

1 Cor Sermon Series Chapter 12

Outline:

1. Test of the Spirit (v.1-3)
 1. Spirit cannot say Jesus is Cursed
 2. Only through the Spirit can one proclaim Jesus Lordship
2. Diversity of Spiritual Gifts (V.4-11)
3. Necessity of Various Gifts (v.12-26)
 1. Explained through the human body
4. Diversity Reaffirmed (V.27-31)

OBSERVE

Now concerning spiritual gifts:^k brothers and sisters, I do not want you to be unaware. You know that when you were pagans, you used to be enticed and led astray by mute^a idols.^b Therefore I want you to know that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

Now there are different gifts,^c but the same Spirit. There are different ministries, but the same Lord. And there are different activities, but the same God works all of them in each person. A manifestation of the Spirit is given to each person^d for the common good: to one^e is given a message of wisdom^f through the Spirit, to another, a message of knowledge by the same Spirit, to another, faith by the same Spirit, to another, gifts of healing^g by the one Spirit, to another, the performing of

^k Or *spiritual things*, or *spiritual people*

Gifts
Necessity of
Diversity of

all of various gifts
Diversity of

miracles,^h to another, prophecy,ⁱ to another,
distinguishing between spirits,^j to another,
different kinds of tongues,^A to another,
interpretation of tongues. One and the same Spirit
is active in all these, distributing to each person as
he wills.

Rec. of various gifts

For just as the body is one^k and has many parts,
and all the parts of that body, though many, are
one body—so also is Christ.^l For we were all
baptized by^B one Spirit, into one body—whether
Jews or Greeks, whether slaves or free—and we
were all given one Spirit to drink.^m Indeed, the
body is not one part but many. If the foot should
say, “Because I’m not a hand, I don’t belong to the
body,” it is not for that reason any less a part of the

^A languages

^B Or *with*, or *in*

body. And if the ear should say, "Because I'm not an eye, I don't belong to the body," it is not for that reason any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be? But as it is, God has arranged each one of the parts in the body just as he wanted.ⁿ And if they were all the same part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" Or again, the head can't say to the feet, "I don't need you!" On the contrary, those parts of the body that are weaker are indispensable. And those parts of the body that we consider less honorable,^o we clothe these with greater honor, and our unrespectable parts are treated with greater respect, which our respectable parts do not need.

All. of carious gifts

Instead, God has put the body together, giving greater honor to the less honorable, so that there would be no division^p in the body, but that the members would have the same concern for each other. So if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

Now you are the body of Christ,^q and individual members of it. And God has appointed these in the church:^r *Foundational Requirements* first apostles, second prophets, third teachers,^s *Gifts & People* next miracles,^t then gifts of healing,^u *Explanation* helping, leading, various kinds of tongues.^c Are all apostles? Are all prophets? Are all teachers? Do all do miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?^v But *Gifts* desire^w the greater gifts. And I will show you an even better way.

^c languages, also in v. 30

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UNITY YET DIVERSITY IN THE BODY

For just as the body is one and has many parts, and all the parts of that body, though many, are one body—so also is Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, whether slaves or free—and we were all given one Spirit to drink. Indeed, the body is not one part but many. If the foot should say, “Because I’m not a hand, I don’t belong to the body,” it is not for that reason any less a part of the body. And if the ear should say, “Because I’m not an eye, I don’t belong to the body,” it is not for that reason any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be? But as it is, God has arranged each one of the parts in the body just as he wanted. And if they were all the same part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, “I don’t need you!” Or again, the head can’t say to the feet, “I don’t need you!” On the contrary, those parts of the body that are weaker are indispensable. And those parts of the body that we consider less honorable, we clothe these with greater honor, and our unrespectable parts are treated with greater respect, which our respectable parts do not need.

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Draft Outline

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3. The close connection between verses 2 and 3 is supported by the word *Therefore* (*dio*). The introductory words *I want you to know* confirms the importance of what follows. Those who speak in the Spirit never say *Jesus be cursed*. Some interpreters have detected here a Pauline rebuke to what was actually happening in the Corinthian congregation, where some alleged that they were inspired by the Spirit yet cursed Jesus. Scholars paint many different scenarios, explaining how it was possible that Jesus was actually cursed by those who claimed to be believers in the Corinthian congregation. All these reconstructions in which Jesus was supposedly cursed by the Corinthians should be rejected. It is quite unlikely that Paul responds to what was happening in the congregation, for his response would almost certainly be more extensive and vehement if the Corinthians were actually cursing Jesus. The contrast between cursing Jesus and confessing him as Lord is introduced because Jesus' lordship is the criterion for spiritual experience (cf. [Rom. 10:9](#)). The truth of Jesus' lordship is foundational and pivotal for the entire discussion of spiritual gifts, for those who exult in their own gifts are subtly—or perhaps not so subtly—thinking that they are sovereign. As Hays says, '[T]hose who are inspired by the Holy Spirit will speak and act in ways that glorify the lordship of Jesus.'⁴⁷ Confessing Jesus as Lord is not the product of human insight, nor does it derive from human will. On the contrary, it represents the activity of the Holy Spirit, who so works in human beings that they recognize Jesus' lordship.

⁴⁷ Hays, p. 209.