

8/19/12

1Cor. 12

Paul the apostle now will deal with the area of spiritual gifts which were a big problem at Corinth.

The three chapter should be studied together and not as individuals, let me give you a brake-down.

- I. The proclamation. 12:1-11
- II. The illustration. 12:12-26
- III. The application. 12:27-31
- IV. The motivation. 13:1-13
- V. The exhortation. 14:1-5
- IV. The instruction. 14:6-40

12:1-11 **The proclamation about the gifts**

12:1-3 The problem at Corinth with the gifts.

12:1 The condition of the Corinthians church regarding spiritual gifts was ignorance.

- 1) The word spiritual “pneumatikos” means any one or thing who is characterized or dominated by the Spirit of God, opposed to “sarkikos” controlled by the sinful flesh. 3:1
- 2) There is much ignorance today in church about the things of God. Eph. 4:7-11

* Shakespeare said, “Man, poor man, so ignorant in that which he knows best.”

- a) We are not to be ignorant as to those who have died in Christ. 1Thes. 4:13.
- b) We are nit to be ignorant to the privileges of Israel. 1Cor. 10:1
- c) Least of all about the gift of the Spirit for the church, he wanted them to understand.
- d) Paul uses the same phrase for their ignorance about Israel. 10:1

12:2 The majority of the Corinthians church was comprised of Gentiles.

- 1) They were once carried away with dumb idols in their past lives.
 - a) The phrase, carried away “apao”, is used of one lead away as a prisoner or condemned person.
 - b) The imperfect passive tense, marking repeated occurrences, in various ways and times.
- 3) The dumb idols is in reference of their inability to speak. Ps. 95:5-7; 115:4-8; Is. 44:9
 - a) The idols were dumb “aphonos”, voiceless, in contrast to the Holy Spirit whose voice they must heed.
 - b) Man is held captive at Satan's will. 2Tim. 2:26

- c) Satan is the god of this world has blinded their minds. 2Cor. 4:4

12:3 The correction on unified witness of Jesus and the Holy Spirit.

- 1) The Corinthians were believing a rumor being taught as Scriptural truth without checking the Scriptures.
 - a) That one could curse Jesus by the gifts of the Spirit.
 - b) The word “anathema” refers to that which is devoted to God for destruction. Lev. 27:28; Josh. 6:17
 - 1)) Paul uses it to refer to his own destruction for the salvation of Israel. Rom. 9:3
 - 2)) He uses it for those who love not the Lord Jesus Christ. 1Cor. 16:22
 - c) The word accursed “anathama” means that which is devoted to God for destruction, without the ability to be redeemed. Lev. 27:28; Josh. 6:17
 - 1)) Paul used it for himself to be damned for Israel. Rom. 9:8
 - 2)) Paul used it for those who did not love the Lord Jesus Christ. 1Cor. 16:22
 - d) They were saying that God was the author of confusion.
 - 1)) He is not. 1Cor. 14:33

- 2)) Even if angel is the source, non one is to except it. Gal. 1:8

3) Only by the Sprit of God can anyone say Jesus is Lord, a genuine conviction by the Holy Spirit.

- a) Holy Spirit would come in Jesus' name. Jn. 14:26
- b) The Holy Spirit is called Spirit of Truth. Jn. 15:26
- c) The Holy Spirit won't speak of himself. Jn. 16:13
- d) The Holy Spirit shall glorify Christ. Jn. 16:14

12:4-6 The common goal of the gifts is unity.

12:4 The gifts are diverse in kind, but the same Spirit.

- 1) There are three list given to us. Rom. 12, 1Cor. 12, Eph. 4
- 2) Every person has at least one gift. 1Pet. 4:10-11
- 3) The same Holy Spirit operates all the gifts.

12:5 There are different ministries, but the same Lord.

- 1) There are different manners of ministries “diakonia”, acts of service executed through the gifts.

* Get our word deacon, literally a waiter on tables!

- 2) Evangelism can be done in different ways, be it through music, street witnessing, etc.
- 3) Teaching, administration, helps etc.
- 4) The same Lord is in them and through them, Jesus Christ, the head of the church.

