

## 1 Corinthians Chapter 12

### 1. Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:

#### A. Now concerning spiritual gifts,

##### 1. spiritual- Gr. *pneumatikos*- *spirituals*

a. Paul said earlier that the Corinthians came behind in no gift, however, they did not know the proper way to use them and what they were for. [1 Cor. 1:7](#)

##### 2. gifts- *Not in the Greek, omit*

a. Manifestations of the Spirit are implied here.

#### B. brethren- Gr. *adelphos*- *sharing the same womb*

#### C. I do not want you to be ignorant

##### 1. want- Gr. *thelo*

##### 2. ignorant- Gr. *agnoeo*

a. Seven different times Paul points out in this letter the ignorance of the Corinthians. This must have cut them to the quick. They prided themselves so much in their superior knowledge and wisdom.

b. This proves that those who think they know the most are usually the most ignorant!

c. Boasting about how much you know is a sure sign of immaturity and ignorance. As you mature the more you realize what you don't know. When you are young you tend to think you know everything. It is not hard to locate people's maturity level by what they say and how they talk. It is not good to put someone into spiritual leadership who brags about what they know.

d. The word "sophomore" means one who thinks they are wise but really they are foolish.

### 2. You know that you were Gentiles, carried away to these dumb idols, however you were led.

#### A. You know that you were Gentiles,

##### 1. know- Gr. *eido*- *to mentally see by perception*

a. To help someone overcome ignorance you need to start with what they do know and take them on to what they don't know.

b. Jesus would take things people knew about to teach things they did not know about. I.e. farming, fishing...etc.

2. **Gentiles-** Gr. **ethnos-** *the nations*

a. Scripture classifies all humanity into three categories: Jews, Gentiles, and the Church of God. [1 Cor. 10:32](#)

b. These believers used to be Gentiles but were now part of the church of God.

**B. carried away to these dumb idols,**

1. **carried away-** Gr. **apago**

a. Before conversion the Corinthians had been idolaters, enslaved by evil spirits. They lived in fear of the spirits and were **led** about by these diabolical influences. They witnessed supernatural manifestations of the spirit world and heard spirit-inspired utterances. Under the influence of evil spirits, they sometimes surrendered self-control, and said and did things beyond their own conscious powers. -Believer's Bible Commentary

b. They were carried away not by the idols but by the demons that were behind them. Any so-called "Spirit manifestation" that robs a person of self-control is not of God; for "the fruit of the Spirit is - self-control" -Warren Weirsbe

2. **dumb-** Gr. **aphonos-** *without faculty of speech, mute*

a. One of the things that separates the one true God from idols is that our God is a speaking spirit. We see this from Genesis onward. Idols could not speak.

b. You could not have a personal relationship with an idol, but you can with God. He delights to communicate with you on a daily basis.

3. **idols-** Gr. **eidolon-** *an image*

**C. however you were led.**

1. **led-** Gr. **ago-** *to bring forth*

a. This is not a word that denotes following someone from a distance, but being grabbed and pulled along.

**3. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.**

**A. Therefore I make known to you that no one speaking by the Spirit of**

## **God calls Jesus accursed,**

### **1. make known- Gr. gnoizo**

a. This again speaks of their ignorance.

### **2. speaking- Gr. laleo**

### **3. by the Spirit of God- lit. in the Spirit of God**

### **4. accursed- Gr. anathema- devoted to destruction, to be cut off, to curse**

a. It is the demons that are devoted to destruction by Jesus. They love to lie and turn things backwards!

b. Obviously, by this there had been some demonic manifestations in the church services that the believers there did not recognize as such. This manifestation would be hard to miss however! This might have been done by Christians yielding to the wrong spirit or unbelievers operating in the occult in the midst of the believers.

c. There is just no good way to put this. This group at Corinth were just a hot mess in the natural, but Jesus and Paul loved them dearly! This gives me hope.

d. No demon will confess Jesus as God or that He has come in the flesh. Demons will try to undermine both the deity and humanity of Jesus. [1 John 4:3](#)

## **B. and no one can say that Jesus is Lord except by the Holy Spirit.**

### **1. Jesus is Lord**

a. Confessing that Jesus is Lord precedes salvation. [Rom. 10:9-10](#)

b. The word *kurios*, Lord, is that by which the word Jehovah is commonly rendered in the Greek version of the Old Testament. To say Jesus is the Lord, therefore, in the sense of the apostle, is to acknowledge him to be truly God. No one can truly believe and openly confess that Jesus is God manifest in the flesh unless he is enlightened by the Spirit of God (Hodge).

c. It takes the revelation of the Holy Spirit to call Jesus Lord, or in other words to call Him God. Jesus is God in the flesh. This is a Spirit inspired thought and utterance. [Matt. 16:16-17](#)

### **2. by the Holy Spirit- lit. in the Holy Spirit**

a. This verse mentions the Trinity- Spirit, God [the Father], Jesus.

b. The Holy Spirit glorifies Jesus. [John 15:26](#), [John 16:14](#) He does not curse Jesus!

