

Spiritual Gifts

Dangers & Durations





Some Dangers of Studying Spiritual Gifts



SPIRITUAL GIFTS



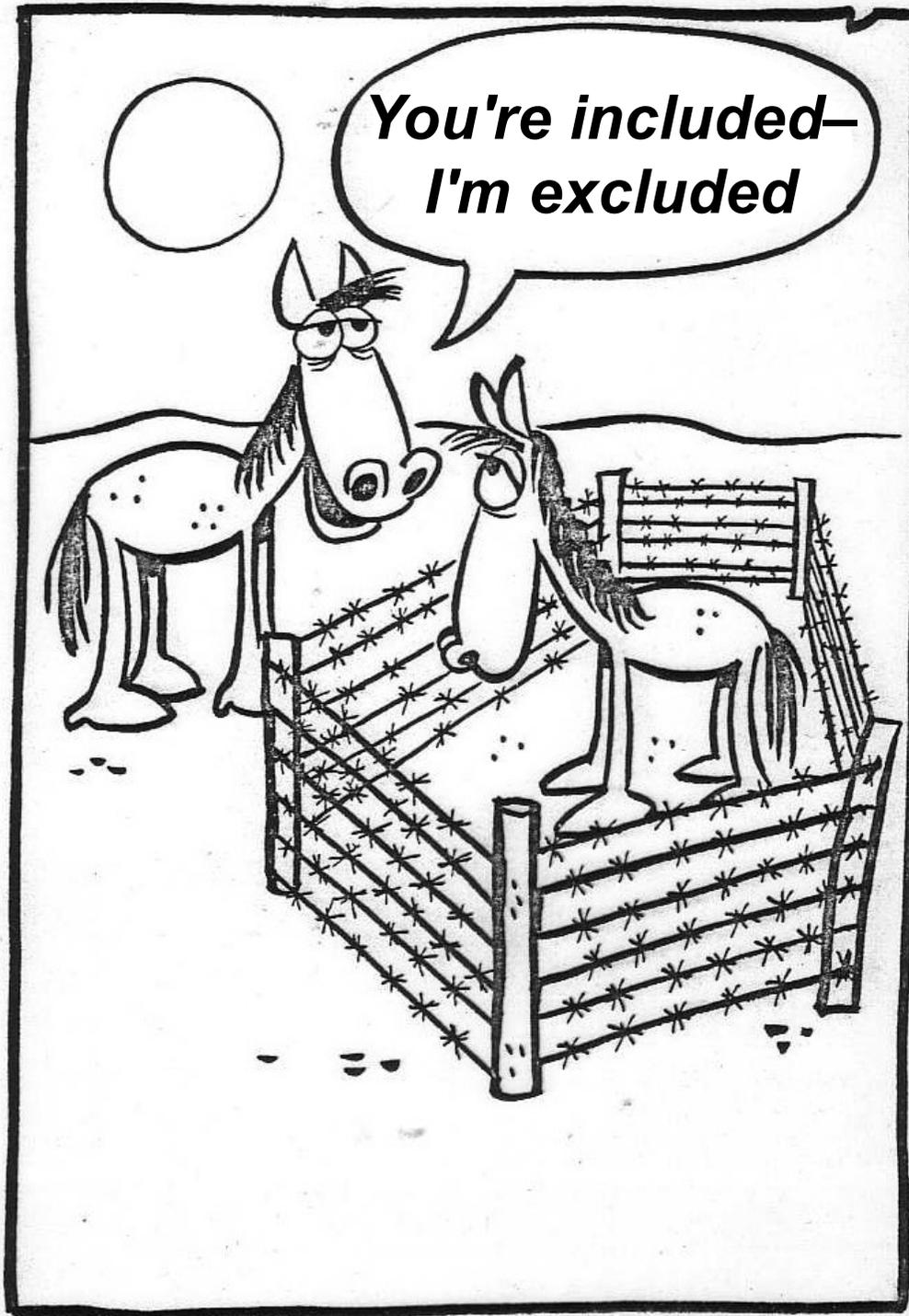


Dangers of Studying Gifts

1) Division from **comparison** and **competition**

a) Seeing your gift as **unimportant**
(inferiority problem)

i.e. "**My** gift is not like **yours!**" (1 Cor. 12:15-16)



