

Studies in 1 Corinthians-10 1 Cor 12

by William MacDonald

The gifts of the Spirit are supernatural abilities given to believers for the benefit of all, and they are not for selfish use or financial gain.

Duration: 53:03

Scripture: Matthew 6:33, 1 Corinthians 12:1, 1 Corinthians 12:4-11

Topics: "Spiritual Gifts", "Church Unity"

Description

In this sermon transcript, the speaker discusses the importance of using spiritual gifts for the benefit of the church and the glory of God. They express concern about the commercialization of ministry and emphasize the need for faithful servants who prioritize building up the people of God and leading sinners to salvation. The speaker mentions that there are various lists of spiritual gifts in the Bible, but they are not exhaustive. They also highlight the importance of unity within the body of Christ, where each member has a unique role and should care for one another.

Transcript

Praise and adore him. The melody you will notice is in what would normally be the alto part. The sopranos sing a harmony, and it's really beautiful if we can get this with our massed choir this morning.

I'm going to ask Carolyn to play it through, then we'll sing the melody, and then we'll get the sisters to sing the harmony, the top part, and Don is going to sing it as tenor, I think, to help with that. Okay, just play it through, Carolyn, please. Okay, let's try the melody.

Praise and adore him, spread abroad his fame. Our great Redeemer, blessed be his name. To him who loved us, more still, may all the glory now and ever, amen.

Okay, just play the top part. Praise and adore him, spread abroad his fame. And we'll have the sisters try to sing that.

Praise, just the top part now. Praise and adore him, spread abroad his fame. That's good, just that, that's fine.

Spread abroad his fame. We'll just do that. Okay, we can try it all the way through.

I'll depend on you because I can't get that high. Ready? That was okay. I've heard better.

Some of the men were trying to help, but the sisters really didn't have very much volume. I think the next time you'll do better, and Don, we're depending on you to turn up the volume. Can you get it, Don, all right? I know it, I know it.

Okay, just the first note again, and we'll try just the top part this time, and then we'll try to put the two parts together. Ready? Ready? Praise and adore him, to him who loved us. Okay, now we're going to try both parts, and the men are going to drown out the sisters if the sisters don't really sing.

Okay, the men on the lower part, the melody, and the sisters on the upper part. Ready? Just give us the first note. Praise and adore him, spread abroad his fame.

Our great Redeemer, blessed to him, Bought sin and shame. May all the glory now and ever. Amen.

Oh, I tell you, that's not bad at all. I'll tell you what we'll do. We'll sing it again at the close of the meeting, and Don's voice will be back at normal by then.

Thank you very much for A for effort. Lita, I don't know if you plan to blow that one up, you know, during the week, but if you do, we should really get some of the marks on it clear and natural, sharp and flat, because they're very dim and indistinct now. Today we come in our Bible study to 1 Corinthians chapter 12.

Bible is a big book, isn't it? But years ago I learned a wonderful lesson, that is, a big job is composed of many little jobs. And we notice that as we go through the Bible consecutively. Here we are, 12th chapter.

And I'd like to suggest to you that we think of chapters 12, 13 and 14 as a unit. Don't think of them as separate chapters, because they all have to do with the same subject. So try to think of them together.

The subject is the gifts of the Spirit, and especially tongues and prophecy. Okay? The gifts of the Spirit, especially tongues and prophecy. What are the gifts of the Spirit? Well, the gifts of the Spirit are supernatural abilities that God gives to believers.

That's what they are. Supernatural abilities that God gives to believers. And it really doesn't have anything to do with natural talent.

For instance, a man might be tremendous in a natural sense at getting up and speaking to a multitude. That has nothing to do with a spiritual gift. Actually, it's more glory to God if he gives a man who's bashful, who just gets sick at the thought of getting up and speaking before people.

And maybe he has a tremendous speech impediment. And then God gives him the gift of prophecy, and he can get up and just hold the audience right in his hand like that. When I think of the gifts of the Spirit, that's what I think of.

You see, if a man is naturally talented, then when he serves the Lord, people say, well, he was just naturally that way. But if he wasn't naturally that way and doesn't heal, people say, well, it must be the Lord. It couldn't be him.

