

THE MINISTRIES OF THE HOLY SPIRIT AT THE PRESENT TIME - from Pentecost in Acts 2 until the Rapture.

This is distinctively the age or Dispensation of the Holy Spirit. His work is prominent now and His relationship to believers now is different from any other time in history. Compare this with:

- 1) The Old Testament times.
- 2) The Gospels.

All through the Bible we see that one prominent work of God is that of restraining evil. This work, in the present age, is that of the Holy Spirit.

Cf. 2 Thess. 2:1-12. The key verse is v. 7.

The key word is "letteth" - ὁ ΚΑΤΕΧΩΝ.

The same root is in v. 6 - "ye know what withholdeth" - Τὸ ΚΑΤΕΧΩΝ Ο΄ΔΑΤΕ.

Words used to translate this expression are:

- 1) To hold back.
- 2) To detain.
- 3) To retain.
- 4) To restrain.
- 5) To hinder.

The idea is that of holding back the progress of anything.

It cannot refer to Satan, or he would be opposing himself.

It cannot refer to Rome because Rome is not "taken out of the way" before the man of sin is revealed.

This passage does not specifically mention the Holy Spirit, but the distinctive characteristics of this age seems to point to the Holy Spirit.

Satan has a great, evil purpose, introduced in Gen. 3, defined in Isa. 14:12-14, and present all through Scripture.

Though Satan is "the god of this world" (2 Cor. 4:4) and though the nations are under his authority at the present time (Matt. 4:8,9), yet Satan can only operate within the sovereign will of God. Therefore, God restrains evil until the Great Tribulation when it will run its course and throughout history has made even sin to serve His purposes:

"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain" (Psa. 76:10).

Illustration: Bonneville dam, which serves two purposes:

- 1) Provides electricity.
- 2) Preserves lands and homes from the destructive force of the Columbia River.

So God works "all things together for good" (Rom. 8:28) - restraining even evil and making it serve His purpose.

Example in Scripture: The death of Christ is the greatest. Cf. John 7:30; Acts 4:23-31, esp. vv. 27, 28. Also Acts 2:22-24.

The restraining work of God applies both to believers and unbelievers alike. Examples:

1) Old Testament.

- a) Gen. 20:6.
- b) Gen. 31:7.
- c) Gen. 35:5.
- d) Gen. 50:20.
- e) Ex. 34:24.
- f) Num. 22:21-35 → Num. 24:11
- g) 1 Sam. 25:26, 34.
- h) 2 Chron. 20:22, 23.
- i) Isa. 54:17.

2) New Testament.

- a) Acts 16:6, 7.
- b) Acts 21:4.
- c) Rom. 8:1-4.
- d) Gal. 5:16.
- e) Since the Holy Spirit indwells believers, the church is used by the Spirit of God to restrain sin.

This does not mean that sin, but that keeps men from committing it & reverts it to His glory.

The removal of the Church
will initiate the greatest
outbreak of evil that the
world has ever witnessed.

The Holy Spirit will not then cease to work
in the world, but He will no longer hinder
the manifestation of evil. The gates of the
dam will be opened up!

So, this is not a work which is unique
in this dispensation, but it becomes
especially the ministry of the Holy Spirit.

Two key passages:

1) Genesis 6:3.

2) Isa. 59:19.

THE MINISTRIES OF THE HOLY SPIRIT - WITH THE WORLD.

Last we ~~we~~ had the first: RESTRAINING SIN (which has its application also to believers). It does not mean that He prohibits it altogether, but that He holds it back, not allowing it to overrule the purposes of God.

Now we come to the second: CONVICTING THE WORLD. The key passage is John 16: 7-11.

John 16: 8 "He will convict" - ἑκεῖνος ἐλέγξει.

Eventually this will come to all, so it does not = salvation, but presently may lead to it (although not always). Cf. Jude 14 b, 15.

This could never happen to our Lord - John 8: 46.

It is partly explained in 1 Cor. 14: 23-25.

See also James 2: 9.

