**Selections in 1 Corinthians**

**Providence Church, Gary T. Meadors, Th.D.**

**Session Six: The Structure and Meaning of 1 Corinthians 12-14**

12:1 and 15:1 begin with the structural indicator “now...”. This indicates that chs 12-14 are a unit as the content reflects that it is.

It is important to remember, when Paul wrote to the Corinthians, all the “claimed” spiritual manifestations were legitimate and operating in public worship...even though it seems that Corinth was enamored with “tongues.” Oddly, 1 Cor is the only epistle that treats this domain and the Pastoral Epistles (1, 2 Tim and Titus) do not speak to this domain. One may wonder about the apparent uniqueness of Corinth.

YOU can become acquainted with the data in these chapters by following my paragraph analysis...use your main Bible and read and give a sentence label to every major section. When there are sub-sections (the numbered ones), then remember that they are unpacking the sub-paragraph they fall under and must follow the theme of that section.

**Paragraph analysis:**

**ASV(1901) ESV NIV(2011) CONTENT (just describe what it says)**

**I.** **PUBLIC WORSHIP [“SPIRITUAL FUNCTIONS”] DELINEATED (12:1-13**

12:1-3 12:1-3 12:1-3 A Discerning “Spirit” Claims

12:4-11 12:4-11 B Different gifts; same Spirit of God

12:4-6 1 Diversity but unity (Neg note on NIV2011)

12:7-11 2 Divine/miraculous “manifestations” sovereignly provided

12:12-31 C The Body Metaphor

(logical deviation from para)

12:12-20

12:12-14 1 Unity and diversity (12:12-14)

12:15-20 2 Reflections on the nature of the Body Metaphor (12:15-26)

12:14-20 Every part is necessary 12:21-26 12:21-26

12:27-31 12:27-31 3 Body conclusion (12:27-31)

**II.** **IN PUBLIC WORSHIP, LOVE MANAGES THE “SPIRITUAL FUNCTIONS” (13:1-13)**

13:1-13

13:1-3 13:1-3 A Love trumps “showiness”

13:4-7 13:4-7 B Love’s characteristics

13:8-12 13:8-12 C Love is superior to “show”

13:13 13:13 D Famous triad... FHL (normally, FLH)

**III.** **IN PUBLIC WORSHIP, INTELIGIBILITY FOR COMMUNITY GOOD IS THE PURPOSE OF “SPIRITUAL FUNCTIONS” (14:1-40)**

**(NOTE: at the time the Corinthians’ exercised certain gifts, they were valid and real although over rated. The issue of applicability of certain gifts today remains to be defined.)**

14:1-25 A Intelligible speech trumps miraculous tongues

14:1-5 14:1-5 1 Tongues alone do not edify

14:6-12 14:6-12 2 Content rules; tongues are private

14:13-19 3 Intelligible speech rules

14:13-17 1a Tongues require interpretation to be valid in public worship

14:18-19 1b Teaching trumps tongues

14:20-25 4 Tongues are a “sign” (= historical context)

14:20-21 1a Use of Isaiah 28:11-12

14:22-25 2b Tongues are not for selfish show but for an evangelistic apology.

14:26-33ª 14:26-33ª B Sample of earliest public “worship”

14:26-28 1 Some protocols

14:29-33 2 Authoritative proclamation

14:33b-36

**[14:33b-40]** C Role of women or critique of sub-group?

14:33b-35 1 A challenge to woman’s **[14:33b-36]** participation validated in ch 11 if squelched (slogan) 14:34-35

14:34-35

[14:36] 2. Paul’s sarcastic challenge (14:36)

**[14:37-40]**

14:36-40 D Paul’s conclusion

14:36-38 1a True prophets recognize Paul’s authority

14:39-40 2a Prophecy and protocols rule

TRANSLATION NOTES:

12:1 literally, “now concerning the spirituals”

12:3 “Jesus be cursed” = “anathema Jesus”

12:3, 12:11 NIV2011 “distributes” = supplied in v. 3, diaire/w in v. 11 (apportion out, Luke 15:12)

12:7 “manifestation” (NIV2011), fane/rwsij (cf. 2 Cor 4:2). Check genitive “…of the Spirit”, objective or subjective

Since the issue of “spiritual gifts” is of such interest, I will provide a deeper look at the larger issue of this domain in the Church.

**What is in our Church Library to help you?**

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**THREE SECTIONS TO TREAT 1 COR. 12-14**

**Section One: Overview of the Charismatic Movement pp. 3-18**

**Section Two: Overview of “Spiritual Gifts” pp. 18-23**

**Section Three: Overview of the Text of 1 Cor. 12-14 pp. 23-37**

**SECTION ONE (pp. 3-18):**

**BRIEF HISTORICAL OVERVIEW**

**OF THE CHARISMATIC/RENEWAL MOVEMENT**

**(up to the early Third Wave movement)**

**I. A BRIEF HISTORICAL OVERVIEW OF HIGHLIGHTS IN THE DEVELOPMENT OF THE CHARISMATIC TRADITIONS IN TWENTIETH CENTURY AMERICA.**

The renewal movement in America has been described historically as containing "three waves". The most concise description of this whole domain is contained in *The Dictionary of Pentecostal and Charismatic Movements*, cited in the bibliography below (see esp. the article "Statistics, Global").

The three waves created 38 categories for classification, but the continuity key is "the Renewal in the Holy Spirit as one single cohesive movement into which a vast proliferation of all kinds of individuals and communities have been drawn in a whole range of different circumstances." The Renewal movement now (stats as of 1988 and need updating) numbers 21 percent of organized global Christianity.

**A. The first wave: Pentecostalism**

1. What came to be called Pentecostalism began in the black and non-white community as early as 1741. The movement began in earnest in the early 1900s with an interracial aspect that continued with a varied history.

2. The landmark for the beginning of the modern Pentecostal movement in America is the Azusu Street Revival in Los Angeles, from 1906-1913. This was an interdenominational setting centering around the Apostolic Faith Mission under the leadership of William J. Seymour. Some view the published reports that were circulating about the Welsh Revival under Evan Roberts in 1904-1905 as a catalyst for renewal meetings in America. Emotionalism touches a deep felt need to provide empirical evidence that we have touched the divine.

3. The individuals who became involved in the renewal movement were soon rejected by their mainline denominations. Pentecostal denominations began to form as these individuals came together.

4. The distinctive teaching of this first wave was that "all Christians should seek a post-conversion religious experience called baptism in the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the Early Church" (Dict, 820).

It is difficult to present a rational view to people whose mindset is emotional experience. As they say, “a person with an experience is never at the mercy of a person with a reasoned argument.” Consequently, discussing these issues with individuals who have committed themselves to subjective experience (yes, redundant) is nearly impossible.

Emotionalism touches a deep felt need to provide perceived empirical evidence that we have touched the divine.

The doctrine of the second work of grace, the baptism in the Holy Spirit, has been an area of debate even throughout the history of the renewal movement. See

Dayton, Donald W. *Theological Roots of Pentecostalism*. Metuchen, N.J.: The Scarecrow Press, 1987.

Hoekema, Anthony A. *Tongues and Spirit-Baptism: A Biblical and Theological Evaluation*. Grand Rapids: Baker, 1981.

Hunter, Harold D. *Spirit-Baptism: A Pentecostal Alternative*. Lanham, MD: University Press of America, 1983.

**B. The second wave: Charismatic Renewal**

The second wave is identified as beginning in the 1950s. Individuals within the mainline denominations adopted Pentecostal doctrine along with the alleged exercise of supernatural gifts. These individuals formed sub-groups within their denominations, spawned new works including business men's associations, but they generally did not join Pentecostal churches. Statistics of 1988 state that over a 25 year period the charismatic group swelled to over 16 million Protestants and 35 million Roman Catholics.

Quebedeaux, Richard. *The New Charismatics II*. New York: Harper and Row, 1983.

On the prominent Catholic renewal movement see:

Bord, Richard J. and Faulkner, Joseph E. *The Catholic Charismatics: The Anatomy of a Modern Religious Movement*. University Park: The Pennsylvania State University Press, 1983.

**C. The third wave: "Third wavers"!**

1. The third wave views itself are significantly different than the first and second wave while still holding the supernatural gifts (miracles) of the Spirit as normative for the church today. Consequently, they have adopted neither the label Pentecostal nor Charismatic. The descriptor "third wave" was coined by Peter Wagner of Fuller Theological Seminary, in a 1983 article, and popularized by his 1988 book, *The Third Wave of the Holy Spirit* (Ann Arbor: Servant Books, 1988). The forward to this book was by John Wimber (now viewed as the key person in the Vineyard Movement) and the third wave movement is closely associated with Wimber and Wagner although other groups have pursued its ideals without direct ties to Wimber.