And that's been true of some of the great servants of the Lord down through the years, that what you saw wasn't what they were naturally. But it was a marvelous work of the Spirit of God in their lives. So what was happening in the early days of the church is they had, for instance, they had an open meeting.

And the men were free to take part, and some could give out a hymn, and some could pray, and some could give out a psalm. And they could express their gift in this way, the use of the gift. But something was going on in Corinth that wasn't exactly right.

And we can find out what was going on in Corinth. How do we know what was going on in Corinth? Well, you read about the things that Paul says in chapters 12, 13, and 14. And you look back and say, oh, yes, he was correcting certain things.

And he was. He was correcting certain things. In other words, there were abuses that had come in, in connection with the gifts of the Spirit.

And I'm so glad we have these chapters in the Bible, because they have a voice for us today. One of the great abuses was that men were getting up, and women were getting up, and speaking in tongues, and with no interpretation. Now, let me give you an illustration.

Supposing I get up in the break in a bread meeting tonight, and I say this. Now, how many understood what I was saying? You didn't understand, Sarah? Allison, you didn't understand? Why didn't you understand? Rachel, why didn't you understand? What? That's right, I'm talking in a different language. You see, here was a man in those days, and he got the gift of speaking a language that he had never studied.

I didn't do that this morning. I sweat over that one. Still don't have it.

But they did that. Like, a man would get up in the meeting, and he could talk in Italian, and he had never studied Italian in his life. You got that on the Day of Pentecost, didn't you? These men marvelously were speaking languages, and other people came listening, and they said, wow, he's speaking our language.

And our dialect, too. Marvelous. But this was going on in Corinth, where men and women were getting up, and they were speaking in tongues without any interpretation.

Now, what do you think about that? Well, for one thing, it was prideful. I'm up, and I'm talking away to you in German. I never studied German, but I'm speaking to you in German, and I'm saying in my heart, I hope you people are impressed.

I hope you people are impressed with my proficiency in the German language. Well, that's nonsense. Be proud of that.

He didn't study it. He didn't get any good grades in it. It was given to him.

It was an ability that was given to him. Nothing to be proud about. Secondly, it was selfish.

They were using it for self-edification. Nobody else was built up by what they were saying, but maybe they were built up by what they were saying. And so it was really a gigantic display of selfishness.

Paul had to tell them, look, the gifts weren't given for you, yourself. They were given for the profit of all. One of the basic marks that we have here.

Then they were childish. They were using the gifts like a child uses a toy. And that's why Paul says, he says, in malice be understanding, but in love be men.

Understanding be men. In understanding be men. And they were talking, they were looking like children.

And in chapter 13, he says, when I became a man, I put away. What? Childish things. They were using the gifts as a toy.

Not for the purpose for which God was giving. Then they were loveless. Loveless.

Say, how do you mean? Well, love thinks of others. Love thinks of others, not of yourself. When they were abusing the gift of the spirit, especially tongues, and maybe prophecy even, they weren't thinking of others.

They were thinking of themselves. And Paul says, that's not what love is like. And he gives a whole chapter, chapter 13, to tell us what love is like.

So I speak with the tongues of men and angels, and have not love, it profits me nothing. And if I give my body to be burned and have not love, it profits me nothing. And then it goes, it was useless.

Useless. Nobody could understand them, as we've already learned. Nobody could understand what they were saying.

And of course, it was identifying. No one was built up. Actually, it's confusion.

Worse confounded. Other things we can know about that were going on in Corinth. How do we know? We call this internal evidence.

That's an expression that you might get used to in your study of the Bible, internal evidence. How do we know some of the epistles were written by Paul? Internal evidence. What do you mean internal? He says, Paul, an apostle of Jesus Christ.

You read inside the chapter, inside the book, and it tells you who. Now, we don't know from internal evidence who wrote Hebrews, do we? Because there's no clue. There might be some indication, some people think.

But Paul never mentions himself in Hebrews, so we really don't know. Okay. What was going on in Corinth? Many were speaking in any one meeting.

I mean, people were jumping up like popcorn all over the meeting, and they were talking and talking and talking. And not only that, if that wasn't bad enough, they were all talking at the same time. You say, really? Yeah, really.

Instead of one getting up and speaking in tongues with interpretation, a lot of them were doing it at the same time. And what would people coming in from the outside think? They're mad. People are mad.