***Don't feel inferior
about your gift!***



Dangers of Studying Gifts

1) Division from **comparison** and **competition**

a) Seeing your gift as **unimportant**
(inferiority problem)

i.e. "**My** gift is not like **yours!**" (1 Cor. 12:15-16)

b) Seeing your gift as **superior**
(pride problem)

i.e. "**Your** gift is not like **mine!**" (1 Cor. 12:15-16)



**"FORGIVE ME FOR
TALKING ABOUT MY
GIFT SO MUCH!
NOW YOU TALK
ABOUT IT!"**

***Don't think highly
of your gift!***



I. It takes all the different gifts for the church to exist (1 Cor. 12-13).

A. A human body has different parts (12).



"The body is a unit, though it is made up of various parts; and though all its parts are many, they form one body. So it is with Christ"
(1 Cor. 12:12)

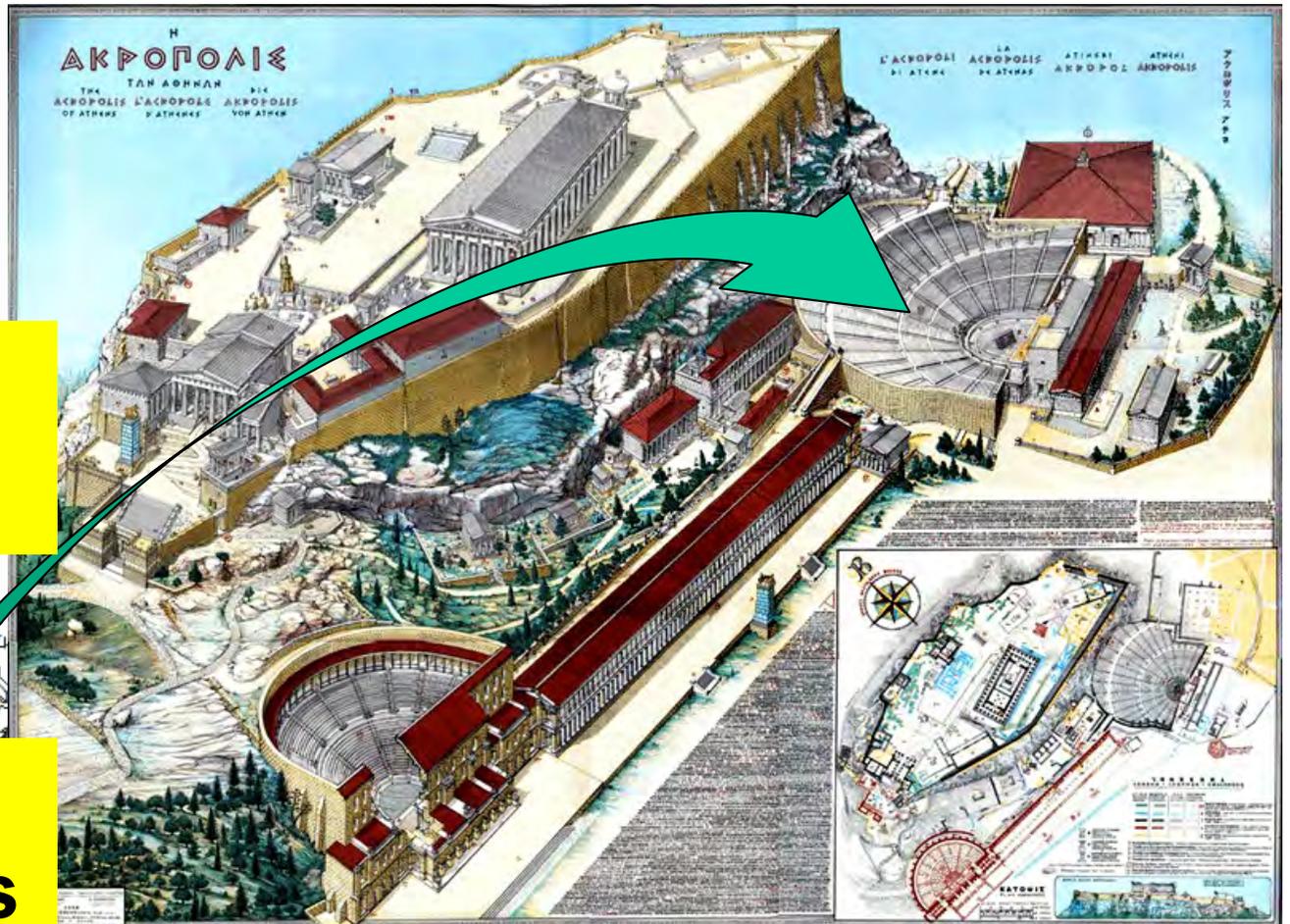


B. Believers are different but still part of one body (13)

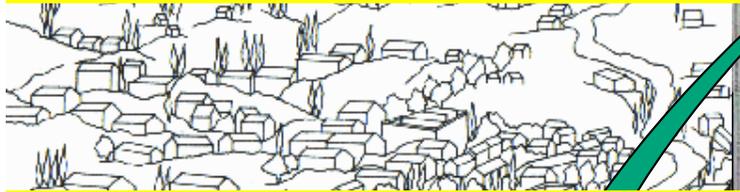
"For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given one Spirit to drink" (1 Cor. 12:13)

ACROPOLIS

Parthenon



Ecclesia
"called out ones"



Idiotes
"one who does his own thing"



Kurioikos
"house of the Lord"
"church" via Latin





INDWELLING OF THE SPIRIT

"For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given one Spirit to drink" (1 Cor. 12:13)