Wagner's article "Third Wave" in Dict. (843-44) summarizes the ideals of the movement. **[INSERT]**

2. The third wave movement is closely associated with and defined by the writings of John Wimber.

Wimber, John with Springer, Kevin. *Power Evangelism*. New York: Harper and Row, 1986.

Wimber, John with Springer, Kevin. *Power Healing*. New York: Harper Collins, 1987.

An up-to-date bibliography of materials (including responses to their critics) may be obtained by contacting: Association of Vineyard Churches (<https://vineyardusa.org> ).

3. The third wave movement has influenced many levels of evangelical Christianity.

1a. Fuller Theological Seminary

Fuller Seminary has become a popular school for charismatics of all kinds to pursue graduate theological and ministry degrees. The school has provided them with a friendly, accepting environment and a theological pluralism which allows them to pursue their own systems through the doctoral level.

Peter Wagner and John Wimber offered an experimental course in January 1982, entitiled "MC510 Signs, Wonders and Church Growth". This course was stimulated by the third world students at Fuller who claimed that renewal in their countries included the miraculous work of the Spirit, especially physical healing. The Church Growth school at Fuller has actively pursued third wave motifs.

"Christian Life Magazine" produced a book type compilation of MC510 and distributed it in 1982.

2a. Dallas Theological Seminary

On December 9, 1987, Don Campbell, then president of DTS, circulated a letter announcing the dismissal of three professors "over the question of adherence to the Seminary's noncharismatic doctrinal stance and practice". These men were released in the middle of an academic year: Dr. Walter R. Bodine (Ph.D. Harvard), Dr. Jack S. Deere, and Dr. Donald S. Sunukjian.

Since that time, Jack Deere has become a major apologist for the third wave. His first book, *Surprised by the Power of the Spirit* (Zondervan, 1993), provided a passionate testimony of his conversion to non-cessationism. He has promised a trilogy of volumes to present his case (*Surprised by the Voice of God*. Zondervan, 1997).

The defection of high level scholars from a classic cessationist institution (DTS) illustrates the level to which the third wave has infiltrated American evangelicalism.

3a. Trinity Evangelical Divinity School

A prominent former faculty member at TEDS is Dr. Wayne Grudem. Grudem has been a major apologist for the third wave. He has been most active in professional theological meetings in presenting non-cessationist arguments and has published a number of responses to the critics of Wimber. Grudem endeavored to redefine NT prophets and prophecy in his *The Gift of Prophecy in the NT and Today* (Crossway, 1988). He argued that NT prophets are not in total continuity with the OT. NT prophets speak merely non-authoritative human words unless divinely confirmed. They may even speak erroneous words. He has recently released a major volume on systematic theology, *Systematic Theology: An Introduction to Biblical Doctrine* (Zondervan, 1994), although this work is much broader than third wave interest.

4a. Regent University (formerly CBN University)

Regent in Virginia Beach, VA, is a mixture of waves, but primarily second wave in origin and tradition.

Cf. J. Rodman Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective.* Three Volumes (Zondervan, 1988ff.).

D. Conclusions and Observations

1. The global power and influence of renewal theology is well established.

2. All three waves of renewal ideologies have come of age academically. Dissenters of their views no longer face pamphlets but dissertations to refute.

3. The average Christian is subject to the influence of the experiencial argument. The dictum "a person with an experience is never at the mercy of a person with an argument," often rules the day. There is also a naïve “hermeneutic of continuity” that is used to claim activity now as it was in the apostolic age.

4. The non-cessationist seem to have a biblical argument since they merely claim total continuity between the Bible and 1st century Church with the Church today (“hermeneutic of continuity”).

5. The definition of the miraculous has broadened so much that mere emotional victories are equated with miracle power (Walt Bodine illustration). Claiming a miracle takes on a variety of different semantic dimensions, e.g. how one defines “miracle.”

6. The cessationists must rest their case on theological arguments and suspend answering the numerous experiencial arguments. Remember the philosophical dictum--"Things are not always as they appear". After all, the bottom line issues in this whole debate are epistemological. (Even Wimber admitted on Peter Jennings special that much of the activity in his services is self-induced, but it provides healing for the participant and is therefore OK. Bodine is an example of psychological healing in my opinion.).

**II. A BRIEF THEOLOGICAL OVERVIEW: THE ISSUE OF THE CESSATION OR NON-CESSATION OF MIRACULOUS CHARISMATA.**

The terms cessation and non-cessation are the labels for how one views the non-continuation or continuation of miraculous gifts in the church. The cessationist argues that the miraculous gifts were sign gifts and that they ceased with the end of the apostolic age. The non-cessationist argues that everything present in the first century church continues throughout all of church history. The claim that even apostles exist today is becoming more prominent.

Check the Providence Church library for a “views book” (Zondervan Counterpoint series) on Miraculous Gifts. The early book was edited by Wayne Grudem and a more recent views volume was also produced (<https://www.amazon.com/Are-Miraculous-Gifts-Today-Counterpoints-ebook/dp/B004VSDF2W> )

**A. The cessationist position**

1. General theological characteristics and presuppositions attendant to cessationism

1a. A calvinistic view of history and theology

Calvinistic theological traditions have argued for the cessation of miraculous charismata on several bases. These arguments provide "lines of reason" which argue for the cessation of miraculous gifts. When weighed together, they provide a sound theological explanation for a variety of key questions relating to the nature, function and longevity of miraculous gifts.

Westminster Theological Seminary faculty have often led the charge for cessationism. This is a reformed seminary.

2a. Not dependent upon dispensational ideas, although this tradition is usually cessationist (but cf. the dominant presence of dispensationalism in Pentecostalism!). Pentecostals adopted the dispensational framework as dogma except for cessationism (Cf. Dict., 771).

3a. Scripture is viewed as complete and sufficient, and therefore, no current revelatory processes are needed nor at work.

4a. A pneumatology which views the Spirit as attendant to the Word rather than above and beyond it.

5a. View the apostles as unique to the apostolic age, specially gifted by God (along with others as well during that time, but especially them) to authenticate, proclaim, and supervise the inscripturation of God's Word and serve as Christ’s foundation for the church.

6a. Miraculous works, although always a revelatory explication of God in some way, are primarily designed to authenticate God's message and/or messenger. They are, therefore, evidential (contrary to Jon Reuthven who argues that miracles are for ministry rather than evidential. pp. 23, 189).

7a. Miraculous intervention, whether via miracle or revelatory processes, is not God's means of personal guidance in the present era.

2. Representative cessationists and their literature

1a. B.B. Warfield (1851-1921)

Warfield is viewed as the American "father" of the cessationist argument. Warfield, **however**, merely followed in the train of the Reformers, particularly John Calvin. Warfield’s material must also be read as a polemic during his time against the Roman Catholic Church claim to miracles, which was also often the focus of those who preceded him.

Non-cessationist literature likes to single out and attack Warfield. This is often done without recognizing the *sitz im leben* of Warfield's work or of later writers (e.g. Gaffin) who placed Warfield's arguments into a more technical exegetical package.

Warfield's primary publication:

Warfield, B. B. Counterfeit Miracles. Reprint. Carlisle, PA: The Banner of Truth Trust, 1976 [1918].

Warfield provides a history of the claims of the perpetuation of miraculous gifts. It was first published in 1918 and reflects that era, especially certain Roman Catholic activity/claims. It briefly provides some theological arguments for cessation, but the style of writing and argument does not give a thorough exegetical base for the arguments. Warfield's theological arguments proposed a three-fold polemic for cessationism:

\* Miracles accompany special epochs of redemptive history but are not normal operating procedure;

\* Miracles attended the Apostolic age and were not the continuing property of the Church;

\* Miracles authenticated the apostolic message as a revelation from God and when that message was inscripturated, this aspect of authentication ceased.

See Warfield’s book on *Perfectionism* and his multi volume *Collected Writings* for more material.

2a. Richard Gaffin

Richard Gaffin's *Perspectives on Pentecost* is widely recognized by non-cessationists as the publication to refute. Yet, they often attack the antiquated Warfield and put Gaffin in their footnotes. Gaffin's volume was stimulated by, at that time, a forthcoming dissertation by Wayne Grudem on "The Gift of Prophecy in 1 Corinthians". Grudem's endeavor to redefine NT Prophets concerned Gaffin and he published his volume as a balance/refutation of what he knew would soon be a challenge.

The articles by R. Fowler White are particularly helpful to understand the debate between Gaffin and Grudem.

Gaffin's arguments for cessationism will be delineated below.

