

**1 Corinthians 10:16-17; 12:12-26**

| New Revised Standard Version – 12:12-26   | New King James Version – 12:12-26  | J.B. Phillips New Testament – 12:12-26  |
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| 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.      | 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 <i>is</i> 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 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. | 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.   | For in fact the body is not one member but 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 am not of the body,” is it therefore not 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.    | 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?   | 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?            | If the whole body <i>were</i> an eye, where <i>would be</i> the hearing? If the whole <i>were</i> hearing, where <i>would be</i> the smelling?           | 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 now God has set the members, each one of them, in the body just as He pleased.   | 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?  | And if they were all one member, where <i>would</i> the body <i>be</i> ?   | 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.  | But now indeed <i>there are</i> 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.”                        | 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.”                                    | 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!”                                       |
| 22 On the contrary, the members of the body that seem to be weaker are indispensable,   | No, much rather, those members of the body which seem to be weaker are necessary.  | On the contrary, those parts of the body which have no obvious function are the more essential to health:   |

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| 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 those <i>members</i> of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable <i>parts</i> have greater modesty, | 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,                   | but our presentable <i>parts</i> have no need. But God composed the body, having given greater honor to that <i>part</i> which lacks it,                             | 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 there should be no schism in the body, but <i>that</i> the members should 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.   | And if one member suffers, all the members suffer with <i>it</i> ; or if one member is honored, all the members rejoice with <i>it</i> .                             | 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.  |

1. Verse 12: What analogy is Paul preparing to make? What is the basis of the analogy?
2. Verse 13: What, to you, does the phrase “the one body” mean? What is the mechanism or process which creates the one body? What is the importance of the phrase “made to drink”? Why are the “\_\_\_ or \_\_\_” statements important?
3. Verse 14: Which body is Paul speaking of – the physical or the spiritual?
4. Verses 15-17: How do these verses illustrate verse 14? How are verses 15 and 16 different from verse 17? What pronoun is used in verses 15 and 16? To your relationship with others? While verse 17 doesn’t use the first person singular pronoun “I”, what does it imply about the first person plural pronoun “we”? How do these verses apply to you? To others?
5. Verses 18-20: How does verse 19 relate to verse 17? Who, according to Paul, creates, arranges, and coordinates the different parts of the physical body? In verse 20, what does Paul find fascinating about the body and its various parts? How does this expand on his overall metaphor?
6. Verse 21: What new pronoun is introduced? How does this new pronoun expand on verses 15 and 16?
7. Verse 22: What are some body parts that seem weaker but are indispensable?
8. Verses 23-24a: How do you interpret the ideas of honor, respectability, inferiority, and by implication, superiority in these verses? What are some body parts that these ideas would apply to?

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9. Verses 24b-26: What does Paul say God has done? Why? With what result?
10. Overall, how does this metaphor apply to the church? How do the following verses from chapter 10 widen the application of the metaphor? What commitment(s) do Christians make to each other when they participate in communion?

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| 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? | The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? | The cup of blessing which we bless, is it not a very sharing in the blood of Christ? When we break the bread do we not actually share in the body of Christ? |
| 17 Because there is one bread, we who are many are one body, for we all partake of the one bread.   | For we, <i>though</i> many, are one bread <i>and</i> one body; for we all partake of that one bread.   | The very fact that we all share one bread makes us all one body.   |

The “one Spirit” Paul speaks of in verse 12:13 was probably a different concept than that which has developed over time as the third person of the Trinity in Christian thought. Consider the following.

(Adapted from [http://www.beth-elsa.org/Worship/Sermons/Guest\\_Speakers/Do\\_Jews\\_Believe\\_in\\_the\\_Holy\\_Spirit\\_01\\_15\\_10](http://www.beth-elsa.org/Worship/Sermons/Guest_Speakers/Do_Jews_Believe_in_the_Holy_Spirit_01_15_10))

The Rabbis spoke of “The Holy Spirit” in two main ways. First, *Ruah ha-Kodesh*, is simply divine inspiration, the flow of spirit from God that moves and empowers men and women to serve as God's spokespeople. Second, *Ruah ha-Kodesh* is also personified as a kind of divine character. This doesn't mean the Rabbis viewed the Holy Spirit as part of a Trinity, yet they used the term in the sense of a metonym, something associated with God that stands in for God. This is similar to the term *Shekhinah* (the Divine Presence) which is also a metonym for God.

One difference in the Christian and Jewish understanding of the Holy Spirit is Christians see it as part of a Trinity while the Jewish Rabbis see it in the context of monotheism. A second important difference is that in Christianity the Holy Spirit is masculine in gender. The Greek *Pneuma* is neuter but used with masculine pronouns in the New Testament and Christian Trinitarian theology. Not so in Judaism. “*Ruah ha-qode*” is one of the rare Hebrew words that could be either masculine or feminine. Rabbinic Judaism chose not only the feminine gender, but a feminine persona for the Holy Spirit. Many divine names or terms for the “immanence” (indwelling or closeness) of God in Rabbinic literature are in the feminine: *Shekhinah* (the Divine Presence), *Ruah ha-Kodesh* (the Holy Spirit), or the *Bat Kol* (the heavenly voice). The book of Proverbs contains some daring personifications of Wisdom, a feminine figure who proclaims: “The Lord created me at the beginning of his way, the first of his acts of old. I was set up from everlasting, from the beginning, even before the earth.

Jews believe in the Holy Spirit, not as part of the Christian Trinity, but as the power of divine inspiration, as well as the dramatically personified divine voice engaged in ongoing dialogue with the students of Torah. The power of Spirit, the intimate, immanent, and moving connection with God, is as integral to Judaism as it is to Christianity. Moreover, in Judaism, this Spirit has a feminine gender, reflecting ancient traditions about feminine Wisdom and the Divine Presence.