SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

1 Corinthians 12

One Spirit, One Body, Many Members — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-15 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The Spirit who made me confess "Jesus is Lord" has given me a gift for somebody else and placed me in Christ's body just as He desired. I don't get to quit the body because I feel small, and I don't get to dismiss a brother because he looks weak.

00 The Text

1 CORINTHIANS 12 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.

2 You know that when you were pagans, you were led astray to the mute idols, however you were led.

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

4 Now there are varieties of gifts, but the same Spirit.

5 And there are varieties of ministries, and the same Lord.

6 There are varieties of effects, but the same God who works all things in all persons.

7 But to each one is given the manifestation of the Spirit for the common good.

8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

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

12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

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

14 For the body is not one member, but many.

15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body.

16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body.

17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

18 But now △ God has placed the members, each one of them, in the body, △ just as He desired.

19 If they were all one ⟲ member, where would the body be?

20 But now there are many ⟲ members, but one body.

21 And the eye cannot say to the hand, "⚠ I have no need of you"; or again the head to the feet, "⚠ I have no need of you."

22 On the contrary, it is much truer that the ⟲ members of the body which ◷ seem to be weaker are necessary;

23 and those ⟲ members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable ⟲ members become much more presentable,

24 whereas our more presentable ⟲ members have no need of it. But △ God has so composed the body, ☆ giving more abundant honor to that member which lacked,

25 so that there may be ⚠ no division in the body, but that the ⟲ members may have ▤ the same care for one another.

26 And if one ⟲ member suffers, ◷ all the members suffer with it; if one ⟲ member is honored, ☆ all the members rejoice with it.

27 Now ☆ you are Christ's body, and individually ⟲ members of it.

28 And △ God has appointed in the church, ◷ first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

31 But ▤ earnestly desire the greater gifts. And I show you ☆ a still more excellent way.

Marked in the text

- **v1** "I do not want you to be unaware" — Command / instruction
- **v2** "the mute idols" — Sin / warning
- **v3** "Jesus is accursed" — Sin / warning
- **v3** "Jesus is Lord" — God — His character & actions
- **v3** "except by the Holy Spirit" — God — His character & actions
- **v6** "the same God who works all things in all persons" — God — His character & actions
- **v7** "to each one is given the manifestation of the Spirit" — Promise / blessing
- **v7** "for the common good" — Command / instruction
- **v11** "just as He wills" — God — His character & actions
- **v12** "so also is Christ" — God — His character & actions
- **v13** "we were all baptized into one body" — Promise / blessing
- **v13** "whether Jews or Greeks, whether slaves or free" — Time / place / contrast
- **v13** "made to drink of one Spirit" — Promise / blessing
- **v15** "I am not a part of the body" — Sin / warning
- **v16** "I am not a part of the body" — Sin / warning
- **v18** "God has placed the members" — God — His character & actions
- **v18** "just as He desired" — God — His character & actions
- **v22** "seem to be weaker are necessary" — Time / place / contrast
- **v24** "God has so composed the body" — God — His character & actions
- **v24** "giving more abundant honor to that member which lacked" — Promise / blessing
- **v25** "no division in the body" — Sin / warning
- **v25** "the same care for one another" — Command / instruction
- **v26** "all the members suffer with it" — Time / place / contrast
- **v26** "all the members rejoice with it" — Promise / blessing
- **v27** "you are Christ's body" — Promise / blessing
- **v28** "God has appointed in the church" — God — His character & actions
- **v28** "first apostles, second prophets, third teachers" — Time / place / contrast
- **v31** "earnestly desire the greater gifts" — Command / instruction
- **v31** "a still more excellent way" — Promise / blessing
- **v21** "I have no need of you" — Sin / warning (every occurrence)
- **v4** "same" — Key repeated word (every occurrence)
- **v12** "members" — Key repeated word (every occurrence)
- **v14** "member" — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · 1 CORINTHIANS 12:12

"For even as ↻ the body is one and yet has ↻ many members, and all the members of the body, though they are many, are one body, △ so also is Christ."

