1 Corinthians 12

1 Now concerning (all about, all the bases covered) spiritual things, brothers, I do not want you to be ignorant (unknowing).

2 You perceive (see and know) that you were ethnicities led towards mute voiceless) idols (images/seen form for worship), however you were taken away.

3 Therefore, I make known to you that no one speaking in (by, with) the Spirit of God says, “Jesus is accursed (anathema)!” and no one is able to say, “Jesus is Lord!, “ if not in (by, with) the Holy Spirit.

4 Now there are distinctive varieties (diairesis- differences, distinctions, distributions) of free grace-endowments (charismaton, latin-gratiarum), but the same Spirit;

5 And there are distinctive varieties of ministries (services, latin-ministrationum), but the same Lord;

6 And there are distinctive varieties of operations (effects, energizings, latin-operationum), but the same God, who is working (energizing, empowering) all things in everyone.

7 But to each (distinctly each not as a group) is given the disclosure (coming to light, manifestation) of the Spirit for the collective gain (common benefit).

8 For, truly, to one is given by the Spirit a word of wisdom (skill, clear insight, clarity); and to another (allo- another of the same kind) a word of knowing (a knowing, knowledge from first hand experience connecting theory to application, application-knowledge gained in a direct relationship) according to the same Spirit;

9 And to a different one (hetero- another of a different kind) faith by the same Spirit, and to another (allo-another of the same kind) and free grace-endowments (charismata) of healings (iamaton- curings, remedies) by the one Spirit;

10 And to another (allo) operations (energemata- operations, effects, energizings) of miraculous abilities/powers (dynameon of dunamis- ability to perform, power thru God’s ability, miraculous power, might, strength); and to another (allo) prophecy; and to another (allo) discernings (act of thorough judgment, a discernment/conclusion that distinguishes look-alikes or things that appear to be the same) of spirits; and to a different one (hetero) kinds of tongues (glosson); and to another (allo) interpretation of tongues (glosson). (note- the interpretation is singular to tongues being plural)

11 And one and the same Spirit operate (effect, empower, energize) all these things, apportioning (assigning, distributing) to each individually (uniquely one’s own) as He wills (resolutely plans not wishful).

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

13 For in one Spirit, we all were baptized (dipped under, submerged) unto one body- whether Jews or Greeks, whether slaves or free- and we all were made to drink of one Spirit.

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

15 If the foot should say, “Because I am not a hand, I am not of the body;” is it because of this, not out of the body?

16 And if the ear should say, “Because I am not an eye, I am not of the body;” is it because of this, not out of the body?

17 If all the body were an eye, where the hearing? If the whole were hearing, where the smelling?

18 But now God has set (placed) the members, each one of them in the body, as He wanted.

19 And if all were one member, where the body?

20 But now they are many members, but 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.”

22 But much to the contrary, the members of the body seeming to be weaker (without vigor/strength) are necessary (indispensable, essential).

23 And those that we think to be less honorable of the body, these we bestow (place around) more abundant honor; and our unseemly (without external shape, unattractive, shapeless, unpresentable, indecent) things have more abundant seemliness (good outward form, comeliness, decorum, becomingness, embellishment).

24 But our seemly things have no need. But God has combined the body together having given more abundant honor to the deficient (lacking) parts.

25 That there may be no division (schism, split) in the body, but that the members may have the same concern (drawn in opposite directions, care for, anxious) for one another.

26 And if one member suffers, all the members suffer with it; and if one member be esteemed glorious, all the members rejoice with it.

27 Now you are the body of Christ and members in particular.

28 And some, God placed (set) in the church: first, apostles; secondly, prophets; thirdly, teachers; then, miracles; then, gifts (charismata) of healings (iamaton- curings, remedy); helps (one that takes initiative to aid); administratings (kyberneseis- someone who steers a ship, governments- note not service/ministry); kinds of tongues (glosson).

29 Surely not all are apostles? Surely not all are prophets? Surely not all are teachers? Surely not all have miraculous powers?

30 Surely not all have gifts (charismata) of healings (iamaton)? Surely not all speak with tongues (glossais)? Surely not all interpret?

31 But be zealously earnest of the greater gifts (charismata); and now I show to you an exceedingly excellent (surpassingly excellent) way.