#### 4. There are diversities of gifts, but the same Spirit.

##### A. There are diversities of gifts,

1. **diversities**- Gr. **diairesis**- *division, distribution, classification or separation*

a. The Corinthians were enamored by only one gift- tongues. There were more gifts than just tongues.

2. **gifts**- Gr. **charisma**- *gifts of grace, an undeserved benefit.*

a. These categories of giftedness are not natural talents, skills, or abilities, such as are possessed by believers and unbelievers alike. They are sovereignly and supernaturally bestowed by the Holy Spirit on all believers ([1Co 12:7](#), [1Co 12:11](#)), enabling them to spiritually edify each other effectively and thus honor the Lord. -MacArthur

##### B. but the same Spirit

###### 1. same Spirit

a. It was common to have different demon spirits give different spiritual manifestations in the Corinthian's pagan past. Paul wanted them to know that there were not different spirits that gave different spiritual manifestations in their Christian services, but it was the one same Holy Spirit that gave and directed them all. [Heb. 2:4](#) They were given by the one Holy Spirit to uplift Jesus and edify the saints.

b. The Holy Spirit governs when and what gifts are given to what individual.

#### 5. There are differences of ministries, but the same Lord.

##### A. There are differences of ministries,

1. **differences**- Gr. **diairesis**- *division, distribution, classification or separation*

a. God is a God of variety. Just look around in nature. Praise God for variety! Variety is a spice of life.

b. Differences should promote appreciation and working together, but they often gender jealousy, strife, and pride when the flesh is in control.

**2. ministries-** Gr. **diakonia-** *service*

a. These are found in [Eph. 4:11](#) & [Rom. 12:6-8](#)

**B. but the same Lord**

**1. same Lord**

a. In the pagan world different things were governed by different deities. Such as the sun, moon, and stars all had different deities allegedly controlling them. Paul wanted to let the Corinthians know that Jesus was the only one giving and overseeing the different ministries in the body of Christ. The different ministries can be found in [Eph. 4:11](#) and [Rom. 12:6-8](#). The ministries in Ephesians are the equipping ministries that equip the body of Christ to do the work of the ministry. The ministries in Romans 12 are the body ministries which are occupied by the body of Christ. These are equipped by the equipping ministries in Ephesians 4. Together there are 12 ministries. Twelve is the number of administration in the Bible. Jesus administers the body of Christ by the 12 ministries of Ephesians 4 and Romans 12.

**6. And there are diversities of activities, but it is the same God who works all in all.**

**A. And there are diversities of activities,**

**1. diversities-** Gr. **diairesis-** *division, distribution, classification or separation*

**2. activities-** Gr. **energema-** *workings, effects*

a. There are different ways each spiritual gift can operate. For instance the Word of Knowledge can operate in different ways in different people.

b. There are different ways each ministry can operate. For instance you can have two pastors and how they operate in their ministry is quite different.

**B. but it is the same God who works all in all**

**1. same God**

a. God the Father

b. In verses 4-6 we see the Trinity at work in the church. The

Spirit governs the gifts- vs. 4, The Lord Jesus governs the ministries in the church- vs. 5, and God the Father blends the gifts into the ministries as He sees fit. Vs. 6 All three members of the Godhead work in unity within the Church.

2. **works-** Gr. **energeo**

3. **all in all**

a. God works all the gifts into all the ministries.

**7. But the manifestation of the Spirit is given to each one for the profit *of all*:**

A. **manifestation-** Gr. **phanerosis-** *a manifestation, a making visible or observable, active exhibition*

1. Normally we refer to the **gifts** of the Holy Spirit. We can also call them the **manifestations** of the Holy Spirit.

2. The Holy Spirit is everywhere at all times. However, He is not in observable and in active exhibition at all times. He will manifest Himself in the spiritual gifts as He wills. This is not just in church services, but also in our daily lives to minister to others.

B. **given-** Gr. **didomi**

C. **each one**

1. Each Christian that is baptized in the Holy Spirit is given a manifestation of the Holy Spirit to profit others with.

2. The Holy Spirit can manifest any of his gifts in an individual, however, each one will be given one gift or manifestation that will operate more predominately in them.

D. **profit-** Gr. **sumphero**

1. There is a specific reason the Spirit gives His gifts. It is not for us to profit by them. It is for others to profit by them. They are not for us, but for others.

2. It is possible to operate in the gifts for one's own selfish purposes. For instance someone can use the word of knowledge to impress others and demand money for using the gift. This is the misuse of the gifts.