Setting. "Now concerning spiritual gifts" (v1) — Paul answers another question the Corinthians wrote to him (see 7:1; 8:1). Chapter 11 dealt with the gathered church (head coverings; the Lord's Supper, where the poor were shamed, 11:22). Chapters 12–14 belong together: the body (12), love (13), tongues and prophecy in the meeting (14). This church was "not lacking in any gift" (1:7), but it was full of "jealousy and strife" (3:3).

Structure:

- vv1–3 — **the test:** I do not want you to be unaware. You were pagans, led astray to the mute idols. No one speaking by the Spirit of God says "Jesus is accursed"; no one can say "Jesus is Lord" except by the Holy Spirit.
- vv4–11 — **the gifts:** varieties of gifts / ministries / effects — the same Spirit / Lord / God (vv4–6). To each one is given the manifestation of the Spirit for the common good (v7). Nine gifts, each "to one … to another" (vv8–10). One and the same Spirit works all these, distributing to each one individually just as He wills (v11).
- vv12–20 — **the body:** one body, many members — "so also is Christ" (v12). By one Spirit we were all baptized into one body, Jews or Greeks, slaves or free, and all made to drink of one Spirit (v13). The foot and the ear say "I am not a part of the body" — it is not for this reason any the less a part (vv15–16). A body all eye? (v17). God has placed the members just as He desired (v18). Many members, one body (v20).
- vv21–26 — **the honor:** the eye and the head say "I have no need of you" (v21). The members that seem weaker are necessary; the less honorable receive more abundant honor (vv22–23). God has so composed the body, giving more honor to the member which lacked, so that there may be no division and the members may have the same care for one another (vv24–25). One suffers, all suffer; one is honored, all rejoice (v26).
- vv27–31 — **the order:** you are Christ's body (v27). God has appointed: first apostles, second prophets, third teachers, then miracles, healings, helps, administrations, tongues (v28). Seven questions, each expecting "No" (vv29–30). Earnestly desire the greater gifts — and a still more excellent way (v31).

Repeated words, with counts:

- "body" ×18 — vv12 (×3), 13, 14, 15 (×2), 16 (×2), 17, 18, 19, 20, 22, 23, 24, 25, 27 — all between v12 and v27.
- "member / members" ×17 — vv12 (×2), 14, 18, 19, 20, 22, 23 (×2), 24 (×2), 25, 26 (×4), 27.
- "all" ×16 — vv6 (×2), 11, 12, 13 (×2), 19, 26 (×2), 29 (×4), 30 (×3).
- "one" ×19 in all — the numeral (one Spirit, one body, one member) ×12: vv9, 11, 12 (×2), 13 (×3), 14, 19, 20, 26 (×2); plus "no one" (v3 ×2), "each one" (vv7, 11, 18), "one another" (v25).
- "Spirit" ×11 — vv3 (×2), 4, 7, 8 (×2), 9 (×2), 11, 13 (×2); plus "spirits" (v10) and "spiritual gifts" (v1).
- "another" ×9 — "to another" eight times in vv8–10 (v8, v9 ×2, v10 ×5), and "one another" (v25).
- "same" ×7 — vv4, 5, 6, 8, 9, 11, 25 — six times in vv4–11.
- "God" ×5 — vv3, 6, 18, 24, 28 — and three of them are God placing, composing, appointing (vv18, 24, 28).

- "gift(s)" ×6 — vv1, 4, 9, 28, 30, 31; "tongues" ×4 — vv10 (×2), 28, 30 (always last or near last).
- "varieties" ×3 — vv4, 5, 6; "each one" ×3 — vv7, 11, 18.
- "honor / honorable / honored" ×4 — vv23 (×2), 24, 26; "presentable" ×3 — vv23 (×2), 24.
- "I am not a part of the body" ×2 (vv15, 16); "I have no need of you" ×2 (v21); "where would" ×3 (vv17 ×2, 19).
- The questions of vv29–30: "are they?" ×4, "do they?" ×3 — seven in all.

