

Chapters 12 -14 turn to the topic of spiritual gifts but still with the underlying theme of unity. It seems the church of Corinth was overemphasizing spiritual gifts and the relative importance of some gifts over others, so Paul needed to address the subject to bring balance, just as he had previously addressed the issues of head coverings and communion.

*<sup>1</sup> Now concerning spiritual gifts, brothers, I do not want you to be uninformed.* 1 Corinthians 12:1 "Now concerning" indicates that he is responding to question in a letter from Corinth. He is glad to answer the question so that the church sees the importance of every member (1 Corinthians 12:27<sup>i</sup>).

The Greek word in verse one for "spiritual gifts" is *pneumatikon* - not *charismata* as in the rest of the chapter. A better translation would be "spiritual things" or "spiritual people." He may be addressing individuals who thought their gifts put them in a class above others. Paul wants us to understand that *all* gifts of the Spirit are for the benefit of the whole church.<sup>ii</sup>

Paul uses the word gifts (*charismata*) sixteen times in his letters. The only other place it is used is in 1 Peter 4:10<sup>iii</sup> where Peter asks us to use the gifts to serve one another. But some of the uses of the word are not what we would expect, if we have been influenced by the Charismatic movement, which emphasizes these spiritual gifts. D.A. Carson gives a list of the uses of this word: To the Romans he wrote that gifts were: a mutual encouragement of faith (Romans 1:11<sup>iv</sup>), that which generates life over Adam's sin (5:15,16<sup>v</sup>), the gift of God in Jesus Christ (6:23<sup>vi</sup>), the election of Israel (11:29<sup>vii</sup>); and the list of gifts presented in Romans 12:6-8<sup>viii</sup>. In 1 Timothy 4:14<sup>ix</sup>, Timothy is told not to neglect the "gift" given him through the prophetic message when the elders laid hands on him; and in 2 Timothy there is a similar account when Timothy is called to "fan into flame the gift of God" from the laying of hands (2 Timothy 1:6<sup>x</sup>). Most of us hear the words "spiritual gifts" and we think of prophecy and tongues, but as we see from Carson's list and this passage, the meaning is much broader.

*<sup>2</sup> You know that when you were pagans you were led astray to mute idols, however you were led. <sup>3</sup> Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit.* 1 Corinthians 12:2,3 First, Paul gave a warning about evil spiritual influence. Before they came to Christ, they were drawn to worship stone images that could not speak. It may have been the cultural pressure, or it may be that they thought the idol could provide something. There is a big difference in how they worshiped idols and how they worship Jesus. Now they serve a God who does speak. People who worship idols won't say Jesus is Lord. One reason they worship idols is that idols don't demand a change of life from the worshippers. Usually the belief is that the idol just wants offerings. But those who are surrendered to the Spirit of God know He is the Lord of all and yield to His lordship. They want to hear His voice and not be confused by other voices.

People will use the litmus test of saying out loud the words "Jesus is Lord" as a test to see if a person is a Christian. However, I have met many people who could say the words "Jesus is Lord" but who caused division and were an ungodly example in their way of life. What Paul means here is the confession of one's faith and allegiance. The Holy Spirit exalts Jesus above all else while other spirits do not. Jews who argued with

Christians may have said, “Jesus is accursed!” There may have also been ecstatic utterances in the pagan worship services that cursed Jesus, but those utterances prompted by evil spirits would never declare Jesus as Lord. (Or even believers may have distorted what Paul said in Galatians 3:13<sup>xi</sup>.) What makes believers different from the rest of the world is our surrender to Jesus as Lord of our lives. Unbiblical teaching and counterfeit gifts should have no place in the church.

Paul may be implying that they did not turn from idols to Jesus by some great insight they came up with on their own. It was a gift from God who opened their eyes to the meaningless worship of an image and revealed to them the love of Christ who died for us. They didn't earn or deserve the gift. It was God's grace. That makes everyone in the church equal. All those who are born-again were gifted with the revelation that Jesus is Lord. That is the greatest spiritual gift! *When the Lord gives the believer the right to minister in His name, it is an occasion for humble brokenness and thankful service, not for self-importance, super-spirituality, and arrogant service.*<sup>xii</sup>

*<sup>4</sup> Now there are varieties of gifts, but the same Spirit; <sup>5</sup> and there are varieties of service, but the same Lord; <sup>6</sup> and there are varieties of activities, but it is the same God who empowers them all in everyone.* 1 Corinthians 12:4-6 God is a God of great variety. Look at creation. Look at the variety of human beings! There are the short, tall, blond, redheads, slender, round, black, white, and that is only on the outside. The variety of organisms in the world and their interdependence is astounding. The members of the body of Christ, which are the individuals who make up the church, have a similar variety of gifts and callings.