So the Word of God has a part in this conviction. The word means:

- 1) To convince.
- 2) To refute.
- 3) To expose.

Note its use of the Pharisees in John 8: 9.

See also:

- 1) John 3: 20, 21.
- 2) Eph. 5: 11, 13
- 3) Tit. 1: 9, 13
- 4) Tit. 2: 15.

The Spirit of God does this:

- 1) Through the people of God.
- 2) Using the Word of God.

"The world" - τὸν κόσμον. This word is

In Dr. Martyn Lloyd-Jones new book, God's Way of Reconciliation, he stresses the important of knowing what it means that men are lost, and of knowing what it takes to save them. He says

"that if we but saw these things truly it would also control our evangelism. The trouble with all false evangelism is that ~~it does not start with doctrine, it does not start by realising~~ man's condition. All fleshly, carnal, man-made evangelism is the result of inadequate understanding of what the apostle teaches us in the first ten verses of this second chapter of the Epistle to the Ephesians. If you and I but realised that every man who is yet a sinner is absolutely dominated by 'the ~~price~~ ^{price} of the power of the air, the spirit that now worketh in the children of disobedience, ~~if we only understood that he~~ is really a child of wrath and dead in trespasses and sins, we would realise that only one power can deal with such an individual, and that is the power of God, the power of the Holy Ghost. And so we would put our confidence, not in man-made organisations, but in the power of God, in the prayer that holds on to God ~~and asks for revival and a descent of the Spirit.~~ We would realise that nothing else can do it. We can change men superficially, we can win men to our side and to our party, we can persuade them to join a church, but we can never raise the spiritually dead; God alone can do that. The realisation of these truths would of necessity determine and control all our evangelism" (p. 11).

used in Scripture in the following ways:

- 1) The earth - cf. Eph. 1:4.
- 2) The people of the world - cf. John 3:16, 17; 1:9.
These passages contain more than one usage.
- 3) The Satanic system which is dominant on the earth. Cf. 1 Jn 2:15-17; Eph. 2:1-3; John 16:33.

2) and 3) are so closely bound together that it is often hard to distinguish between the two. The context determines the meaning.

The convicting work of the Spirit has to do with the people 2) who are by nature and by choice a part of 3).

The convicting work of the Spirit falls into 3 categories which we must recognize:

- 1) "Of sin" - ΠΕΡΙ ἁμαρτίας. This means concerning, about, as touching, even on account of (cf. Thayer, 501).

Cf. John 3:18; 1 Jn 5:10-12; 1:10.

It does not deteriorate into an argument about sins, but deals with the broad scope of sin.

This is the reason for the coming and death and resurrection of Christ. Men do not go to hell because of their sins but because they have not accepted the remedy.

"Believe" - ΠΙΣΤΕΥΟΥΣΙΝ. Believe, because they are not believing ΕΙΣ ἘΜΕ. This is to give one's self up to Christ.

Faith includes three things:

- 1) Knowledge. There must be a communication of facts:
 - a) of man's need and God's righteousness.
 - b) of God's love and Christ's coming
 - c) of ~~God's~~ Christ's death and resurrection - and why!

2) Acceptance of the facts as truth.

This is the way we commonly use the word, believe.

3) Trust, committing ourselves to the Lord to do as He has promised.

REMEMBER: This is what the Holy Spirit does through us and by the Word (actual quotation as well as an explanation of its truth).

2) "Of righteousness" - ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ

In view of Gospel presentation's today, how important it is to note the emphasis upon "RIGHTEOUSNESS."

What does Christ's return to the Father have to do with righteousness?

Everything!

How many times when the Gospel is preached have you heard the ascension + present ministry of Christ referred to?

Cf. Rom. 4:24, 25.

Also Rom. 8:34; Heb. 1:3; 8:2; 10:12; 12:2.

THIS GIVES US ASSURANCE. The resurrection and ascension and present glory of Christ are God's guarantee that He has accepted the work of His Son.