Contrasts: mute idols (v2) ⟷ the Spirit who speaks (v3). "Jesus is accursed" ⟷ "Jesus is Lord" (v3). Varieties ⟷ the same (vv4–6). Many ⟷ one (vv12, 14, 20). Foot ⟷ hand, ear ⟷ eye (vv15–16). "I am not a part" ⟷ "not … any the less a part" (vv15–16). Weaker ⟷ necessary (v22). Less honorable ⟷ more abundant honor (vv23–24). Division ⟷ the same care (v25). Suffers ⟷ rejoices (v26). Greater gifts ⟷ a still more excellent way (v31).

Shape of the chapter: the Giver (1–3), the gifts (4–11), the body (12–20), the honor (21–26), the order and the way (27–31). It opens with the Spirit's confession of Jesus and closes on the edge of chapter 13's love. "The same" holds the first half together; "member" and "body" hold the second.

Chapter theme (my words): The Spirit who makes a man say "Jesus is Lord" gives every believer a gift for the good of others and baptizes them all into one body, where God placed each member just as He desired. No member may quit, no member may dismiss another, and every gift must travel the more excellent way of love.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 1 CORINTHIANS 12:13

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

FIGURE · THE GIFT LISTS SIDE BY SIDE

FIVE SAMPLES OF THE SPIRIT'S GIFTS IN THE NEW TESTAMENT

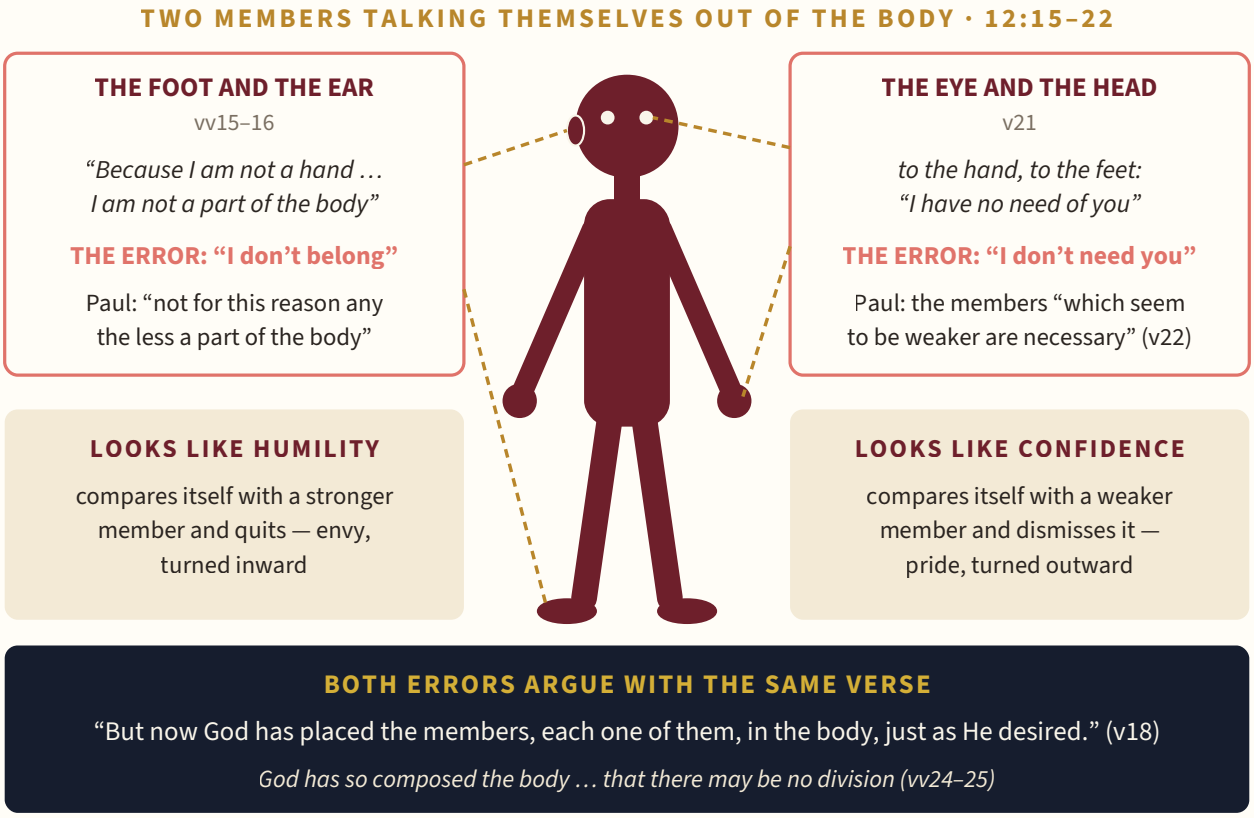
1 COR 12:8–10	1 COR 12:28	ROMANS 12:6–8	EPHESIANS 4:11	1 PET 4:10–11
word of wisdom	apostles	prophecy	apostles	speaking
word of knowledge	prophets	service	prophets	serving
faith	teachers	teaching	evangelists	
gifts of healing	miracles	exhortation	pastors and	
effecting of miracles	gifts of healings	giving	teachers	
prophecy	helps	leading		
distinguishing of spirits	administrations	mercy		
kinds of tongues	kinds of tongues			
interpretation of tongues				