And then, and then they created the impression, those people that had this marvelous gift of tongues, which was rather a spectacular gift. Not all the gifts were spectacular as tongues, you know. It was rather dramatic, you have to admit.

And they created the impression that everybody should speak in tongues. And if you didn't speak in tongues, you were kind of a second-class citizen. That's nonsense.

Paul gives the illustration of the human body. And he doesn't come right out and say it, but he's hinting, what would the body be like if it was nothing but tongues? No legs to carry the tongue, no arms, no eyes, no ears. Just tongues.

It would be a monstrosity. That's what they wanted in the body of Christ. They wanted nothing but tongues.

And they emphasized the sign gifts as being more important. They emphasized the sign gifts. There were certain sign gifts that were, as I say, rather dramatic and rather spectacular.

They thought those were the great ones. And they looked down their theological noses at those who didn't have that particular gift. And not alone.

Those who spoke in tongues particularly felt self-sufficient, and they felt independent of the others. We don't need you. We are the people, and wisdom will die with us.

They felt they didn't need other members of the body. But that's why Paul launches in his dissertation on the human body and how the members are interdependent. And the legs do need the eyes to show them where to go.

And when one member suffers, the rest of the members go and try to stop the flow of blood. And abuse is going on not only with tongues but with prophesying as well. Once again, there were many speaking in any one meeting.

And more than one was speaking at a time. And this is an interesting thing. A prophet might be standing in the meeting speaking, and he went on at great length, you know.

Just kept talk, talk, talk, talk, talk. And here's another man sitting here, and he has a fresh, fresh message from the Lord. It was an abuse.

That first man said, stop. Let this other man speak. So Paul has to correct that, too, in these chapters.

And then in some cases, there was a loss of self-control. A loss of self-control. I don't know whether it had to do with the length of time they spoke or what it was.

Paul said, no, that's not right. The spirit of the prophet is subject to the prophet. Now, let me emphasize before we look at the scriptures that Paul never said anything against the gift of tongues.

He never says anything against the use of tongues. His whole section is directed against the abuse of tongues. Good to keep that in mind.

It wouldn't be right for Paul to say anything against the use of tongues because they're a gift of the spirit, right? And he'd be talking against the Lord if he said that. But he can speak out by inspiration of the Holy Spirit against the abuses that were going on in the assembly. What does this have to do with us? It has a lot to do with us.

Next summer in the will of God, I'll be going to Austria. The only thing I get up and speak in the meeting in Austria, and I talk in English. There should be an interpreter.

There should be an interpreter. Get up and translate it from English into German. So actually the controls that Paul lays down here are very much for us today.

And you don't have to cut these chapters out of your Bible. They still have a voice for us today, the use of foreign languages. Now, let's read some of the verses.

I won't be able to read them all, but let's look at chapter 12, verse 1. Now concerning spiritual gifts, brethren, I do not want you to be ignorant. You know that you were Gentiles carried away to those dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus a curse, and no one can say that Jesus is Lord except by the Holy Spirit.

Now there are diversities of gifts but the same Spirit. There are differences of ministries but the same Lord. And there are diversity of activities but the same God who works all in all.

But the manifestation of the Spirit is given to each one for the profit of all. For to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues, but one and the same Spirit works all these things, distributing to each one individually as he will. Now I made a little outline of this chapter that I'd like to give out now.

I'm not using the overhead today. I thought this might be a little bit more personal. And anyway, I don't like predictable meetings.

I like things to be different. When you get all through, Charlie, I'll take a copy soon. Thank you.

This might be more helpful anyway. You have the basic notes and then you can make other notes in the margin. Notice that in the Bible, in most of your Bibles, it says now concerning spiritual gifts, right? Do you notice that the word gifts there is in italics? What does that mean? It means there is no word in the original language of the New Testament for gifts.

All it says is now concerning spiritual. It doesn't say spiritual gifts in the Bible. You say, what's the point? Well, I believe it's referring not to spiritual gifts in the first two verses, but to spirit manifestations.

Spirit manifestations. That's why I say here on the outline, concerning spirit manifestations. You say, I do not understand.

These Corinthians had been pagan before they were saved. They'd been heathen. And they knew about spirits.

They knew about evil spirits. They knew about the manifestation of evil spirits. They're very real.