**Gaffin, Richard B., Jr. *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit*. Phillipsburg, N.J.: Presbyterian and Reformed Pub. Co., 1979.**

. "The New Testament as Canon." In *Inerrancy and Hermeneutic*. Edited by Harvie M. Conn. Grand Rapids: Baker Book House, 1988.

Reymond, Robert L. *What About Continuing Revelations and Miracles in the Presbyterian Church Today?* Presbyterian and Reformed Publishing Co., 1977.

**White, R. Fowler**. "Gaffin and Grudem on Eph 2:20: In Defense of Gaffin's Cessationist Exegesis." *Westminster Theological Journal* 54 (1992):303-320.

. "Reflections on Wayne Grudem's ETS 1992 Presentation, `The New Testament Gift of Prophecy: A Response to My Friends'." Unpublished paper read at the Eastern Region Annual Meeting of the ETS, April 2, 1993.

. "Richard Gaffin and Wayne Grudem on 1 Cor 13:10: A Comparison of Cessationist and Noncessationist Argumentation." *Journal of the Evangelical Theological Society* 35 (June 1992):173-181.

3a. Robert L. Saucy

In the recent publication *Are Miraculous Gifts For Today? Four Views* (Zondervan, 1996), Saucy argues for an “open but cautious” view (which is merely a humble classical cessationist view).

4a. Additional cessationist literature

Chantry, Walter J. *Signs of the Apostles: Observations on Pentecostalism Old and New*. Carlisle, PA: The Banner of Truth Trust, 1973.

Edgar, Thomas R. *Miraculous Gifts: Are they for Today?* Neptune, N.J.: Loizeaux Brothers, 1983.

Murray, John J. "Have Miraculous Gifts Ceased? A Review Article." *The Scottish Bulletin of Evangelical Theology*, 3:2 (1985):55-59.

3. **The classic cessationist argument that miraculous sign gifts ceased with the end of the apostolic age** (cf. Gaffin, et.al. above for expansion).

1a. The foundational character of the Apostles and Prophets

1b. The apostolic witness

For the cessationists, the apostolic age was unique and restricted to the time of the Twelve. Several characteristics emerge:

1c. Apostles were the vehicles of revelation (Eph 3:5)

2c. Apostle was an office, not just a gift (Eph 4:11)

3c. The apostolic age was unique, authenticating and foundational.

Ephesians 2:20 uses the metaphor of “foundation” to describe the apostles. It is claimed that this implies an initial and once-for-all setting (cf. Farnell’s articles; cf. White; Gaffin).

Texts that reflect the need to authenticate the claim to be an apostle:

2 Cor 12:12 “signs of an apostle”

Heb 2:3b-4 “were confirmed”

2b. Prophets and Prophecy (Cf. Farnell; Max Turner’s criticisms of Grudem’s reconstruction [16f.])

Cessationists see apostles and prophets as distinct offices working in consort with similar enablement (Eph 2:20 continued). NT prophets are in continuity with OT prophets and apostles are merely added to the mix.

Wayne **Grudem** proposed a re-engineering of the traditional definition of a NT prophet. His basic thesis is to maintain authoritative, inerrant revelation in the hands of the apostles but to separate the NT prophets from the same authority as OT prophets and apostles. One of his theses is to equate apostles with prophets and translate 2:20 as, “apostles who are prophets.” He claims that the Granville Sharp rule equates the two. Wallace, however, notes that there are no such examples in plural forms. See Farnell, Wallace, et.al. for critiques of Grudem’s proposals.

2a. The temporary nature of the Apostolate

1b. The use of apostle in the NT (cf. a0πόστoλoς, a0πoστoλή, a0πoστέλλω).

1c. A broad use

Romans 16:7 “…Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.”

cf. Epp, Eldon Jay. *Junia: the First Woman Apostle.* Fortress Press, 2005.

1 Corinthians 15:5, 7 in light of the chronology of these events.

Are these usages indicating that the special office of apostle was broadened or is the term merely used to identify special envoys? The Greek terms can serve all these purposes, so one’s “spin” on the terms will determine one’s view.

2c. A specific use

Herron’s WTJ article argues that (1) the early church knew the difference between apostle as an office and those who are merely “sent;” and (2) Paul’s struggle for recognition as an apostle reflects its exclusive status. Herron comments,

“the challenge to Paul’s apostolate and his struggle to secure recognition for it is, as we have seen above, good evidence that this circle was exclusive and that it was possible, at least in principle, to identify an apostle on the basis of certain accepted criteria.”

2b. The office of apostle was temporary and is restricted to the first century.

Lightfoot’s classic study of apostle cites them as a “rank” (i.e. special office). He notes that such rank is validated by “tests of an apostle”:

* One who has seen the resurrected Christ (1 Cor 9:1-2)
* One who performs apostolic signs (2 Cor 12:12; cf. Heb 2:2-4)

We can add to this an attitude of “fathering” the church (cf. 1 Thess 2:7f.) and Lightfoot’s observation that the leading church fathers still viewed themselves as distinct from apostles.

1c. Paul states that this aspect requires that one be an eye witness of the resurrected Christ.

Jn 15:27

Acts 1:8

1:21, 22

10:41

Paul argued from this vantage point for himself:

1 Cor 9:1-2

15:8f.

Cf. Acts 9:3-8

22:6-11

26:12-18

2c. Paul notes the “signs of an apostle”

2 Cor 12:12; cf. Heb 2:2-4

While not a “sign,” the “apostolic attitude” may reflect the special nature of the office.

1 Thess 2:7f.

1 Cor 1-4; 14:37-38

3 John

3c. Paul views himself as the "last" apostle in this special sense.

1 Cor 15:8ff. (cf. 1 Cor 4:9)

Peter Jones extensive study of Paul as the “last” apostle provides a fresh slant on Paul’s self-image of the apostolic office. (Jones’s view of Paul as the last of the special apostles is supported by Jurgen Becker, *Paul, Apostle to the Gentiles*, 79.) This point interfaces well with the fact that the early church fathers viewed themselves as distinct from the apostles (Lightfoot).

4c. The provision of the "pastoral epistles" without any implication of apostolic succession supports the temporary proposal (Gaffin, 90-91).

One way to test a view of reconstruction is to take the tenants of the view and see if they “predict” what actually happened in the future. The fulfillment of “predictability” of a model is crucial to support its validity.

What would a cessationist’s model predict? A non-cessationist’s model? How do these relate to church history? Is the history “clean” or mixed?

3a. **The interpretation of 1 Corinthians 13:10**

A popularized interpretation of 1 Cor 13:10 emerged during the debate on when tongues would cease. In popular level cessationism, 1 Cor 13:10 was interpreted as having reference to a completed canon. The resulting argument was that when NT Scripture was completed, the miraculous sign gifts ceased their purpose and thus their function. While this was a handy proof text in the polemic, sound exegesis among cessationist calls for a different understanding of 1 Cor 13:10.

**Notes on 13:10--"When that which is perfect is come"**

1b. The flow of 1 Cor 13:8-12 itself

1c. In this paragraph, the enduring nature of love is contrasted with the temporary nature of other gifts and even life itself.

2c. The logical flow…

13:9 the state of “gift” knowledge is “in part” (e0k me/rouj)

13:10 the “in part” state will give way to a “complete” (to\ te/leion) state

13:11 the child/adult way of knowing illustrates the nature of knowledge

13:12 summarizes the flow

The point of this logic is *the nature of knowledge not a chronology of process*.

3c. The “in part” kind of knowledge

1d. Contextual concern is not cessationism, but consumation and the doing away with “in part” kind of things. Paul’s focus is on the nature of “states of knowledge.” (cf. Gaffin, White).

2d. The “in part” matches “as a child” (w9j nh/pioj) in 13:11. Both phrases are a slam against Corinthian pride of gifts and their attitude of ‘triumphalism’ (White, 92).

3d. The “in part” of 13:9 relates to the nature of knowledge derived from the gift domain, a domain that is ultimately inadequate and to be superceded. Therefore, why exalt such things now? This is a point against triumphalism. Furthermore, “in part” prophecy is a unique aspect of the historical unfolding of redemption. Prophecy is not “imperfect” (contra Grudem), it is just incomplete.

2b. There are **three major positions which arise in the discussion of this phrase**.

1/ It is popular to identify the perfect as the **completed canon** of Scripture (Charles Smith, *Tongues*, 73ff. of his 1st edition. His 2nd edition shifted to a modify eschaton view; a host of track type writings).

1a. This position is not well represented in critical commentary literature (if at all recognized by it). It has primarily been advocated in the non-charismatic literary polemic. [one partial exception is Robert L. Reymond, *What About Continuing Revelations and Miracles in the Presbyterian Church Today?* Presbyterian and Reformed pub. co., 1977]

2a. The basic thrust of this argument is that

1b. the term "perfect" here does not have reference to absolute perfection but to maturity (cf. 1 Cor 2:6; 14:20).

