

HOME WORSHIP INSTRUCTIONS:

Hello Church family! This doesn't happen often. Because we want everyone to stay safe, we're changing this Sunday's worship. I'm giving you my sermon for Sunday. I would like you and your family to worship the Lord together. If you and your family follow the plan, we should all be together in what we're learning. It pains me not to be able to shake your hand and hug your neck. Be, I think we should stay off the roads.

Below is my sermon in manuscript form. I use color coding. **Red text is scripture. Usually blue text are stories/illustrations.**

Also attached is a devotional I created with questions and thoughts to help you and your family to apply the sermon to how we do life. There are even some optional activities for different ages (if you choose to use them).

I'm looking forward to meeting together (face to face) next Sunday. My family is praying for you, and I know you're praying for us. Stay warm and safe. See you next Sunday!

A handwritten signature in black ink that reads "Joey". The signature is fluid and cursive, with the "J" and "o" being particularly prominent.

Upcoming events:

February 1st: Deacon Ordination

February 8th: Special guest Dr. Harrold Clayton

Superbowl Party begins at 5 PM

BONDY PAINS (part two)

Sermon Manuscript

1st Corinthians 12:21-31

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.” ²²On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; ²³and 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, ²⁴whereas 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, ²⁵so that there may be no division in the body, but that the members may have the same care for one another. ²⁶And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

²⁷Now you are Christ’s body, and individually members of it. ²⁸And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. ²⁹All 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? ³⁰All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? ³¹But earnestly desire the greater gifts. And I show you a still more excellent way.

For the last two weeks, we’ve been looking at our spiritual gifts and how we live together in harmony even though we’re different in our giftedness. Our first week together in 1st Corinthians 12 we discovered where our gifts come **from** and what they’re **for**.

But one and the same Spirit works all these things, distributing to each one individually just as He wills. These spiritual gifts come from the Holy Spirit. But, why? ...to each one is given the manifestation of the Spirit for the common good (1st Corinthians 12:11, 7). **each one ... Holy Spirit ... manifestation ... common good**

We are given gifts **by** God **for** the common good of the church. God is in the business of showing Himself to us (**manifestation**). But the way that He accomplishes this business is through us. How we treat one-another is a demonstration of God’s care and love for His church. Because we are sinful, the church is full of a bunch of people who do good. But we also have sin in their lives. And in any church (ours included) we will inevitably have **two** problems (**sicknesses**).

THE FIRST SICKNESS

We talked about the first sickness last week. **The feelings of uselessness (you don’t need me...).** To combat this sickness, Paul gives us three prescriptions. **First**, he says that this just isn’t true (invalid argument). **Second**, he says that there must be diversity in the body if it is to work properly. **Finally**, he says that it is God that put us all together. If we question our part, we question God’s ability to put the body together as He sees fit.

THE OTHER SICKNESS

Today I want to talk about the other sickness. This sickness has some of the same prescriptions, but it is exactly opposite from the first sickness. This is the **sickness of self-sufficiency**. Not, “*you don’t need me...*” but “*I don’t need you...*”

In vs. 21, Paul uses as two examples. The Bible compares eyes to hands and then head to feet. *These are very different parts of the body.* Eyes and hands are very different. Heads and feet are very different. In looking at this text,

I’d like to look at a modern-day example of how this might play out in our church.

Contemporary vs. traditional worship

Just so you know, this debate is nothing new at all. It comes around every few generations. If worshippers in the 1850's were to come in and see us singing from the hymnbook, many would be completely flabbergasted. CH Spurgeon refused to have an organ in his church for fear that the people would be carried away by the sounds of beautiful instruments and neglect the beauty of the hymns.

Jesus Himself said, “**Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.**” (**Matthew 13:52**)

If I were to set up two microphones, and say, “Let’s have a debate.” How do you think it would go? There would be people for a more traditional form of worship. There would be others that like some of the new praise choruses.

Let’s pretend that we took a vote and it resulted in a 75% to 25% split. We would come out of that meeting with some strong feelings. But here’s the real question. Would either side be sinful? Is it a sin to want contemporary music? Is it a sin to want traditional music?

And so, it is relevant for us to hear Paul admonish us—in this text—to do two things. It may not be the contemporary or traditional debate. It may be something else that we don’t agree on. The **first** is to beware of a temptation. The **second** thing is to embrace a virtue instead of that temptation.