And so Paul in these verses is contrasting what they knew, evil spirit manifestations and Holy Spirit manifestations. He says in verse 2, You know that you were Gentiles carried away to those dumb idols however you were led. Don't forget behind the idols there were demons, right? Demonology is associated with idolatry.

They knew about evil spirits, and they lived in terror of evil spirits. Now he says, Therefore I make known to you that no one speaking by the Spirit of God calls Jesus a curse. No one can say that Jesus is Lord except by the Holy Spirit.

This is a test, the discernment of the Holy Spirit. Now, actually, anybody can use the words, Jesus is Lord. I mean, an unsaved person can say Jesus is Lord, can't he? But this means to say it with the full consent of your being.

To say it as the confession of your heart. That's what it means. Very important, I think, to see that.

See, in demonology and evil spirits, they often blaspheme the name of Jesus and call Jesus a curse. Evil spirit. But when you see a man or a woman confessing the Lord Jesus Christ as my Lord, and that confession comes from the deepest recesses of his heart, that's the Holy Spirit.

That's the Holy Spirit. It's not just the recital of words. That's the trouble in America today.

We have so many people who use the right words, but they've never been born again. Confession without reality. Now, the rest of the chapter has to do with spiritual gifts.

First of all, you see the role of the Trinity here. People say, the word Trinity is never found in the Bible. I know the word Trinity is never found in the Bible.

But the truth of the Trinity is all through the Bible. And here you have all three members of the Trinity mentioned in these verses, verses four through six. And what it's saying is that all the members of the Holy Spirit, of the Trinity, are involved in the work of God.

Really. It uses different expressions here. Diversities of gifts.

Differences of ministries. Diversities of activities. And they're all the same God.

God the Father, God the Son, God the Holy Spirit working in and through these ministries. Verse seven is key. But the manifestation of the Spirit is given to each one for the profit of all.

What does that mean? It means, well first of all, every believer has at least one gift. Every believer has at least one gift. And it is not given for selfish use.

For pride. Or even for financial gain. It's used for the benefit of everybody.

That's the purpose of it. God gave the gift for the benefit of everybody. Makes you sad to think of some of the things that go on in evangelical Christendom today.

Men who have a price tag on their meetings. Certain celebrities will only come if you pay them between \$2,000 and \$5,000 for one meeting. It's not why God gave the gift so that men might become financially rich through them.

He gave them to benefit others. And thank God for faithful servants of the Lord. Whose great aim is to use whatever gift God has given them to build up the people of God.

Well, to see sinners saved. And to build up the people of God in their most holy faith. Then Paul gives a list of gifts.

Notice I say a list of gifts, not the list of gifts. Because there are different lists given in the Bible. And they overlap to a considerable extent.

There's a list here. There's another list at the end of this chapter. There's a list in Romans chapter 12.

And I would say that these lists are suggestive, not exhaustive. I don't think that necessarily all the gifts are given in any one list. We could look briefly at the list.

So one is given the word of wisdom through the Spirit. What does that mean? Well, I think. Here's, for instance, a local church.

And maybe a decision has to be made. Maybe they're facing a very thorny problem. And they don't know what to do.

And here's a brother. And he has a word of wisdom. And he says it's just exactly the right word for that particular situation.

Just exactly the right word. And everybody knows it. They say, yeah, why didn't we think of that? A word of wisdom.

Then the word of knowledge through the Spirit. Through the same Spirit. You know that during these days, before the New Testament was given in complete form, God did impart divine knowledge to men.

Paul says, behold, I show you a mystery. We shall not all sleep, but we shall all be chaste. A word of knowledge, wasn't it? Nobody ever knew that before.

It was knowledge supernaturally imparted to him. To another faith by the same Spirit. Well, I don't think we can read that without thinking of a man like George Mueller.

A great man of faith. All he really did was believe God. That door was open to every one of us.

But God used him in a special way, I think. For future generations to show a man, he denied that he had the gift of faith. He said all he did was just believe God.

Then to another gift of healings by the same Spirit. And these were people who go to a sick person and see that person healed. No question about it.

To another, the working of miracles. Both of them are different kinds of miracles. To another, prophecy.

In its original meaning in the New Testament, prophecy, prophets were men who gave the New Testament. Apostles and prophets. They gave us the New Testament.