No list is complete, and no two are alike — about twenty gifts in all.

Every believer appears somewhere: "to each one" (1 Cor 12:7) · "as each one has received" (1 Pet 4:10)

Put the New Testament gift lists next to each other and you see samples, not a catalog — and every believer somewhere in them.

FIGURE · THE FOOT, THE EYE AND THE VERSE THEY FORGET



The foot and the eye make opposite mistakes — one quits, one dismisses — but both are comparison, and both are answered by verse 18.

Why open a chapter on gifts with a test about Jesus (vv1–3)? Because Corinth judged spiritual things by intensity, and they had learned that in the idol temples. Paul's test is content: what does it say about Jesus? Guzik: judge things "by how they relate to Jesus Christ," because the Spirit's ministry is "to glorify and represent Jesus" (John 16:14). Sproul reminds us that *Iēsous ho kyrios* was the first creed and cost Christians their lives under Caesar. Henry: no one can call Christ Lord "with a believing subjection to him," unless the Spirit works that faith. Who would say "Jesus is accursed"? Paul doesn't say — the test doesn't depend on it.

Spirit, Lord, God (vv4–6). Three sentences, three Persons, one church. Gifts (*charismata*) from the Spirit, ministries (*diakoniai*) from the Lord Jesus, effects (*energēmata*) from God the Father. Guzik calls this the Trinity in "a typical, subtle New Testament flow." Variety in the church is not a defect; it is a reflection of God Himself.

Verse 7 is the hinge. Every believer has a manifestation of the Spirit — Sproul: "every Christian has been gifted by the Holy Spirit" — and every manifestation is "for the common good." Henry: "not given for show, but for service." Spurgeon reads it both ways: the gift profits the man and makes him "the means of profiting those who hear him."

Are the miraculous gifts for today? — where our teachers differ. Guzik argues at length that nothing in Scripture divides the gifts into categories and retires some of them, and that early writers (Clement, Justin, Irenaeus, Tertullian) testify to them after the apostles; he still insists tongues are not for all and not the evidence of the Spirit. Henry calls these gifts "extraordinary offices and powers, bestowed on ministers and Christians in the first ages." Sproul held apostleship was "only for the first century," said Paul did not put tongues "at the apex," and found no edification in his own experience of tongues, though "he does not outlaw their use." I want my men to

know these views exist among faithful teachers, and to hold on to what all four agree on: the Spirit gives as He wills, every gift is for others, and no gift proves a man is more spiritual.

Giftedness is not maturity (v11). The Spirit distributes "just as He wills." Guzik: "We should never assume that giftedness is connected to maturity." That's why the qualifications for leaders in 1 Timothy 3 and Titus 1 are about character. Henry goes further: "there may be great gifts where there is not a dram of grace" (see Matthew 7:22).