**8. for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,**

**A. for to one is given the word of wisdom through the Spirit,**

**1. to one**

a. This means that not all individuals will operate in this gift.

**2. given- Gr. *didomi***

a. This gift is just that- a gift!

b. The gifts of the Spirit are not given based upon merit or personal holiness. Someone can be carnal as all get out and still operate in the gifts of the Spirit. It is deceptive to think you are mature or your carnal lifestyle is ok with God if you are used by God in the gifts.

c. Paul said the Corinthians did not come behind in any gift, but he also called them carnal, babes in Christ. [1 Cor. 1:7](#), [1 Cor. 3:1](#)

**3. word- Gr. *logos***

a. This means you will be given a portion of God's wisdom, not the entirety of it.

**4. wisdom- Gr. *sophia***

a. This gift is the divine insight into the future purposes and plans of God. This gift deals with the future and the Word of Knowledge deals with the present and the past.

b. This gift often is confused with prophecy because in the OT prophecy contained revelation about the future. NT prophecy does not have the future connected to it in itself. We will see this when we get to the gift of prophecy coming up. It is possible to have the Word of wisdom added to prophecy. Then there is a future element added to prophecy.

c. An example of this is Paul knowing from the Lord that he would make it through shipwreck and land upon a certain island. [Acts 27:26](#)

**5. through the Spirit- lit. *according to the Spirit***

**B. to another the word of knowledge through the same Spirit**

**1. to another**

a. This means that not all individuals will operate in this gift.

**2. word- Gr. logos**

a. This is not all the knowledge available, but a piece of knowledge.

**3. knowledge- Gr. gnosis**

a. This is natural knowledge that is supernaturally given.

b. This gift allows you to know a fact or facts about the present or the past.

c. An example of this was Peter knowing the true motive of Ananias and Sapphira. [Acts 5:4](#)

**4. same Spirit**

a. Again, the pagans believed in many spirits who communicated differently. Paul is saying all the different manifestations in the church are by the one Spirit of God.

**9. to another faith by the same Spirit, to another gifts of healings by the same Spirit,**

**A. to another faith by the same Spirit,**

**1. faith- Gr. pistis- assurance, persuasion**

a. This is not natural faith, like when we exhibit when we sit down on a chair, and believe it will hold us up.

b. This is not the measure of faith given to each believer. [Rom. 12:3](#)

c. This is a special faith for a moment in which we are fully convinced of the outcome which God wills in the presence of great opposition.

d. Peter demonstrated the gift of faith to walk upon the water. It was in the face of great opposition in the fact no man [other than Jesus] had ever done it, and there was a wild storm blowing that was whipping the water all around.

**2. same Spirit**

a. This is repeated to accentuate the difference of Christianity to their pagan past where different spirits ruled over different things. There is only one God and one Spirit.

## **B. to another gifts of healings by the same Spirit**

### **1. gifts-** Gr. *charisma- gifts of grace*

a. This reveals that healings from God are not deserved or merited by us. We can't be holy enough to deserve receiving healing. Also you operate in this gift not because of our personal holiness, but by faith in the name of Jesus. [Acts 3:12-13](#)

### **2. healings**

- a. Notices that both the words gifts and healings are plural.
- b. Often those who operate in this gift will operate more in certain kinds of healings than others. For instance one may have a strong anointing to see certain diseases healed or a part of the body healed.
- c. This is not the natural healing process that God put within each human body. They are supernatural healings.
- d. This gift was demonstrated when Peter healed the man at the gate beautiful. [Acts 3](#)

### **3. same Spirit**

a. Again, this is repeated for emphasis.

**10. to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.**

## **A. to another the working of miracles,**

### **1. to another**

a. This is repeated over and over in speaking of the gifts to show that not all people operate in the same gifts. We all need each other to provide the fulness of the ministry of the Spirit.

### **2. working-** Gr. *energema*

### **3. miracles-** Gr. *dunamis- power*

- a. This gift is when the laws of nature are suspended or overridden for God's purposes.
- b. Raising the dead is a demonstration of the working of miracles.

c. Stephen, Philip, and Paul worked miracles in the book of Acts.

**B. to another prophecy,**

1. **prophecy-** Gr. **propheteia-** *forth telling*

a. The simple gift of prophecy in the NT does not have fore-telling to it. It is forth telling. This gift is inspired utterance that exhorts, comforts, and edifies. [1 Cor. 14:3](#)

b. However, prophecy is like a car that can have different passengers in it. Other gifts will often accompany this gift such as the Word of Knowledge or Word of Wisdom.