Not everything they said was inspired. But some of the things they said were really inspired. And we have them preserved for us in the pages of the New Testament.

We don't need prophets in that sense today. In that sense, we don't need prophets today. Today, a prophet is a man who takes the Word of God and preaches it.

In the New Testament, a prophet was a man who received the Word of God and wrote it down. Prophecy. To another, discerning of spirits.

Well, this is very important because in Christian life and service, there are a lot of imposters. A lot of imposters. And it's good when a man has the gift of discerning spirits.

When he can tell right away what is of God, what is of the Holy Spirit, and what is of the evil one. There are other different kinds of tongues. And we spoke about that.

We spoke of the many kinds of tongues there were in the day of Pentecost. And here were men magnifying God through the use of languages that they had never learned. And to another, the interpretation of tongues.

This was a gift too. A man could stand up next to the man who was speaking in a foreign language and he could tell the crowd what was being said. Notice.

Verse 11. But one and the same spirit worked all these things, distributing to each one individually as he willed. This is very important.

What does this mean? It means that the gifts are given sovereignly. God gives them the way he wants to give them. There's no use praying for a gift.

It would be absolutely a waste of time for me to pray for the gift of evangelism. Why? God didn't see fit to give it to me. That's why.

If he had, I would have had it. I would have had it from the time of my conversion. But God didn't see fit to give it to me.

They're sovereign bestowals of the Holy Spirit of God, giving to everyone as he willed. So don't pray for gifts. But use the gift God has given you.

Gifts or gifts that God has given you. This is very important. Distributing to each one individually as he willed.

I have here the basis of distribution of the gifts. Verse 11. And that is sovereign.

God does it the way he wants to do it. There's no way you can change it. Then Paul goes on to speak about the unity and diversity in the human body.

Verses 12 through 31 and applies it to the body of Christ. For as the body is one and has many members, but all the members of that one body, being many, are one body. It's a marvelous thing, isn't it? The human body.

And many members, but no two members are alike. Everyone is different. And that's the way it is in the body of Christ.

It says, so also is the Christ. The word Christ there, there should be the word the there. It's not in most translations, but it really is in the original.

So also is the Christ. And the Christ there refers not just to the Lord Jesus Christ. This is rather breathtaking to me.

The word Christ there refers to the head in heaven and believers, his members on earth. It refers to all the redeemed. Christ the head and all the members of the body, the Christ.

I wouldn't dare say that if the Bible didn't say it. But it has to mean that because it's speaking about the human body, many members, one body. The body of Christ, many members, one body.

So also is the Christ. For by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and have been all made to drink into one spirit. Another very important passage of

Scripture.

See, the teaching is current today that every Christian should speak in tongues. That tongues are the invariable sign of the baptism of the spirit. And if you've been baptized by the spirit, then you speak in tongues.

That's not what my Bible says. It says for by one spirit were we all baptized into one body. The baptism of the spirit is that ministry of the Holy Spirit which places you in the body of Christ.

It takes place at the time of conversion. Not something you pray for, not something you carry for. All you have to do is believe on the Lord Jesus Christ and you're baptized by the spirit into the body of Christ.

There are people who say, have you received the baptism? And you're a true believer? Of course. I received it when I was saved. But that's not what they mean, of course.

And then he says, for in fact, the body is not one member, but many. And here you get this attitude that was current in current. People feeling inferior because they didn't have the gift of tongues.

Or superior because they did have the gift of tongues. Notice how Paul deals with it. For in fact, the body is not one member, but many.

If the foot should say, because I'm not a hand, I'm not of the body, is it therefore not of the body? What a foolish thing to say. If the ear should say, because I'm not an eye, I'm not of the body, is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? Now, I think it's very courteous the way Paul handles this. What he really means is, if the whole were a tongue.

That's really what he's thinking. If the whole were a tongue. He doesn't mention it.

And they could make their own application. They were saying, everybody should speak in tongues. Everybody should have the gift of tongues.

Paul says, nonsense. That's not what a body is like. Many different members.

Only one tongue in the body. Many different members of the body. Each with a function to perform.

But now God has set the members, each one of them, in the body just as he pleased. Once again, verse 18 in the outline. God's sovereignty in arranging the members.