2b. the supplied pronoun "that which" is neuter and therefore does not refer to Christ which is masculine.

3b. verse 10 must balance with vv. 8-9. That is, sign gifts are being phased out while a completed canon is phased in. 13:10 could not refer to the 2nd advent since it will actually intensify prophecy rather than do away with it. [Cf. Mare in the Expositor’s Bible Commentary, in.loc., for a brief refutation of a completed canon view]

2/ The **mature body view** (see Robert L. Thomas, *Understanding Spiritual Gifts*. Chicago: Moody Press, 1978; cf. also the Master’s Journal)

This view is an adaptation of the completed canon view. It focuses on the "maturing of the church" in the apostolic period from a number of perspectives, including a completed canon. This variation has not been adopted as particularly cogent.

3/ **"Perfect" is a reference to some aspect of the eschaton** (some say rapture, some second coming, and some the eternal state [Charles Smith, 2nd edition]).

1a. This is by far the majority opinion and is well represented in the critical literature over a long period of time (e.g. Carson, Bruce, Barrett, Conzelmann, Mare, Godet, Lenski...).

2a. The basic thrust of this argument is that

1b. only the eschaton can give us the full knowledge stated in 13:12.

2b. the term translated "perfect" (τέλoς) is used elsewhere for the 2nd advent (cf. 1 Cor 1:8; 15:24; Js 5:11; Rev 20:5, 7; 21:6; 22:13).

CONCLUSION: It seems to me that Paul has the eschaton in view (consider "when...then...now"). The point of 1 Cor 13 is not to delineate when sign gifts would cease (i.e. not chronology but nature of knowledge) but to point out their inadequacy and temporariness in the larger picture of God's plan of history (although they will eventually cease). Holding this position, however, does not mean that one accepts the continuation of sign gifts outside the apostolic age (e.g. cf. Gaffin and Smith). It does mean that the argument for cessation is a theological construct based on texts from other contexts and the larger nature of the apostolic era.

It is interesting to note that Jewish Rabbis viewed prophecy as ceased with the OT prophets (cf. Greenspahn, “Why Prophecy Ceased,” *Journal of Biblical Literature* 108 [1989]:37-49).

**B. The non-cessationist position**

1. General theological characteristics and presuppositions attendent to non-cessationism

For the Non-cessationist, Jon Ruthven's volume, *On the Cessation of the Charismata*, is the most thorough apologetic for this view that I have been able to locate. Its careful and full documentation is impressive, even at times providing clear evidence for the history of the rival view! The following items provide an overview of the theological climate of this position.

1a. A non-calvinistic view of history and theology (Ruthven constantly points out these sorts of contrasts)

2a. "Miracle charismata" is viewed as **conveying** revelation **rather than validating** it; is viewed as for edification rather than evidential (cf. Ruthven, 79; 187; 191-92; 193-194; 196).

3a. Their view of "signs of the apostles" as **normative for all Christians rather than evidential** in relation to the Apostles (cf. Ruthven, 104ff.).

4a. Many redefine the apostolate and therefore see it as a continuing "gift" (Ruthven, 216-220, esp. 219). Ruthven posits that there are apostles, in the full NT sense, today.

5a. A view of **Scripture and Revelation as ongoing rather than complete and sufficient** (cf. Ruthven on a non-complete canon, 97-98; 112ff; 146; 187-88).

6a. Review the five statements by Ruthven, pp. 203-205.

2. Representative non-cessationists and their literature

1a. Jon Ruthven, Regent University, Virginia Beach, VA.

The most detailed challenge to cessationism is presented by Ruthven in the below cited book. It is a high level academic project published by a highly respected academic publisher.

Ruthven, Jon. *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles*. Sheffield: Sheffield Academic Press, 1993. [A newer edition is available]

2a. Jack Deere, former professor at Dallas Theological Seminary

Jack Deere is currently the popularizer of charismatic views. He converted to these views while a professor at Dallas and, by virtue of his background, understands the cessationist tradition and is thereby skilled at manipulating a reader to sympathize with his new position. Deere intends to produce a series of three or four volumes to argue the non-cessationist position.

Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids: Zondervan, 1993.

\_\_\_\_\_\_\_\_. *Surprised by the Voice of God: How God Speaks Today through Prophecies, Dreams, and Visions*. Grand Rapids: Zondervan, 1996.

Because of the influence of Deere, especially since it is backed by an intense marketing campaign, the following critiques will prove helpful.

Mayhue, Richard L. "Who Surprised Whom? The Holy Spirit or Jack Deere?" The *Master's Seminary Journal* 5 (Fall 1994):123-140.

White, R. Fowler. "For the Sparrow in the Hurricane, A Review of Jack Deere's *Surprised by the Power of the Spirit*." Unpublished paper presented at the March 4, 1994, ETS Eastern Region Meeting.

3a. Additional literature

The renewal movement wing of the American church, whether longstanding denominations or third wave groups, has become prolific in publishing its views. A recent major publisher of this literature is Hendrickson Publishers of Peabody, Massachusetts, 01961-3473.

The Vineyard Church also maintains an active website: [www.vineyardusa.org](http://www.vineyardusa.org)

3. The non-cessationist arguments that all miraculous gifts of the first century continue throughout Church history (Ruthven, 123ff.).

1a. Non-cessationists claim to take the NT at face value in all that it states concerning the first century as normative for the entire Church age. They demand an “hermeneutic of continuity,” although all positions fudge on something!

2a. Miraculous spiritual gifts equip the Church for ministry until the end of the age. Miracles are *not* evidential, but are an essential part of normative ministry (cf. Ruthven, 188 and on into chapter 4).

3a. Ruthven particularly reduces apostolic “office” to merely a form of “spiritual gifts,” there is no special distinction between office and gift-function.

4a. Texts claimed for support

1b. 1 Cor 1:4-8

2b. Eph 4:7-13

3b. 1 Cor 13:8-12 (cf. R. Fowler White's articles)

4b. Other texts (Ruthven, 159-187)--viewed through the presuppositions posited in 1c-3c. above.

5b. Observations on the issues of continuity vs. discontinuity between the apparent nature of first century gifts and those exercised today.

1c. Grudem's hermeneutical gymnastics to shift revelatory-authoritative prophecy to the Apostles and view NT prophecy as a sort of congregational Spirit impressionism betrays a form of reductionism in the effort to square claims with current reality.

2c. *Many who sympathize with current charismatic expressions* also note areas of discontinuity with the first century expressions.

1d. Max Turner (see bib.)

In his section 2.3, "What Relationship Exists Between the Gifts Discussed in the New Testament and Those Exhibited in Charismatic Circles?", Turner evaluates tongues speech, prophecy and healing. He sees the greater problem with tongues, the NT suggesting xenolalia rather than glossolalia. Discontinuity with NT prophecy is in the area of its "foundational" role. Healing varies, but perhaps is more continuous.

Cf. Dunn, *Jesus and the Spirit*, ch. 11

2d. J.I. Packer, *Keep in Step with the Spirit*, 207-217.

Packer's chapter 6, "Mapping the Spirit's Path: Interpreting the Charismatic Life", wrestles with how to interpret the claimed experiences of the charismatic. They assume the experience to be what they claim it to be, but when tested against biblical standards, their claim is found wanting. Consequently, two options exist:

"either to reject the experiences as delusive and possibly demonic in origin, after all, or to **retheologize** [italics mine] them in a way which shows that the truth which they actually evidence and confirm is something different from what the charismatics themselves suppose. This is the choice we now have to make with regard to at least the main stream of charismatic testimony" (p. 201).

Packer endeavors to be kind in explaining that charismatics do have experiences but they are **NOT** the NT gifts as explained by Paul.

4. A major problem derived from non-cessationism: A continuing apostolate (cf. Ruthven's Appendix II, "Does the Spiritual Gift of Apostleship also Continue?". His answer is "yes".)

5. Issues to discuss:

1a. What motivates/drives non-cessationists to have an open revelatory continnum? What do they view “at stake?” (cf. Ruthven, 50)

2a. Repeat this question for cessationists.

C. Conclusions

The issue of cessationism touches numerous areas of biblical interpretation and theology, including bibliology, pneumatology, epistemology, testing conflicting authorities on the interpretation of experience, the nature of the Kingdom of God during various eras, Calvinism versus non-calvinistic systems, et.al.

Bottom line issue = epistemology, so Exercise caution in "will of God" forms, spiritual warfare discussions, ideas of illumination.