**C. to another discerning of spirits,**

1. **discerning-** Gr. **diakrisis-** *a distinguishing, discerning, judging*

2. **spirits-** Gr. **pneuma**

a. This gift enables you to distinguish what spirit is operating at a certain time. In some cases this gift allows you to see in the spirit realm to see what spirit is operating.

b. Paul operated in this gift in Philippi with the girl possessed by a spirit. [Acts 16:18](#)

**D. to another different kinds of tongues,**

1. **different kinds-** Gr. **genos-** *family, kindred, lineage*

a. Just like there are different kindred and tribes of humanity there are different kindred and tribes of tongues. Some are natural languages and some are heavenly. [1 Cor. 13:1](#)

2. **tongues-** Gr. **glossa**

a. These are tongues to be used in the church service which must be interpreted for the church body. They are not speaking of our private prayer language that comes with the baptism in the Holy Spirit. This is for every believer. [Acts 2:39](#) You can operate in your private prayer language when you want. It is as you will. [1 Cor. 14:15](#) However, the nine gifts [or manifestations] of the Spirit listed here operate as the Spirit wills, not when you will. [See the next verse] This proves that your private prayer language is not the same as the gift of tongues to be used in the church service. These need to be interpreted. Your prayer language can be but does not have to

be.

**E. to another the interpretation of tongues**

**1. interpretation-** Gr. **hermeneia**- *interpretation, explanation*

a. This gift is not the **translation** of tongues. It is the **interpretation** of tongues. An interpretation gives the general message of what was spoken in tongues.

**11. But one and the same Spirit works all these things, distributing to each one individually as He wills.**

**A. But one and the same Spirit works all these things,**

**1. one**

a. Paul is clear throughout this chapter that there is only one spirit that is responsible for each and every spiritual manifestation. Again, he does this because of the polytheistic culture that the Corinthians grew up in. They grew up believing that a multitude of spirits were responsible for all they saw and experienced.

**2. the same**

a. Again this is repeated for the same re-emphasis.

**3. works-** Gr. **energeo**

a. The God-head works! I think today in our Grace movement some think that work is a dirty four letter word. God worked in creation and then rested. Man fell into sin and God went back to work to bring about His redemptive plan. Jesus then came and worked that plan of redemption. Now, after Jesus was exalted to the right hand of the Father and is resting there, the Spirit has been sent to earth and is now working in the world and in the church. We are to work as well empowered by the Spirit that works in us! [Phil. 2:12-13](#)

**B. distributing to each one individually as He wills.**

**1. distributing-** Gr. **diaireo**- *to take from, divide, partition, apportion, assign*

**2. each one individually-** Gr. **hekastos idios**

a. No Christian is left out when it comes to the gifts of the Spirit.

b. God sees us as a body as a whole, but also sees each one of us individually. We need to keep this divine tension in our lives. We have our own personal relationship with God but we also have a corporate relationship with each other and with God as well. Isolating as a Christian is not a good thing.

3. **wills-** Gr. **boulomai-** *to resolve or determine*

a. We don't operate in the gifts of the Spirit as we will, but they operate as the Spirit wills. We don't turn on and turn off the gifts of the Spirit like a water faucet.

b. However, on the other hand this does not mean that the gifts will automatically work through you without your cooperation. You must cooperate with the Spirit by exercising your faith and releasing them. [Rom. 12:6](#) You can quench the Spirit by refusing to yield to the Spirit's leading.

12. **For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.**

A. **For as the body is one and has many members,**

1. **body-** Gr. **soma**

2. **one-** Gr. **heis**

a. Paul addresses unity a number of times in this book. There was factions in this church that was not honoring to Christ and harmful to the members.

3. **many-** Gr. **polus**

a. Many people will be saved. Jesus said that broad is the way that leads to destruction and many will take it, but narrow is the way that leads to life and few will take it. [Matt. 7:13-14](#) He was talking in **relation to the amount** of those who will be lost, few will be saved. However, just looking at those who are saved, there will be many.

4. **members-** Gr. **melos**

B. **but all the members of that one body,**

C. **being many,**

D. **are one body,**

1. Paul earlier in this letter pictures this with the loaf of bread at

communion. It takes many grains of wheat to make one loaf. It is same with the one body of Christ which is comprised of many members. [1 Cor. 10:17](#)

**E. so also is Christ**

1. Christ is the head and the church is His body. He feels what we feel. [Acts 9:4](#)

**13. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.**

**A. For by one Spirit we were all baptized into one body**

**1. one Spirit**

a. In this chapter Paul mentions "one spirit" or the "same spirit" seven times. This goes against the polytheistic beliefs of the Greeks. Seven speaks of completion and perfection. The one Spirit of God does a complete and perfect work.

**2. baptized-** Gr. **baptizo-** *to dip or immerse*

a. In Ephesians, Paul says there is one baptism. [Eph. 4:5](#) This is the baptism he is referring to. There is one baptism into Christ.