Let me take those one at a time. One is a negative. Don’t do something—don’t give into a very strong temptation when you disagree. The other is a positive—do something. Paul instructs us to not be overcome by evil but to overcome evil with good (Romans 12:21). Because we will disagree. Why? We’ll disagree because we’re different, not *necessarily* because we’re sinful.

The negative warning: “I don’t need You”

Don’t come away from a disagreement saying of the people on the other side, “*I wish they weren’t here and I don’t need them.*”

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.*” (vs. 21)

This means that it would be personally, historically, biblically immature for anyone on either side to say, “*I don’t need that kind of person and I don’t need that kind of thinking.*” That would be a great mistake. It would be the easy road. It would not be the high road.

My guess is that if you took a survey, both sides of any issue would regard the other side as the weak side. *That’s why they are on the side they’re on.* In our example, the contemporary people might regard the other side as being weak in their grasp of the social, global, urban, mission realities that ought to shape our ministry in the next decades. And the traditional people might regard the other side as weak in their grasp of the historic place of the hymns in the life of the church—their beauty and theology.

Look what Paul says in verse 22. **On the contrary**, [that is, over against saying, “*I have no need of you*”] **the members of the body which seem to be weaker are necessary**. That’s a careful way of talking. *Paul says they “seem” to be weaker.* He leaves open whether they are or not. They may be. But they may *not* be. But they **seem** to be to one side or the other.

And he says that if they seem to you to be weaker, they are nevertheless, indispensable. **People are not optional but necessary.** Not merely helpful, but necessary. Not **maybe** a needful part of the body, but **NECESSARILY** a needful part of the body. *That’s the warning.* Beware of the temptation to feel and think that those kinds of people are not needed here.

Now I don't mean, of course, that every word on both sides of an issue must be endorsed. What I mean is that a lot of words on both sides are true. Anyone who refuses to listen and take seriously those words will be the truly weaker for it. [Therefore, I think I can say from verse 22 that it is necessary for this church to hear Ken Rosco and Patrice Domingue, Filiberto Villarreal and Terri Galloway, Carol Koym and Joseph Ellis, Jann Moran and Carlos Diaz.](#) None of those voices is unnecessary and they do not cancel each other out. Do we always agree? Of course not. They all have something important to say. It will be a test of our maturity and our faith to believe that each is necessary, listen to all of them—**and act on it.**

The positive command: Care for one-another

The way to act on it is described in the other point I mentioned earlier—the positive response to differences. Not just the warning: Don't say, "I have no need of you," but also now the exhortation: "**Care for one another.**"

But God has so composed the body, [here it is again, just like last week in verse 18, and the week before that in verse 11] 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. (v. 24b-25)

Notice in verse 25 what the **opposite** of division is. Paul could have said, "*That there be no division in the body, but rather unified ideas on things like music.*" But he didn't say that. He said, "...that there may be no division in the body, but [here's the opposite of division] **that the members may have the same care for one another.**"

So, the positive command to us from the Lord is this: whatever your difference from another person, care for that person. Show concern for that person. Love that person.

Jesus said, "**I say to you, love your enemies and pray for those who persecute you,**⁴⁵ so that you may be sons of your Father who is in heaven..." (Matthew 5:44-45a)

We are called to love our enemies outside the church. They have a difference from us a thousand times more serious than any differences here. How much more shall we love another child of God?

[I want the whole Christ for my Savior, the whole Bible for my book, the whole Church for my fellowship, and the whole world for my mission field.](#) —John Wesley

BODY PAINS (*part two*)

Home Devotional Outline

Overview

- **Audience:** Small group, family, or mixed age gathering. **Time:** 45–60 minutes
- **Big Idea:** In Christ’s body, we refuse the attitude “I don’t need you” and practice “the same care for one another.” (1 Corinthians 12:21–26)
- **Goal:** *Learn to honor differences, resist superiority, & respond to disagreements with love & care.*

Key Scriptures

- Primary: 1 Corinthians 12:21–31
- Supporting: Romans 12:21; Matthew 5:44–45; Matthew 13:52

Learning Objectives

- Understand Paul’s warning against self-sufficiency (“I don’t need you”).
- Embrace God’s design: diverse gifts, one body, equal care.
- Practice concrete ways to honor those who “seem weaker.”
- Respond to disagreements without division.

LESSON FLOW

1. Hook (5 minutes)

- Prompt: Think of a time you felt like someone didn’t need you—or you didn’t need someone else. How did that affect the relationship?
- Transition: Paul says that thinking is toxic to the church body.