In view of such statements as Isa. 53:6;
2 Cor. 5:21; Gal. 3:13

3) "Of judgment" - ΠΕΡΙ ΚΡΙΣΕΩΣ. Sentence has been passed upon Satan. No one could be saved if this were not true.

"The prince of this world" - ὁ ἀρχὴν τοῦ κόσμου τούτου. Satan is the commander, chief, leader" (Thayer, p. 79). Cf. John 12:31; 14:30. Cf. Mt. 9:34; 12:24; Mark 3:22; Luke 4:15. Also Eph. 2:2

THE WORK OF THE HOLY SPIRIT FOR ALL BELIEVERS.

These have to do with SALVATION - from start to finish, or past, present, future.

We have seen His work:

- 1) In restraining sin. Cf. Gen. 6:3; Isa. 59:19; 2Th. 2:1-12.
- 2) In convicting the world. Cf. John 16:7-11.

Now we want to see His work:

- 3) In the new birth. Cf. John 3:1-8. It is called being "born of the Spirit."

It is also called being "born again" - i.e., from above (ἀνωθεν). Cf. Jn. 3:3, 7.

Related expressions:

- 1) "which were born of God" (John 1:13)
- 2) "begotten us again" (1 Pet. 1:23 - ἀναγεννω)
- 3) "Being born again by the Word of God"

(1 Pet. 1:23). GK: ἀναγεννημένοι, perf., pass., part.

5) In 1 John where we have the evidences that can be seen when one is "born of God" - as in John 1:13:

- a) 1 Jn. 2:29. Re: righteousness.
- b) 1 Jn. 3:9. Cf. f). Re: sin.
- c) 1 Jn. 4:7, 8. Re: love.
- d) 1 Jn. 5:1. Re: Christ.
- e) 1 Jn. 5:4. Re: the world. Cf. 1 Jn. 2:15, 16.
- f) 1 Jn. 5:18. Re: sin.

The expression indicates several things:

- 1) It draws a parallel with a human birth.
- 2) as such it speaks of the impartation of life. Cf. John 3:14-16. It is God's life; therefore, eternally.
- 3) It speaks of a family relationship. Cf. Jn. 1:11-13. To be born of God means:

- a) Not only that it is a work of God, but
- b) That we are then in the family of God.

To generate is to bring into being, to give birth to; to REgenerate is to cause something to be re-born.

James 1:18
 where the word
 ἀποκτείνω
 is used.
 It is also the
 word "bring
 forth" in Gal. 1:
 15 - the only two
 times the verb
 is used in the
 NT. It is translated
 "beget." See NASB,
 "He brought us
 forth." "I have
 to bring forth from
 the womb" to give
 birth to" (p. 64).

The word is only used 2x in the N.T.:

- 1) Tit. 3:5.
- 2) Mark. 16:28.

The first really applies to what we are discussing; the second only in a secondary way.

THE DETAILS - primarily from John 3:1-21.

- 1) It is ~~obviously~~ a work of God, in particular, the work of the Holy Spirit. So this takes salvation out of man's hands.
- 2) We can never fully understand how it takes place. Cf. John 3:8. BUT WE DO NOT NEED TO.
- 3) It involves both "water and... Spirit." Water here represents the Word - NOT BAPTISM.
Cf. 1 Pet. 1:23; Eph. 5:26; John 15:3; 17:17.
So it pictures a cleansing.
And it indicates a divine work.

THE SPIRIT ALWAYS USES THE WORD, AND NEVER, NEVER, NEVER IGNORES IT OR CONTRADICTS IT.

- 4) It indicates that a state of spiritual death precedes it. Cf. Eph. 2:1-3.
- 5) It is absolutely necessary for every person who would enter God's kingdom, and be saved. "Ye must..."
- 6) It has to do with Christ - His substitutionary death. This all is based upon the Word.
- 7) Faith is the one requirement - not a work, but putting our trust in the work of another.
- 8) The life we receive is eternal.