**3. one body**

a. This baptism has been confused with the baptism in the Holy Spirit. They are not the same! Each one is distinct. In the two baptisms the agent who does the baptizing and who is being baptized into is different.

b. In the baptism in the Holy Spirit, Jesus does the baptizing and the Spirit is who we are baptized into. [Matt. 3:11](#) In this present verse in 1 Corinthians it speaks of being baptized into Christ. In the baptism into Christ, the Spirit does the baptizing and Christ is the person being baptized into.

**B. whether Jews or Greeks,**

**1. Jews-** Gr. **Ioudaios**

**2. Greeks-** Gr. **Hellen**

a. The three categories of mankind are mentioned in this verse. "One body" is the church, Jews, and Gentiles. [1 Cor. 10:32](#)

b. In Christ there is neither Jew or Gentile. [Gal. 3:28](#) The church is the new creation.

**C. whether slaves or free**

1. **slaves**- Gr. **doulos**

2. **free**- Gr. **eleutheros**

a. In Christ there is neither slave or free. [Gal. 3:28](#)

**D. and have all been made to drink into one Spirit**

1. **made to drink**- Gr. **potizo**- *to receive drink*

a. Jesus gives us drink that will forever quench our spiritual thirst. This water springs up to eternal life! [John 4:14](#)

2. **Spirit**

**14. For in fact the body is not one member but many.**

A. **body**- Gr. **soma**

1. Paul hits unity from many angles in this book.

B. **member**- Gr. **melos**

C. **many**- Gr. **polus**

**15. If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?**

A. **If the foot should say,**

1. **foot**- Gr. **pous**

a. This is a member that does not get much exposure. We put our feet in socks and stuff them in shoes. They are not the prettiest to look at. We hide them. However, try to get along without your feet!

b. Here we have a non-visible member jealous of one that is visible- the hand. The tendency of a member like this is to withdraw and not get involved thinking they don't matter. They do matter! The feet matter!

c. These are support roles in the church that get little recognition or visibility. God sees you if you are in an unseen role. He will bless you and promote you.

d. If the unseen roles don't do their job, then it will quickly

become visible and those on the platform are hindered from performing their function. If no one is in the sound booth, I don't care how anointed of a teacher you are it won't do any good if people can't hear you!

e. God rewards us not based upon our visibility but our faithfulness to what He has called us to do. [Matt. 25:21](#)

## 2. **say-** Gr. **epo**

a. It would really be strange if your foot starting talking! In the natural feet don't speak, however, in the body of Christ all members have a say and have important input to share.

b. Pastors should listen to the input from all their members, not just from those in visible roles.

c. Pastors should also give special recognition to the roles that normally don't get it. [1 Cor. 12:23](#)

## **B. Because I am not a hand,**

### 1. **hand-** Gr. **cheir**

a. The hand is visible. We decorate the hand with rings and women put on nail polish to make them pretty and presentable. The hand is always visible when it operates. This would correlate to roles that are platformed like preachers, teachers, and music ministry.

b. These roles should not become puffed up and look down on the less visible roles thinking they are less important than them. Which would you choose to do without- your hand or foot? I wouldn't want to make that choice! They both are vital.

## **C. I am not of the body,**

### 1. **body**

a. It just hurts the entire body when a member of it withdraws and does not do their function.

## **D. is it therefore not of the body?**

1. Just because you declare you are leaving the body does not mean you can actually leave the body. You are still in the body but you are a non-functioning member. If your heart says, "I am leaving the body" it can't get out. It can shut down, but not leave. You declaring you are leaving might seem harmless, but it actually hurts the body when you

shut down and don't provide what you were created to provide for the body. This is a serious matter just like if an organ of your body just shut down and stopped functioning.

**16. And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?**

**A. And if the ear should say,**

**1. ear- Gr. ous**

- a. We have the same situation as in the previous verse. You have a less visible member jealous of one that is very visible.
- b. Ears are not attractive. We either try to spruce them up by putting jewelry on them or have hair hang down over them.
- c. The ear is a role in the church that does not get much attention but it is very needed. Which would you choose to lose? Your eyesight or hearing? I don't want to make that choice! I need them both. They both are vital!

**B. Because I am not an eye,**

**1. eye- Gr. ophthalmos**

- a. The eye is one of the most visible members of our body. Our eyes have beauty to them. We long to look into the eyes of those we love and admire them.
- b. No one has deeply looked down someone's ear canal and lovingly said- I love you babe!
- c. The eye again is a very visible role in the church that gets most of the attention.

**C. I am not of the body,**

- 1. Again, it is the tendency of less visible members to withdraw and not function like they should.

**D. is it therefore not of the body**

- 1. Just because you declare you have left the body, does not mean you have. It just means you shut down and are not providing anything to the body like you should. Again, this is a serious problem!

