act.infin. sophroneo* think sensibly, be in one's right mind + *adj.dat.s. ekastos* each + *conj. hos* as + *d.a.w/noun nom.m.s. theos* + *aor.act.ind.3s. merizo* apportion + *noun acc.nt.s. metron* measure + *noun gen.f.s. pistis* faith]).

ANALYSIS: VERSE 3

1. The exhortations in vv. 1 & 2 have equal relevance to all believers.
2. But in vv. 3-8 there is a change since the subject is spiritual gifts and all do not have the same gift(s).
3. Paul recognizes diversity in terms of endowment, grace and faith.
4. There are applications we are all expected to make but there are applications peculiar to our individual gifts.
5. These difference as implicit in verse 3 as: “God has allotted a measure of faith”; all the members of human anatomy do not have the same function (v. 4); and, “we have gifts that differ according to the grace give to us” (v. 6).
6. Paul applies this to himself in v. 3.
7. Paul is of course referring to his own gift and office as an apostle (cf. Rom. 1:5; 15:15-16; 1 Cor. 3:10; 15: 9, 10; Gal. 2:9; Eph. 3:7, 8; 1 Tim. 1:12).
8. Apart from the grace given to him he could not minister to the Roman Christians.
9. Failure to appreciate the diversity of gifts within the body of Christ leads to lack of harmony and order.
10. One manifestation of disharmony occurs in the local body is the sin of pride.
11. The exhortation is applicable to all of us so we are not victims of exaggerated self-esteem.
12. Those who covet a higher or different sphere of ministry and so are not content with the divine assignment evinces a willful self-exaltation.

13. What we are to have as a proper mental attitude is to think objectively and seriously.
14. So a sober assessment of what we have as individuals been given by God's grace is absolutely necessary for our blessing and service to the local body.
15. If we try to do things of which we do not have the grace endowment we do more harm than good.
16. Do not esteem yourself beyond what you are capable of.
17. Do not on the other hand fall short in exercising the grace for the blessing of the whole.
18. Think things through before you volunteer to serve within the local church.
19. Paul at the end of v. 3 is not saying that sound judgment is determined by the faith of each believer.
20. Rather, sober judgment takes into account what he calls "the measure of faith."
21. Faith here is the sphere of activity exercised by a believer in functioning under one's gift(s) for the benefit of the whole.
22. Sober judgment enables the believer to say 'I can' or "I can't" do such and such.
23. The measure of faith varies according to each believer and the gift within.
24. Each gift carries with it a bestowal of grace.
25. These distinctions is here spoken of in terms of "a measure of grace."
26. So there is a faith suited to the exercise of each gift serving the whole.
27. This opening verse dealing with the topic of spiritual gifts cautions us to not think to highly of ones' self, but to think objectively and with a sober mind.

The Human Body Metaphor & Spiritual Gifts (vv. 4-5)

VERSE 4 For just as we have many members in one body and all the members do

not have the same function (καθάπερ γὰρ ἓν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, [*conj. kathaper just as + conj. gar + prep en + card.adj.loc.nt.s. heis one + noun loc.nt.s. soma body + adj.acc.nt.p. polus many + noun acc.nt.p. melos bodily part + pres.act.ind.1p. echo have + adj.nom.nt.p. pas all + neg. ou + d.a.w/adj.acc.f.s. autos the same + pres.act.ind.3s. echo have + noun acc.f.s. praxis function*]),

VERSE 5 so we, who are many, are one body in Christ, and individually members

one of another (οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη. [*adv. houto in the same way, so + d.a.w/adj.nom.m.p. polus many + card.adj.nom.nt.s. heis one + noun nom.nt.s. soma body + pres.act.ind.1p. eimi + prep en + noun loc.m.s. Christ + d.a.nom.nt.s. + conj. de and + prep kata "individually" + card.adj.nom.m.s. heis one + pro.gen.m.p. allelon one another + noun nom.nt.p. melos bodily part*]).

ANALYSIS: VERSES 4-5

1. In these two verses we have an analogy illustrating the diversity of spiritual gifts within the local church.
2. The analogy is the human body with all its various parts and functions.
3. So as the human body has many members functioning within their own genetically ascribed sphere, so does the body of Christ made up of individual believers with specialized gifts.
4. Paul employs this analogy in the same way in 1 Cor. 12:27 (“No you are Christ’s body, and individually members of it.”)
5. Also, note 1 Cor. 10:17 “Since there is one bread, we who are many are one body, for we all partake of one bread.”
6. We are not only members of one body (the body of Christ via positional sanctification), but we are all members of one another (Eph. 4:25)
7. This expresses our mutual dependence on one another.
8. And this includes serving one another in various capacities and situations.
9. For instance, if one member suffers the whole suffers, if one member prospers the whole rejoices.
10. No part should operate in its own self-interest.
11. This requires acclimation to one’s niche in the local body which comes by prayer, patience and alertness to the needs of the local church.