What is the baptism of verse 13? Guzik reads it as Spirit baptism — every believer immersed into Christ and His body — not water baptism as an initiation rite. Henry says water baptism is the sign, but "it is baptism by the Spirit … that makes us true members of Christ's body." Sproul distinguishes Spirit baptism from regeneration as the Spirit's empowering, yet insists that "the pouring of the Spirit is to every Christian." Whatever else we say, verse 13 says "we were all" — no second-class believers.

"So also is Christ" (v12). Not "so also is the church." The body bears His name. That is how Paul met Him: "Saul, Saul, why are you persecuting Me?" (Acts 9:4). To wound a brother is to lay a hand on Christ.

Two errors, one root (vv15–21). The foot says "I don't belong"; the eye says "I don't need you." One looks like humility, the other like confidence, but both are comparison, and both argue with verse 18. Henry: "What foundation is here for repining in ourselves, or envying others?" Sproul: "Don't be jealous of other people's gifts, and don't try to elevate your gift over everybody else."

The honor of the weak (vv22–26). God "composed" (*synekerasen*) the body with a bias — more honor to the member that lacked — the same reversal as 1:27. Guzik: we notice a member when it hurts, and a part that lives only for itself is "cancer." Henry: "this mutual disregard is a schism begun." Spurgeon: "Condescension is often a sort of pride." And this answers chapter 11: the poor brother shamed at the Supper (11:22) is the member God composed the body to honor.

The order of verse 28 and the seven questions. God "appointed" — the same verb as "placed" in v18. Apostles, prophets and teachers come first (Henry: "Those of most value have the first place"); tongues come last, as in vv10 and 30. Each question in vv29–30 opens with *mē*, expecting "No." So tongues cannot be the required sign of the Spirit — Guzik, Sproul and Henry all say so.

"Earnestly desire" — command or rebuke (v31)? *Zēloute* can be either. Most read it as a command; Henry reports a reading that hears a charge — "You are envious at each other's gifts." Either way, the zeal is redirected, and the "still more excellent way" is love (13:1–13). Spurgeon: "Gifts are good, but grace is better."

Word study (Greek):

- **spiritual gifts — *pneumatikos* (G4152):** literally "spirituals"; "gifts" is supplied (v1).
- **unaware — *agnoeō* (G50):** to be ignorant; Paul's "I do not want you to be unaware" formula (Rom 11:25; 1 Thess 4:13).
- **mute — *aphōnos* (G880):** voiceless — the idols could not speak (v2; Ps 115:5).
- **accursed — *anathema* (G331):** devoted to destruction, under God's curse (Gal 1:8–9).
- **Lord — *kyrios* (G2962):** the Septuagint's word for the divine name; "Jesus is Lord" is the first creed.
- **varieties — *diairesis* (G1243):** distributions, allotments (vv4–6).
- **gifts — *charisma* (G5486):** grace-gift, from *charis* (Rom 6:23).
- **ministries — *diakonia* (G1248):** service — table-waiting and apostleship alike (Acts 6:2; 1:25).
- **effects — *energēma* (G1755):** workings, results God produces (vv6, 10).