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**SECTION TWO (pp. 18-23):**

**DEFINING AND OVERVIEWING “SPITITUAL GIFTS”**

My personal preference is always to look at the biblical texts first before looking at major paradigms about it. The subject of “gifts,” however, requires the overview we just finished so when you come to the text you can “see” the issues the views debate.

**Paul's Response to the Questions Concerning Spiritual Gifts (12:1-14:40).**

Section Summary: Paul discusses spiritual "gifts" from two perspectives: The sovereign Lord and the law of Love. The one gift that seems to have been creating problems in Corinth was tongues. Yet, Paul argues that tongues, instead of being the ultimate test of spirituality, are actually one of the least desirable gifts. Besides being placed last in gift lists (12:10; 12:29-30), the whole argument of 12:1-14:40 is that edification and love are the supreme demonstrations of spirituality, not tongues. In fact, tongues were actually being a hindrance to both edification and love. "By comparison [with more overt gifts] the practice of Christian virtue seemed staid and colourless. Paul's discussion of this subject is epoch-making. He begins by showing that it is the Lordship of Christ that is important" (Morris, p. 165).

Richard Hays sees the threefold structure of 1 Cor 12-14 as:

* Chapter 12 argues the complementary role of gifts in the community. There are not individualistic privatized items but “functions” for the good and edification of the community.
* Chapter 13 presents love as the norm governing all spiritual manifestations.
* Chapter 14 provides some guidelines to govern gifts, especially tongues, that now emerges as the presenting problem.

Other structural observations, especially the terminal points of the section.

**12:1-3**

**“Jesus is Lord”**

12:4-30 12:31-13:13 14:1-36

Unity in Diversity Primacy of Love Order in functioning of Gifts

**14:37-40**

**Teaching “is Lord”**

**1. Spiritual Gifts and the Sovereign Lord (12:1-31).**

1 Cor 12-14 is flagged by the “now concerning” (peri\ de\) that introduces a new section/question. This time, Paul does not provide an original question or slogan but seems to respond to a general misunderstanding about the subject of “gifts.”

We start our analysis with some general observations.

What is a gift?

* The term "gift" does not clearly communicate the concept of 1 Cor 12:1-14:40.

Two Greek terms are prominent in these chapters: πvευμα.τικo/ς and χάρισμα. The term pneumatikos is an adjective which means "spiritual." It may refer to a person (1 Cor 2:15; 3:1; 14:37-38; Gal 6:1), a thing (such as the resurrection body, 1 Cor 15) or to the domain of the Spirit (that which pertains to the Spirit, e.g. a "gift"). In 1 Cor 12-14, the term "gift" has to be supplied with pneumatikos (e.g. 12:1 literally = "now about the spirituals"—but since it can be masculine or neuter, it could be “spiritual things/gifts” or “spiritual persons [who are gifted].” It could well be masculine in light of 12:2-3 which addresses people).

The term charisma is a neuter noun derived from the root which signifies "grace." In the spiritual domain, it signifies a special manifestation of the divine presence, activity, power, and/or grace. It is **NOT** necessarily a “miracle” (either physical or personal) but is mostly a “function” for the efficiency of the “Body” in worship.

These two terms are combined in Romans 1:11.

The normal Greek term for gift, dw=ron, does not occur in the gift lists. While the above terms are almost universally translated as "gift", this English translation conjures up in the mind of a non-critical reader an array of ideas which may or may not be the intent of the text....the normal functional gifts are not miraculously conveyed but are [our] natural abilities emerging and operating under the umbrella of the functioning Body of Christ.

* Definition.

The definition of a "spiritual gift" in the context of 1 Cor 12-14 is a careful reading of 1 Cor 12:7: "Now to each one *the manifestation of the Spirit is given for the common good*." Definitions include:

* “an ability or ministry which the Spirit actualizes within the believers and which reveals the presence of the Spirit” [subjective genitive] (Ciampa, 571)
* “…the question is: Is the gen. *pneumatos* to be taken here as obj., i.e., that the gift manifest the Spirit (to others in the community); or as subj., i.e., what the Spirit manifests in the gift given? Either sense would suit the context.” (Fitzmyer, 466).
* the genitive “is much more probably objective (the operation which manifests the Spirit in public). Thus the animating power and purpose is *one*, even if phenomena in the public domain take diverse forms.” (Thiselton, 936).

**Gifted persons percolate to the surface in the midst of ministry as a result of the inward work of the Spirit and for the resulting imaging of a “spiritual” community.**

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* **An Overview of “Spiritual Gifts” in the New Testament**

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**1. The terms used by the NT**

* The word “gift” as we understand gift in our language is never used in Greek but is supplied by translators for the following constructs.
* The Greek designations in “gift” texts break out as follows.

|  |  |  |
| --- | --- | --- |
| Adjective pneumatiko/j  “spiritual” | Noun xa/risma  “something graciously given” | The two terms occur together |
| “spiritual [gifts]” (1 Cor 12:1; 14:1)  Mostly ***functions*** as an adjective, e.g. “spiritual body, food, songs, blessings” etcetera.  Four times it refers to believers as “spiritual” and every reference views spirituality as correlation with God’s Word (1 Cor. 2:15; 3:1; 14:37; Gal. 6:1). | Salvation (Rom. 5:15)  Blessings, privilege (Rom. 11:29)  Celibacy (1 Cor. 7:7)  Money (2 Cor 1:11)  [Spiritual] “gifts” (Rom. 12:6; 1 Cor. 1:7; 12:4, 9, 28, 30; 1 Tim. 4:14; 2 Tim. 1:6; 1 Peter 4:10) | “spiritual gift” (Rom 1:11) |

In light of the above, so-called spiritual gifts are believers who demonstrate **“graciously energized functions within the Body that characterize the Spirit’s management of spiritual/church activities for the benefit of the Body”** (gtm).

**2. The lists of “gifts” in the NT, there are only 4 lists!** (NRSV translation)

|  |  |
| --- | --- |
| **1 Corinthians 12:8-10**  Utterance of wisdom  Utterance of knowledge  Faith  Healing  Working of Miracles  Prophecy  Discernment of spirits  Various kinds of tongues  Interpretation of tongues  **Note the way the list is designed!** | **1 Corinthians 12:28**  Apostles  Prophets  Teachers  Work miracles  Healing  Speak in tongues  Interpret [tongues]  (“But strive for the greater gifts, and I will show you a still more excellent way.” … love… 12:31) |
| **Romans 12:6-8**  Prophecy in proportion to faith  Ministry in ministering  The teacher in teaching  The exhorter in exhortation  The giver in generosity  The leader in diligence  The compassionate in cheerfulness | **Ephesians 4:11** (“gifted” people/offices that perform functions)\*\*  Apostles  Prophets  Evangelists  Pastors  Teachers  (CONTEXT = “to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity,… We must no longer be children, tossed to and fro and blown about by every wind of doctrine….” 4:12-14) |
| Non-list references  Rom. 1:11 “…that I may share with you some spiritual gift to strengthen you—“  Rom. 11:29 refers to Israel’s privilege, not the current category of gifts.  1 Cor. 1:7 “…so that you are not lacking in any spiritual gift”  2 Cor. 1:11 KJV renders as gift but should be “blessing, favor”  1 Tim. 4:14 Timothy, “do not neglect the gift that is in you….”  2 Tim. 1:6 Timothy, “…rekindle the gift that is within you….”  1 Peter 4:10 “Like good stewards… serve one another with whatever gift each of you has received.” | |

**\*\* Notes on Context of Ephesians 4**

* Eph 4:1 begins the “application”/ethical section of the epistle.
* Eph 4:1-16 is a call “to maintain the unity of the Spirit in the bond of peace” (4:3).
* Eph 4:1-6 is the basis/**grounds of unity**: The **Trinity** is the model for unity.
* Eph 4:7-16 asserts that God’s **gifting of individuals to equip the church** for its work in the world **is the means to achieve unity**. See especially 4:12.
  + We are all gifted to fulfill a task in the Church by our connection to Christ (4:7)
  + Paul validates gifting by an analogical proof-text use of Psalm 68 with a Christological twist. The ascending and descending refers to Christ’s incarnation and ascension.
* Eph 4:11-16 focuses on a group of gifted persons who are responsible to equip believers to do the work of ministry. **The church is not an evangelistic hall; it is an equipping center.** You come in and get equipped; you go out and evangelize then bring them in to get equipped.

**3. Observations in light of the above data**

1a. **“Gifts” are functions to fulfill and enhance the activities of the Church.** The functions are under the umbrella of Church and the Church is orchestrated by the Spirit consequently they are imaged in relation to the work of the Spirit.