12:6 There are diversities of activities, but the same God.

- 1) The word activities “energema”, means the thing wrought, effect or operation, through the gifts.
- 2) God’s power is sufficient for all things and problems.
- 3) God’s power to work is the common denominator for all things.
- 4) The effect is sufficient to overcome and transform and bring about the result.
- 5) The same God is the one working all in all, along with the same Spirit and Lord.

* The Trinity is the illustration of the principle of diversity that magnified unity for the sake of efficiency.

- a) Same Spirit. vs. 4
- b) Same Lord. vs. 5
- c) Same God. vs. 6

12:7-11 The diversity of the gifts is for the edification of the church.

12:7 The Holy Spirit is given to every person in the body of the church.

- 1) The focus should not be the gift, but the Spirit, as He operates the gift through the person for the various ministries and activities.
- 2) The manifestation of the Spirit is imparted to every believer.
 - a) Spirit divide severally. vs. 11
 - b) God has set members in particular. vs. 18
 - c) God has dealt a measure to everyone of faith by grace. Rom. 12:3
 - d) Grace according to the measure of the gift of Christ. Eph. 4:7
- 3) The manifestation of the Spirit given to each person to profit the entire church.
 - a) Every gift, ministry and activity of the Spirit are not for the individual person primarily, but others.
 - b) The one exception is tongues, it edifies the individual person, as they pray in the Spirit, though they don’t understand what they are saying.
 - c) But if the tongue is interpreted, either by another or the one speaking, then they serve as prophesy for edification. 1Cor. 14:2; 4, 6, 13-17

12:8 The listing of nine of the gifts of the Spirit.

- 1) The word of wisdom through the Spirit. vs. 8a
 - a) The word “given” is key, the gifts are not deserved but given as a gift like salvation!
 - b) It is a supernatural revelation by the Holy Spirit of divine purposes concerning people, things or events of present or future.
 - c) Jesus revealed it when He was asked, "Is it lawful to pay taxes to Caesar?" Matt. 22:15-22
- 2) The word of knowledge through the same Spirit. vs. 8b
 - a) It is a supernatural revelation by the Holy Spirit, given to an individual of facts, information or details with the impossibility of him obtaining it by natural means regarding the past or present.
 - b) Peter’s confession at Philippi. Matt. 16:16-17
 -) The command to go get the coin from the fish's mouth to pay taxes. Matt. 17:27
 - * A word of knowledge, is not mind reading, feelings or hunches!
- 3) The gift of faith by the same Spirit. vs. 9a

- a) It is a supernatural power of belief to an individual to receive what the holy Spirit has revealed, active faith that positively expects a miracle, not necessarily immediate. (Harold Horton)
 - b) The gift could be manifested immediately or in time.
 - c) The gift is distinct from miracles and healings.
 - d) The gift is distinct from saving faith. Eph. 2:8; Rom. 10:17
 - e) The gift is distinct from faith the manifestation of the fruit of the Spirit, love. Gal. 5:22; 2Thess. 1:3
- 4) The gifts of healings by the same Spirit. vs. 9b
- a) It is a supernatural acts or events of power that would make an individual whole, healthy or healed without natural means, whatever the disorder may be and notice it is plural, *gifts*.
 - b) The healing of the man who was brought to Jesus and let down through the roof. Mk. 2:5
 - * The faith was of his friends but Jesus healed him.
 - c) The healing of the woman with the issue of blood. Lk. 8:48
 - * Her faith made her whole.

- d) The healing of the man at the gate beautiful. Acts 3
* The faith was of neither Peter or the man but God's sovereignty!
 - e. Epaphraditus and Timothy were not healed yet it was not due to their lack of faith.
- 5) The gift of working of Miracles. vs. 10a, 28e
- a) It is a supernatural acts or events of power which would defy, or go against our natural laws of the universe, physical, biological, scientific etc.
 - b) The healing of the gate called Beautiful was a miracle probably through a word of knowledge and a word of wisdom, manifested in a miracle.
 - c) The miracle that occurred through Paul's sweat bands were probably the same. Acts 19:11-12
- 6) The gift of prophecy. vs. 10b, 14:3; Rom. 12:6
- a) It is a supernatural utterance proclaimed to man through man by the inspiration of the Holy Spirit for edification, exhortation or comfort of which preaching is very much prophecy. Jn. 14:3
 - b) The gift has a two-fold manifestation.

