

# **“The Manifestation of the Spirit”**

## **1 Corinthians 12:4-11**

Verse seven is the basis for why we need to know as much about the Holy Spirit as we can, and what purpose He holds in the life of the believer – “to profit withal.” Although this won’t be an exhaustive study on “Pneumatology,” it is important we set a framework, or base, for what the next three chapters teach. If we don’t have a firm understanding of the basics of the doctrine of the Holy Spirit then our interpretation of this, and other texts like it, will be prone to being “carried about with every wind of doctrine” (Eph. 4:13) that comes along.

There are three terms that are important to understand when it comes to this topic – the “baptism of the Holy Spirit” (which we will address in detail in verse 13), the “indwelling of the Spirit,” and the “sealing of the Spirit” – both of these latter terms deal with the same issue with slightly different purposes. All three deal with something that takes place at the moment of salvation and is a “one-time event,” unlike the filling of the Spirit which happens over time, so to speak.

We will look at the indwelling of the Spirit and the sealing of the Spirit separately, even though they speak to the same event.

Dr. Harold L. Willmington gives this brief definition of the indwelling:

“It is that sovereign act whereby the Holy Spirit at the command of Christ (John 14:16, 26) actually enters and dwells within each repenting sinner (...1 Cor. 6:19; Gal. 3:2; 4:6; 1 Thess. 4:8; 1 John 3:24).”

### John 14:16

**16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

### John 14:26

**26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

### 1 Corinthians 6:19

**19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

### Galatians 3:2

**2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

### Galatians 4:6

**6** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

### 1 Thessalonians 4:8

**8** He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

### 1 John 3:24

**24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Dr. Willmington gives the following illustration of something that happened in his own ministry to illustrate the importance of us understanding what it means, in a real-world setting, to be indwelt with the Holy Spirit of God:

Just prior to attending seminary in the late fifties I was pastoring a rural Baptist church in western Illinois. One Saturday afternoon, having nothing better to do (being

unmarried at the time), I drove to a nearby town for a quick sandwich and was walking back to my car when, to my shock, spied the treasurer of our little church seated on a barstool in a tavern near the restaurant I had just left. Not knowing exactly what to do, I did nothing until the next day. After the Sunday morning service George (our treasurer) and I remained behind to record the attendance and count the offering. Feeling led by God I said:

HLW: “George, let me ask you a question. Do you believe in the doctrine of eternal salvation?”

George: “Oh, yes, pastor, I surely do.”

HLW: “Then you believe the Holy Spirit will never leave you?”

George: Absolutely, that’s what the Bible teaches.”

HLW: “In other words, the Holy Spirit accompanies us everywhere we go – is that right?”

George: Definitely, but say, preacher, why all these questions?”

HLW: “George, please correct me if I’m wrong, but I thought I saw the Holy Spirit in a tavern, seated on a barstool in Pittsfield, Illinois, around 2:00 p.m. yesterday afternoon.”

With these words, George began to weep and acknowledge his sin. I am happy to report it was then my pleasure to kneel at the altar with him as he made things right with God!

**That’s what is meant when the Bible speaks of the believer having the Holy Spirit dwelling in them.**

Although there are numerous verses in the New Testament that speak of the New Testament believer being indwelt by the Spirit, we will only look at a few of them as more of an overview of the principles of the doctrine rather than an in-depth study.

One thing to note at this point: Old Testament saints were not indwelt as we are today, nor were the Apostles until after Jesus ascended to heaven and the Holy Spirit came in demonstration of power, as recorded in Acts chapter two. With saints prior to the Ascension, the Holy Spirit worked differently, as seen by David in Psalm 51. God's presence was with them in the Shekinah (Glory) rather than in the Person of the Spirit, as He is today.

#### Psalm 51:11

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me.

Lewis Sperry Chafer (Major Bible Themes) says this on that issue:

Although the Spirit of God was with men in the Old Testament, the source of their new life, and the means of spiritual victory, there is no evidence that all believers in the Old Testament were indwelt by Him. This is made plain by the silence of the Old Testament on this doctrine and by the express teaching of Jesus Christ, contrasting the Old Testament situation with the present age in the words, "he dwelleth with you, and shall be in you" (John 14:17). The indwelling of the Spirit in every believer is a distinctive feature of the present age which will be repeated in the millennial kingdom but is found in no other period.

# Part 1 – The Indwelling Spirit

## I. FOR HIM – JOHN 14:16-17; 1 JOHN 2:27 (CF. JOHN 14:26)

John 14:16-17

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

1 John 2:27

<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

John 14:26

<sup>26</sup> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**A. One primary purpose – if not THE primary purpose – of the indwelling Holy Spirit in the heart and life of the believer is to bring glory to God. As “the Spirit of truth” He is given to the believer to guide us in the truth of God’s word so that, ultimately, we can point people to Christ with that knowledge.**

1 Peter 3:15

<sup>15</sup> But sanctify the Lord God in your hearts: and be ready always to give an answer to every man

that asketh you a reason of the hope that is in you with meekness and fear:

***B. In the text in the Gospel of John, Jesus is teaching the Apostles an important truth about what happens after He's gone. He knew they would be very troubled concerning the subject (14:27 shows this) so He gives this great lesson that has become (and was then) one of the most important doctrines for the New Testament believer.***

1. One of the first things seen in John 14:16 is not only that the Holy Spirit takes the place of Christ as "another Comforter," but He does so "for ever." The indwelling of the Spirit, once abiding, will never leave – can never leave. This is one reason I believe, as do many other conservative Bible scholars, that the indwelling takes place at salvation, and also supports the truth of Scripture that we can't lose either one – the indwelling Spirit nor our eternal salvation.
2. Another point to be seen from verse 17 is two-fold as it related to the time of the Apostles in particular:
  - a) "For he dwelleth with you"
    - (1) *There are at least two words in the Greek translated "dwelleth" in the verses under review. This one (μένω) and the one in the text in Romans eight and Second Timothy one (to be considered in the next two points).*
    - (2) *This word means to abide or remain –*

*as Thayer has it, "not to depart, to continue to be present." Even though the Lord Jesus wouldn't be with them in person for much longer, He is promising them they would never be without His Spirit (and, in consideration of the "Three-in-One" of the Trinity, they wouldn't be without Him).*

- (3) *Coupled with the words "with you" - παρ υμιν μενει – this clause shows that the Holy Spirit, for the Apostles, was there with them in the Person of Jesus Christ (which is, in part, why He is called "the Spirit of Christ" in Rom. 8:9 and 1 Pet. 1:11, among other places where "his Spirit" is mentioned).*

*A.T. Robertson: With you (par' humin). "By your side," "at home with you," not merely "with you" (meth' humōn) "in the midst of you."*

- b) "And shall be in you"

- (1) *The verb εσται – "shall be" is in the future tense (of the verb εσομαι), again pointing to the fact that the other Comforter wouldn't come until Jesus had ascended back to heaven after the resurrection.*

- (2) *Once the Holy Spirit came in power, as recorded in the book of Acts, He would be found "in" them – taking up residence, resting in them.*

**C. The Apostle John, in his very personal letter that we call "First John," addresses this doctrine of the indwelling Spirit as the "Spirit of Truth," showing that the**

***Spirit teaches all things – again, for the purpose of showing Christ to others.***

## **II. FOR US – ROM. 8:1-17**

Romans 8:9

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:11

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- A. A principle purpose (if not the primary purpose) of the indwelling Spirit is to give us victory over sin and the old life. To “quicken us” (make us alive after death) to live a life for Christ rather than for self.***
  
- B. The text in Romans is the primary text for the Spirit-filled life and clearly states that if we do not have “the Spirit of Christ” then we are “none of his.” In other words, every believer is indwelt by the Holy Spirit of God or we are not truly born again.***
  
- C. The verbs used in verse nine for “dwell” (οἰκεῖ) and “have not” (οὐκ ἔχει) are present-active-indicative verbs. In this form, it indicates continuous action. Applied here, from the moment of our salvation, the Spirit of Christ is dwelling in us, and He will remain there (we will show this when we look at the sealing of***

***the Holy Spirit) until we are in heaven.***

***D. The word for "dwell" in verse nine (οἰκέω) is also the root of the word for "dwelleth" (ἐνοικέω) in verse eleven.***

1. The root word (οἰκέω) simply means to reside, to dwell, to abide. It has its etymology in the Greek word for house (οἶκος), or a dwelling. In this form, as Strong puts it, "by implication to cohabit."
2. The word for "dwelleth" (ἐνοικέω) is a present active participle – a verbal adjective (a verb acting as an adjective). It is the same root verb as that for "dwell" earlier in the verse, and in verse nine. The first part of this word has the primary preposition ἐν attached – a word denoting fixed position. In relation to the indwelling Spirit of Christ, at the point of salvation He took up fixed residence in our heart (in our life) and this text shows that the Lord wants His influence as our "cohabitant" to guide and control our lives.
3. The two Greek words that we see translated as "dwell" or "dwelleth" (dwelling) are very similar but they each teach a unique truth about the indwelling Spirit that will help us understand what the doctrine teaches.