2a. Some gifts are miraculous and therefore a direct endowment from God; Some gifts are “ordinary” functions of persons who emerge as, for example, “gifted” to encourage others. In this regard, **the skills and character of a person before becoming a Christian may also serve God and community in this new, spiritual, context and thereby be called a “spiritual gift.”**

3a. Deciding the role of the miraculous kinds of gifts in the current Church is highly debated.

See Wayne Grudem, editor, *Are Miraculous Gifts for Today?* (Counterpoints series. Zondervan).

4a. **All lists are contextually conditioned and therefore no one list or even the total of lists is necessarily complete. Consequently, the Church continues to expand what constitutes a “gift” on the basis of changed cultural conditions and the needs of the Body.**

5a. **How does the Church identify the gifts of its members?**

1b. **By observation** of how members function as they worship and work within the Body. *You do not declare your gift the body affirms it.*

2b. **By recognizing** God ordained leadership (Eph 4:11). Again, according to 1 Timothy 3, *you do not tell the Church what office you want to hold, they tell you what office you are qualified to hold.*

The private and independent mindset of *American* Christianity has abused the issue of gifts. We think that gifting is *our* decision, but it is not. It is God’s will and the Church’s recognition within ministry context.

1 Timothy 3 …you can desire **but** the Church appoints by evaluation.

**SECTION THREE (pp. 23-38): THE TEXT OF 1 COR. 12-14**

**1. Spiritual Gifts and the Sovereign Lord (12:1-31).**

**1a. The function of the Spirit is to enable the believer to recognize Jesus as Lord (12:1-3).**

1b. The section marker and subject signal (“now concerning” / peri\ de\ (12:1)

It is not self-evident to what tw=n pneumatikw=n refers. Is it a reference to people who are spiritual (cf. 2:15; 3:1; 14:37; held by Hurd, Garland and Bruce), or is it a reference to the "gifts" (cf. 14:1). Fee suggests that this terminology is used for gifts in order to place gifts in the perspective of endowments given by the Spirit, i.e. "the things of the Spirit".

Consider the force of “I do not desire you to be ignorant” (ou0 qe/lw u9ma=j a0gnoei=n) in 12:1 with “if anyone is ignorant, let him be ignorant” (ei0 de\ tij a0gnoei=, a0gnoei=tai) in 14:38. The fact that these are the terminal texts makes this juxtaposition of a0gnoi/gw even more pronounced.

2b. Paul’s rehersal of the Corinthian’s previous life (oi1date o3ti… 12:2)

Paul uses the phrase, “do you not know” (oi1date) as a form of reminder.

Paul's reference to idols is not immediately apparent to the 20th century reader. It seems probable, however, that Paul is reminding the readers that "inspired" utterances were also the phenomena of paganism and that the real test of glossolalia was submission to the lordship of Christ, a submission which would also produce obedience to apostolic teaching (cf. 14:37-38).

F. F. Bruce reminds us that "in classical literature, Apollo was particularly renowned as the source of ecstatic utterances, as on the lips of Cassandra of Troy, the priestess of Delphi, or the Sibyl of Cumae (whose frenzy as she prophesied under the god's control is vividly described by Virgil); at a humbler level the fortune-telling slave-girl of Ac. 16:16 was dominated by the same kind of 'pythonic' spirit" (NCB, p. 117).

“however you were led” clause--Barrett observes: "It suggests moments of ecstasy experienced in heathen religion, when a human being is (or is believed to be) possessed by a supernatural; for example, in Lucian's *Dialogi Mortuorum* xix.1, Paris, speaking of the power of love, says, A sort of god (δαίμωv) carries us away (a1gei) wherever he wills, and it is impossible to resist him" (278-279).

3b. Paul’s authoritative instruction about true spirituality (dio\ gnwri/zw u9mi=n o3ti 12:3)

0Ana/qema 0Ihsou=j--This is either 1/ a hypothetical cursing to balance with the confession of Lordship or 2/ there is an implication here that some non-Christian ecstatics may have been cursing Jesus in their ecstatic state? Or perhaps even something the Corinthian believers did prior to conversion to Christ (i.e. call on Jesus to curse others?).

24 “curse tablets” with “curse” inscriptions have been found in Corinth.

“Jesus is Lord” (12:3) is not a mere verbalization. Rather, it is a confessional truth, perhaps even in formula form (cf. Rom 10:9).

IN CONCLUSION TO 12:1-3, many have wondered what 12:1-3 has to do with gifts in chs. 12-14 and therefore often pass over this portion with haste. But **12:1-3 is programmatic** for the context of chs. 12-14. The whole issue of the proper use of special gifts relates to the Lordship of Christ.

**2a. The Sovereign Lord has ordained unity and diversity in the domain of spiritual gifts (12:4-31).**

After the introduction of 12:1-3, Talbert sees a chiasm with the remaining section (p. 81):

A Spiritual gifts (12:4-30)

B Proper motivation in manifesting the gifts (12:31-14:1a)

A’ Spiritual gifts (14:1b-40)

Talbert also proposes an aba’ pattern for 12:4-30. This outline does not follow the suggestion. Garland presents an entirely different chiastic plan for 1 Cor 12-14.

1b. Unity and diversity is observed in the distribution of gifts (vv. 4-11).

1c. There is diversity of spiritual expressions, but unity in terms of the origin of these expressions (vv. 4-6).

Paul treats the issue of diversity within unity by analogy with the Godhead. The theme of unity and diversity is intrinsic to creation pattern. The nature of the Godhead demands unity while a variety of ministries and manifestations characterize the persons of the Godhead. It is a “diversity grounded in unity” (Thiselton)

Note the marked pattern of repetition in these verses.

διαιρέσεις ... to\ de\ au0to\ pneu=ma allotments/different kinds/varieties

… but the same Spirit

διαιρέσεις ... kai\ o9 au0to\j κύριoς ditto … but the same Lord

διαιρέσεις ... o9 de\ au0to\j θεός ditto … but the same God

This same emphasis continues in 12:7-11, by each believer being singled out to receive an endowment from the one Spirit. Note the crescendo in 12:11—to\ e3n kai\ to\ au0to\ pneu=ma

At the human plane, unity is not uniformity but the ability to live with diversity.

2c. The diversity of gifts is delineated, but unity is found in their purpose ("common good" v. 7) and origin (v. 11) (vv. 7-11).

1d. The distribution (12:7, 11).

12:7 & 11 provide an inclusio for this section. 12:7 introduces the Spirit’s distribution “to each one” (e0ka/stw|) and 12:11 “to each one” closes the section. The Spirit’s goal is “for the benefit/common good” of the community/body (12:7b). By God’s design, no one is omitted from the distribution although the extent of gifting is by God’s sovereign choice (7:11).

**Think of the non-miraculous spiritual gifts as the product of “spiritual formation.”**

2d. The list (12:8-10).

1e. The list as a unit

Fee notes with some disdain the variety of agendas which interpreters pursue by placing a certain interpretation upon the content and organization of this list. Much of his criticism is well taken. It is disappointing, however, that he does not note the apparent balance and organization of the list.

On the issue of tongues being last in the list, see Fee, 572, and his article in Pneuma 2 (1980): 3-14. Also cf. note 20 on pp. 573-574, for bib. on tongues.

dia\ tou= πvεύματoς δίδoται-- HOW? Implications?

2e. An overview of gift lists in the NT

(Overheads; cf. Carson, 35ff.)

**As given above in the notes….**

3e. The individual items in the list

1f. Is it a chiasmus? NO, but there is certainly **balance** and design to the list.

Word of Wisdom

Word of Knowledge

Faith

Healings

Miraculous powers

Prophecies

Discerning of spirits

Tongues

Interpretation of Tongues

2f. Possible definitions

The challenge with terms in a list is that lists usually lack immediate context for the definition of the terms as terms (i.e. there is a context but not an unpacking of the individual list terms).

Anyone or any source that confidently defines the items in gift lists immediately disqualifies themselves from validity**. If we accept the structure for this list that the professor proposed, then all items in the list are part of the supernatural gifts rather than the working out of natural endowments for ministry in the church.**

λόγoς σoφίας (word of wisdom)

λόγoς γvώσεως (word of knowledge)

In the first doublet, “word or message” dominates. In defining these, we must at least emphasize the “message” which proceeds from wisdom and knowledge. It seems persons so gifted would convey God’s message to the congregation.

Barrett calls it “instructive discourse.”