THE INDWELLING OF THE HOLY SPIRIT

There is always a need to be accurate and specific in the use of Biblical terms. The Bible is more exact than any other book that has ever been written. Cf. verbal inspiration. Unless we find terms used synonymously, we should not use them that way. E.g., { indwelling
filling
baptizing

Re: indwelling, our first question: WHAT IS THE RELATIONSHIP OF A BELIEVER TO THE HOLY SPIRIT IN THIS DISPENSATION?

Do you know?

The basic scripture is: John 14:16, 17.

Several things are important:

1) There is a change from the relationship which the Holy Spirit had with the people of God previously. Then "with"; now "in." First παρα, second, ἐν.

The first means near, by the side of, beside. The second is indwelling.

2) Once He comes, He will never leave:

"that He may abide with you forever."
contrast Psa. 51:11.

3) This applies only to believers. People in "the world" do not have the Holy Spirit.

A second question: when did this begin?

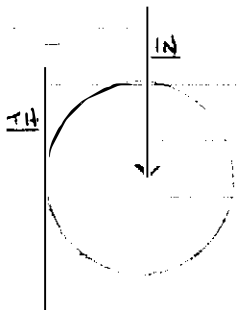
again, an indication: John ^{7:37-39} 16:7.

The evidence in the book of Acts is that there was a period of transition.

LAW CHURCH
"WITH" "IN"
ACTS

However, as the church was established, it is evident that all believers now are indwelt

OT saints could
lose the Holy
Spirit without
losing salvation



at the time they are saved.

We would prove this in this way:

- 1) Nowhere in the epistles are we taught to ask for the Holy Spirit. Contrast Luke 11:13. There is the possibility that our Lord here was simply talking about the Spirit's blessing.
- 2) Every place this doctrine is mentioned it is spoken of all believers, regardless of: the time they have been saved, their fellowship with the Lord, or their maturity.

The passages: Rom. 5:5

8:9, 11, 15, (23)

1 Cor. 2:12; 3:16; 6:19, 20; 12:7

Gal. 3:2-5, 14; 4:6

~~Epht~~

1 Jn. 4:8

2 Tim. 1:14

Heb. 6:4 - not as specific, but supporting the other passages.

1 Jn. 3:24; 4:13

This list does not include passages dealing with the sealing, or the earnest of the Spirit.

So we come to this conclusion:

- 1) Every believer is indwelt by the Holy Spirit.
- 2) This indwelling began when we received Christ.
- 3) nothing, absolutely nothing, will ever cause the Holy Spirit to leave us.

THE SEALING OF THE HOLY SPIRIT - a distinctly

N. T. Truth.

Cf. Eph. 1:13." 4:30.Also 2 Cor. 1:22.

"One of the greatest assurances of the eternal security of the believer" (Ryrie, 79). It "includes the ideas of ownership, authority, and security" (Ibid.).

The GK verb is σφραγίζω, to mark with a seal. In this way God has confirmed that which is His. The sealing provides the sealed one with proof. It authenticates, places beyond doubt. The two ideas are:

- 1) The identification of a possession.
- 2) Security for that which is sealed.

Illustrations: John 6:27 - God's seal
Matt. 27:66

John 3:33 - Our seal
Matt. 27:65, 66 - secure

Note also "earnest" in 2 Cor. 1:22 and Eph. 1:14 - ἀρραβών - "money which in purchases is given as a pledge that the full amount will subsequently be paid" (Shayer, p. 75).

Cf. 2 Cor. 5:5.

This latter verse confirms Eph. 1:13, 14 and 4:30 in that it guarantees our resurrection or transformation (if we are living when the Lord returns) and our glorification.

Cf. Rom. 8:14-18, 23-30.

"The gift of the Holy Spirit... is both a fore-taste and a pledge of future blessedness" (Shayer, 75).

O. T. Sealing: 1) Circumcision (Rom. 4:11)

2) 1 Cor. 9:2 = proof3) 2 Tim. 2:19 = certainly.

Even the
carnal
things were
sealed!