***E. Many years ago (at least 30), one of the first books I preached through was the book of Romans. I made some observations then on this text (through verse 13) that point to seven new things***

***that we received when we received Christ as our Savior. I've said often, we got more than heaven when we die when we got saved, and this text demonstrates that truth.***

1. We have a new walk – vs. 1, 4-5
  - a) The Old Walk was fashioned after the lusts of the flesh – Gal. 5:19-21.
  - b) The New Walk is fashioned after the steps of Christ – 1 Peter 2:21-25.
  - c) The Holy Spirit is with us, guiding us on the path we should walk, to make sure we don't go astray – "conviction."
  
2. We have a new life – vs. 2, 6, 10, 13
  - a) The Old Life was one of sin and death – a life that will end in an eternity in hell – Rev. 21:8.
  - b) The New Life is one of peace – a life that will end in an eternity in heaven.
  - c) When saved, the Holy Spirit imparts this new life automatically – we do nothing to earn it.
  
3. We have a new power – vs. 3-4
  - a) The Old Power was one in which we tried to have on our own - in the law, that could not save our soul.
  - b) The New Power is one over sin and the grave – 1 Cor. 15:54-58.
  - c) This new power comes from the Holy

Spirit's work, and it gives us the ability to witness – Acts 1:8.

4. We have a new peace – vs. 6-8

- a) This is somewhat of a misnomer, in that before salvation we had no peace – we thought we did, but in reality, we did not.
- b) The new peace is both with God – salvation – and of God – living – Rom. 5:1 cf. Phil. 4:7.
- c) Without the Holy Spirit within us we'd have no peace. An unsaved person is spoken of as having enmity with God – being an enemy of God.

5. We have a new Possessor – vs. 9-10

- a) The Bible says we are children of either God or the Devil – one of the two possesses us – John 8:44; Matt. 6:24.
- b) Before salvation our possessor was Satan.
- c) After salvation, our possessor is God the Father (John 10:28), because of Christ's work on the cross, through the indwelling Holy Spirit.

6. We have a new guarantee – vs. 11

- a) The Bible says we are already condemned to hell if we're not saved – guaranteed, as if we were already there – John 3:18.
- b) With the Holy Spirit comes a new guarantee – that of being resurrected, of heaven – Eph. 1:13-14.
- c) The same Spirit that raised up Jesus will

raise us up also – the guarantee being just as He was, so will we be – He's in heaven, so will we be – John 14:1-3 – a new guarantee of a new home.

## 7. We have a new creditor – vs. 12

- a) When we were lost, we owed our soul to the devil, so to speak. He is the ruler of the flesh, and we were debtors to the flesh.
- b) When saved, the Holy Spirit gave us a new creditor – only it doesn't say we owe Him anything – the debt has been forgiven – marked "Paid In Full."

### **III. FOR OTHERS – 2 TIM. 1:13-14**

#### 2 Timothy 1:13-14

<sup>13</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

<sup>14</sup> That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

**A. *We have seen the doctrine of edification on more than one occasion in our study of First Corinthians, and it is seen in this point of the indwelling Spirit as well. It is for the furtherance of the gospel and for the edification of the saints – the building up of the faith of others.***

**B. *The word for "dwelleth" here (ἐνοικέω in root form) is the same as in Rom. 8:11 – a present active participle meaning to reside in. We are indwelt, in part, to help others grow – with the idea of doing so for our entire Christian life.***

**C. *In our study of the Pastoral Epistles (on***

***this text, two and half years ago now), we spent some time on the two verses that make up this context (vs. 13-14). They deal with "the gift" mentioned in verse six of the chapter under review. That "gift" is the spiritual gift that Timothy had – that of pastor/teacher (Eph. 4:11). Following is a brief review of what was covered in those messages. Although what's given here will be as it relates to the pastoral ministry, this is true of every believer in the church.***

***So, in dealing with our spiritual gift, we are to:***

1. Hold it fast – vs. 13a

"Hold fast the form of sound words, which thou hast heard of me..."

a) "Hold fast"

Part of the preacher's job is to make sure that what he believes, and what he knows, he uses on a continual basis. The verb tense used here is one that indicates a continuous action – to continue on in what he knows until the Lord takes him home.

b) "The form"

Applied to the pastor and his teaching and preaching, and as it applies to his life in general, Paul was telling Timothy that he was to have firmly impressed in his mind the basics of his belief so that he would be able to formulate an answer to those that would ask of his biblical belief based on what he had secured to memory.

c) "Of sound words"

Timothy, and every preacher, and every Christian in using his spiritual gift, is to know why they believe what they believe, and be so grounded in that belief that no matter what comes their way, nothing can lose their mooring that is established in Christ through the teaching of the Bible.

d) "Which thou hast heard of me"

We, as preachers, have a responsibility to make sure those that want to learn the Bible have the opportunity to hear, and that they hear the right things as God would have them.

2. Use it right – vs. 13b

"In faith and love which is in Christ Jesus"

Our spiritual gift, no matter what it is, must be used in the proper way according to the Scriptures or it will cease to be a tool for the Lord and will eventually become something of which the devil can take advantage

3. Guard it tightly – vs. 14

a) "That good thing" – going back to verse 6 and the "gift of God" – it is a good thing that God has given to us in the possession of not only the Holy Spirit but also our spiritual gift.

b) Along with that "gift of God," the good thing spoken of is also referring to the sound doctrine which Timothy was entrusted with, and his teaching of it as a pastor – his

spiritual gift. The application is, that no matter our gift, it is a "good thing" that we've been given and entrusted with.

### 2 Corinthians 5:19–20

**19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

**20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

- c) The words "which was committed unto thee" are in reference to the laying on of the hands of the presbyter of Timothy when the gift was made known to him. By definition it means "a deposit left with or entrusted to one's charge."

### 1 Timothy 6:20

**20** O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

- d) The gift and doctrines he was entrusted with he was to "keep."

*(1) What he was to keep was the "good thing" – literally "that good deposit."*

*(2) The Lord has made an investment in us when He saved us (our spiritual gift) and that investment is to be guarded and kept in a secure place.*

- e) The only way we can secure the "gift of God" and the doctrines we've been

entrusted with is "by the Holy Ghost which dwelleth in us."

Conclusion: As a believer, we are indwelt with the Holy Spirit – He takes up residence, so to speak, in our heart (our mind – he affects our thinking and actions) and guides us in life. More than that, however, as it relates to the context of this text, He imparts to us our spiritual gift(s) and guides us in their use. As we grow in the Lord, and our gifts become more usable by Him, we will become more like Christ in all we do. The indwelling is for Him, in that respect. It is for us in that He helps us live for Christ and effectively use that spiritual gift. And it is for others as we use those gifts to make a difference in their lives.

## **Part 2 – The Sealing with the Spirit**

In the first part of this series, as it relates to the context of First Corinthians 12-14 and “the manifestation of the Spirit” in the life of the believer, we looked at what is meant by the “indwelling of the Spirit” in our heart (mind). In this part, we will look at another aspect of the indwelling in what is referred to in the New Testament as the “sealing of the Spirit.” Although we are looking at them as separate doctrines, they are part of the same subset of doctrines under the umbrella doctrine of Pneumatology – the doctrine of the Holy Spirit. As pointed out previously, the baptism of (with) the Holy Spirit, the indwelling of the Spirit, and the sealing of (with) the Spirit all take place at the moment of salvation.

In the study of the indwelling of the Spirit we saw that the purpose of that indwelling was for Him (for the glory of God), for us (in equipping us to exercise our spiritual gift, among other things), and for others (in edifying the body of Christ, as well as pointing lost people to Him). The sealing of the Spirit is primarily for us for the purpose of giving us the peace we need in life to live our life the way God intends without the distraction of the Devil being able to keep us burdened with the past life of sin. Knowing we are sealed will allow us to serve Him and help others.

### **I. THE AGENT – 2 CORINTHIANS 1:21-22**

“God...Who hath also sealed us...”

***A. The One doing the sealing is God. Although this seems redundant at best, it is still very important that we understand this point because there are***

**many that believe the agent of the imparting of the Spirit is man. This is taken from the book of Acts where the Apostle Paul laid his hands on people and they "received the Holy Ghost."**

Acts 19:1-6

<sup>1</sup> And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

<sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

<sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.

<sup>6</sup> And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

***That text, as well as other similar ones are to be taken within the context of the book of Acts, and the early stages of the church. There were things done then that are no longer to be done, or done in that specific way, because we have a finished Scripture (something we will address when we study First Corinthians 13).***

***B. It is necessary to define two terms used in this text, as well as in a few other***

***passages that relate to this doctrine of the sealing of the Spirit – “sealed” and “earnest.”***

1. The word for “sealed” in the various texts that we will consider in this study – σφραγίζω in its root form – carries with it three particular principles, or meanings, that are applicable to the believer being “sealed” with the Holy Spirit.

a) **Certifies the security of the content or item**

When one thinks of a “seal” at the time of the writing of the New Testament, the first thing that would come to mind is that of the wax seal on a letter with the ruler’s signet ring marked in the wax. In this use, the word means “to seal, close up and make fast with a seal signet such as letters or books so that they may not be read” until the appointed time by the appointed person (Zodhiates).