- **works — *energeō* (G1754):** God works all things in all (v6); the Spirit works all these (v11).
- **manifestation — *phanerōsis* (G5321):** a making-visible; only here and 2 Cor 4:2.
- **common good — *sympherō* (G4851):** what profits, brings advantage (v7; 10:23).
- **word of wisdom / knowledge — *logos sophias* / *gnōsis* (G4678 / G1108):** a word spoken for others (v8).
- **faith — *pistis* (G4102):** here a special gift of faith, not saving faith (v9; 13:2).
- **healing — *iama* (G2386):** plural — healings, given case by case (vv9, 28, 30).
- **miracles — *dynamis* (G1411):** powers, mighty works (vv10, 28, 29).
- **prophecy — *prophēteia* (G4394):** speaking forth what God has revealed; ranked second (v28; 14:1).
- **distinguishing — *diakrisis* (G1253):** judging between spirits (v10; 1 John 4:1).
- **tongues / interpretation — *glōssa* / *hermēneia* (G1100 / G2058):** always paired, always last (vv10, 28, 30).
- **distributing — *diaireō* (G1244):** apportioning, dividing out (v11).
- **wills — *boulomai* (G1014):** the Spirit's deliberate purpose (v11; Heb 2:4).
- **baptized — *baptizō* (G907):** aorist passive — done to all of us, once (v13).
- **made to drink — *potizō* (G4222):** to give drink, to water (v13; 3:6).
- **member — *melos* (G3196):** a limb or organ; seventeen times (vv12–27).
- **body — *sōma* (G4983):** eighteen times; the body bears Christ's name (v12).
- **placed / appointed — *tithēmi* (G5087):** God set each member, God appointed the gifts (vv18, 28).
- **desired — *thelō* (G2309):** God's settled wish (v18).
- **weaker — *asthenēs* (G772):** weak, as in 1:27 and 8:7–12 (v22).
- **necessary — *anankaios* (G316):** indispensable (v22).
- **less honorable — *atimos* (G820):** without honor — in our estimate (v23).
- **composed — *synkerannymi* (G4786):** blended together; only here and Heb 4:2 (v24).
- **division — *schisma* (G4978):** a tear, a rent (v25; 1:10; 11:18).
- **care — *merimnaō* (G3309):** anxious care — forbidden for self (Matt 6:25), commanded for each other (v25).
- **suffer with / rejoice with — *sympaschō* / *synchairō* (G4841 / G4796):** both with *syn*; compare 13:6 (v26).
- **helps — *antilēmpsis* (G484):** taking hold to help; only here (v28).
- **administrations — *kybernēsis* (G2941):** steering, pilotage; only here (v28).
- **earnestly desire — *zēloō* (G2206):** be zealous — the verb of "not jealous" in 13:4 (v31).
- **greater — *meizōn* (G3173):** the gifts that build up (v31; 14:5).
- **still more excellent — *hyperbolē* (G5236):** "beyond measure"; a way, not a gift (v31).

Key insights to carry (from the Deep Dive):

1. **The chapter begins with the Giver, not the gifts** — the test is "Jesus is Lord" (v3).
2. **"Jesus is Lord" is a creed that costs something** — Sproul: Christians would not call Caesar *kyrios*.
3. **Variety is Trinitarian** — same Spirit, same Lord, same God (vv4–6).
4. **Verse 7 disarms the proud and the discouraged** — to each one; for the common good.
5. **Giftedness is not maturity** — the Spirit gives as He wills (Guzik).
6. **"So also is Christ"** — the body bears His name (v12; Acts 9:4).

7. **Every believer was baptized by the Spirit** — "we were all" (v13); no second-class Christians.
8. **The foot and the eye make the same mistake** — comparison that argues with v18.
9. **God composed the body with a bias toward the weak** — more honor to the member that lacked (v24).
10. **The quiet gifts are in the list** — helps and administrations (v28); grace above gifts (v31).

Cross-references: Num 11:29; Deut 18:20–22; Ps 115:5–6; 139:14; Isa 55:8–9; Joel 2:28–29; Matt 6:25; 7:22; 10:3; Mark 2:21; 10:45; John 15:26; 16:14; 17:21; Acts 1:25; 2:16–18; 6:2; 9:4; 27:11; Rom 6:23; 10:9; 11:25; 12:4–8, 15; 1 Cor 1:7, 10, 27; 3:3; 8:1; 10:17, 23; 11:18–22; 13:1–7; 14:1, 5, 12, 26; Gal 1:8–9; 3:28; 6:2; Eph 2:12, 20; 4:3, 11–16; Phil 2:11; Col 1:18; 3:11; 1 Thess 4:13; 1 Tim 3:1–13; Titus 1:5–9; Heb 2:4; 4:2; 13:3; 1 Pet 4:10–11; 1 John 4:1–3.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · 1 CORINTHIANS 12:26

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

Truth to live in — "Jesus is Lord" is the Spirit's work in me. I did not talk myself into Christ. The day I first said "Jesus is Lord" and meant it, the Holy Spirit was doing that in me (v3). That matters for the men I sit with on Thursday nights: some of them grew up around religion that was loud and strange and empty. I want to teach them the test Paul gives — not "was it powerful?" but "did it make Jesus Lord?"