- 4) Rom. 15:26 - delivering it into their hands, i.e., the gift for believers in Jerusalem.
- 5) Ephes 3:8 - that which is irreversible.

THE BAPTISM OF THE HOLY SPIRIT -

This is the fourth of the works of the Holy Spirit which He does for all believers (i.e., fourth as we have taken them up; they all occur simultaneously at salvation).

The key verse: 1 Cor. 12:13. Preps. {Ev one Spirit. / G15 one Body.} It has to do with our being placed in the Body of Christ, the Church.

It was prophesied by John the Baptist, contrasting it with the baptism by water. Cf.

- 1) Mt. 3:11.
- 2) Mk. 1:8.
- 3) Luke 3:16.
- 4) John 1:33.
- 5) Acts 11:16, 17.

Note: In all of these passages, including Acts 1:4, 5, we have the preposition, Ev.

Then cf. Acts 1:4, 5 - marking, according to 1 Cor. 12:13, THE BEGINNING OF THE CHURCH.

- See also:
- 1) Rom. 6:3. Prep. is G15.
 - 2) Gal. 3:27. " " "
 - 3) Eph. 4:5 - This unites believers to Christ + to each other, the basis of our unity.
 - 4) Col. 2:12. Prep. is Ev.

That the baptism and the filling are different is apparent from the following:

- 1) The baptism includes all believers; the filling, only some (although all can be filled).
- 2) We are not taught to seek the baptism; we no one ever prayed for the baptism; we are taught to be filled (Eph. 5:18).
- 3) The baptism has to do with our position in Christ, i.e., in His body; the filling has to do with our ministry and witness.
- 4) The baptism is once-for-all; the filling can be repeated.

The Greek word, βαπτίζω, means to be placed in and left there. Because this is the

It is significant that baptizing, and all the mentioned works of the Spirit are in the crux of the epistles.

In the Gospels and Acts, the baptizing work of the Holy Spirit is future; in the epistles, it is past.

work of the Spirit by which we are placed in Christ, therefore this work is basic to our life, growth, and service as believers.

She emphasizes the uniqueness of the Church - ^{i.e. that it is} not in the OT, nor even in the Gospels.

THE FILLING OF THE HOLY SPIRIT

This is different from the ministries of the Holy Spirit relating to believers which we have been discussing:

- 1) The indwelling (permanently), sealing, and baptizing are all NT doctrines; the filling of the Spirit is found in the OT as well as the NT.
- 2) The previous ministries take place at salvation for every believer in this Church Age; the filling is for all believers, but not all are filled, or always filled.
- 3) We are exhorted to be filled; we are not exhorted to be indwelt, sealed, or baptized.
- 4) Indwelling, sealing, baptizing are once-for-all; filling can be repeated many times.

Biblical examples of the filling:

- 1) Ex. 28: 3 - those who originally made the priests' garments.
- 2) Ex. 31: 3 (vv. 1-11); 35: 30-35 - Benzel, + probably Ohelab.
The same seems to have been true when Solomon built his Temple (1 K. 7:14).
- 3) Joshua - Deut. 34: 9; cf. Num. 27: 18.
- 4) Micah - Micah 3: 8.
- 5) John the Baptist - Luke 1: 15-17.
- 6) Elisabeth, the mother of John the Baptist - Luke 1: 41.
- 7) Zacharias, the father of John the Baptist - Luke 1: 67.
- 8) Our Lord - Luke 4: 1; cf. Isa. 11: 2; 42: 1; 61: 1.
- 9) all who were waiting for the coming of the Holy Spirit - Acts 2: 4.
- 10) Peter - Acts 4: 2.
- 11) The company of believers - probably many who were included in Acts 2: 4 - Acts 4: 31.

Definition:
with OT (K&D)
and NT (T&P&D)
speaks of:
1) An abundance
2) An emblem
to do something
Control, strength,
releasing, to be
permeated!