God distributes various types of gifts and callings to serve in various ways according to His design and plan for everyone. In all that variety the thing that is common is that God (Spirit and Lord) is the empowerment and giver behind it all. The service that each person is called to corresponds to the gift they have been given. And since it is God given, we can be sure each is an essential part of His plan and should work together with all the other gifts in the body of believers.

Notice in 4-6 there are varieties of gifts, service, and activities. They are said to come from the same Spirit, Lord, and God. If we get lost in the differences between gifts, service, and activities or between Spirit, Lord, and God, I think we are missing the point. Paul's overarching principle is that every member has something the body needs. Their gift or service all comes from the same God. **There is a marvelous unity in the church's diversity.** It is God who is the energy in all and coordinating it all. If a church accomplishes anything of eternal significance it is the effect of God's power manifested in the activity of the various gifts.

*<sup>7</sup> To each is given the manifestation of the Spirit for the common good.* 1 Corinthians 12:7 This verse is the summation of what Paul is declaring in this chapter. Members of a local body of believers are not in competition with one another. Their gifts, service, and activities are to be building one another up in love (Ephesians 4:12<sup>xiii</sup>). Each is serving for the common good of all. The focus on the individual members is not on what they can receive but on what they can give one another. Many of the organized religious meetings of today are just the opposite, as attendees come to receive rather than to give. **If we approach our gathering together as a place to meet our needs, we are being like any organization in the world.** Our participation is to be giving our unique manifestation of the Spirit to add to all the others for the good of all.

*"If each of us can learn to glory in the fact that we matter little except in relation to the Body, and if each will acknowledge the worth in every other member, then perhaps the cells of Christ's Body will begin acting as Christ intended."*<sup>xiv</sup> All gifts except that of a spiritual prayer language that is not translated are for the building up of one another (1 Corinthians 14:4<sup>xv</sup>). Imagine the beauty the world would see if everyone in a church was there for the purpose of others and not themselves. People come and go because they don't get what they want. But that is not why we gather. **We gather to give not to get, and in the process, we receive what we really need.** Every identity and ability are for the good of others. Our self-focused culture, nor any worldly culture, will ever be able to understand this. It only happens in a body of believers who are yielded to the Holy Spirit.

Living for the common good is the idea behind communism, but without the Spirit of God and the gifts and their service it ends up with everyone seeing how little they can do. Communism fails because people without the Spirit are selfish (1 Corinthians 2:14<sup>xvi</sup>; Philippians 2:3<sup>xvii</sup>). That is why there are very few kibbutz left in Israel. That is why the Pilgrims first years were a failure. They tried to have everyone sharing the work which resulted in each doing as little as possible. Once they assigned each person their own land, the colony began to thrive. That is evidence they could have been successful if they were Spirit empowered to give of themselves for the sake of one another. The only way we can see verse 7 lived out is in a group of Christians filled with the Spirit and obeying Jesus' command to love one another (Acts 2:44,45<sup>xviii</sup>). We see that in the early church in Jerusalem. Naturally our old nature thinks everyone volunteering their part would be nice, but then we start comparing our efforts with others and become critical and start backing off. It doesn't matter what others do! If you are serving the Lord and not yourself, there is no need to compare. It is the Lord whom you are serving (Colossians 3:24<sup>xix</sup>; Romans 12:11<sup>xx</sup>).

This verse is telling us that if we have received grace, we have grace's gifts. Some people say they don't have a gift or don't know what it is. Paul says, *"To each is given ..."* It is who you are and the talents you were born with plus a God given ability. We often look for a mystical thing that is super-spiritual and overlook the very practical which is most needed and can be a manifestation of the Spirit when it is offered in love.

<sup>8</sup> *For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,* 1 Corinthians 12:8 Examples of spiritual gifts begins here in verse 8 and lists nine of the gifts of which the Corinthians must have practiced. It is not a complete list as other gifts are mentioned in Romans 12:6-8. The only one in that passage that we see in this passage is prophecy. The ones that differ from this list are **teaching, exhortation, service, leading, giving, and acts of mercy.** That sounds a lot less mystical than the list here. The point is not that together they make up all the gifts, but that there are a great variety of gifts, and all are equally important. Paul is not defining each or prioritizing one above another, but rather emphasizing that all the gifts come from the same Spirit for the common good of all.