*(1) This is also the use of the Hebrew word (סֹתֵם) for “seal.” This use is clearly seen in First Kings 21:8 and in Daniel 6:17 when Daniel was thrown into the lion’s den.*

**1 Kings 21:8**

<sup>8</sup> So she wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

**Daniel 6:17**

<sup>17</sup> And a stone was brought, and laid upon the mouth of the den; and the

king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

(2) *This is also seen at the grave of our Lord when the soldiers were told to make "the sepulchre sure, sealing the stone, and setting a watch."*

(3) *In application to the believer being sealed with the Holy Spirit, He is that seal that secures the item until such time as it is appointed to be opened, and by the appropriate Person. That time, event, and Person would be at the return of Christ for His bride at the Rapture. The verses in Ephesians that we will study later in this message show this - "unto the day of redemption" (Eph. 4:30).*

**b) Certifies ownership of the content or item**

(1) *Not only does the seal point to the securing of the document or the item, but it also marks ownership.*

**2 Timothy 2:19**

**19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

(2) *"A seal is a token assuring the possession of property to one; 'sealed' here answers to 'stablisheth us'" in verse 21 of the text under review (J-F-B).*

## 2 Corinthians 1:21

<sup>21</sup> Now he which stablisheth us with you in Christ, and hath anointed us, is God;

## 1 Corinthians 9:2

<sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

(3) *The Holy Spirit, as the seal, shows that the believer is now, and forever, the property of the King of kings. That may not fit our political correctness today and may sound way out of touch with sociological norms, but it is a very biblical truth. There's a verse we've studied previously in First Corinthians (that we will come back to again in the next part of this series to refresh our memory on the subject) that clearly shows this.*

## 1 Corinthians 6:19–20

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

<sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

### **c) Certifies the truth of the content or item**

(1) *John Gill gives the following:*

[S]ometimes a seal is used to certify, make sure, or assure the truth of a thing; see John 3:33 in which sense the word "sealing" is used here, and

intends that assurance which God gives his people of their interest in his love, and the covenant of grace; of their election of God, and redemption by Christ; of their interest in Christ, and union with him; of their justification by him, and adoption through him; of the truth of grace in their hearts, their perseverance in it, and sure and certain enjoyment of eternal glory. The persons thus sealed are not carnal and unconverted persons, only believers in Christ, and these, after they commence such; the seal by which they are sealed, is not any of the ordinances, as circumcision under the Old Testament, or baptism, or the Lord's supper under the New; for these are no seals, nor are they ever so called; but the Spirit of God himself, as the Holy Spirit of promise; for the same who, in the next clause, is called the earnest, is the seal; see Eph. 1:13.

### John 3:33

<sup>33</sup> He that hath received his testimony hath set to his seal that God is true.

*(2) The seal of the Holy Spirit on the life of the believer is to show that what God has said is true – both of the past, of the present, and of the future. If the past truths of Scripture can be determined as factually accurate and true then we can be equally confident that all that is said of the future in eternity is also factually accurate and true.*

2. The word for “earnest” - ἀρραβών in its root form – is one for earnest money or a

pledge – “something which stands for part of the price and paid beforehand to confirm the transaction” (Zodhiates).

- a) It is still a word used today when you agree to purchase a home. You put down “earnest money” as the initial down payment to secure the home for future use.
- b) This word is only used three times in the New Testament and each time it is reference to the Holy Spirit sealing the believer. The first use is in the text under review in this point. The others are 2 Cor. 5:5 and Eph. 1:14.

#### 2 Corinthians 5:5

<sup>5</sup> Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

#### Ephesians 1:14

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

- c) The Geneva Bible notes simply state this: “An earnest is whatever is given to confirm a promise.” How simple yet profound. Since God is the agent by which we are given the Holy Spirit, and since God cannot lie, and He has promised us an eternity with Him, then we can be absolutely sure that what He has said of the life of the believer here, as well as that in eternity, will come to pass exactly as He promised.

#### Titus 1:2

<sup>2</sup> In hope of eternal life, which God, that cannot lie, promised before the world began;

### Numbers 23:19

<sup>19</sup> God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

***C. Another point to make – a very critical point – is that the Holy Spirit is not the agent DOING the sealing, but the Holy Spirit IS the seal. God the Father is the Agent doing the sealing, as it were.***

## II. THE ACTION – EPHESIANS 1:13-14

“Ye were sealed...”

***A. The action He took was to seal. This action, as has been pointed out several times in our study thus far, happened at the point of salvation. Although these doctrines are shown in a sequence, of sorts, we need to be cautious in inserting any amount of time between the events in the sequence.***

***“The sealing was the result of believing, and that was the result of hearing the gospel” (Barnes). Although faith is not automatic when one hears the gospel, the sealing is automatic once a person believes unto salvation.***

### Romans 10:14-17

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

<sup>15</sup> And how shall they preach, except they be

sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

<sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

<sup>17</sup> So then faith cometh by hearing, and hearing by the word of God.

***B. The phrase "after that ye believed" does not mean that the sealing took place at a point yet future following belief. The verb used – πιστεύσαντες – is in a form (aorist active participle) showing a simple action in the past; a fact of action, if you would. The sealing of the Holy Spirit could not take place until we believed, but from that moment on, until the believe is with the Lord, we are sealed.***

***C. Verse fourteen shows the permanency while on this earth of the Holy Spirit's indwelling – "until the redemption of the purchased possession, unto the praise of his glory." The Holy Spirit is the down payment on God's promise of an eternity for the believer with Him.***

### **III. THE ACTIVITY – EPHESIANS 4:30-5:2**

"Ye are sealed..."

***A. The activity, or the purpose, in our lives while on earth is to allow us to live right and equip us with the tools to do so.***

***B. The context of this verse runs from verse seventeen of chapter four through verse two of chapter five. This context speaks***

***to the walk of the believer in Christ. The Holy Spirit is the power that indwells us that makes it possible for us to do just that. As stated often, we received much more than heaven when we die when we got saved.***

***C. In this activity of the Holy Spirit in the believer's life, there is a point made in verse thirty that is important. If we aren't careful to walk "circumspectly," as Eph. 5:15 states, we are going to be far more likely to grieve the Holy Spirit by failing to follow God and His word.***

Ephesians 5:15

<sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise,

1. To walk "circumspectly" is to "literally, look how exactly ye walk" (Vincent). Carries the idea of being careful how we walk. "[T]ake heed not only that your walk be exact, strict, but also of what sort that strictness is – not only that you have a rule, and keep to it, but that that rule be the best one" (Alford).
2. To "grieve" the Spirit (something we are told not to do) is to cause Him sorrow.

"The Pulpit Commentary" records this on the clause, "And grieve not the holy Spirit of God:

Very solemn and emphatic counsel. The name is given with unusual fullness, in order to show the magnitude of the sin— τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, "The

Spirit, the Holy Spirit of God." By an anthropopathy the Spirit is represented as grieved by such treatment as would grieve us—e.g. when his work is obstructed, when sin is trifled with, when Deity is treated carelessly, when place is given to the devil, when the spirit of the world is cherished. Those who act thus resemble the Sanballats and Tobiahs of the time of the restoration, who hindered the rebuilding of the temple and the restoration of order and prosperity. When the Holy Spirit would urge consecration, separation from the world, holy exercises, active service, our indolent and worldly hearts are liable to rebel and vex him. To grieve a parent heedlessly is a great sin; how much more to grieve the Spirit of God?

Conclusion: In the manifestation of the Spirit in our lives, as we consider the indwelling of the Spirit and the sealing of the Spirit for His work through us, we must remember that it is all for Him, for us, and for others.

# **Part 3 – “Your Body Is the Temple”**

## **1 Corinthians 6:19-20**

In this message we will consider more on the indwelling Spirit of God with the emphasis on what would be considered location of that dwelling – in our body (our mind, our heart, our emotions).

This text from First Corinthians six was covered in a broader context that went back to verse twelve of that chapter and dealt with the fact that the believer is “joined unto the Lord,” and because of that we are to live our life with the Lord in control. As is seen in the portion of this letter to the Corinthians that we call chapters 12, 13, and 14, the Holy Spirit is the One that is to control us, that joins us with Christ, and as we exercise our spiritual gifts, the closer we are drawn to Christ in that union.

There are some that say these two verses are not dealing with anything other than the strict context within which they appear – dealing only with fornication. That is clearly NOT the case in this instant. This is not just speaking to fornication, as the greater context shows, but is a much broader, applicable text to show to the believers in the church at Corinth that they do not have a right to do what they want with their physical bodies since those physical bodies now belong to the Lord as the Master of them. If that be the case (found in the words “know ye not”), then the entirety of applicable Scripture falls under the purview (the scope of the influence or concerns of something) of this text.

Again, we find the rhetorical question, “What? Know ye not...?” This was to grab their attention and demonstrate that they should in no way be participating in this particular sin of fornication (as discussed in that chapter) and gives the reason why.

The reference here to the body being the “temple of the Holy Ghost” is referencing something different than what was seen in 1 Cor. 3:16-17, where the church, the body of Christ as a whole, in which God has chosen to meet with His children was called “the temple of God.” Here, it is the individual believer that makes up that body of Christ (the church) that is seen as being indwelt by the Spirit.

