

Chapter Three

“¹ Now concerning spiritual *gifts*, brethren, I would not have you ignorant. ² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ³ Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. ⁴ Now there are diversities of gifts, but the same Spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diversities of operations, but it is the same God which worketh all in all. ⁷ But the manifestation of the Spirit is given to every man to profit withal. ⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: ¹¹ But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. ¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. ¹³ For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. ¹⁴ For the body is not one member, but many. ¹⁵ If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶ And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷ If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? ¹⁸ But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where *were* the body? ²⁰ But now *are they* many members, yet but one body. ²¹ And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. ²² Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³ And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. ²⁴ For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: ²⁵ That there should be no schism in the body; but *that* the members should have the same care one for another. ²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. ²⁷ Now ye are the body of Christ, and members in particular. ²⁸ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. ²⁹ *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? ³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret? ³¹ But covet earnestly the best gifts: and yet shew I unto you a more excellent way” (I Corinthians 12:1-31).

The baptism with the Holy Spirit is the placement of the believer into the body of Christ. The indwelling of the Holy Spirit is the Holy Spirit indwelling the body of the believer. Both of these events are instantaneous with salvation, and are never repeated. They are a one-time event never needing repetition.

“¹⁸ I will not leave you comfortless: I will come to you. ¹⁹ Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ²⁰ At that day ye shall know that I *am* in my Father, and ye in me, and I in you. ²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ²² Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? ²³ Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. ²⁵ These things have I spoken unto you, being *yet* present with you. 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” (John 14:18-26).

“*Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Hebrews 13:5).

“⁴ *There is* one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who *is* above all, and through all, and in you all” (Ephesians 4:4-6).

Therefore, any teaching regarding the ministry of the Holy Spirit that contradicts these events being instantaneous and unique (happening once) in the life of each believer is heresy and the person teaching this should be rejected as a heretic.

“⁹ But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. ¹⁰ A man that is an heretick after the first and second admonition reject; ¹¹ Knowing that he that is such is subverted, and sinneth, being condemned of himself” (Titus 3:9-11).

Speaking in tongues was a spiritual gift (*charismata*) given by the Holy Spirit, as was “healing,” and the “working of miracles.” A spiritual gift is the empowering of a believer by the Holy Spirit for a particular area of ministry (spiritual work). For clarification, we will divide these spiritual gifts into two categories. There are *service gifts* as listed in Romans 12:3-8 and there were temporary *sign gifts* as listed in 1 Corinthians 12:8-10.

It is important to differentiate between these two types of spiritual gifts. In the next pages we will see that the sign *charismata* listed in 1 Corinthians chapter twelve were for a specific period of time, a specific purpose and that the Holy Spirit would one day stop giving these special abilities.

What is a spiritual gift (1 Corinthians 12:1)? A spiritual gift is the divine energizing (empowering) of a believer by the Holy Spirit. The gift is the empowering. Therefore, when the Spirit of God gives a spiritual gift, it refers to the divine energizing of a believer for some special task or purpose.

This spiritual enablement is the supernatural working of God in the life of all Spirit filled (controlled) believers. This spiritual enablement is that which is common to all believers and is what defines the Age of Grace (Church Age Dispensation). This spiritual enablement of service gifts is intended to be the common, normal and everyday experience of every Spirit filled believer.

There are two Greek words that define Spiritual gifts. The first is *pneumatikos* (pnyoo-mat-ik-os') as used in 1 Corinthians 12:1 that is best translated by the word "spirituals." The idea is that the baptism with the Holy Spirit forms the "body of Christ" which "body" is empowered (given life and abilities) by the Holy Spirit.

It is not the baptism with the Holy Spirit that empowers. It is the "filling." The "filling" is bringing the human body and its desires under the control of the Spirit and is a matter of a yielded will (Rom. 6:11-13).

The second Greek word which defines Spiritual gifts is the word *charisma* (khar'-is-mah) which is made up from the Greek word *charis* (khar'-ece) which is translated "grace." Therefore *charisma* refers to the divine enablement of the Holy Spirit for some specific task. Anything any believer seeks to do for the Lord in this life must be done in the power of the Holy Spirit or it cannot be blessed of God. *Charismata* (gifts of enabling grace) denotes extraordinary and supernatural powers which distinguish certain Christians for special areas of ministry and enables them to serve the church of Christ (the body metaphor).

There "are diversities of gifts" (*charisma*, 1 Corinthians 12:4). "Diversities" is from the Greek word *diairesis* (dee-ah'-ee-res-is) referring to a distinction arising from a different distribution to different persons. Not everyone had the same spiritual gift.

“^{29b} *are* all workers of miracles? ³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret” (I Corinthians 12:29b-30) ?

There "are differences of administrations." (1 Corinthians 12:5, "differences" is from the same Greek word as "diversities" above). "Administrations" is from the Greek word *diakonia* (dee-ak-on-ee'-ah) which can be translated services or ministries. Not everyone had the same ministry in the local church.