- 1)) To forthtell the word of God as the instrument to communicate His mind or reveal truth, such as preaching and teaching.
 - a)) This is the primary function of prophecy in the Old Testament.
 - b)) Mary prophesied in edification, exhortation and comfort. Lk. 1:46-55
 - c)) Prophecy has to be judged by scripture and the direction it is delivered and it's three-fold function of edification, exhortation and comfort.
 - d)) Prophecy and the interpretation of tongues are confused often.
- 2)) The foretelling of God's predictive revelation of the future.
 - * This is the secondary function of prophecy in the Old Testament as well as the New Testament.
 - a)) The Holy Spirit spoke through the teachers at Antioch to separate Saul and Barnabas, touching exhortation and future events. Acts 13:1-3
 - b)) The daughters' of Philip prophesied and the prophet Agabus predicted Paul's binding at Jerusalem. Acts 21:9-11
- 7) Discerning of spirits. 1Cor. 12:10

- a) It is a supernatural revelation by the Holy Spirit of Satanic spirits.
- b) Not natural discernment but discernment of spirit!
- c) The gift is abused and misused by calling it "spirit of discernment".
- d) The gift is not feelings but discerning as with Elymas the sorcerer and proclaiming blindness.. Acts 13:6-10
* The gift of miracles and faith was also present.
- e) The gift is not your suspicions but absolute certainty as the girl who had the spirit of divination at Philippi. Acts. 16:16-18
- f) The gift is not your natural discernment.
- 8) The gift of tongues. 1Cor. 12:10, 28
 - a) It is a supernatural utterance proclaimed by man by the inspiration of the Holy Spirit in an unknown language. The Spirit making intercession according to the will of God, while at the same time your understanding is unfruitful. 1Cor. 14:2, 4, 13-17
 - b) The gift is for personal devotion, unless there is interpretation.
 - c) The gift is to be used in my own private prayer life or in an orderly manner in smaller gatherings.

- d) The gift was never used to preach or teach as some attempt to teach, particularly at Pentecost for they all heard them speak in their own dialects. Acts 2
 - e) The concept that the Spirit forces people to speak in tongues uncontrollably is not scriptural, for the spirit of the prophets is subject to the prophets. 1Cor. 14:32
 - f) The gift of tongues does not allow a person to curse Jesus. 1Cor. 12:3
 - g) The use of tongues and instructions are laid out. 1Cor. 14:18-25
 - 9) The gift of interpretation. 1Cor. 14:5
 - a) It is a supernatural interpretation of utterance by man, inspired by the Holy Spirit through the individual.
 - b) The gift is not a translation. 1Cor. 14:5-11, 28
 - c) The interpretation is not the mind of the individual but of God. 1Cor. 14:26-33, 37-40
 - 1) The Scriptures are the standard.
 - 2) The direction must be up to God.
* Harold Horton, The Gifts Of The Spirit.
- 12:11** The sovereign work of God's Spirit.
- 1) The Holy Spirit works all things.

- 2) The Holy Spirit distributes to each person.
- 3) The Holy Spirit is sovereign.

12:12-26 The illustration of the gifts.

12:12-13 The proclamation about body of the church being one body.

12:12 The illustration of a physical body is place side by side with the body of the church. the is comprised of many members is now used by the apostle to understand the gifts and their diversity.

- 1) The physical body though it has many member, it is one body.
 - * The many parts of the body are the sum total of it's parts.
- 2) The application is, so is Christ, His church is made up of many members, yet it is one body, His church.
 - * The geometry axioms, the whole is equal to its parts and no part is greater than the whole , this applies to the truth of the church body and gifts.

12:13 The incorporation of each member into the body of Christ is by baptism.