### 1 Corinthians 3:16–17

<sup>16</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

<sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

When considered in the context of the indwelling Spirit of God, and that Spirit being the seal (and the “earnest”) to guarantee the presence and power of God in the life of the believer, this text from chapter six both lays the framework for that principle, as well as confirms that principle.

## I. WE ARE HIS

“Your body is the temple of the Holy Ghost which is in you, which ye have of God” [that is, the Holy Ghost, not our bodies]

**A. “Your body” – “Body” (σῶμα) – an organized whole made up of parts and members. This speaks to our physical body, the part of man that can be seen with the eye.**

**B. “Is” – present indicative – a statement of fact occurring right now, in real time. Our body is, from the point of salvation, and continuing without break or deviation, the temple of the Holy Ghost.**

**C. "The temple" (ναός) – the inner sanctuary of the Temple. There is another word for "temple" (ἱερόν) that encompasses all of the property of the Temple – the courts, grounds, enclosures, and the building itself. This word used here (and in 1 Cor. 3:16-17) is speaking of a specific place within the temple – the inner sanctuary where God (or, in the city of Corinth and their false gods, the image of their god was set up) would meet with the high priest and commune with man.**

**D. "Of the Holy Ghost"**

1. The dwelling place of the Holy Spirit is in us, as believers, and as such, when we gather together in a "worship service," and operate as a church body, we become the dwelling place of the Holy Spirit (that's what 3:16-17 speaks to) on earth.
2. This verse clearly teaches the indwelling of the Holy Spirit in the very person of the believer once they are saved (the verb "are bought" in the next verse show this timing) – at the moment of salvation, not as a secondary work of grace or a second blessing.

**E. "Which is in you"**

1. The words "which is" are in italics in the KJV and are supplied by the translators to facilitate a clearer reading. In the Greek, the literal translation would be "the temple of the Holy Ghost in you" – making a definitive statement of fact.

2. "In you" – the primary idea of this word is that of rest or residence – the Holy Spirit takes up residence, or rests, within us when we are saved.

Romans 8:9

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Galatians 4:6

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John 14:16-17

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

***F. "Which ye have of [from] God" – the Holy Spirit is a gift from God that He has given to us so we can fellowship with Him and learn of Him.***

John 16:13

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

## **II. WE ARE HIS BECAUSE HE BOUGHT US**

"Know ye not that...ye are not your own? For ye are bought with a price..."

- A. Again – something they should have already known.**
- B. The idea here is that of possession. This particular illustration goes against “political correctness” today because it invokes the idea of slavery – a person can be bought for a price – but that is exactly what happened when Jesus paid our sin debt.**
- C. “Not your own” – do not belong to yourself – this is a reflexive pronoun where “your own” points back to “ye.” This is referring to the physical body – it is clearly NOT ours to do with as we see fit (this is another very clear argument against Christians believing abortion is their right).**

Within the context of sexual impurity, and the strength of the argument being predicated upon that point, the commenters of the Geneva Bible said this: because we are not our own men, to give ourselves to any other, much less to Satan and the flesh, seeing that God himself has bought us, and that with a great price, to the end that both in body and soul, we should serve to his glory.

**2 Corinthians 5:15**

**15** And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

**Titus 2:14**

**14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

#### ***D. "For ye are bought with a price"***

1. Henry Alford: Proof, that ye are not your own. The possession of your body as His temple, by the Holy Ghost, is a presumptive proof that ye are not; but there is also a proof in matter of fact: For ye were bought...with a price. This buying is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us.
2. "Ye" – he continues to address the group as a whole – whether he is speaking to the pastor/elders of the church, or to the greater body is both unclear and really irrelevant to the point.
3. "Are bought"
  - a) Some versions have this as "were bought" because of the past tense of the verb used (or at least the indication that this particular use of the aorist tense is past in English). Either way, the reference is to the finished work of Christ on the cross – the "once for all" sacrifice that was made. The "are bought" reference points to the payment still being efficacious today, effective to the saving of all that will accept, while the past tense ("were bought") points to the payment that was made in the past.

#### **Hebrews 10:10**

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

- b) The word "bought" is thrice translated

“redeemed” (Rev. 5:9; 14:3-4) which points to the believer being twice His – once by creation, and the second by the cross.

4. “With a price” – The CEV says “God paid a great price” – not a literal translation but an adequate commentary. The Bishops Bible says “ye are dearly bought.” The Geneva Bible (and others) read, “ye are bought for a price.” The price was the blood of Christ – the substitutionary atonement.

#### Acts 20:28

**28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

#### Galatians 3:13

**13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

#### Hebrews 9:12

**12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

#### 1 Peter 1:18-19

**18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

**19** But with the precious blood of Christ, as of a lamb without blemish and without spot:

## Revelation 5:9

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

### **III. WE ARE PURCHASED FOR A PURPOSE – TO GLORIFY GOD**

**A. *"Therefore" – because we are bought with a price and we are not our own, and we don't have a right to do with our body and spirit what we want to, especially when it comes to devoting it to a life of sin and sexual impurity.***

**B. *"Glorify God" – the issue of glorying is not to merely praise God for what He has done for us in redeeming us, but "glorify Him by your acts" (Alford).***

**C. *"In your body, and in your spirit"***

1. The only versions of the Bible that have this (and the next phrase) are those that use the Textus Receptus for their Greek text. The argument is that it doesn't appear in the older manuscripts from which the Critical Text comes. That is not a valid argument to make and since there are other Scriptures that point to this same truth, we will consider it part of the inspired Word of God.
2. Verse 17 references our body being joined unto the Lord "in one spirit" – therefore, both our body, which was purchased by the blood of Christ, and our spirit (which is the part of us that fellowships with he Lord

by way of the indwelling Spirit of God), belong to Him.

***D. "Which are God's" – we are no longer our own – we belong to another.***

Conclusion: We are to live our life so as to please Him, and with the intent purpose of pointing others to Christ. If we lived like a believer, and demonstrated the love of God, as well as His holiness, we would be far more "successful" at seeing lost souls come to a saving knowledge of Christ. The indwelling Spirit of God enables us to do just that.

May we remember that we are not our own. We belong to God. We have been ransomed by sacred blood. By a reference to the value of that blood; by all its preciousness and worth; by all the sighs, and tears, and groans that bought us; by the agonies of the cross, and the bitter pains of the death of God's own Son, we are bound to live to God, and to him alone. When we are tempted to sin, let us think of the cross. When Satan spreads out his allurements, let us recall the remembrance of the sufferings of Calvary, and remember that all these sorrows were endured so that we might be pure. O how would sin appear were we beneath the cross, and did we feel the warm blood from the Saviour's open veins trickle upon us? Who would dare indulge in sin there? Who could do otherwise than devote himself, body, and soul, and spirit, unto God? (Albert Barnes)

## **Part 4 – “Differences” Yet the “Same” – vs. 4-6**

Too often there have been pastors and teachers that have preached and taught in such a way as to make believers think that we all should be equipped with the same abilities and that if we just follow them and their prescription for ministry then the outcomes will all be the same. This passage before us clearly teaches otherwise.

This unfortunate teaching on spiritual gifts crosses denominational lines, as well as doctrinal views. There is no “one size fits all” when it comes to the empowering of the Holy Spirit for the work and service of the Lord. Just because D. L. Moody was able to bring tens of thousands of people to Christ doesn’t mean that every other preacher will be able to, nor even should they try if that’s not what they’ve been given to do. Just because a Sunday School teacher named Edward Kimball was instrumental in bringing D. L. Moody to Christ doesn’t mean that every other Sunday School teacher will have the same success. The vast majority will not – but that doesn’t make them any less a servant of Christ, nor does it make them less empowered by the Spirit of Christ.

We all, as believers, have the same mandate of Scripture, the same directive from Christ – glorify God in all we do. How we do that is contingent upon the gifting by the Spirit. All three of these are seen in these three verses. We are all different, we are all equipped differently, but we should all have the same purpose, and we all have the same potential – to glorify God. The problem is far too many believers (so-called, anyways) have their own self-serving interests in mind in what they call their “service” to

the Lord. If we do what we do for Christ for any other purpose than His glory, we are doing it for the wrong reason. It may be successful, and people may come to Christ because of it, but it is still done for the wrong reason – “the ends do not justify the means.”

The following lengthy quote is from Octavio Esqueda, professor of Christian higher education at Talbot School of Theology at Biola University. It is from a longer piece entitled, “The end never justifies the means.”

The popular phrase "the end justifies the means" is often used in politics, business and in most social activities. This phrase, mistakenly attributed to the writer Machiavelli in his famous work *The Prince*, emphasizes that the objective of the action is more important or justifies the means or ways of achieving that objective.

It is assumed that if the end is lawful, so are the means. Despite the acceptance of this popular wisdom, these words are really far from Christian ethics in which both the end and the means must always be pure and reflect the values of Christ.

The reality is that justifying our actions to achieve what we consider a greater good is a very attractive temptation. Since we Christians believe that Christ is the Lord of the universe and that his plans are perfect, we can often fall into the error of thinking that we can use any method for God's plans to be smoothly fulfilled.

For this reason, in the legacies of history we can see with unfortunate frequency innumerable facts contrary to the values of Christ, but performed in His name by people, who at least superficially, called themselves Christians. This undeniable reality has stained and continues to stain the reputation of Christianity because many can see

the contradiction between the actions and words of some who identify followers of Christ.