“¹⁴ For the body is not one member, but many. ¹⁵ If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶ And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷ If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? ¹⁸ But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where *were* the body? ²⁰ But now *are they* many members, yet but one body” (I Corinthians 12:14-20).

The idea is that not everyone has the same job (although there are some things everyone is commanded to do). Everyone is not an Apostle. Everyone is not a preacher (“prophet”). Everyone is not a Pastor/Teacher.

“Are all apostles? *are* all prophets? *are* all teachers” (1 Corinthians 12:29a)?

There “are diversities of operations” (1 Corinthians 12:6). “Operations” is from the Greek word *energema* (en-erg'-ay-mah), which means to display one's activity or work. Although God never changes (character, nature and attributes), His operations do change. These changes are called “dispensations.”

“For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me” (1 Corinthians 9:17).

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:” (Ephesians 1:10).

“If ye have heard of the dispensation of the grace of God which is given me to you-ward:” (Ephesians 3:2).

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;” (Colossians 1:25).

The word “dispensation” in each of the above verses is from the Greek word *oikonomia* (oy-kon-om-ee'-ah) which refers to the management, oversight and administration of a household or of household affairs. **How God manages His household has changed down through the ages.**

The enablement of the Spirit is visible in every believer's life for “profit” (bringing forth spiritual fruit, 1 Corinthians 12:7). When the believer produces spiritual fruit, the working of the Holy Spirit is made visible. “Manifestation” is from the Greek word *phanerosis* (fan-er'-o-sis) which means to make manifest (visible or known) what has been hidden or unknown. The idea here is that as the Holy Spirit spiritually empowers the believer and that believer begins to bear fruit, the invisible Holy Spirit is made visible in that believer's life by that fruit.

“¹ I am the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ye are clean through the word which I have spoken unto you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:1-5).

Spiritual gifts were given by the Holy Spirit according to His will, not man's will (1 Corinthians 12:11). There is no instance in Scripture where a spiritual gift was ever solicited or prayed for. Spiritual *service gifts* bring forth fruit when the believer's abilities are supernaturally enabled by the Holy Spirit as the believer presents himself a "living sacrifice, holy and acceptable unto God (Romans 12:1 and 3-8).

"¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.³ For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.⁴ For as we have many members in one body, and all members have not the same office:⁵ So we, *being* many, are one body in Christ, and every one members one of another.⁶ Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;⁷ Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;⁸ Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Romans 12:1-8).

Spiritual *sign gifts* came upon people solely as the Holy Spirit saw fit, for a specific purpose and a specific time. God gives five commands to the believer regarding the Holy Spirit. (Nowhere in the Bible is the believer commanded to seek the gifts of tongues, healings, miracles or the baptism with the Holy Spirit.)

1. Galatians 5:16; "Walk in the Spirit..."
2. Ephesians 4:30; "grieve not the holy Spirit of God..."
3. Ephesians 5:18; "be filled with the Spirit..."
4. 1 Thessalonians 5:19; "Quench not the Spirit..."
5. Jude 1:20; "praying in the Holy Ghost..."

Chapter Three

Discussion Question

1. What is the difference between the baptism with the Holy Spirit and the indwelling of the Holy Spirit?
2. When does the baptism with the Holy Spirit and the indwelling of the Holy Spirit take place and how often does this happen? (Give Scripture to support your answers.)
3. Read Titus 3:9-11. What is a believer's responsibility when confronted with a person who teaches false doctrine about the Holy Spirit and His ministry?
4. What is a spiritual gift? (Be specific and detailed.)
5. Discuss the meaning of the following two Greek words which define spiritual gifts. In your discussion differentiate between the baptism with the Holy Spirit and the filling of the Holy Spirit and which of these is the empowering for spiritual gifts.
 - A. *pneumatikos* (pnyoo-mat-ik-os')
 - B. *charisma* (khar'-is-mah)
6. Discuss the meaning of "diversities of gifts" in 1 Corinthians 12:4.
7. Read 1 Corinthians 12:29b-30. According to your above discussion and this verse, should everyone expect to have the same spiritual gifts?
8. Discuss the meaning of "differences of administrations" in 1 Corinthians 12:5.
9. Read 1 Corinthians 12:29a. According to your above discussion and this verse, should everyone expect to have the same spiritual ministry or job?
10. Discuss the meaning of "diversities of operations" in 1 Corinthians 12:6. Read 1 Corinthians 9:17, Ephesians 1:10, Ephesians 3:2 and Colossians 1:25. Include in your discussion the meaning of the word "dispensations."
11. Read 1 Corinthians 12:7 and discuss how the ministry of the invisible Holy Spirit is made visible through the life of "every man."
12. Give the five commands to the believer regarding the Holy Spirit and the Scripture reference for each.