II. It takes the serving gifts for the church to **function** (1 Cor. 12: 14-20)

Serving

Administering

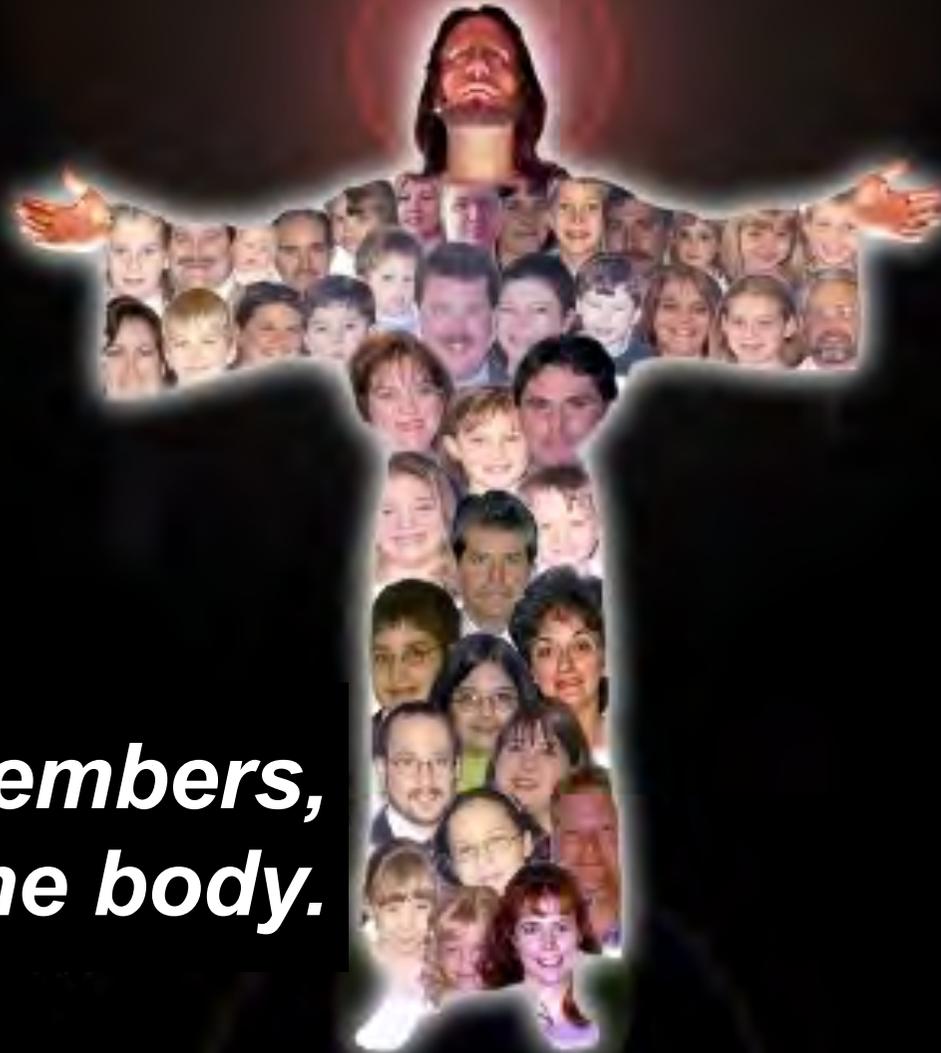
Faith

Giving

Service

Mercy

A. The church has many people with different gifts (1 Cor 12:14)



*Many members,
one body.*

"Now the body is not made up of one part, but many" (1 Cor 12:14)

Speaking

Serving

Teaching

Administering

Evangelism