However, it is important to recognize and proclaim that God is holy and that his actions and motivations are always holy and pure. In Christ there is no contradiction or double messages and his followers must imitate Him in everything (1 Peter 1: 15-16; 1 John 2:6). A Christianity that presents a contradiction between its motivations and actions does not represent Christ. If the means are not pure according to the fruit of the Holy Spirit in believers (Gal. 5: 22-26), the end is not as pious as it may seem and regardless of the apologetic that can be given.

#### 1 Peter 1:15-16

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation;

<sup>16</sup> Because it is written, Be ye holy; for I am holy.

#### 1 John 2:6

<sup>6</sup> He that saith he abideth in him ought himself also so to walk, even as he walked.

For this reason, the followers of Christ must always speak with the truth because Christ is the truth (John 14:6). It is impossible to lie and please Christ regardless of the desired end. Our highest loyalty must be to Christ, as the Lord of the universe, and not in any political leader no matter how many favors he promises for Christians. Conventional relationships cannot be established with those whose values are contrary to Christ only in the hope of selfish gain. The actions of the followers of Christ should always be based on the pure values of Christ.

#### John 14:6

<sup>6</sup> Jesus saith unto him, **I am the way, the truth, and**

the life: no man cometh unto the Father, but by me.

John 17:17

**17 Sanctify them through thy truth: thy word is truth.**

There is no place in the work of Christ for this principle of self-serving purpose-driving ministry. The only purpose should be Christ, and His Word, and His glory.

As we study these verses, take note that all three Persons of the Godhead are involved in this work, as they are in other aspects of our personal lives, as well as the life of the church.

## **I. DIFFERENT GIFTS YET THE SAME POWER – THE INDWELLING SPIRIT OF GOD – VS. 4**

***A. It is the Spirit that gives the ability to minister.***

***B. "Now there are diversities of gifts"***

Romans 12:6

<sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

1. The word "now" connects back to verse one of this chapter and the issue of "spiritual gifts."
2. The word for "diversities" – διαίρεσις – is translated "differences" in verse five and is a word that means to divide or to distribute.
  - a) It is only found in these three verses in the New Testament.
  - b) It is at the will and pleasure of the Holy

Spirit to distribute to each believer as He sees fit whatever gift they need.

- c) Some versions – both older and modern – translate this by “varieties,” but that word, as we think of it today, doesn’t emphasize the idea being implied. It isn’t just a variety of gifts that are available, but it is how the Holy Spirit chooses to use that variety of gifts to distribute and empower the believer for their service for the Lord.

“It signifies ‘a distribution of gifts involving diversity of gifts’” (Edwards).

- 3. The word for gifts is a very familiar Greek word to anyone that’s been in church for any amount of time – it is the word, in English spelling, “charisma” (χάρισμα).

- a) The word is found seventeen times in the New Testament – ten as “gift” and seven as “gifts.” Twice the word “free” (Rom. 5:15-16) is used. The word is used of salvation as a free gift, as well as the spiritual gifts believers receive with salvation.

*(1) This word means “a favour bestowed or received without any merit” (Robertson). These are “endowments bestowed on Christians by the sovereign grace of God” (Thomas Charles Edwards).*

*(2) Chárisma is the instantaneous enablement of the Holy Spirit in the life of any believer to exercise a gift for the edification of others. (Zodhiates)*

- b) An interesting note on the Greek word used – “The suffix -ma, indicates the result of

grace" (Zodhiates). Once again, we see in the very construction of the word the fact that the gifts we've been endowed with are a result of the grace of God, and comparing Scripture with Scripture, this is one more way to show that those gifts were granted to us at the point that the grace for salvation was imparted to us.

***C. "But the same Spirit" – what we have from the Spirit is of no more consequence than what anyone else received from the Spirit. There may be differences but the fact that it is the "same Spirit" shows that we are all equally valuable to the service for the Lord.***

## **II. DIFFERENT MINISTRIES YET THE SAME PURPOSE – EDIFICATION OF THE BELIEVER – VS. 5**

***A. It is because of the work of the Lord on the cross that we have a purpose for ministry – to get the message of the gospel to the lost and to edify and equip the saints to do the work of the ministry (which is the primary focus of the teaching ministry of the church).***

***The indwelling of the Spirit is the means by which the grace-gifts were given, and the purpose of those gifts is ministry.***

***B. "And there are differences of administration"***

1. The word for "administration" – διακονιων, διακονια – is only translated by this word twice, out of 34 times, in the KJV. It is

most often translated “ministry,” and its varied spellings (29 times); or by the word “service,” or “serving” (four times).

2. The same root of the word is used for the person of the service or ministry – “deacon,” or “servant.” This word is the work that that person does.
3. The gifts referred to in verse four were distributed in their varied ways for the varied ways of ministry that the believer is equipped to perform.
  - a) There are two aspects to the use of this term in this verse and context of First Corinthians: one is its usage for those in leadership (which is why it is translated “administrations” in this verse), and the other is its usage for those with the gift of “ministry” as found in Romans 12:7.

#### Romans 12:7

<sup>7</sup> Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

- b) Within this context, this term applies primarily to that of both the teaching ministry of the church as well as the ministry aspect under the leadership of the deacons. This is found in the usage of the word in other portions of the New Testament.

[O]ffices in the church, ministered in by different persons, as apostles, prophets, pastors, or teachers and deacons; who were employed in planting and forming of churches, ordaining elders, preaching the word, administering ordinances, and

taking care of the poor; for which different gifts were bestowed on them, they not all having the same office. (Gill)

Acts 6:4

<sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word.

Acts 20:24

<sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Romans 11:13

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

1 Timothy 1:12

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

- c) The word is not always or exclusively used of those in leadership positions – apostles, pastors, teachers – and part of the gift of ministry is those in the church that simply serve in whatever capacity is needed. Hence, the usage of the word “differences.”

***C. "But the same Lord" – the second Person of the Trinity, the Lord Jesus Christ, is the reason we serve.***

### **III. DIFFERENT OUTCOMES YET THE SAME POTENTIAL – TO GLORIFY GOD – VS. 6**

***A. We have been empowered by the Holy***

***Spirit for the purpose of bringing people to Christ and equipping them for their particular ministry with the glory of God in mind. The problem is that too often the first two – the empowerment and the ministry – do not have the third in mind: to glorify God. Rather, they are done to glorify self and show what God has done for and with us.***

***B. "And there are diversities of operations"***

1. There are varied distributions of gifts for the purpose of ministry and all are to be done with the same potential in mind – the glory of God.
2. The word for "operations" is one from which we get the word "energy" - ἐνέργημα. It deals with the effect, or the outcome, of an action taken. "It is the results energized by God's grace" (Zodhiates).
3. It is only used twice in the New Testament and both are in this chapter – in the verse under review and in verse ten, where it is translated "working."

***C. "But it is the same God which worketh all in all"***

1. The "same God" – speaks of God the Father as the ultimate supplier of the energy and for Whom the outcome of the energy is exercised.
2. "Which worketh" – this is the verb form of the word for "operations" in the previous

clause - ἐνεργέω. Again, it is for God the Father that we are equipped to minister – to channel any glory there may be to Him.

3. “All in all” – Dr. Mounce translates this Greek phrase (παντα εν πασιν), “all of them in everyone.” So, the entirety of this clause he gives as, “but it is the same God who produces all of them in everyone.”

Conclusion: There may be different gifts for different believers in different walks of life, and those gifts may be used in different ways in our service and ministry for Christ, and that ministry may lead to varied outcomes for the Lord’s glory as His sovereign will dictates, but it is the same God that produces each and every one of those gifts in each and every one of the believers that are thus empowered – and they are all done for His glory.

The question is, “What are you doing with your particular gift for the furtherance of the gospel to the lost and for the edification of the believer?”

## **“Given by the Spirit” – vs. 7-11**

The point of this portion of the text is to help the believer understand that with the indwelling Spirit of God came the ability to serve the Lord. We are His – as found in 1 Cor. 6:19-20 – and as such we are responsible to serve in whatever capacity HE deems fit and necessary. If we are going to serve in that capacity, it is behooving of us to know all we can about the “inner-working” of the Spirit – that is the purpose of this text (along with several others throughout the New Testament). Truths are stated here that are further developed in chapters 12, 13, and 14, so we will not spend a great deal of time on the explanation of some of this since it is developed in further degree later.

A misunderstanding of this preliminary text is the cause of much misapplication of the gifts of the Spirit in the life of the believer today. Understanding this as it relates to the foundational work we’ve study for this text is why we began with those foundations. They are necessary to “rightly dividing” this “word of truth” (2 Tim. 2:15).