πίστις (faith)

qαμάτωv (healing)

Individually, these words are reasonably self-evident. But if they are a doublet, then we have the correlation of faith and healing as a manifestation of the Spirit. Here “faith” is not simply bland belief, but it is special because it is in this list. Is it faith to perform an extraordinary work or faith on the basis of actually having special knowledge of God’s will? If the latter is the case, then one has to wonder if we have some insight here for the statement in James 5:13-18 about the “prayer of faith” which *will* raise the sick.

e0vεργήματα δυvάμεωv (workings of power, mighty deeds, i.e. miraculous signs)

The working of powers/signs/miracles stands alone as the hinge for the list. If the structure proposed is correct, then this signals that all items in the list are under the umbrella of supernatural expressions. Cf. Mark 16:17f.; Acts 13:11

πρoφητεία (prophecy)

διακρίσεις πvευμάτωv (discerning of spirits)

Throughout biblical history, prophets are those entrusted with revealed truth with the task of conveying authoritative information to God’s people. Grudem and some theologians in the “third wave” have redefined the role of New Testament prophets from the classical category of prophet. Grudem’s proposed view has not been adopted by either mainline systematic theology nor by works on biblical theology. This “debate” is extensive, but briefly, Grudem recognized the classic definition of OT Prophets as “inerrant spokesmen” for God. But in the NT, Grudem related the work of the classic prophets to the apostles and then created a new definition for NT prophets,

“…the words prophet and prophecy were used of ordinary Christians who spoke not with absolute divine authority, but simply to report something that God had laid on their hearts or brought to their minds. There are many indications in the New Testament that this ordinary gift of prophecy had authority less than that of the Bible, and even less than that of recognize Bible teaching in the early church….” (*Systematic Theology*, 1051; cf. 1050-61).

Consequently, Grudem created a new kind of prophet who was neither ultimately authoritative and could err. This definition allows some church traditions to have prophetic activity since it now does not lay claim to authoritative revelation in analogy to Scripture.

On NT prophecy see Agabus (Acts 11:28; 21:10f.); Philip’s daughters (Acts 21:9). Some call it “inspired speech.”

The “discerning of spirits” is best understood as relating to persons gifted to validate prophetic truth, discernment of genuine vs. counterfeit prophecy (e.g. 1 John 4:1-6). The phrase should not be applied to the issue of demonization.

ge/nh glwssw=n (genus/kinds of tongues)

e9rmhnei/a glwssw=n (interpretation of tongues)

This concluding pair, as the opening pair of wisdom and knowledge, influence seeing this list as a series of doublets joined by “the working of miracles” hinge.

“Kinds of tongues” goes in two directions:

* Ecstatic speech (Smith, Morris, Barrett, Fee)
* Languages (**Ciampa,** Forbes, Church fathers) Tongues in Acts seem to be languages for evangelistic or authenticating purposes. Does 1 Cor 14:22 imply something??

Beginning bibliography relating to NT prophecy (a perusal of this material will provide the additional bib. one might need):

Aune, David E. Prophecy in Early Christianity and the Ancient Mediterranean World. Grand Rapids: Eerdmans, 1983.

Carson, D. A. Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14. Grand Rapids: Baker, 1987.

Grudem, Wayne A. The Gift of Prophecy in the New Testament and Today. Westchester, IL.: Crossway Books, 1988.

Hill, David. New Testament Prophecy. Atlanta: John Knox Press, 1979.

Martin, Ralph P. The Spirit and the Congregation: Studies in 1 Corinthians 12-15. Grand Rapids: Eerdmans, 1984.

2b. Unity and diversity is observed in the function of gifts (12:12-31).

1c. The foundation of unity (12:12-13).

The metaphor: Unity (contra. party spirit of 1:10-11; 11:18) = Body;

Diversity = parts of the Body

The assertion that “in one Spirit we were all baptized into one body” has a broad history in church traditions, especially as related to the first and second wave of signs movements (i.e. Pentecostalism and the charismatic movment). Some general comments,

* This is the only mention of ‘baptism by the Spirit’ outside the Gospels and Acts.

Mark 1:8 is fulfilled in Acts 2:33 (cf. 1:5; 11:16) and inaugurates the Church.

* The Holy Spirit is *not* the Baptizer (the preposition “by” can be misleading) but is the instrument that Christ uses to effect the inauguration of the Body. For Christ as the Baptizer see Matt 3:11; Luke 3:16; John 1:33; Acts 1:5.
* The significance of this metaphor:
* Provides spiritual unity for the Body (it is a metaphor)
* Breaks down ethnic barriers. The Church includes all without distinction.
* “All” eliminates using this statement to justify an elitism for some special class of spiritual persons…those who “have arrived” or “gotten it.”
* The use of baptize here is a rare figurative use, breaking from the typical water ordinance.
* The “when” of this phrase is best taken as the “Pentecost” inauguration of the Church. It is best viewed as a forensic statement for that event that includes all who eventually believe rather than asserting a continuous repetition of the baptism every time someone believes.

On the Spirit Baptism issue see:

Dunn, James D. G. Baptism in the Holy Spirit. A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today. Philadelphia: The Westminster Press, 1970.

Hoekema, Anthony A. Tongues and Spirit-Baptism: A Biblical and Theological Evaluation. Reprint. Grand Rapids: Baker, 1981 [1966].

Hunter, Harold D. Spirit-Baptism: A Pentecostal Alternative. Lanham, MD: University Press of America, 1983.

Lederle, Henry I. Treasures Old and New: Interpretations of "Spirit-Baptism" in the Charismatic Renewal Movement. Peabody, MA: Hendrickson Publishers, 1988.

2c. The rationale of diversity (12:14-26).

It seems to me that this unit is marked at 12:14 and 12:20 and 14:26 where terminal points are provided around the idea of “many” parts and “one” body. The emphasis on “many” draws all members into the circle rather than excluding anyone:

Every believer is a necessary part of the body (12:14-16)

Every believer needs the help of other believers (12:17-22)

Every believer is complemented by other believers (12:23-25)

Every believer is involved with others (12:25-26)

One cannot walk away from this and think that any part of the Body is insignificant or that any part can go it on its own. At the same time, no two are exactly alike and some are more gifted than others (measure).

1d. Diversity is God’s plan (12:14-20)

1e. The logic that diversity is part of God’s creative plan (12:14-17)

The issue in the various translations as to whether the series of statements are questions or assertion is noteworthy. The Greek text maintains question marks in 12:15-16 while most English versions render them as assertions. Fee comments, “The sentences are almost certainly statements (as NIV; cf. UBS3, RSV, NASB, NEB), not interrogatives (as KJV; cf. NA26 [and UBS4]). What makes this certain is the fact that they are present general conditions, which do not lend themselves to being interrogatives without some internal clues” (610 note 7).

2e. The inference to be drawn: Diversity is God’s decision (12:18-20)

Note the force of 12:18, “but now God has placed….” Each clause within the sentence makes a significant point about God’s sovereign distribution.

Greek students should note that 12:11 and 12:18 reflect the synonymous nature of the two words for “will” (bou/lomai, qe/lw). Some try to use these synonymous to make major theological points.

2d. Unity and equality in the midst of diversity is God’s plan (12:21-26)

Question to ponder: How can one harness the unity and diversity of people in a ministry context as a strength?

3c. The conclusion about being a “Body” (12:27-31).

1d. The concluding assertion of the metaphor (12:27)

2d. The concluding list ranks the communication and leadership gifts first, leaving the “showy” gifts so prized by some for last (12:28-31).

While making it clear that apostles, prophets and teachers are to be preferred to the cherished gift of tongues, the list also includes what some might classify as the blandest of all gifts in any list, “helps.” In fact, this item is so off the radar screen that we have no idea how it was special enough to be called a gift!

This list beings like Eph 4, with a focus on gifted people (the NIV interpretively translates so as to keep this emphasis throughout).

The ranking by assertion is unusual in lists. Does the ranking imply (1) order of importance; or (2) order of authority; or (3) order of NT historical precedence in founding and building the church? Fee wonders if this is not showing subordination to the apostolic group.

NT Prophets, like those in the OT, received accurate information directly from God. They probably also served the purpose of accurately guiding the church when apostles were not present (cf. Acts 11:27ff.; 21:10 with the activity of Agabus). Martin describes them as providing “revelation of the divine will for the congregation.”

“Teachers” are here listed without the descriptor “pastors.” The teachers were probably non-revelatory persons gifted in explaining the “meaning and moral implications of the Christian faith” (Barrett, Gal 6:6) as given by the apostles and prophets.

The noun “helpers” only occurs here in the NT. It is a term of activity, meaning “do helpful deeds.” Thayer interprets it as a reference to deacons. The term has modest use in the LXX (Ps 21:20 w/21:1; 1 Esdr. viii.27; Sirach xi.12; li.7; 2 Macc. xv.7, etc.). Romans 12:8 in English sounds similar (but not same Greek), but it is probably not a parallel because money seems in view in that context.

The feminine noun translated as “administration” is also only used here in the NT. Its extrabiblical usage is in the context of “governing.” The counterpart masculine noun is used for the person who steers a ship.