Faith

Pastor-Teacher

Giving

Encouraging

Service

Mercy

B. Believers with less honored gifts shouldn't feel unneeded (1 Cor 12:15-16).

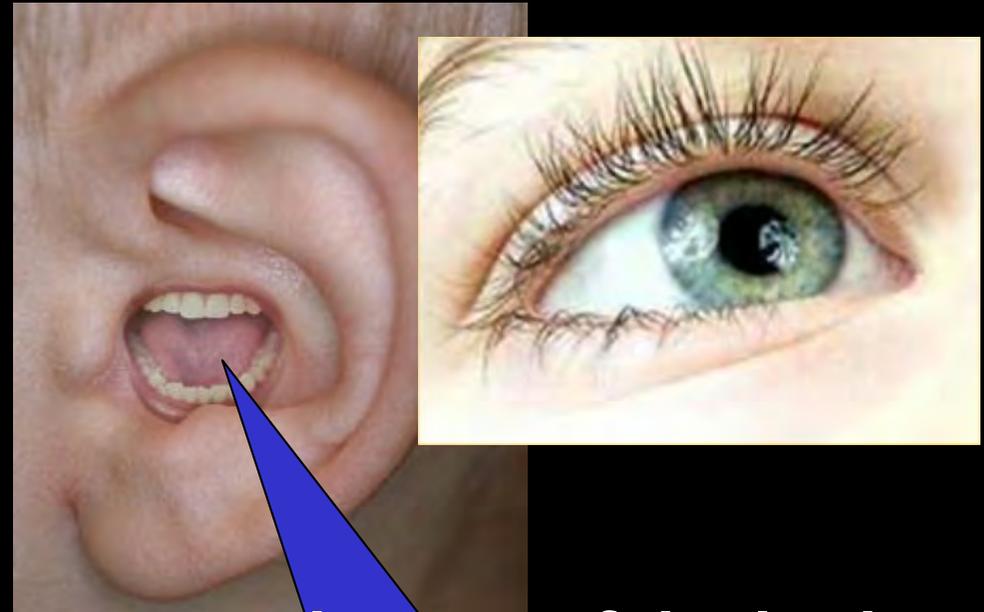
15 If the foot should say,

"Because I am not a hand, I do not belong to the body,"

it would not for that reason cease to be part of the body.



it would not for that reason cease to be part of the body.