The gifts of the Spirit – both those mentioned here as well as the others mentioned in Romans 12 and Ephesians 4 that aren’t listed here – are given by the Holy Spirit:

### **I. PERSONALLY – VS. 7A, 11B**

***A. This is something we’ve touched on already in previous portions of this series of messages, but it is a primary topic of significant importance and needs to be firmly established in the mind and heart of the believer.***

**B. "But the manifestation of the Spirit is given to every man" – vs. 7a**

1. There are two aspects to the phrase, "the manifestation of the Spirit":
  - a) That the Spirit manifests Himself to each believer and imparts to each believer that gift for which he is equipped.
  - b) And, that as the Spirit manifests Himself to us, we, in turn, manifest His work to others.
2. The term "manifestation" is one that means to make "conspicuous, or plain; that which illustrates, or makes any thing seen or known. Thus conduct manifest the state of the heart; and the actions are a manifestation, or *showing forth* of the real feelings. The idea here is, that there is given to those referred to, such gifts, endowments, or graces as shall *manifest* the work and nature of the Spirit's operations on the mind; such endowments as the Spirit makes himself known by to men. All that he produces in the mind is a manifestation of His character and work, in the same way as the works of God in the visible creation are a manifestation of his perfections." (Barnes)
3. "Is given to every man" – to each individual with the intent that each individual believer is equipped with their particular gift(s) to be used as the Master sees fit.

**C. "Dividing to every man severally as he**

## **will” – vs. 11b**

1. “Dividing” – distributing among each
2. “To every man” – ἕκαστος – as in verse seven, not gender specific in this case, but is speaking of the individual character of the believer.
3. “Severally” - ἰδίος – most often translated “own,” and in its proper sense means one’s own. As used here, it speaks of dividing to each believer individually.
4. “As he will” – it is at the discretion of the Holy Spirit to gift each individual believer what is needed for them to accomplish the will of God in their life.

### Matthew 20:15

**15** Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

### Ephesians 1:11

**11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

### Hebrews 2:2-4

**2** For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

**3** How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

**4** God also bearing them witness, both with

signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

## **II. PROFITABLY – VS. 7B-10**

***A. Part of the purpose of the Spirit being given to the believer, and part of the reason the Spirit has gifted each believer individually is so that both that individual believer as well as other believers can benefit from the work of the Spirit in the life of the believer.***

### ***B. "To profit withal" - προς το συμφερον***

1. Literally, "for the common profiting" – "with the profit of the whole body as the aim" (Alford). The whole of the body of the individual believer as well as the whole of the body of Christ (as will be seen in the next portion of chapter twelve).
2. The word for "profit withal" in this verse is the word for "expedient" in 1 Cor. 6:12.

#### **1 Corinthians 6:12**

<sup>12</sup> All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

- a) It is translated "brought...together" in Acts 19:19, which is the literal translation of the Greek words that make up this one word.

#### **Acts 19:19**

<sup>19</sup> Many of them also which used curious arts brought their books together, and burned them before all men: and they

counted the price of them, and found it fifty thousand pieces of silver.

- b) The purpose of the indwelling Spirit is to simply make the believer profitable for His work.

A note needs to be made here relating to the spiritual gifts. These gifts listed here, and those in other portions of the New Testament, are given as specific things that are done in a somewhat miraculous way, including those gifts that don't seem as "wonderful" as others. They are all – whether they were "sign gifts" or not – given to demonstrate the power of God in the life of the believer, so that every gift that is received is given to allow the believer to do things that are quite often done outside of their natural ability or that enhances their natural ability so as to be obvious that it is another power at work in their lives.

***C. In verses 8-10 is a list of grace-gifts that a believer can have. This is not an exhaustive list and is not given to be one. It is to show to the Corinthian believers in particular what the Spirit came to do and what is possible when we allow the Spirit to use us fully.***

***No matter one's view on whether these were all "sign gifts," as some see referenced in chapter 13, or whether these are all (or in part) still currently valid gifts – what matters is that these were very real in the Apostle's time and were used to demonstrate the indwelling Holy Spirit and the power made available through Him to bring people to Christ and***

**to edify the saints in the church. Each had a specific purpose to accomplish the above-mentioned purpose.**

1. "To one is given by the Spirit...to another...by the same Spirit" – there is a series of statements in these three verses that demonstrate that what the believer has in Christ to demonstrate that we have been left with "another Comforter" (John 14:16) is given with and by the Spirit.
2. "The word of wisdom" – vs. 8a - λογος σοφιας
  - a) There is no definite article in the Greek – this reads simply, "a word." Some translate it in the plural – "words of wisdom" – but there is not real support for that as a literal translation. In a practical sense, the word *logos* is plural by its use.
  - b) *Logos*, in this case, means to speak intelligently and deals with not just the utterance of words but the thing taught with those words. In many cases in the New Testament, *logos* is equivalent to *doctrine*.
  - c) This was a supernatural gift that demonstrated a truth about God and His word that seemed to supersede the ability of the speaker. There is an example of this in the earthly ministry of Jesus Himself – the Living "Logos" (Word) of God – where Jesus spoke in a way that demonstrated a wisdom that, according to the culture of the day, He should not have possessed.

[Matthew 13:54–57](#)

<sup>54</sup> And when he was come into his own

country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

<sup>56</sup> And his sisters, are they not all with us? Whence then hath this man all these things?

<sup>57</sup> And they were offended in him. But Jesus said unto them, **A prophet is not without honour, save in his own country, and in his own house.**

d) "Of wisdom" – σοφία – skill, expertise

*(1) This supernatural gift seems to be one that gave the believer the ability to demonstrate the truths, the doctrines, of the Christian faith in such a skillful way that it was able to persuade even the ardent of unbelievers. We are all to be able to answer those that put forth questions about our faith but this gift goes beyond that – this gift is one that demonstrates the truth in a way that cannot be refuted. Not everyone will believe, but there will be no answer that can be made to the argument of the doctrines set forth under the influence of the Spirit in the speech of this gifted one.*

Luke 12:11-12

**<sup>11</sup> And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what**

ye shall say:

**12** For the Holy Ghost shall teach you in the same hour what ye ought to say.

(2) *Some (like David Lipscomb) consider this to be the gospel – God’s wisdom – but that doesn’t really fit the context. For one thing, every believer, no matter their gift, has been given the command by Jesus Himself to preach the gospel. This gift carries that further – not only did this gifted believer preach the gospel, but he did so in such a way that people listened (much like Peter on the Day of Pentecost in Acts chapter two).*

*"That discourse which expresses its truths, makes them clear, applies them, etc. is λόγος σοφίας." (Alford)*

(3) *The Geneva Bible notes describes it as "a most excellent gift, and very needed, not only for those who teach, but also for those that exhort and comfort. And this thing is proper to the pastor’s office, as the word of knowledge agrees to the teachers." I may not agree entirely with this explanation, but it does give a good explanation.*

(4) *This gift could be what is referred to in Acts 6:3 where the Apostles told the church to choose men that could be given the duties in the church that they, the Apostles, were not able to do any longer, showing the uniqueness and importance of this gift.*

Acts 6:3

<sup>3</sup> Wherefore, brethren, look ye out

among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

3. "The word of knowledge" – vs. 8b - αλλω δε λογος γνωσεως

- a) As with the "word of wisdom," there is no definite article in the Greek here either.
- b) "The philosophical treatment of them [the word of wisdom - λόγος σοφίας] by deeper and more scientific investigation, in other words, γνώσις: and discourse which aims at this is λόγος γνώσεως" (Alford).
- c) This gift is related to the previous in that the first deals with the doctrines of the gospel and its truths, while this one deals with the deeper things of God – those things that most likely would be expounded to, in a powerful and meaningful way, to the believer in Christ.

4. "Faith" – vs. 9a

- a) This is the common word translated "faith" throughout the New Testament – πίστις. It is used 244 times, and 239 of those are translated "faith," so there is nothing unusual about the word itself. What is important in cases like this is the context in which they are found. In this case, the context is the supernatural grace-gifts that were given to the believers to demonstrate the power of God in their lives. The words "to another" indicate a continuity of understanding from one gift to another. In other words, if one gift was supernatural (which they clearly were) then the others mentioned here must be so as well.

- b) This is not what would be called "saving faith," as mentioned in Ephesians 2:8. These written to were clearly already believers. So, this must be something other, or something more.

**Ephesians 2:8**

**8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

- c) I personally believe this is the type of "faith" that Jesus referred to when He said with faith a mountain could be moved, or other miraculous things could be done. I believe, as well, that this is the "faith" He referred to when He said, as it relates to prayer, that all things are possible to those who believe.

**Matthew 17:19–21**

**19** Then came the disciples to Jesus apart, and said, Why could not we cast him out?

**20** And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

**21** **Howbeit this kind goeth not out but by prayer and fasting.**

**Matthew 21:20–22**

**20** And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

**21** Jesus answered and said unto them, **Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which**

is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

**22** And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mark 9:23–24

**23** Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

**24** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark 9:28–29

**28** And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

**29** And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Mark 11:22–24

**22** And Jesus answering saith unto them, Have faith in God.

**23** For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

**24** Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

d) The gift of "faith" is that supernatural

ability to get things from God, and to be able to do things for God – for His glory.

"[A] faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner." (Alford)

"Not *saving* faith in general, which is the common endowment of all Christians, but *wonder-working* faith." (Vincent)

## 5. "The gifts of healing" – vs. 9b

- a) No definite article in the Greek, and both words used here are plural - χαρίσματα ἰαμάτων – "to indicate the different kinds of diseases, requiring different sorts of healings" (Alford).
- b) "Gifts" – χάρισμα – the word "gifts" is included here in a somewhat redundant way to differentiate from the "healings" performed by the person with this gift, or those healed by the Lord directly, without the intervention of man. Otherwise, it would simply say, "to another healings by same Spirit," as is the case in the previous phrase for "faith."
- c) "Healings" – ἴαμα – found only in this chapter where it is used three times, and always plural.