3d. The final concluding remark: a final confirmation of equality in the Body regardless of gifting (12:29-31).

As well as making it clear that holding “great” gifts is not necessarily what makes one great, Paul uses an interesting transition statement: “but seek the greater gifts. And now I will show you the most excellent way.” This statement closes the theme of 1 Cor 12 and opens 1 Cor 13. How what he says about love is superior is addressed in 13:13.

**2. Spiritual gifts and the law of love (13:1-14:40).**

1a. The classic statement concerning the nature of love (13:1-13).

The classic 1 Cor 13 provides a middle to the treatment of gifts of 12-14. Paul frames the value of gifts in terms of the community. A community that should prize “communication” over individually spectacular expressions. This marks the relational nature of the body and brings the ethics of the body into view. Tongues is merely the occasion to bring a people problem to the table. What better to adjudicate relational ethics than the biblical principle of love.

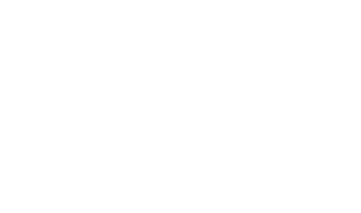
1 Cor 13 has become an international classic that crosses almost all religious boundaries. It is good to read this text aloud and let the tones sink in aurally.

1b. Love's importance (1-3)

2b. Love's actions (4-7)

This section begins with “Love is….” What is your definition of love? What is a broader biblical definition of this construct?

**Love is not merely a motivator for behavior, it is behavior.**



**RESPONSIBLE**

**ACTION**

**LOVE IS THE COGNITIVE ADJUSTMENT OF MIND, WILL, AND VALUES TO DIVINE REVELATION IN ORDER TO FULFILL THE PRECEPTIVE WILL OF GOD**

John 14:15, 21, 23, 24

Deut 6:4; 10:12; 11:1; 13:3, 4

**LOVE IS AN ACTIVITY** toward the objects loved.

Matt 5:43-44

3b. Love's endurance (8-13)

How this section interfaces with the cessation issue was addressed above under 13:10 in the cessation section.

The concluding statement of 13:13 seems awkward to some. Where did Paul note faith and hope seemingly ‘out of the blue.’ **The triad of FH&L** certainly fits Paul’s theology, but it seems incoherent with the present context (cf. Thiselton, 1071ff.). Garland suggests that

“Paul probably added faith and hope to love here to allow the familiar combination to balance the triad of prophecy, knowledge, and tongues. The inclusion of faith and hope also allows Paul to magnify love even more. Not only is love superior to spiritual gifts that are partial and will come to an end, but also it is superior to virtues that are absolutely essential to being a Christian.” (625)

In critique of Garland, I would rather frame the last sentence, “Love is not just reactive to Christian behavior, it frames the virtues essential to Christian behavior.”

2a. The practical application of the concept of love (14:1-40).

Paul begins chapter 14 with the exhortation to "pursue the way of love." Evidently, the Corinthians were exercising their gifts in an irresponsible manner. The gift of tongues seems to have been the most abused.

Paul's basic point in chapter 14 is that love is more concerned with understandable communication and community edification than with outward show.

The development of Paul's argument as set forth by Boyer is followed here (cf. pp. 131-36) with slight revisions.

1b. Paul argues that the value of tongues is relative (14:1-19).

1c. This relative value is observed by contrast with the gift of prophecy (14:1-5).

Prophecy is more desirable (vv. 1, 5).

Prophecy is for the community (vv. 3, 4b).

Tongues is self-serving (v. 4).

Tongues is subordinate (v. 5b).

"Edify" in v. 5 is key (cf. vv. 3, 4, 6, 12, 19).

What does 14:2, 3 tell us about the nature of tongues in this context?

Passages relating to "tongues" in a super-natural sense, language or otherwise (“unknown tongue”):

Acts 2:3, 4, 6, 11; 10:46; 19:6;

1 Cor 12:10, 28, 30; 13:1, 8; 14:2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 26, 27, 39

All other passages using glw=ssa clearly refer to spoken languages.

The exact nature of tongues in 1 Cor is highly debated. While Acts texts seem to imply foreign languages, the kind of tongues in 1 Cor have not found scholarly agreement. Thiselton goes into great detail (970-988; cf. Garland 583-587) validating the views, including

* tongues as angelic speech
* tongues as miraculous power to speak other languages
* tongues as liturgical, archaic, or rhythmic phrases
* tongues as ecstatic speech
* tongues as ‘the language of the unconscious’

**The only common denominator about tongues in 1 Cor is that it was speech to God (not humans) that required the parallel gift of interpretation in order to make it useful to the worshipping congregation.**

2c. This relative value is observed by the need for "understandability" (14:6-17).

1d. The need for understandability is stated (v. 6).

2d. The rationale of understandability is delineated (vv. 7-17).

1e. Understandability is necessary for meaningful human communication (vv. 7-12).

Music (vv. 7-8)

Language (vv. 10-11)

Conclusions (vv. 9, 12)

2e. Understandability is not served by the gift of tongues (vv. 13-17).

3d. The primacy of understandability is affirmed (vv. 18-19).

2b. Paul argues that the purpose of tongues was to be a prophetic sign (14:20-25).

1c. Paul’s initial exhortation (14:20)

The vocative of address, “brethren,” tempers Paul’s rebuke of the Corinthians’ immaturity (cf. 3:2). Interestingly, the theme of spiritual immaturity comes up again at the end of the present chapter (14:37-38). We measure our spiritual maturity by accounting for all of god’s truth, not just our area of concern. Carson notes,

“At least some Corinthians wanted to measure their maturity by the intensity of their spiritual experiences, without consideration of other constrains, such as love’s demands that brothers and sisters in Christ be edified; and thus they became ‘mature’ or advanced, wittingly or unwittingly, in evil, and immature in their thinking. Paul wants to reverse this trend.” (*Showing the Spirit*, 108)

2c. Paul’s development of tongues as a sign (14:21-25)

Paul states clearly that tongues constituted a "sign" for unbelievers. The crucial question is to explain the nature and meaning of this "sign" (cf. Smith, pp. 41ff.).

1d. Tongues are viewed as a sign in the same sense that Isaiah 28:11 was a sign.

The context of Isaiah 28:11 is that since Israel has rejected God’s message presented to them in their own language (28:10), they would have to learn their lesson from the foreign speech of Assyrian invaders (28:11). Thus, in Isaiah, the ‘tongues’ are a *sign of judgment* upon Israel for unbelief (cf. how 14:37-38 balances with this).

2d. Tongues are a sign for unbelievers, not believers (14:22)

In what sense are tongues a sign to unbelievers? In the same sense that the Assyrian tongue was a sign to unbelieving Israel—it was a sign of judgment. In fact, tongues exercises a judgmental role when unbelievers view the tongues speaker as ‘mad.’

Contrast this with 14:22 ref. to prophecy as a sign to believers!

Walk thru Garland 644-654.

3b. Paul gives the guidelines for regulating the use of gifts in the assembly (14:26-40).

1c. The early church services were marked by (v. 26):

diversity

participation

edification

2c. The regulation of tongues speaking (vv. 27-28).

3c. The regulation of prophecying (vv. 29-33a).

4c. The regulation of the woman's role (vv. 33b-36).

**ILLUSTRATIVE EXERCISE IN VALIDATION**

**The Problem of 1 Cor 14:33b-36**

**[The first task is to define the problem/issue being investigated. This will require adequate pre-research in order to understand and state what the problem is).**

Apparent Problem: 1 Cor 11 validates women's participation in the public services of the church. 1 Cor 14 seems to say the direct opposite--women are to be silent without exception and consult their husbands at home.

**[Surfacing views is a paper chase. When done right, you will always think, “If I could just find one more article or book, I might really nail this.” You will discover a lot of overlap in what is stated. You use the multitude of sources to provide variety in source citations. All cited views must be supported by sources that actually hold the view cited…no secondary sources.]**

***Views Arguments Pro/Con***

1. Face value, and ignore

1 Cor 11. (popular literature)

2. Ch. 14 prophecy context = no

authoritative teaching

(Hurley, Carson, et.al.)

3. Interpolation (Conzelmann,

Fee, Payne)

4. Feminist's Pauline

Patriarchalism (Fiorenza)

5. Statement relates to family

codes and not to public

assembly (Ellis)

6. Response to Corinthian

Slogan (Kaiser, Talbert)

7. Pauline ironic sarcasm

(Allison)

[8. Winter’s view TBDone]

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5c. These regulations have divine authority (vv. 37-38)

6c. These regulations are designed to provide basic order (vv. 39-40).

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