Word of wisdom -To declare the wisdom from above regarding the gospel of Jesus. Other see it as divine insight into a given situation (See 2:6-16<sup>xxi</sup>). Paul is not referring to the eloquent rhetoric used to convince people. He denounced that in 1:17<sup>xxii</sup>. This is not a manifestation of one's intellect. This gift is a manifestation of the Spirit.

Utterance of knowledge -This is inspired teaching or insight into Scripture. Others believe it is supernatural insight into a person's life or situation. In 1:5<sup>xxiii</sup> Paul

commended the Corinthians speech and knowledge, but then in chapter 8 he addressed their misuse of knowledge that did not take into consideration the needs of others. When gifts are manifested, they are always to be for the common good.

*<sup>9</sup> to another faith by the same Spirit, to another gifts of healing by the one Spirit,* 1 Corinthians 12:9 Faith - It is also a gift. Some people have extraordinary trust in God and His Word. This gift can increase by hearing God's Word (Romans 10:17<sup>xxiv</sup>). Healing -is the supernatural restoration of physical or emotional health.

*<sup>10</sup> to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.* 1 Corinthians 12:10 The translation "working of miracles" probably conveys something to us today that is different from what Paul intended. In Greek the phrase is the "workings of powers" or "effective power."

Paul expressed in 1:18<sup>xxv</sup>, 24<sup>xxvi</sup> that the preaching of Christ crucified is the power of God. In 2:4,5<sup>xxvii</sup> Paul said his preaching was a demonstration of the Spirit and of power. So, if we interpret "powers" from other uses in this letter, we might interpret it as effective preaching of God's Word. In other words, preaching the Word in the power of the Spirit that brings about change in the hearer, which *is* miraculous, but not what we think of as miracles. I am not to saying that the Spirit did not give miraculous signs in the New Testament or since. We have ample testimonies of miracles. I'm just saying we might be misinterpreting the phrase. Whatever Paul's intended meaning here, the gift was not to exalt a person but for the common good of all in the body.

Prophecy - We were introduced to this two weeks ago. It is to speak forth the Word of God for a given situation and can apply to that time and to other times as well. We get more clarification on the word in 12:28<sup>xxviii</sup> and chapter 14. This would naturally be mentioned beside the previous gift of "effective power" as related to proclaiming the Word. If you are interested in the various interpretations of this word, I have included a compilation by the New American Commentary in the footnotes.<sup>xxix</sup>

Discernment/distinguishing between spirits - properly judging prophecies or a person's source of inspiration. Tongues - In Scripture a tongue is a language, capable of either being understood immediately by the hearers (Acts 2:4–11<sup>xxx</sup>) or capable of interpretation (1 Corinthians 14:5<sup>xxxi</sup>, 13<sup>xxxii</sup>). Paul insists that tongues must be interpreted in order for edification to occur (14:28<sup>xxxiii</sup>). The gift of tongues occurs in all of the gift lists in 1 Corinthians but is mentioned nowhere else in the other Pauline letters. This does not necessarily imply that the gift was not present in other churches, but it does suggest that it was a problem in Corinth.<sup>xxxiv</sup>

Tongues is also mentioned three times in the book of Acts. The 120 in the Upper Room spoke in tongues when they were filled with the Spirit. The message given by Peter and the other apostles was understood by those who spoke various other languages (2:4–11<sup>xxx</sup>). It was a sign that the Gentiles in Cornelius' home were filled with the Spirit in Acts 10:44–48<sup>xxxv</sup>, just as the 120 Jews did on Pentecost. And it was a sign of the infilling of the Spirit when John's disciples accepted Jesus as Messiah in Acts 19:1–7<sup>xxxvi</sup>. Some denominations claim it is a sign given to every believer, however we see in the next verse that it is given to some but not all according to God's wishes.

Interpretation of tongues - to interpret an utterance from an unknown language. It could also be a person who has a natural ability to learn many languages and can therefore interpret for foreigners. It can be a God given natural ability or a supernatural

one. If the utterance is a heavenly language, it would take a supernatural gift. If it is a language with which the person is familiar it would be a natural gift. There is also something in-between. I know a man who goes on short term mission trips to Peru and speaks to congregations. He knows a little Spanish, but one day his interpreter stopped translating. He asked him why he wouldn't translate. The man said it was because he was speaking Spanish without realizing it.

*<sup>11</sup> All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.* 1 Corinthians 12:11 The same Spirit is the source of the various gifts. God distributes the gifts according to His will. Chapter 14 says we should desire the best gifts<sup>xxxvii</sup>, but ultimately it is God who knows which are best for us and for the body. Complaining about your gift or calling is to complain about God's will for you. It is also misguided in that it does not recognize the need for every gift to make up the whole functioning of the body. We will see that in the passage that follows.