In some ways, the human body is God's masterpiece, isn't it? It's a marvelous mechanism. It's a marvelous feat of engineering. You think of the miracle of eyesight.

That you can see color. You can see dimensions. You can see depth.

That pilot coming in can tell how far a plane is from the runway. Marvelous, isn't it? Hearing, the miracle of hearing. Touch, taste, smell.

All these marvels of the human body. Things that we take for granted. The DNA.

The human body, the DNA. If it were unraveled, the DNA, it would go to the moon four times in fact. Amazing.

Absolutely amazing. A book called *Fearfully and Wonderfully Made* tells some of the marvels of the human body. God has set the members just as it pleased him.

If they were all one member, where would the body? Where would be the body? You have to have diversity. But now indeed there are many members, yet one body. I cannot say to the hand, I have no need of you.

Nor again the head to the feet, I have no need of you. That's what they were saying in Corinth. We are the people, we have the gift of tongues.

And you poor people don't have it. And we don't need you. And then he goes on to explain that some of the most important parts of the body you never see are here.

Like the liver. Liver is very important. You know the word live is right in it.

Live. You don't live without your liver. I'm not going to give a course in anatomy here, but it's very important.

The kidneys are important. The heart is important. Pancreas is important.

All of these members of our head, nobody ever saw them. You don't put a red ribbon around their neck, do you? Spray eau de cologne on them. You don't do that.

And yet they're terribly important. And Paul is saying to the new tongues speakers, talk as if you were the icing on the cake. There are a lot of members of the body that carry on very important functions.

And you know God has his hidden ones in the church, doesn't he? He has some that are in the public limelight. They seem to get a lot of attention. But God has hidden ones too that are doing marvelous work.

And nobody ever sees it. Nobody ever knows anything about it. Just like the human body.

But God knows, doesn't he? It's all going to be rewarded in a coming day. Those members of the body which we think to be less honorable, these we bestow greater honor and our unrepresentable parts have greater modesty. But our presentable parts have no need.

God composed the body having given greater honor to that part which lacks it. So that there should be no schism in the body, but that the members should have the same care for one another. This is what was lacking in Corinth.

It was kind of a competitive game that they were playing there. Instead of thanking God for the diversity of the members of the body and thanking God for the way each member sees the work to be done and does that work. No division in the body.

The same care for one another. If one member suffers, all the members suffer with it. If one member is honored, all the members rejoice with it.

Well, it's certainly true in the human body, isn't it? One part gets injured. Of course, the blood automatically springs into action. Your hand goes to the hurt part.

Now Paul makes the application. Verse 27. Now you are the body of Christ and members individually.

And God has appointed these in the church. First apostle, second prophet. Now those apostles and prophets were the ones that gave us the New Testament.

It says in Ephesians chapter 2. And are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief cornerstone. They were the foundation in the sense that they built upon Christ.

Christ, the chief cornerstone. As I say, we don't need apostles and prophets today because their work is finished. You only lay the foundation once.

But we have their ministry, as I said, preserved for us in the pages of the New Testament. Third, teachers. We need teachers.

After that, miracles. Then gifts of healing, help, administration, varieties of tongues. Do we have teachers today? Yes.

Do we have miracles today? Yes, we have miracles today. Do we have healing today? Yes, we have healing today. I'm not speaking about what happens on television, however.

How often we hear of a person and the doctors give up. And the doctors say it's up to the man upstairs from now on. What did they say? Up to the man upstairs.

And then the person recovers. What is it? It's divine healing is what it is. People praying.

Christians, people praying. And the person is miraculously healed. When medical science has given up, we believe in healing.

Helps. Well, helps. I know many Christians who have that gift of help.

They see things to be done and they just do them. Nobody has to ask them. It's just their nature to do it.

Their new nature. Administration. We commonly associate administrations with the work of elders in the assembly.

Varieties of tongues. The position of this assembly is the need for these signed gifts passed with the coming of the New Testament in written form. Say, where do you get such an idea? Well, you get it from Hebrews chapter 2. And you might turn to that.

Hebrews chapter 2, verse 2. For if the word spoken through angels... The word spoken through angels refers to the law, the Ten Commandments. It came from God through angels to Moses and then to the people. The word spoken through angels, the law, the Ten Commandments.

