

I Corinthians 12:12-31

Are we having one yet?

First, read the entire passage.

Second, have a person read verse 12 and offer his or her thoughts and impressions about that verse, then others may share their thoughts about verse 12 only in an open discussion

Third, have the person on their left read the next verse and offer his or her thoughts and impressions, then others may share their thoughts about the verse and any of the preceding verses in an open discussion.

Continue in this manner in a clockwise direction around the group until all of the verses have been discussed.

Important: Don't bring a later verse into the discussion until it has been read in its turn.

	New Revised Standard Version	J.B. Phillips New Testament
12	For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.	As the human body, which has many parts, is a unity, and those parts, despite their multiplicity, constitute one single body, so it is with the body of Christ.
13	For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.	For we were all baptised by the Spirit into one body, whether we were Jews, Gentiles, slaves or free men, and we have all had experience of the same Spirit.
14	Indeed, the body does not consist of one member but of many.	Now the body is not one member but many.
15	If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body.	If the foot should say, “Because I am not a hand I don’t belong to the body,” does that alter the fact that the foot is a part of the body?
16	And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body.	Or if the ear should say, “Because I am not an eye I don’t belong to the body,” does that mean that the ear really is no part of the body?
17	If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be?	After all, if the body were all one eye, for example, where would be the sense of hearing? Or if it were all one ear, where would be the sense of smell?
18	But as it is, God arranged the members in the body, each one of them, as he chose.	But God has arranged all the parts in the one body according to his design.
19	If all were a single member, where would the body be?	For if everything were concentrated in one part, how could there be a body at all?
20	As it is, there are many members, yet one body.	The fact is there are many parts, but only one body.
21	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.”	So that the eye cannot say to the hand, “I don’t need you!” nor, again, can the head say to the feet, “I don’t need you!”

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22	On the contrary, the members of the body that seem to be weaker are indispensable,	On the contrary, those parts of the body which have no obvious function are the more essential to health:
23	and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect;	and to those parts of the body which seem to us to be less deserving of notice we have to allow the highest honour of function. The parts which do not look beautiful have a deeper beauty in the work they do,
24	whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member,	while the parts which look beautiful may not be at all essential to life! But God has harmonised the whole body by giving importance of function to the parts which lack apparent importance,
25	that there may be no dissension within the body, but the members may have the same care for one another.	that the body should work together as a whole with all the members in sympathetic relationship with one another.
26	If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.	So it happens that if one member suffers all the other members suffer with it, and if one member is honoured all the members share a common joy.
27	Now you are the body of Christ and individually members of it.	Now you are together the body of Christ, and individually you are members of him.
28	And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.	And in his Church God has appointed first some to be his messengers, secondly, some to be preachers of power, thirdly teachers. After them he has appointed workers of spiritual power, men with the gift of healing, helpers, organisers and those with the gift of speaking in "tongues".
29	Are all apostles? Are all prophets? Are all teachers? Do all work miracles?	As we look at the body of Christ do we find all are his messengers, all are preachers, or all teachers? Do we find all wielders of spiritual power,
30	Do all possess gifts of healing? Do all speak in tongues? Do all interpret?	all able to heal, all able to speak with tongues, or all able to interpret the tongues? No, we find God's distribution of gifts is on the same principles of harmony that he has shown in the human body.
31	But strive for the greater gifts. And I will show you a still more excellent way.	You should set your hearts on the highest spiritual gifts, but I will show you what is the highest way of all.