2. Read the Word (5–7 minutes)

- Read 1 Corinthians 12:21–26 (27–31 optional).
- Optional: Read Romans 12:21 and Matthew 13:52 to frame response to disagreements and “treasures new and old.”

3. Teaching Outline (10–12 minutes)

- Two Common “Sicknesses” in the Church
 - Inferiority: “You don’t need me.” (last week’s issue)
 - Superiority: “I don’t need you.” (today’s focus)
- The Warning (v. 21)
 - The eye cannot say to the hand, “I have no need of you.” Different ≠ unnecessary.
- The Correction (v. 22–24)
 - Those who “seem” weaker are necessary and receive special honor.
 - God composed the body—He arranged the diversity on purpose.
- The Aim (v. 25–26)
 - Opposite of division = the same care for one another.
 - If one suffers, all suffer; if one is honored, all rejoice.
- The Context (v. 27–31)
 - Not everyone has the same gift; that’s by design—desire the greater gifts, and walk the “more excellent way” (love).
- Case Example: Worship Styles
 - Traditional vs. contemporary is not a sin issue; it’s a difference.
 - Matthew 13:52: Treasures “new and old” can both bless the church.
 - Romans 12:21: Don’t fight difference with contempt; overcome with good.

4. Discussion Questions (15–20 minutes)

- Observation (Bible-first)
 - What contrasts does Paul use (eye/hand, head/feet) and why do they matter?
 - What does Paul mean by “seem” weaker (v.22)? Why does he choose that word?
 - According to v.25, what’s the opposite of division?
- Interpretation (understanding)
 - How does God’s choice to honor “the member which lacked” reshape our instincts about status and importance?
 - Why does caring for one another matter more than agreeing on everything?
- Application (personal and practical)
 - Where are you most tempted to think “I don’t need you”—home, church, team, workplace?
 - Who in your church “seems” less noticeable? How can you visibly honor them this week?
 - In disagreements (like worship style), what does “overcome evil with good” (Romans 12:21) look like?
 - What would it mean for your group to suffer and rejoice together more intentionally (v.26)?
- For Teens/Young Adults
 - Which differences (age, culture, personality, preferences) are hardest to value? Why?
 - How can you practice “same care” online (social media, group chats) when conflicts arise?

5. Activity Options (8–12 minutes)

- Option A: Eyes and Hands Challenge
 - One person is blindfolded (hands), another can speak but not touch (eyes), others provide materials (cups/blocks). Build a small tower.
 - Debrief: Could the eyes say to the hands, “I don’t need you”? What role felt “weaker” but proved necessary?
- Option B: Honor Cards
 - Each person writes a short note to someone in the church: “I need you because...” or “I see Christ in you when...”
 - Deliver before next Sunday to practice v.22–24.
- Option C: Debate and Switch
 - Pick a non-sin issue (music style, service time, group format). Split sides; each side argues the other side for two minutes.
 - Debrief: How did this build empathy and “same care”?

6. Commitments and Care Plan (5 minutes)

- As a group, list 2–3 ways to show “the same care” this week:
 - Sit with someone alone at church and learn their story.
 - Share a meal with someone from a different generation/background.
 - Publicly honor a quiet servant (nursery worker, tech, custodian).
 - Start a “rejoice/suffer” thread—share a praise/need and respond promptly.

7. Prayer (3–5 minutes)

- Guided Prayer
 - Father, thank You for composing the body with wisdom.
 - Forgive us for pride and for saying, “I don’t need you.”
 - Holy Spirit, teach us to honor those who seem weaker and to show the same care to all.
 - Help us overcome evil with good and love even our enemies.
 - Make us quick to suffer with the hurting and rejoice with the honored. In Jesus’ name, amen.

8. Memory Verse + Challenge (1 minute)

- Memory Verse: 1 Corinthians 12:25 — “...that there may be no division in the body, but that the members may have the same care for one another.”
- Weekly Challenge: Practice one act of honor toward someone “less seen” and one act of reconciliation where there’s disagreement.

Leader Tips

- Keep the main target clear: Resist superiority; practice care.
- Redirect debates away from “who’s right” toward “how to honor.”
- Celebrate small wins of unity—tell stories next session.
- If emotions rise, pause to pray Matthew 5:44–45 and return gently.

Optional Closing Quote

- “I want the whole Christ for my Savior, the whole Bible for my book, the whole Church for my fellowship, and the whole world for my mission field.” —John Wesley