Command to obey — use the gift for the common good. To each one is given the manifestation of the Spirit (v7). The question for me is not whether I am gifted; it's whether I am using it for somebody else. Sproul said it plainly: "If God has given you a gift, He expects you to use it." This week I will name the gift I believe God gave me and name one man it is for.

Sin to confess — the foot's quiet quitting and the eye's quiet contempt. I have been the foot. I've sat in church and in recovery rooms thinking, "I'm not like those men; I don't really belong here." That sounds humble, but it argues with God, who placed me "just as He desired" (v18). And I have been the eye. I have looked at a brother — the one who can't read well, the one fresh out, the one who keeps relapsing — and acted as if I had no need of him. Paul says the members that seem weaker are necessary (v22). I confess both.

Promise to trust — I was baptized into the body. I didn't join Christ's body by being impressive. By one Spirit I was baptized into it, with Jews and Greeks, slaves and free (v13) — and with ex-cons and preachers, addicts and accountants. The man I find hardest to love was placed beside me by the same Spirit.

Example to follow — the "helps." Spurgeon preached a whole sermon on that one word (v28). "Learn to stoop your back"; "you must go right down to the man." Some of the most important men in our ministry will never teach a lesson. They give rides to meetings, they sit in court with a brother, they make the coffee and stack the chairs. That is a gift God appointed in the church.

Practice for the week — feel what my brother feels. If one member suffers, all suffer; if one is honored, all rejoice (v26). Spurgeon was right that rejoicing with is harder than suffering with. When a brother gets his kids back or his first chip, I will celebrate him without measuring myself against him. When a brother gets bad news, I will show up, not just send a text.

Questions for the table (from the Deep Dive):

1. Before I ask whether something "spiritual" is powerful, do I ask whether it makes Jesus Lord? Where has excitement fooled me? (12:1–3; John 16:14) *The Spirit's signature is the lordship of Christ, not intensity.*
2. What gift has the Spirit given me, and who received the "common good" of it this past week? (12:7, 11; 1 Pet 4:10) *Every believer has a manifestation of the Spirit; none is for private display.*
3. Have I been the foot — "because I am not ___, I don't really belong here"? What does verse 18 say to me? (12:13–18) *God placed you, each one, just as He desired. You were baptized into the body, not auditioned.*

4. Have I been the eye — “I have no need of you”? Who at this table, or in my church, have I quietly written off? (12:21–24; 1:27) *The members that seem weaker are necessary; God gives them more abundant honor.*
5. When a brother here is suffering — a relapse, a court date, a death — do I suffer with him, or send a text and move on? Can I rejoice when another man is honored? (12:26; Rom 12:15; Heb 13:3) *The body feels together; Spurgeon: suffering with is easier than rejoicing with.*
6. What would it look like for me to be one of the “helps” this week, and to pursue love above any gift? (12:28, 31; 13:1) *Helps: stoop your back, go right down to the man. The more excellent way is love.*

Worship. One Spirit, one Lord, one God — and He did not make one kind of believer. He made feet and hands, eyes and ears, and He mixed them into one body with a special honor for the parts the world overlooks. The body has Christ’s own name. Nothing I could earn would make me belong more than He already made me belong.

Prayer. Holy Spirit, thank You for making me say “Jesus is Lord” and mean it. Thank You for baptizing me into Christ’s body and placing me just where You desired. Forgive me for the times I quit because I felt small and for the times I dismissed a brother because he seemed weak. Show me the gift You gave me and the man it is for this week. Make me a help. Teach me to suffer with the brother who suffers and to rejoice with the brother who is honored. And lead us all in the still more excellent way of love. In Jesus’ name, Amen.

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