If the word spoken through angels proved steadfast and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation? This is the gospel. Notice this. Which at the first began to be spoken by the Lord and was confirmed to us by those who heard him, God also bearing witness both with signs and wonders and with various miracles and gifts of the Holy Spirit according to his own will.

What does that mean? It means that when the apostles and prophets went out and they preached the word of the new covenant, people would say, how do we know what you're saying is true? I said, okay, I'll

confirm it with miracles. Is God doing that today? Well, he doesn't have to do that today. He's given us his word and God wants us to believe his word.

An evil and adulterous generation seeketh after a sign today. No sign will be given but the sign of the prophet Jonah. That's the resurrection of Christ.

The Jews require a sign. The Greeks seek after knowledge, but we preach Christ crucified. The Greek sign, of course, is the resurrection of Christ.

The question is, will you believe it? Now, see, they were saying, well, everybody should speak in tongues. You're a second-class citizen if you don't speak in tongues. Paul says a series of questions here in verses 29 and 30 and they all require a no answer.

You don't necessarily get that in the English, but in the original language of the New Testament it would say something like this. All are not apostles, are they? And the answer required is no. All are not prophets, are they? No.

All are not teachers, are they? No. All are not workers of miracles, are they? No. All do not have the gifts of healings.

No. All do not speak with tongues, do they? The answer is no. All do not interpret, do they? The answer is no.

It requires a no answer. No single gift was given to everyone. That wasn't the way God worked.

He divided to everyone severally as he willed. Now, notice the last verse, and with this we close. But earnest ye desire the best gift.

Oh, you say you contradicted yourself. You said there's no use praying for a gift. Either you have it or you don't have it.

If you don't have it, praying for it won't change that. And here it says, earnestly desire the best gift. What does that mean? Well, you can't tell from the English, but once again, in the original language of the New Testament, the you implied is plural, plural not singular.

You all. He's speaking to the assembly as such. You all earnestly desire the best gift.

What does that mean? Well, it might mean, for instance, that an assembly might have a great variety of gifts and yet not have an able teacher. And that assembly can ask that the Lord send a teacher along. That's what it means.

You all earnestly desire the best gift. What does it mean, the best gift? Well, it means that some gifts were more useful than others. Some gifts were more signs and wonders and spectacular gifts.

But other gifts were more building up the people of God in their most holy faith. And yet I show you a more excellent way. And that more excellent way we're going to get next week in chapter 13.

It's wonderful to have a gift. It's more wonderful to exercise it in love. Thinking of others for the benefit of others.

That's what Paul is saying. So, if you go to these chapters and read carefully, you can find out what was going on in Corinth. And it's interesting that it's going on today, too, isn't it? In the tongues movement in the United States, these same things are going on today.

The teaching that you don't have tongues, you're inferior. That the invariable sign of the baptism of the Spirit is speaking in tongues. And in tongues meetings in which all speak at once.

And there's no interpretation. All of these things are going on today. So, these chapters are very much up to date.

To put it very frankly, the tongues movement in the United States today does not go according to the word of God. Scripturally, it doesn't have a leg to stand on. And if these dear people would obey the scriptures, there wouldn't be a tongues movement today.

Now, I'd like to sing that chorus with you. Have you sung it to me? Once again, Carolyn's going to come up and play it. And this isn't the last you'll hear of it, because I like it very much.

And I think it would be beautiful if people could come in sometime. Strangers could come in and hear you singing this and harmonizing it would lift them right to the gates of heaven. Okay, Carolyn, just play a few lines or a line or two.

Ready? I think we'll just try the top line and get that volume, Carolyn. Just the top line. We'll all sing it.

You all will sing it. Okay, now start. That's good.

You got it? Well, you have it. All we need is volume, sisters, to match them in. Okay, once more, we'll sing it.

And I hope it'll be ringing through your heart during the week. Praise and adore him. Ready? Praise and adore him spread abroad.

Nay, our great Redeemer, blessed be his name. To him who loved us more sin and shame. Be all the glory now and ever.

Audio: <https://sermonindex1.b-cdn.net/12/SID12604.mp3>

Source: <https://sermonindex.net/speakers/william-macdonald/studies-in-1-corinthians-10-1-cor-12/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net