How does this work? Let me give you an illustration. One person has a gift of warmth and an outgoing personality. He just naturally invites people to church. The person he invited comes and is moved by the music, a natural gift enhanced by the Spirit. His heart is opened to receive the word that is preached, another natural gift enhanced by the Spirit, which may mean a prophetic word touches the person's heart. Someone with the gift of hospitality invites them to lunch. Someone at the table has the gift of evangelism and speaks to them about saving faith. The person commits their life to Christ. Another person at a later time is gifted at discipling new believers and talks to the person about baptism and a Bible study. And on and on it goes involving many different people in the body with natural and supernatural gifts used for God's glory.

What do all these gifts have in common. They are from the same Lord and the same Spirit for the glory of God and the salvation of lost souls and to edify the church. They all work together to build up the body for the common good of all in the body. It is never about exalting an individual, but rather it is for the building up of the body. What are your gifts? Sometimes we discover them by accident. You will know because you sense it is something beyond your previous ability. Some call it "sensing the wind of God filling your sails." Find your gift and use it for the common good of the family of God. If you don't, you will miss out on the blessing of God working through you, and the body will miss out on your contribution. Thanks be to God for His gifts, for His amazing plan, and for His willingness to work in and through us all for the good of all!

Questions:

- 1 Why is Paul answering this question about gifts?
- 2 What are some of the uses of the Greek word *charisma*?
- 3 What are the three blessings in 4-6 and from whom do they come?
- 4 Why is verse 7 the theme?
- 5 How can we serve as we should?
- 6 Why do communes fail?
- 7 List the nine gifts.
- 8 Where is tongues mentioned in Acts and why?
- 9 Why should we never complain about which gifts God gives us?
- 10 How can we discover our gift?

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<sup>i</sup> **1 Corinthians 12:27 (ESV)**

<sup>27</sup> Now you are the body of Christ and individually members of it.

<sup>ii</sup> *Paul's language is fluid and the "manifestation" of the Spirit for the common good in 12:7 probably encompasses all the categories of 12:4-6. The more important theological point is that the rich variety of the allotted gifts reflects the very nature of God himself and that it is the "same" Spirit/God/Lord who distributes the gifts, workings, and services in the church.* Mark Taylor

<sup>iii</sup> **1 Peter 4:10 (ESV)**

<sup>10</sup> As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

<sup>iv</sup> **Romans 1:11 (ESV)**

<sup>11</sup> For I long to see you, that I may impart to you some spiritual gift to strengthen you—

<sup>v</sup> **Romans 5:15-16 (ESV)**

<sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

<sup>vi</sup> **Romans 6:23 (ESV)**

<sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

<sup>vii</sup> **Romans 11:29 (ESV)**

<sup>29</sup> For the gifts and the calling of God are irrevocable.

<sup>viii</sup> **Romans 12:6-8 (ESV)**

<sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup> if service, in our serving; the one who teaches, in his teaching; <sup>8</sup> the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

<sup>ix</sup> **1 Timothy 4:14 (ESV)**

<sup>14</sup> Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

<sup>x</sup> **2 Timothy 1:6 (ESV)**

<sup>6</sup> For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,

<sup>xi</sup> **Galatians 3:12-13 (ESV)**

<sup>12</sup> But the law is not of faith, rather "The one who does them shall live by them." <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—

<sup>xii</sup> Leadership Ministries Worldwide, *The First & Second Epistle of Paul the Apostle to the Corinthians*, The Preacher's Outline & Sermon Bible (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 154.

<sup>xiii</sup> **Ephesians 4:12 (ESV)**

<sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ,

<sup>xiv</sup> Yancey, Philip; Brand, Paul; Zondervan. *In the Likeness of God* (p. 59). Zondervan. Kindle Edition

<sup>xv</sup> **1 Corinthians 14:4 (ESV)**

<sup>4</sup> The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

<sup>xvi</sup> **1 Corinthians 2:14 (ESV)**

<sup>14</sup> The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

<sup>xvii</sup> **Philippians 2:3 (ESV)**

<sup>3</sup> Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.

<sup>xviii</sup> **Acts 2:44-45 (ESV)**

<sup>44</sup> And all who believed were together and had all things in common. <sup>45</sup> And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.

<sup>xix</sup> **Colossians 3:24 (ESV)**

<sup>24</sup> knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.

<sup>xx</sup> **Romans 12:11 (ESV)**

<sup>11</sup> Do not be slothful in zeal, be fervent in spirit, serve the Lord.