**17. If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?**

**A. If the whole body were an eye,**

1. How you would you like to meet someone new, and they were just one huge eyeball? That would be really freaky! Without all the parts of the body in place and functioning we would just be one big freak!

**B. where would be the hearing?**

1. How would you like to meet someone new, and they were just one huge ear? That would be really freaky! Again, without all the parts of the body in place and functioning we would just be one big freak!

**C. If the whole were hearing,**

**1. hearing- Gr. akoe**

a. The ear speaks of position and hearing its function.

b. We all have a position in the body of Christ but also a function that goes with the position. In the NT people are not referred to by their position but by their function. For instance, you will never see Paul called, "The Apostle Paul" but you do see, "Paul, called to be an apostle". The focus is more on function than titles. Don't strive after titles. Just function where God put you and who you are will be evident for all to see.

**D. where would be the smelling?**

**1. smelling- Gr. osphresis**

a. The nose speaks of position and smelling its function.

**18. But now God has set the members, each one of them, in the body just as He pleased.**

**A. But now God has set the members,**

**1. set- Gr. tithemi- to place**

a. God is the master puzzle constructor. He knows where all the pieces fit so that the face of His Son will be seen clearly!

**2. members- Gr. melos**

**B. each one of them,**

**1. each one**

a. Each person has a place to fit that is reserved just for them. There is not competition in the body of Christ. There is room for you!

**C. in the body just as He pleased**

**1. pleased- Gr. thelo**

a. Just as an expert painter puts things on the canvas where it pleases him, so God does the same with us setting us into the body of Christ.

**19. And if they *were* all one member, where *would* the body *be*?**

**A. And if they were all one member,**

1. Apparently everyone in Corinth wanted a visible and vocal position in the church. They all fought over being seen and heard. This just brought chaos.

**B. where would the body be?**

1. Just one organ can't sustain life. We need all the parts of the body to work together for life to be possible in the body.

**20. But now indeed *there are* many members, yet one body.**

**A But now indeed there are many members,**

1. At this point Paul is like a parent repeating himself over and over so that these children would learn it.

**B. yet one body**

1. I don't know how many times Paul can bring home the same point to this group of people who were so disunited.

**21. And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."**

**A. And the eye cannot say to the hand,**

**1. eye**

a. This is a visible member fighting with another visible member for predominance.

**2. hand**

a. This is a visible member fighting with another visible

member for predominance.

b. The less visible tend to withdraw from functioning in the body, but visible ones usually fight the other visible ones for preeminence. They say, "I don't need you!" This is pride. Pride is a danger for those in visible roles in the church.

**B. I have no need of you.**

1. **need-** Gr. **chreia**

**C. nor again the head to the feet,**

1. **head-** Gr. **kephale**

a. The head of the body is Jesus! Jesus will never say to the lowest and least visible member, "I don't need you!" If Jesus would never do this, then who are we to say that to anyone.

2. **feet**

a. The foot is the lowest and least desirable member but it brings stability to the entire body!

**D. I have no need of you.**

1. Visible members tend to reject others. Non-visible members tend to feel rejected. However, we are accepted in the beloved, no matter who we are or what role we fill. [Eph. 2:6](#)

2. On the day of judgment, you will not stand before an eye, hand, or ear. You will be standing before the head of the church. What he thinks of you is what matters. Be glad you are who He made you to be and magnify your office no matter what it is. [Rom. 11:13](#) The head has the brains. Jesus is really smart and knows exactly where you belong. Trust His judgment and be content with who He made you to be, how He made you, and where He has placed you. You will find peace there.

**22. No, much rather, those members of the body which seem to be weaker are necessary.**

A. **No,**

B. **much rather,**

C. **those members of the body which seem to be weaker are necessary**

1. **weaker-** Gr. **asthenes**

a. Your little toe on your foot is small and weak. It is not very attractive so it is usually hidden from sight. However, if you happen to break it, you will realize real quick how important it is!

b. Just lose the janitorial staff in a church for a couple of weeks and you will soon see how important they are.

**2. necessary- Gr. anagkaios**

a. God has never made anyone that did not have a purpose to contribute to the whole.

**23. And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty,**

**A. And those members of the body which we think to be less honorable,**

1. **think-** Gr. **dokeo-** *to seem, consider*

2. **honorable-**Gr. **atimos-** *without or lacking honor*

**B. on these we bestow greater honor;**

1. **bestow-** Gr. **peritithemi-** *to place around as with a garment*

a. We need to wrap people who are not usually recognized or appreciated in a garment of praise and appreciation!

2. **greater-** Gr. **perissoteros**

3. **honor-** Gr. **time**

**C. and our unpresentable parts have greater modesty**

1. **unpresentable-** Gr. **aschemon-** *without good outward form*

a. The guy who works out in the church bus barn with oil all over his clothes and hands may not look like much, but he is a gem in the eyes of God.