16 And if the ear should say,

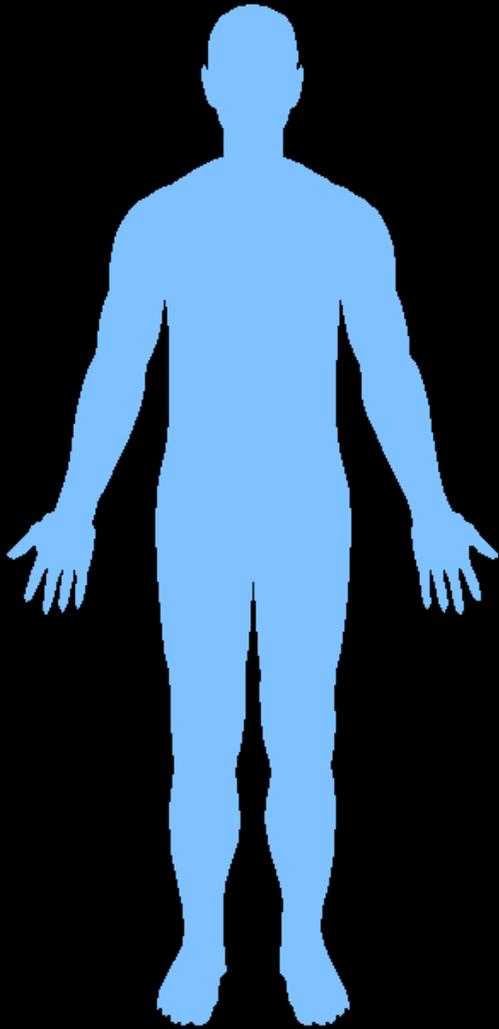
"Because I am not an eye, I do not belong to the body,"

it would not for that reason cease to be part of the body.

C. Diversity in the church makes it more effective (1 Cor 12:17-20).

¹⁷If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. ¹⁹If they were all one part, where would the body be? ²⁰As it is, there are many parts, but one body.

III. It takes humble use of all the gifts for the church to **care** (1 Cor 12:21-26).



**"Up-front" believers, don't pridefully say,
"I don't need you with less honored roles" (1 Cor 12:21)**

"The eye cannot say to the hand,



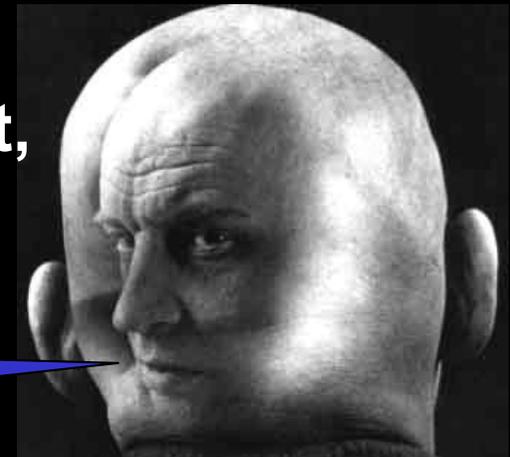
"I don't need you!"



And the head cannot say to the feet,



"I don't need you!"