In fact, in verse 28, it is actually translated "gifts of healings."

*(1) There is another Greek word used (θεραπεύω – from which we get the English word "therapy") for healing that will help us understand a bit more about this gift. That word had to do with*

*not just curing the sick but, in its base use, to minister to, and care for, the sick.*

- (2) *As Jesus sent the disciples out, He gave them the authority to "heal" the sick as they ministered to them in their sickness. This supernatural gift from the Spirit of Christ that indwells the believer would be effectively the same power the apostles had – both while Jesus was on earth as well as found in the book of Acts by Peter and Paul and others.*

#### Matthew 10:1

<sup>1</sup> And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

#### Matthew 10:7-8

<sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand.

<sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

- (3) *I believe, as we will see in chapter 13, that this particular gift of supernatural ability to heal others was a sign gift for the New Testament period to show that the Holy Spirit had come, and to demonstrate the power of Christ and the gospel in the life of both the lost and of the believer.*

- (4) *That said, I do believe that God still heals, and I believe that there is still a measure that man plays in that healing*

*at times, but I don't believe that the ability to heal the sick and raise the dead as in Bible times still exists. Are people healed? Certainly. Are people pronounced (or at least assumed) dead and then brought back to life in an apparently miraculous way? There is some evidence to support this, yes. Down through church history there is evidence of this happening. The difference is that it was not a supernaturally gifted person involved as much as it was an issue of God intervening.*

*(5) In all of these gifts, even though they may not exist in the same manner today, they do have a measure of value in the church, and in the work of Christ in the world and we need to be honest about that.*

## 6. "The working of miracles" – vs. 10a

- a) This is closely related to the previous gift but goes beyond healing the sick.
- b) There is a debate as to whether this is dealing with a greater ability to deal with the sick than would be given in the gift of healing, but that seems unlikely. I would hold to the view that this is something more than just healing the sick and is something of supernatural ability far beyond the human ability.
- c) And understanding of the Greek words used here is important to us truly comprehending the scope of this gift.

*(1) The word for "working" – ενεργηματα, ἐνέργημα – was seen in the word*

*"operations" in verse six. Spiros Zodhiates explains this in a very helpful way: "The suffix '-ma' makes it the result or effect of energeia, energy. In the NT, used only in 1 Cor. 12:6, 12:10 of the results of the energy of God in the believer.*

*So, clearly, by use of this rare word in the Bible, what this gift demonstrates in the life of the believer that possessed it was one far beyond their human ability. It was all of God's power working the Spirit in our lives.*

(2) *The word for "miracles" – δυναμεων, δύναμις – is one that means power; specifically, power residing in one's self (in us, that would be through the Spirit). This word is found 123 times in the New Testament, and 71 of those times it is translated by the English word "power." It is the word from which the word "dynamite" comes.*

#### Acts 1:8

**8** *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

d) The Geneva Bible notes gives this explanation: By "working" he means those great workings of God's mighty power, which pass and excel among his miracles, as the delivery of his people by the hand of Moses: that which he did by Elijah against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of

Ananias and Sapphira.

- e) Henry Alford says this is “operations of miraculous powers (in general).” In simplicity, this is the view I would hold.

## 7. “Prophecy” – vs. 10b

- a) There is some debate on the use of this word in the New Testament, but it has a primary meaning that relates back to the Old Testament and the use of the prophet from that age.

- b) The word used here for “prophecy” – προφητεία – comes from the word for “prophet” (προφήτης), which is a compound word. Although many words in Greek (and English, for that matter) are compound words, there are times, as is the case here, where the words that make up the compound are very relative to understanding the base, or primary, definition, of the word.

*(1) The first part of the word – the word “pro” (πρό), meaning “fore,” is a primary preposition and means in front of, or prior to. “In compounds it retains the same significations” (Strong).*

*(2) The second part of the word is φημί, meaning “to show or make known one’s thoughts, that is, speak or say” (Strong). “Particularly to bring to light by speech; generally to say, speak, utter” (Zodhiates).*

*(3) So, literally, the word means to “foretell” future events.*

- c) The inclusion of this as a spiritual gift would

indicate that this is more than just a preacher or teacher but is a supernatural ability that goes above and beyond the normal. This would be why it is seen in chapter ten as one that will "fail" (literally, they will be caused to cease).

Here, probably, not in the wider sense of public teaching by the Spirit (1 Cor. 11:4, 5; 1 Cor. 14:1-5, 22-39); but, as its position between "miracles" and a "discerning of spirits" implies, the inspired disclosure of the future (Acts 11:27, 28; 21:11; 1 Tim. 1:18), [Henderson]. It depends on "faith" (1 Cor. 12:9; Rom. 12:6). The prophets ranked next to the apostles (1 Cor. 12:28; Eph. 3:5; 4:11). As prophecy is part of the whole scheme of redemption, an inspired insight into the obscurer parts of the existing Scriptures, was the necessary preparation for the miraculous foresight of the future. (J-F-B)

- d) This gift is seen at times to have moved beyond that of foretelling future events to be more inline with a preacher – one who "forth tells" future events. This would explain its use in Romans 12:6. Although the word is the same, and its connection with "faith" points to this passage, to some degree, it is fairly clear that this particular aspect of the gift of prophecy – foretelling future events as the Old Testament prophet did – ended with the conclusion of the Scripture, and the prophecies of the Apostle John in the book of Revelation.
- e) We will discuss the teaching aspects of this gift, and how they are closer to the preacher today, when we get to chapter fourteen.

## 8. "Discerning of spirits" – vs. 10c

- a) This seems to be closely related to the gift of prophecy as it is seen in this particular text. Although it doesn't always take a spiritual gift to know whether a prophecy is true or not, it would seem that this gift was used in relation to that of prophecy as a confirmation to the church that the truth of the prophecy was so.
- b) Another aspect of this gift, and maybe more to the point, is the one gifted with this gift was able to distinguish between truth preached and/or taught by a gifted teacher and that of a false teacher.

A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Tim.4:1; 1 John 4:1).  
-Robertson

### 1 Timothy 4:1-3

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

<sup>3</sup> Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

### 1 John 4:1-2

<sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone

out into the world.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

- c) This was a supernatural spiritual gift given to those the Spirit deemed necessary to help the early church know the truth as God intended before the Bible was completed, and immediately following the close of the canon of Scripture. There were many false teachers then (as there are now) and without a finished Scripture and the "further light" we have today simply from the passage of almost two millennia of time, there needed to be a way in which the church, the believers, would know that a thing was true or not.

The passage in 1 John 4 shows that all of believers are to "try the spirits" – showing that the need for this particular gift is not as critical as it was then.

#### 2 Peter 2:1

<sup>1</sup> But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

#### 2 Timothy 4:1-4

<sup>1</sup> I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

<sup>2</sup> Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

<sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

<sup>4</sup> And they shall turn away their ears from the truth, and shall be turned unto fables.

## 9. "Divers kinds of tongues" – vs. 10d

a) This is the gift that causes the most controversy and is the most often misinterpreted, or, at the very least, misrepresented. The very fact that this, and the interpretation of tongues, is last in this list would give indication that God didn't intend for this gift to be the one of emphasis – but that's what has happened both down through the ages, as well as right then in the church at Corinth.

b) There will be more given on the use of tongues in the early church, and whether it is a gift still valid and used today or one of what are called "sign gifts" that were done away with when the Bible was finished later in our study of these three chapters. **The point here is to explain what is meant by the terms for this gift, how it was used, and why it was given.**

c) What is meant by the term:

*(1) The Greek word for "tongue," "tongues" - γλωσσαι - as found in this verse, is used fifty times in the New Testament. Twenty-six in the plural sense and twenty-four in the singular.*

(a) The word is used in the singular primarily as a reference to the human organ of the mouth we call

the "tongue" (the exceptions to that rule are found in 1 Cor. 14 and the two references in the book of Revelation).

(b) The plural is used in a variety of ways and it is these uses upon which we will concentrate the bulk of our study.

(c) There is another Greek word translated "tongue" in the New Testament – διάλεκτος – from where we get the English word "dialect." This word is only found in the book of Acts, where it is used six times – five as "tongue" and once as "language" (Acts 2:6).

(d) In 1 Corinthians 14:21 the Greek word γλωσσαι is compounded with the word for "other" (ἕτερος) and seen there as "other tongues." That phrase is also used in Acts 2:4 where the two Greek words are used independently rather than as a compounded single word.

*(2) Before we get into a deeper study of the "tongues," it is necessary we look at the words associated with it here in our text – "divers kinds of."*

(a) The Greek words - γενη γλωσσων – literally translate "kinds of tongues" – the word "divers" (or different) was added by the translators for clarity (and it's added by both the KJV translators as well as many more modern English translators from the Critical Text – so it is a universal addition that is clearly

assumed in the word itself). It is translated in verse 28 of this chapter as “diversities of tongues,” which gives a good commentary on this wording.