2. **parts-** *not in Greek, omit*

3. **modesty-** Gr. **euschemonsune-** *good outward form; formliness, comeliness*

**24. but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,**

**A. but our presentable parts have no need.**

1. **presentable**- Gr. **eschemon**

2. **need**- Gr. **chreia**

a. We don't need to give additional praise to the visible members. They get enough.

b. If you are in a visible role in the church be careful not to take to heart the praise given to you. If you are moved by man's praise you will be moved by their criticism.

c. Give the flowers of praise people throw on you as a bouquet to Jesus who truly deserves them.

**B. But God composed the body,**

1. **composed**- Gr. **sugkerannumi**- *to mix together, commingle*

a. Believers are to mix and mingle with each other. You can't do that at home on your couch. Get up and go to church!

**C. having given greater honor to that part which lacked it.**

1. **honor**- Gr. **time**

2. **lacked**- Gr. **hustereo**

a. They lack it from man's side, not God's side.

**25. that there should be no schism in the body, but *that* the members should have the same care for one another.**

**A. that there should be no schism in the body,**

1. **schism**- Gr. **schisma**- *a split, a division into parties, schism*

a. It is apparent that some of the Corinthians were exalting themselves above others and disesteeming them. Paul talked about there being schisms in the church. [1 Cor. 11:18](#)

**B. but that the members should have the same care for one another.**

1. **care**- Gr. **merimnao**- *take thought of, care for*

a. We should take thought of and care for all members of the body.

b. God can put the same earnest care in our heart for people if we ask Him. [2 Cor. 8:16](#)

**26. And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*.**

**A. And if one member suffers,**

1. **suffers-** Gr. **pascho**

**B. all the members suffer with it,**

1. **suffer with-** Gr. **sumpascho**

a. If you have ever stubbed your toe you know how your toe suffers! Your whole body goes immediately to take care of that toe. Your mouth opens in recognition of the hurt. You bend over your whole body and your hand goes down and grabs it. You look at it with your eyes to inspect it. The same should be happening in the body of Christ.

**C. of if one member is honored,**

1. **honored-** Gr. **doxazo-** *to glorify*

a. Pastors should have times of recognition of people in areas that are not usually honored.

**D. all the members rejoice with it**

1. **rejoice with-** Gr. **sugchairo**

a. The church body should clap and rejoice with those so honored.

b. We should rejoice with those who rejoice and weep with those who weep. [Rom. 12:15](#)

**27. Now you are the body of Christ, and members individually.**

**A. Now you are the body of Christ,**

1. Once again he repeats this concept. If we are entrenched in a wrong thing, we need the right thing expounded to us again and again and again to form a new pattern.

**B. and members individually**

1. This is the divine tension of the whole and the individual. We tend to be wrapped in just one of these. We need a balance of both.

**28. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.**

**A. And God has appointed these in the church:**

1. **appointed**- Gr. **tithemi**

B. **first apostles,**

1. **first**- Gr. **proton**

a. This does not mean apostles are first in importance or honor. It means they were the first office set into the body of Christ in the early church. The church age began with **12 APOSTLES**.

b. We need to get this into our thick heads. No person is more important than any other person. There is a system of submission and authority in the church, but those in authority are set there to serve those under them! This is opposite of what happens in the world. The higher you go in authority it is a greater capacity to serve others.

c. There are no super-dupers in the body of Christ. However, we all are super-dupers in Christ!

2. **apostles**- Gr. **apostolos**- *one sent with authority, a commissioned one*

a. An apostle is sent out to start a new work.

C. **second prophets**

1. **second**- Gr. **deuteros**

a. This was the second office set into the body of Christ in the early church. [Acts 13:1](#) [Notice prophets are mentioned before teachers]

b. The early church was founded upon the ministry of the apostles and prophets. [Eph. 2:20](#)

2. **prophets**- Gr. **prophetes**

a. Any Christian can operate in the simple gift of prophecy and it does not make them a prophet.

b. It is powerful when the apostle and the prophet work together to start a new work.

D. **third teachers,**

1. **third**- Gr. **tritros**

a. This was the third office set into the early church.

b. Once churches were birthed and established by the apostles

and prophets, pastors and teachers took them over. The apostles and prophets went on to new places to start new works.

**2. teachers-** Gr. **didaskalos**

a. In the OT the main ministry was prophecy by prophets. In the NT the main ministry is teaching by teachers. In the OT the problem was with false prophets. The problem in the NT is with false teachers.

**E. after that miracles,**

**1. miracles-** Gr. **dunamis**

a. This accompanies the office of the Evangelist.

**F. then gifts of healings,**

**1. gifts of healings-** Gr. **charisma iama**

a. This accompanies the office of the Evangelist.

b. Evangelists should be sent out of local churches.