Dangers of Studying Gifts

2) Confusion with natural talents





Dangers of Studying Gifts

3) Seeking **sign**
(controversial)
gifts and
neglecting
ministering
gifts





Dangers of Studying Gifts

- 4) Seeking **"up-front"** ministering gifts while neglecting **"behind-the-scenes"** ministering gifts
- 5) Willing to be **ignorant** of gifts because of the subject's complexity and the varying views of respected scholars (1 Cor. 12:1)



Don't
accept
being
ignorant
about
gifts



Dangers of Studying Gifts

6) Focusing upon **gifts** as a more significant evidence of the Spirit than **fruit** (Gal. 5:22-23)

- "Doing" that neglects "**being**"
- "Service" that neglects "**character**"



Gifts



Fruit

Abilities	Christ-likeness
Relate to service	Relate to character
Means to an end	The end itself
What a Christian has	What a Christian is



Gifts versus Fruit of the Spirit



Gifts



Fruit

Plural: many	Singular: one (love)
Often misused in the church	Rarely misused in the church
No believer possesses all	Every believer should strive for all
Will cease (temporary)	Will last (permanent)

Gifts versus Fruit of the Spirit

The Fruit of the Spirit

xliii

love

peace

patience

joy

kindness

gentleness

goodness

self-control

faithfulness



The Fruit of the Spirit

**Principles of
Conduct**

Inner Life

Self-Control

Joy

Peace

Gentleness

Love

Patience

Faithfulness

Kindness

Goodness

**Social
Relationships**

Galatians 5:22-23



The Fruit of the Spirit

Joy

Feelings

Peace

Self-Control

Behavior

Gentleness

Love

Patience

Attitudes

Faithfulness

Kindness

Character

Goodness

Galatians 5:22-23

The Fruit of the Spirit

Strength

Joy

Security

Peace

Self-Control

Victory



Love's

Patience

Endurance

Gentleness

Humility

Kindness

Conduct

Faithfulness

Confidence

Goodness

Character

Galatians 5:22-23

*Are **you** surrendered to Christ?*



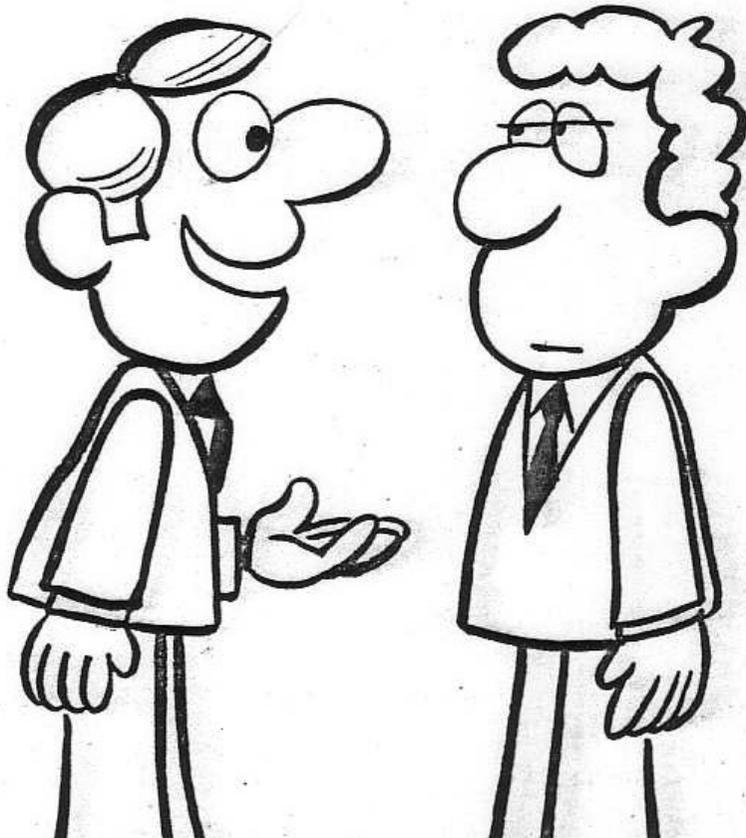


Dangers of Studying Gifts

6) Focusing upon **gifts** as a more significant evidence of the Spirit than **fruit** (Gal. 5:22-23)

- "Doing" that neglects "**being**"
- "Service" that neglects "**character**"

7) **Rejecting** opportunities to serve in "**non-gifted**" areas because you **don't have that** particular gift that would make service easier (2 Tim. 4:5)



***Don't reject
opportunities to
discern your gift!***

***"OH, BUT I CAN'T SERVE ON THE
EVANGELISM TEAM—YOU SEE, I
HAVE THE GIFT OF FAITH!"***



Dangers of Studying Gifts

8) Supposing that spiritual gifts are **rewards** for service, for holiness, for sincerity, for maturity, or for anything else!