- 12) Early assistants of the Apostles - Acts 6:3,5.
- 13) Stephen - Acts 6:5,8; 7:55
- 14) Paul - Acts 9:17; 13:9.
- 15) Barnabas - Acts 11:24 (vv. 22,23).

~~15) Paul~~

15) Paul - Acts 13:9

16) The key verse of the NT - Eph. 5:18-21.

Note: Apart from Eph. 5:18, the filling of the Spirit is only mentioned in the books of Luke - the Gospel and Acts.

★ Other related passages:

• Coming upon ^{or upon} similar expressions, where some kind of ministry to God or man is involved, probably = the filling.

[1) Joseph - Gen. 41:38.]

2) Moses - Num. 11:17; Isa. 63:11.

3) 70 of the elders - Num. 11:25.

4) Eldad and Medad - Num. 11:26-30.

5) Caleb - Num. 11:24.

6) Balaam - Num. 24:2.

7) Samson - Judges 13:25; 14:6,19; 15:14.

8) Saul - 1 Sam. 10:6,10; 11:6; 16:14; 19:23,24.

9) David - 1 Sam. 16:13.

10) Saul's messengers - 1 Sam 19:20,21.

11) Elishah and Elisha - 2 K. 2:9,15

12) Azariah - 2 Chron. 15:1

13) Zechariah (not the prophet) - 2 Chron. 24:20

14) All Israel - future - Isa. 32:15; 44:3

Ezek. 11:19; 36:26,27

Joel 2:28,29

15) Ezekiel - 2:2; 11:5

16) Zerubbabel - Zech. 4:6.

17) Mary, the mother of our Lord - Luke 1:35.

★ How are you filled with the Spirit?

Compare Eph. 5:18 with Col. 3:16. See also Acts 9:17-20. Reading, meditating, believing, obeying.

There is a vital relationship between the Spirit of God and the Word of God. Cf. Eph. 6:17; Acts 4:31.

Obviously we cannot be filled with the Holy Spirit:

- 1) If we grieve Him - Eph. 4:30. The verb, λυττῶμεν, to grieve, offend, to make sad.
- 2) If we quench Him - 1 Th. 5:19, σβέννυμεν, to suppress or stifle. Same word in Eph. 6:16
- 3) Unless we walk in Him - Gal. 5:16

What will the results be?

- 1) Inward: Gal. 5:22, 23.
- 2) Outwardly: Eph. 5:19-20

What does it mean to be filled with the Spirit? Cf. Eph. 5:18.

The filling of the Spirit is the practical answer God has provided for the corruption, the weakness and insufficiency of the flesh.

In the first place, it speaks of CONTROL. Cf. Ryrie, A Survey of Bible Doctrine, pp. 83, 84.

This is the reason for the comparison between 1) being filled with wine and 2) being filled with the Spirit.

The difference is that in one there is "excess" - ἀσωτία. The word means, waste. such a person wastes himself, his resources, his time, everything! He cannot save himself. The Spirit-filled person is the one who is divinely enabled to be used in the fullest possible way - and even more.

How does the Spirit fill and use us?

Through the Word. Cf. Col. 3:16. "Let the Word of Christ dwell in you richly."

Corinthians convicted
 on receipt the
 Spirit - Acts 7:51.
 believers can
 not the Spirit
 as an animal
 applying it -
 Acts 5:9
 of Heb. 10:29
 the verb is
 εὐσπείρασ
 to treat with
 roughly
 to humiliate

This word
 is only
 used in 2
 other places:
 Tit. 1:6; 1 P. 4:4.

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Other related passages:

Rom. 11:29
1 Tim 4:14
2 Tim. 1:6

THE GIFTS OF THE HOLY SPIRIT

(But cf. δόμα, Πνευματικός)

The expression comes from χάρισμα.
It is related to the word χάρις, grace, and lit. it means a gift of grace, something which someone receives without any merit of his own. Cf. Thayer, p. 667.

It is a word used of salvation. Cf. Rom 5:15, (where it is translated, "free gift"); Rom. 6:23;

It is used of spiritual blessing, as that which one receives through the ministry of another. Cf. Rom. 1:11. See also of Paul's deliverance - 2 Cor. 1:11.