- 1) Some say this refers to water baptism, but does water incorporate a person into the body? No

* Water baptism is a public confession of what has happened in one's heart, symbolizing a type of death with Christ but if one is not genuinely repented that water does not incorporate them into the body of the Church. Rom. 6:4

- 2) I believe it is referring to the Holy Spirit that is given to every believer, who genuinely accepts Jesus as their Savior and makes them a child of God.
 - a) The reception of the Holy Spirit makes a person a child of God and joint heir with Jesus Christ.
 - b) Water removes no sin, only an answer to a good conscience. 1Pet. 3:21
 - c) It is the washing of regeneration and renewing of Holy Spirit the saved us and the true mark of incorporation into the body of the church. Tit. 3:5
 - d) Those who would make the "water" of John to mean water baptism are declaring that baptism is a requirement for salvation. Jn. 3:5
- 3) The context implies the removal of racial barriers, social levels by drinking of into one Spirit, the Holy Spirit.

12:14-26 The examination of the parts.

12:14 The body of the church is not one member, a head, foot or ear!

12:15-16 The apostle uses irony to prove his point about individuals attempt to divorce themselves from being part of the body because they are not like another person in the body, whether in function or in gifts for they are inter-related, they effect one another.

- 1) The foot can not say because I am not a hand, I am not of the body, he still is part of the body. vs. 15
- 2) The ear can not say because I am not of the eye, I am not of the body, he still is part of the body. vs. 16

12:17 The logical questions.

- 1) If the whole body were an eye, where would be the hearing?
- 2) If the whole body were hearing, where would be the smelling?
* In other words each part serves the benefit of the whole body!

12:18 The wisdom is that God has set the menders, each one of them, in the body just as He pleased.

- 1) God is the one who distributes the gifts. vs. 7, 11
- 2) God knows the needs of a body.

3) God knows the people who will best fitted for the gift and calling.

12:19-20 The apostle repeated the logical question again as he did in verse seventeen and follows it with the affirmation of many members yet one body.

12:21 The parts are inter-dependent, they need one another.

12:22-24 The insightful observation and declaration.

- 1) The members that seem to be weaker are necessary. vs. 22
- 2) The members that we think to be less honorable are in fact more honorable, such as the heart, liver, glands etc, being covered or protected. vs. 23
- 3) The members that are presentable have no real vital function though necessary, God in His wisdom endowed the greater honor on the parts that lack it. vs. 24
* The word “composed” means to mix together.

12:25-26 The purpose for God’s design.

- 1) So that the body would have no division, which is exactly what they had do to carnality rather than spirituality. vs. 25a

- 2) So that the members should have care for one another. vs. 25b
- 3) So that each member be compassionate and comforting to the others in difficulties and that each rejoice in their being used by the Lord. vs. 26

12:27-31 The application of the gifts.

12:27 The basic understanding.

- 1) They were the corporately the body of Christ.
- 2) They were members individually but they were not to live in individualism.

12:28 Paul first gives a priority list that God had appointed in the church, perhaps due to the overemphasis they had given to tongues?

- 1) First apostles, the ones who Jesus called and those after them, who are the foundation and chief cornerstone of the church. Eph. 2:20
* The word means, one sent out!
- 2) Second prophets, again like the apostles the foundation of the church. Eph. 2:20
* Those who spoke forth God's word and revealed future things!
- 3) Third teachers, those who instruct the word of God for understanding.
* The gift is different from Pastor-teacher which is one!

- 4) Fourth miracles, the defying of natural laws of science, biology or physical.
- 5) Fifth the gifts of healings, note the plurality.
* Those occurrences where God by His sovereign grace chooses to make whole any person regardless of the infirmity.
- 6) Sixth helps, the making oneself available to do whatever is needed, meeting the need.
- 7) Seventh administrations, to give direction and guidance.
* This term describes a steersman of a ship who steers through dangerous seas and brings ship into harbor Church.

12:29-30 The foolishness of making any one gift compulsory for all through a series of rhetorical questions that have an obvious no as the answer.

12:31a The exhortation.

- 1) To seek the best gifts.
- 2) Those that edify the body and are in the greatest need.
- 3) The second part of the verse should be the beginning of chapter thirteen.