Dangers of Studying Gifts

- 9) Believing that there is any correspondence between spiritual gifts and **spirituality**
- 10) Supposing that God has **withdrawn** your gift since he does not use it at the present time
- "For the gifts and calling of God are irrevocable" (Rom. 11:29)



Dangers of Studying Gifts

11) Seeking **gifts** and overlooking **love**
(Rom. 12:9ff.; 1 Cor. 13:1ff.)

- "By this shall all know that you are my disciples, if you **show your gifts**"
(John 13:35 GSV)
- "By this shall all know that **you are my** disciples, if you **love one another**"
(John 13:35 NIV)

Spiritual Gifts

A gold chain necklace is draped over a white gift box with a gold lid. The gift box is placed on a bed of green pine needles. The necklace is a thick, braided gold chain. The gift box is white with a gold lid. The background is a dense layer of green pine needles.

*How Long Will
They Last?*

Does this gifts study make you feel like you're not ready just yet?



Views on the Duration of Gifts

**1. No gifts
passed away
(non-
cessationist)**

**2. All gifts
passed away
(total
cessationist)**

**3. Some gifts
passed away
(partial
cessationist)**





**THE SAME WORDS MAY
MEAN DIFFERENT THINGS
TO DIFFERENT PEOPLE!**

**We need
to define
each gift**

New Testament Gift Lists

Temporary
 Sign
 Heb. 2:4

Permanent
 Foundational
 Eph. 2:20

Permanent
 Serving
 1 Pet. 4:11b

Permanent
 Speaking
 1 Pet. 4:11a

Gifts (All)	Rom 12:6-8	Eph 4:11	1 Cor 12:28	1 Cor 12:29-30	1 Cor 12:8-10
Teaching	Teaching		Teaching	Teaching	
Evangelism		Evangelists			
Pastor-Teacher		Pastor-Teachers			
Exhortation	Exhortation				
Administration			Administration		
Faith					Faith
Giving	Giving				
Service	Service		Helping		
Showing Mercy	Mercy				
Apostleship		Apostles	Apostles	Apostles	
Wisdom					Wisdom
Knowledge					Knowledge
Prophecy	Prophecy	Prophets	Prophecy	Prophecy	Prophecy
Discerning Spirits					Discerning Spirits
Tongues			Tongues	Tongues	Tongues
Interpretation				Interpretation	Interpretation
Miracles			Miracles	Miracles	Miracles
Healings			Healings	Healings	Healings



1 Corinthians 13:8-12

8 Love never fails. But where there are **prophecies**, they will **cease**; where there are **tongues**, they will **be stilled**; where there is **knowledge**, it will **pass away**.

9 For we know in part and we prophesy in part,

10 but when **perfection** comes, the imperfect disappears.

1 Corinthians 13:8-12

11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a **man**, I put childish ways behind me.

12 Now we see but a poor reflection as in a mirror; **then** we shall see face to face. Now I know in part; **then** I shall know fully, even as I am fully known.



This is a mega passage!