- (b) The word translated “divers kinds,” and “diversities” – γένος – is the root of the word from which the English word “genealogy” and “generation” comes. It’s also the root of the English word “origin,” and the term “to beget.”

Just as there are varieties of people related to one another – all different yet of the same “kind” (or “kindred”), there were those in the early church with this gift that could be used in varied ways to accomplish the work of the Spirit in getting the Gospel to the world.

- d) How it was used in the early church:

*(1) The first mention of the term “tongues” is in Mark 16:17 where Jesus tells the eleven remaining Apostles that they will be empowered with supernatural abilities – cast out devils, take up serpents (if need be) without harm, not have to be concerned for personal injury if the need arose (“if they drink any deadly thing, it shall not hurt them” – Mark 16:18), heal the sick by laying hands on them, and speaking with “new tongues.” The use of the term “new” is used here as a reference to that of something previously unknown, not necessarily something brand new. As it relates to “tongues,” within the context of Acts 2, it is pointing to a language*

*unknown to them that they were speaking (or, at the very least, the hearers were hearing).*

“I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them.” – Alford

*This first mention in the New Testament is actually a reference pointing to where this spiritual gift was actually demonstrated for the first time in Acts 2:3-4 – the text where the “Law of First Mention” actually applies. That text is, essentially, the foundational text for the supernatural gift of speaking in tongues. There may be varied demonstrations of tongues in the early church as recorded in the book of Acts, but this text lays the framework by which all others are to be judged.*

“The universal interpretation of the older expositors, with the exception of Tertullian, appears to have been that the gift of tongues consisted in the power to speak foreign languages, without learning them in the ordinary way. Chrys. and Augustine (De Baptismo III. 16) adopt it, and say the gift was no longer in existence in their times [the beginning of the third century A.D.]” – Edwards

[Acts 2:3-4](#)

<sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

- (a) The speaking in “other tongues” happened upon the apostles being “filled with the Holy Ghost.” The word for “filled” here (πληρημι) is a different Greek word than that used in Ephesians 5:18 (there it is the word πληρώω – a word meaning to make full, supply abundantly with something). The one use in Acts 2:4 means to be wholly imbued, affected, influenced with or by something. The “filling” here was to demonstrate the indwelling Spirit of God – that the Promise of the Father had been fulfilled, as spoken of in Luke 24:49.

#### Ephesians 5:18

<sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit;

#### Luke 24:49

<sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

- (b) The result of this supernatural endowment is found in Acts 2:6 (and following) where the people that had gathered to witness this

phenomena were confused because they heard the apostles speaking in a language that was not native to them. These people gathered were from all over the then-known world (Jews gathered for Pentecost) and when they heard them speak they heard that speech in their own particular and peculiar dialect (the transliteration of the Greek word used here for "language" and in verse eight for "tongue").

"The first recorded bestowment of the gift was at Pentecost (Acts 2). The question arises whether the speakers were miraculously endowed to speak with other tongues, or whether the Spirit interpreted the apostle's words to each in his own tongue. Probably the latter was the case, since there is no subsequent notice of the apostles preaching in foreign tongues; there is no allusion to foreign tongues by Peter, nor by Joel, whom he quotes. This fact, moreover, would go to explain the opposite effects on the hearers." – Vincent

#### Acts 2:6–8

<sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

<sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

<sup>8</sup> And how hear we every man in our own tongue, wherein we were born?

(c) The clearly demonstrated purpose of this spiritual gift in the first mention of it in the church was to bring people to Christ. Peter preached the gospel at this point and at the end of his sermon "about three thousand souls" put their faith in Christ. Peter would most likely have preached this sermon in Hebrew, since the people gathered there were Jews for Pentecost.

*(2) Throughout the book of Acts the use of this gift is found to demonstrate that the promise had been fulfilled. Whether it was always a "foreign" language ("unknown tongue") or whether there was a simple utterance of speech or sound unknown to the people that was used by the Holy Spirit to demonstrate He had come to indwell the believers, is not entirely discernable. What would be safe to accept is that if the first occurrence was that of a language unknown to the speaker of "tongues" then, unless the context clearly indicates otherwise, that first usage is the rule to understand all other usage in the Bible.*

"But there is no such contradiction, and to my mind no such difficulty, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit.

"On the question whether the speaking was necessarily always in a

foreign tongue, we have no data to guide us: it would seem that it was; but the conditions would not absolutely exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages were spoken on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift.”— Alford

- (a) The gift of “tongues” was demonstrated in Acts 2, showing that the gospel had been given to the Jews and they had received it.
- (b) It is seen in Acts 10, showing that the gospel had gone to the Gentiles, and that they had received it.

#### Acts 10:44–48

**44** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

**45** And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

**46** For they heard them speak with tongues, and magnify God. Then answered Peter,

**47** Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

**48** And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry

certain days.

- (c) It is seen in Acts 19, as given to the disciples of John who had come to Christ. This final mention in Acts shows the culmination of all people groups having been given the same Holy Spirit, demonstrated in power, for the furtherance of the gospel in the world.

#### Acts 19:1-6

<sup>1</sup> And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

<sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

<sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.

<sup>6</sup> And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

(3) *The use of this gift is only referenced in the book of Acts, the very earliest stage of the New Testament church; and the book of First Corinthians, where it is seen as part of the problem with the believers in its use. Even by this time in the history of the church, the necessity of this gift was beginning to lose its initial purpose.*

“Being recognized distinctly as a gift of the Spirit, it must be inferred that it contributed in some way to the edification of the Church; but it led to occasional disorderly outbreaks (1 Cor. 14:9, 11, 17, 20-23, 26-28, 33, 40). As a fact it soon passed away from the Church. It is not mentioned in the Catholic or Pastoral Epistles. A few allusions to it occur in the writings of the fathers of the second century. Ecstatic conditions and manifestations marked the Montanists at the close of the second century, and an account of such a case, in which a woman was the subject, is given by Tertullian. Similar phenomena have emerged at intervals in various sects, at times of great religious excitement, as among the Camisards in France, the early Quakers and Methodists, and especially the Irvingites.” - Vincent

e) The “why” of its purpose has been stated on numerous occasions already in this study – to indicate that Christ had kept His word in sending the “other Comforter,” the “promise of the Father.” Not only was the gift of tongues given for that purpose, but it was given for the purpose of bringing people to Christ as well. As will be seen in

chapter fourteen, it was given so the believers could be edified.

- f) The use of the gift, the demonstration of it by those so gifted, seemed, at times, to go beyond the use of a language. It took on something unique (as will be found later in our study of these three chapters in First Corinthians) – something unexplainable. There is no doubt about this. “Language” simply does not account for its use in this letter. The problem is, its use in this letter, as Paul teaches, had gone beyond what it was originally intended to do, it seems, and that is what Paul is correcting (or, at the very least, explaining).

Finally, it is a natural question why the expression of ecstatic emotions is designated “speaking with tongues?”... Should we err in finding the reason for the name in the descent of the Spirit at Pentecost in the shape of tongues as of fire? It was symbolical of the work of the Church in the world. Hitherto Christianity was but a sect of the Jews. The tongues that sat on the Apostles taught them in symbol the strange truth that the Gospel was a message from God to all the race of man. The result of the Spirit's powerful inworking often appeared as a kind of ecstasy, and retained the name which had been given to the miracle of Pentecost, even when the nature of the phenomenon had greatly changed. We may further admit that the change was brought about gradually and, when accomplished, proved to be the degeneracy of a supreme gift into what was become a discredit. The quarter of a century that intervened between the descent of the Spirit at Pentecost and the date of our Epistle is sufficient time to

account for the change. – Edwards

#### 10. "The interpretation of tongues" – vs. 10e

This is straightforward as to meaning – obviously connected to the previous gift, this is an equally supernatural gift that goes beyond a person's natural ability and is one that gives the gifted the ability to translate for the hearer, if need be, what is being said by the one speaking in tongues so as to edify the church or bring the gospel to the lost.

There will be more on this when we study chapter fourteen.

### **III. POWERFULLY – VS. 11A**

- A. *"But all these" – all the above-mentioned gifts – as well as all the other ones mentioned in the New Testament.***
- B. *"Worketh" – same word as in verse six, showing that the One at work in our lives, molding us to His will, using the gifts we have been given for His glory, is the same God, the same Holy Spirit of God, that is working in all other believers.***
- C. *"That one and the selfsame Spirit" – there is only One Spirit, and it is the same Spirit that has always been.***
- D. *The work in the life of the believer that the Lord is doing through the Holy Spirit is one of power and operation – all for the purpose of getting the gospel to the***

## ***world.***

Conclusion: Although this has been a lengthy and somewhat intense study of these few verses, it is necessary we have this foundation to enable us to understand what follows.

It is not my desire to be controversial with this study on these three chapters, but the doctrine of the Holy Spirit has been so misrepresented and misapplied in the church by pastors/teachers, as well as in scholastic settings by those that we would consider scholars on the subject, that it's necessary we get "back to the Bible" and see what God actually says and build our doctrine from that perspective.

We will not all agree, and that's okay. As long as we agree on the truths that will point people to Christ and edify the church to be able to point more people to Christ.