<sup>xxi</sup> **1 Corinthians 2:6-7 (ESV)**

<sup>6</sup> Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. <sup>7</sup> But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory.

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<sup>xxii</sup> **1 Corinthians 1:17 (ESV)**

<sup>17</sup> For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

<sup>xxiii</sup> **1 Corinthians 1:5 (ESV)**

<sup>5</sup> that in every way you were enriched in him in all speech and all knowledge—

<sup>xxiv</sup> **Romans 10:17 (ESV)**

<sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.

<sup>xxv</sup> **1 Corinthians 1:18 (ESV)**

<sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

<sup>xxvi</sup> **1 Corinthians 1:24 (ESV)**

<sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

<sup>xxvii</sup> **1 Corinthians 2:4-5 (ESV)**

<sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> so that your faith might not rest in the wisdom of men but in the power of God.

<sup>xxviii</sup> **1 Corinthians 12:28 (ESV)**

<sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

<sup>xxix</sup> Grudem thinks that Paul defines prophecy rather broadly and that its function “could include any kind of speech activity that would be helpful to the hearers.” Fee asserts that Paul’s description of prophecy indicates “spontaneous, Spirit-inspired, intelligible messages, orally delivered in the gathered assembly, intended for the edification or encouragement of the people.”<sup>222</sup> Thiselton questions, however, whether or not all manifestations of prophecy reflect this pattern, and submits that prophecy does not necessarily exclude teaching and doctrine (14:3, 31). Prophecy, in Thiselton’s view, is the near equivalent of pastoral preaching. After a lengthy survey of options he defines prophecy as a gift of the Spirit that “combines pastoral insight into the needs of persons, communities, and situations with the ability to address these with a God-given utterance or longer discourse (whether unprompted or prepared with judgment, decision, and rational reflection) leading to challenge or comfort, judgment, or consolation, but ultimately building up the addressees.”<sup>224</sup> Schreiner defines prophecy more simply as “communicating revelations from God in a spontaneous utterance.” Commentators often note the spontaneous nature of prophecy based on Paul’s description in 14:29–33, but Schreiner stresses the revelatory nature of the gift as well in light of 14:6, 30 and a few examples in Acts where Luke reports that prophets received spontaneous revelations from God (Acts 11:28; 13:1–3; 21:10–11). Against Grudem, Schreiner contends that the New Testament prophets, like the apostles, spoke the word of the Lord accurately without error. Similarly, Ciampa and Rosner comment, “At the very end of chap. 14 Paul seems to indicate that the argument he has just completed is to be understood as a prophetic message, carrying the authority of Christ himself, and that such an understanding will be confirmed by any true prophets that the Corinthians have in their midst (14:37).” Paul claims that what he writes “is the Lord’s command.” In the end, defining the nature of prophecy (and tongues) is not Paul’s primary task.

<sup>xxx</sup> **Acts 2:4-11 (ESV)**

<sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. <sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. <sup>6</sup> And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. <sup>7</sup> And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? <sup>8</sup> And how is it that we hear, each of us in his own native language? <sup>9</sup> Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, <sup>11</sup> both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.”

<sup>xxxi</sup> **1 Corinthians 14:5 (ESV)**

<sup>5</sup> Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

<sup>xxxii</sup> **1 Corinthians 14:13 (ESV)**

<sup>13</sup> Therefore, one who speaks in a tongue should pray that he may interpret.

<sup>xxxiii</sup> **1 Corinthians 14:28 (ESV)**

<sup>28</sup> But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.

<sup>xxxiv</sup> Leadership Ministries Worldwide, *The First & Second Epistle of Paul the Apostle to the Corinthians*, The Preacher’s Outline & Sermon Bible (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 154.

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<sup>xxxv</sup> **Acts 10:44-48 (ESV)**

<sup>44</sup> While Peter was still saying these things, the Holy Spirit fell on all who heard the word. <sup>45</sup> And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. <sup>46</sup> For they were hearing them speaking in tongues and extolling God. Then Peter declared, <sup>47</sup> “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” <sup>48</sup> And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

<sup>xxxvi</sup> **Acts 19:1-7 (ESV)**

<sup>1</sup> And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. <sup>2</sup> And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” <sup>3</sup> And he said, “Into what then were you baptized?” They said, “Into John’s baptism.” <sup>4</sup> And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” <sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. <sup>7</sup> There were about twelve men in all.

<sup>xxxvii</sup> **1 Corinthians 14:1 (ESV)**

<sup>1</sup> Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.