1 Corinthians 13:8-13

16

Crucial Questions

Canon (Bible)

Rapture

Body (Church)

13:8 What is the nature of:

Robert L. Thomas, *JETS* (1974): 81-89

a) prophecy & knowledge?
b) tongues?

revelatory
confirmatory

non-revelatory
non-confirmatory

revelatory
confirmatory

When do these gifts cease?

with canon

at Christ's coming

with canon

13:10 What is *to teleion*?

the "complete"
(the canon)

the "perfect"
(Christ's coming)

the "mature"
(the body)

13:11 What does growth to manhood represent?

before and after
completed canon

before and after
Christ's coming

before and after
body's maturity
(shown by canon)

13:12 What are partial and full sight and knowledge?

before and after
completed canon

before and after
Christ's coming

before and after
body's maturity
(completed by
parousia)

1. The Canon View sees *to teleion* as "the complete, the totality," referring to "the completed Scriptures." Therefore, prophecy, knowledge and tongues ceased before the New Testament was finished and are not existing today.

	<u>Strengths</u>		<u>Weaknesses</u>
a.	Revelational knowledge context (vv. 8-9).	a.	Irreconcilable with Christ's coming (the <i>parousia</i>) in verse 12.
b.	Confirmatory nature of tongues (cf. 14:22).	b.	The context does not refer to a completed New Testament. It's also doubtful that Paul ever envisioned one.
c.	Contrasts with partial nature of prophecy and knowledge.	c.	"The whole" (<i>to ek pantos</i>) better contrasts "partial" than <i>to teleion</i> in that both are quantitative.
d.	<i>to teleion</i> often means "complete."		
e.	"Complete" best contrasts "partial" (v. 10).		

2. The Rapture View sees *to teleion* as "the perfect" (as opposed to "the complete" above), referring to the coming of Christ at the Rapture. Therefore, prophecy, knowledge and tongues will cease only when Christ comes and exist today as legitimate gifts.

Robert L. Thomas, *JETS* (1974): 81-89

	<u>Strengths</u>		<u>Weaknesses</u>
a.	Adequately explains "knowing fully" in verse 12.	a.	Inadequately explains the gradual maturing development of verse 11.
b.	"Face to face" (v. 12) well describes seeing Christ at His coming (cf. 1 Cor. 1:7) and has OT parallels to seeing God personally.	b.	Fails to recognize the distinctions between the revelatory nature of prophecy and knowledge and the confirmatory nature of tongues (cf. 14:22)
c.	"Perfect" well describes the condition at the <i>parousia</i> (Rapture).	c.	Paul never uses <i>to teleion</i> as "the perfect" in the absolute sense.
d.	<i>to teleion</i> often means "perfect" in secular, philosophical Greek (e.g. Plato) as well as James 3:2.	d.	"Perfect" (a qualitative term) poorly contrasts with "partial" (a quantitative term, v. 10).

3. The **Body View** sees *to teleion* as "the mature," referring to the maturity of the body of Christ. "It pictures the Christian church collectively, growing up as one body, beginning with its birth, progressing through different stages.... during the present [relative maturity, v. 11] and reaching maturity at the *parousia* [ultimate maturity, v. 12; Thomas, 86]." By using the ambiguous *to teleion* Paul left open two possibilities, the church as: (1) relatively complete at the completion of the NT or (2) ultimately complete at Christ's return. This view comes to the same conclusion as the Canon View.

	<u>Strengths</u>		<u>Weaknesses</u>
a.	Parallel 1 Cor. Texts contrast <i>to teleion</i> ("mature") with "babes, child" (νήπιος; 2:6 & 3:1; 14:20; cf. Heb. 5:13-14)	a.	"Mature" (a qualitative term) poorly contrasts "partial" (a quantitative term, v. 10).
b.	Consistent with both the relative maturity of v. 11 and the absolute maturity of v. 12.	b.	Assigns a double sense for <i>to teleion</i> which may be unlikely.
c.	Best fits the "body and gifts context" of 1 Cor. 12-14 and the striking similarity to Eph. 4:1-16.		
d.	Has the same strengths of a., b., & c. in the Canon View.		

Doubting Thomases

Robert Thomas

Satisfied by the Promise of the Spirit

Thomas Edgar

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