It is used of personality differences - as in 1 Cor. 7:7.

But its prominent use is of spiritual gifts which are bestowed upon the people of God by the Spirit of God whereby they are divinely qualified for life and ministry. These are sometimes spoken of as the person, e.g., "apostles"; sometimes as the nature of the gift: "teaching."

The key passages are:

- 1) Rom. 12:6-8.
- 2) 1 Cor. 12:4, 9, 28, 30, 31. Chapter 14 must also be included, but χάρισμα does not appear in ch. 14.

Another passage to be considered is Eph. 4:7-16, esp. v. 8. Here the word is δόματα, from

δόμα and δίδωμι. Δόμα means just a gift. Cf. 1 Pet. 4:10, 11.

- 1) Prophecy (Rom. 12:6) - προφητείας. Also 1 Cor. 12:10
- 2) Ministry (Rom. 12:7) Cf. "helps" - 1 Cor. 12:17
διακονίας
- 3) Teaching (Rom. 12:7)
ὁ διδάσκων

1 Cor. 12:1
Actually
the word
πνευματικά
is equally
important
with χάρισμα.
See its
use in
Eph. 1:3
2 Cor. 1:12
Col. 1:9;
3:16
These are
all
things
which come
from God
through the
Spirit & show
the divine
character &
effects.

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Related
passages:
2 Cor. 1:7
1 Tim 4:14
2 Tim. 1:6
1 Pet. 4:10

4) Exhortation (Rom. 12:8) ὁ παρακαλῶν

5) Giving (Rom. 12:8) ὁ μεταδίδους

6) Ruling (Rom. 12:8) ὁ προϊστάμενος. He is one who protects, cares for, superintends, gives

7) Showing mercy (Rom. 12:8) ὁ ἐλεῶν. ^{attention to} This is the person who feels sympathy and acts to manifest it and to help.

8) The word of wisdom (1 Cor. 12:8) This is knowing how to apply the truth, i.e., the practical application of the truth.

9) The word of knowledge (1 Cor. 12:8) This is understanding the truth

10) Faith (1 Cor. 12:9): This can mean trust, or even faithful. Perhaps the first is more preferable.

11) Healing (1 Cor. 12:9) - a person who could heal could not necessarily perform other miracles

12) The working of miracles (1 Cor. 12:10)

13) Prophecy (1 Cor. 12:10)

14) Discerning of spirits (1 Cor. 12:10): διακρίσεις πνευμάτων. Cf. 1st. 5:14; Rom. 14:1. This is a person who could tell the difference between the Holy Spirit and demons, or Satan.

15) Kinds of tongues (1 Cor. 12:10)

16) Interpretation of tongues (1 Cor. 12:10)

17) Apostles (1 Cor. 12:28 Eph 4:11)

18) Prophets (1 Cor. 12:28 Eph 4:11)

19) Teachers (1 Cor. 12:28)

20) Miracles (1 Cor. 12:28)

Cf Rom. 9:23

Gifts of healing (1 Cor. 12:28)

- ✓ 17) Helps (1 Cor. 12:28) - ἀντιλήψεις. This would be "the ministration of ~~the~~ deacons" (or anyone else) "who care of the poor & the sick" (Steph. 6).
- 18) Governments (1 Cor. 12:28) - κυβερνήσεις* 50). One who governs, like a ruler (Rom. 12:8).

Diversities of tongues (1 Cor. 12:28)

Evangelists (Eph. 4:11)

Pastor - Teacher (Eph. 4:11)

The probable order for the 3 epistles where spiritual gifts are mentioned is:

1 Cor - A.D. 55 Rom. - A.D. 57 Eph - A.D. 61, 62

Wisdom

Knowledge

Faith

Healing

Miracles

Prophecy

Discerning of spirits

Kinds of tongues

Interpretation of tongues

Apostles

Prophets

Teachers

Miracle

5
10/11/2