**G. helps-** Gr. **antilepsis-** *one who aids or assists, a help*

1. Paul lists the power offices in the body- apostle, prophet, teacher, evangelist, and then mentions this little office of **helps**. It is only little in people's mind. It is not little to God! It is big to God! This office is sandwiched between the fivefold ministry gifts and governing and tongues.

2. Those called to help should not look down on themselves or allow others to make them feel ashamed of their office.

3. This would correlate with the office of deacons in the NT.

**H. administrations-** Gr. **kubernesis-** *to govern*

1. Notice that governing is listed after helps. If there is no one to govern then this office is useless. Those called to govern in the body of Christ should not act as lords over God's heritage, but as servants and examples. [1 Pet. 5:3](#)

2. A church can make it for a long time without a pastor, but a pastor is nothing without a congregation.

3. Paul wrote to the Philippians and mentioning the deacons first before the bishops. This is to establish the proper humility in leadership. [Phil. 1:1](#)

4. This office is synonymous with the office of elder or bishop in the NT.

**I. varieties of tongues- Gr. *genos glossa***

1. Paul mentions tongues last because the Corinthians were putting them first. Everyone wanted to be seen and heard using this gift in the church services. They all were like little children playing with a shiny new toy. They were all fighting each other to play with it.

2. There had to be proper foundations set in the church first before this office and gift of tongues could be utilized in way that would be a blessing and not a detriment.

3. The foundations in the Corinthian church was not laid sufficiently for this gift to be a blessing to them.

**29. Are all apostles? *Are all prophets? Are all teachers? Are all workers of miracles?***

**A. Are all apostles?**

**1. apostles**

a. The implied answer is no.

**B. Are all prophets?**

**1. prophets**

a. The implied answer is no.

**C. Are all teachers?**

**1. teachers**

a. The implied answer is no

**D. Are all workers of miracles?**

**1. workers of miracles- Gr. *dunamis***

a. The implied answer is no.

**30. Do all have gifts of healings? Do all speak with tongues? Do all interpret?**

**A. Do all have gifts of healings?**

1. The implied answer is no.

**B. Do all speak with tongues?**

1. The implied answer is no.

2. Some have misinterpreted this verse. They use this verse to say that not everyone can speak in tongues. They fail to see the difference between our own private prayer language and the gift of tongues to be used in the church service. When we speak in our prayer language we speak unto God. [1 Cor. 14:2](#) However, the gift of tongues to be used in the church service is speaking to the congregation to profit all. Our private prayer language edifies us [1 Cor. 14:4](#), but the gift of tongues to be interpreted in the church service is to edify the entire body.

3. Tongues as a private prayer language is available for all Christians. [Acts 2:4, 39](#) Notice, that all 120 spoke in tongues. They received a private prayer language that they could glorify and praise God with. Not all of them received the gift of tongues to minister messages in a church service however. Some say that these 120 were given tongues to preach to the nations in their languages. It does not say that. It says that the people heard them praising God in their own languages. They were not speaking to the people, but to God in worship. That is what your prayer language is for. Peter caused everyone to be quiet before he preached the gospel to them. All 120 did not receive the gift of tongues to deliver messages to the church but they did their private prayer language.

### C. Do all interpret

1. The implied answer is no.
2. Please notice what is missing here in the list Paul mentioned previously in verse 28. In verses 29-30, he again lists each one asking if everyone operates in it. Please notice he mentions them all but leaves out only one. He does not ask if all operate in **helps**. He leaves that one out. Why? It is because we all can operate in this gift. We all can humble ourselves and help. We never outgrow helping others even if we are in top level leadership in the body of Christ. A pastor is never too good to clean a bathroom or to stack chairs if necessary.

## 31. But earnestly desire the best gifts. And yet I show you a more excellent way.

### A. But earnestly desire the best gifts.

1. earnestly desire- Gr. zeloo
2. best- Gr. kreitton

a. What are the best gifts? First, the best gift is the one that complements your office and position you hold in the body. Secondly, the best gift is the one you need at the moment!

3. **gifts**- Gr. **charisma**

**B. And yet I show you a more excellent way.**

1. **show**- Gr. **deiknuo**- *to point out, present to the sight, to cause to see*

2. **more excellent**- Gr. **kata huperbole**- *according to what is thrown beyond or is surpassing*

a. Not that the gifts is not an excellent way, but there is a more surpassing excellent way than the gifts.

3. **way**- Gr. **hodos**- *path*

a. Paul will show what the better path is in the next chapter, which is love. But it is a path that leads where? The gifts were to lead to the profit and edification of all. However, an even better path to this is the path of love. When you combine the gifts and love then you have a super-highway to blessing of the body of Christ!