

The background is a dark blue technical drawing or blueprint. It features a grid of light blue lines. Overlaid on the grid are various geometric shapes and lines in a slightly lighter shade of blue. There are several concentric circles and arcs, some solid and some dashed. A prominent dashed line runs vertically through the center. Other dashed lines form various shapes, including a large rectangle at the bottom. There are also several straight lines, some solid and some dashed, intersecting the grid. In the top left, there are some faint labels like "180°" and "100". On the right side, there are some vertical labels like "100", "454", and "20".

FOUNDATIONS

STUDY GUIDE

*"The rain came down, the streams rose,
and the winds blew and beat against
that house; yet it did not fall, because
it had its **foundation** on the **rock**."*

MATTHEW 7:25 NIV

FOUNDATIONS OF THE ROCK STUDY GUIDE

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Session 4

THE BAPTISM WITH THE HOLY SPIRIT

Distinct from Salvation or Water Baptism

The Scriptures talk of a deeper relationship with the Holy Spirit that is beyond that of the relationship obtained at salvation. The concept of being "**baptized with the Holy Spirit**" is used by John the Baptist in [John 1:33](#), by Jesus in [Acts 1:5](#), and by Peter in [Acts 11:16](#). This phenomenon is also spoken of as being "**filled with the Spirit**" in [Acts 2:1-4](#). This deeper relationship with the Holy Spirit is found in the prophetic words of [Joel 2:28-29](#), where God tells of pouring out His Spirit on all people, the results of which will cause the sons and daughters to prophesy, the old men to dream dreams and the young men to see visions. This outpouring, which would even affect the servants, was first described in [Acts 2](#).

Further references to this extra dimension of the Baptism of the Holy Spirit and how it is distinct from water baptism are as follows:

- a. Jesus exhorted the disciples to wait in Jerusalem until after they had received the Holy Spirit and had been clothed with power from on high ([Luke 24:49](#), [Acts 1:4-5, 8](#)). Note that this was after Jesus breathed on them and told them to receive the Holy Spirit ([John 20:22](#)), and it was after Jesus opened the disciples' minds so they could understand the Scriptures ([Luke 24:45](#)).
- b. The new believers in Samaria were water baptized, yet they had not yet received the Holy Spirit ([Acts 8:12, 15-16](#)).
- c. Simon the sorcerer became a believer and was water baptized, yet he realised that he was missing a dynamic aspect of the Holy Spirit in his life ([Acts 8:13, 19-20](#)).
- d. Paul had an encounter with Jesus, submitted to the Lordship of Jesus, yet needed to be filled with the Holy Spirit and to be baptized ([Acts 9:3-6, 17-18](#)).
- e. The Holy Spirit fell on the Gentiles after they heard the word of God and believed in Jesus for the remission of sins ([Acts 15:7-8](#)), yet they were not water baptized until later ([Acts 10:43-44, 47-48](#)).

- f. Paul asks the Ephesians if they had received the Holy Spirit since they had believed ([Acts 19:1-2](#)). If receiving the baptism of the Holy Spirit was synonymous with believing, then Paul would have just asked if they were believers and would have known that they had received the Baptism of the Holy Spirit. Later, after they are baptized in the name of the Lord Jesus ([v. 5](#)), Paul lays hands on them that they might receive the Holy Spirit ([v. 6](#)).

Speaking in Tongues: The Scriptural Evidence for the Baptism with the Holy Spirit

In all the instances where the Holy Spirit falls upon the people for the first time, the people spoke in new tongues to the Lord.

By looking at the examples within the Scriptures we see:

- a. In God's sovereign precedence, He pours out His Holy Spirit along with the gift of tongues ([Acts 2:4](#)).
- b. Ananias is sent that Paul might receive the Holy Spirit ([Acts 9:17](#)). Paul later states that he is glad that he speaks in tongues profusely ([1 Corinthians 14:18](#)).
- c. Cornelius's household receives the Baptism in the Holy Spirit with speaking in tongues ([Acts 10:45-46](#)).
- d. The church at Ephesus receives the Holy Spirit along with speaking in tongues ([Acts 19:2, 6](#)).
- e. The believers in Samaria receive the Holy Spirit after Peter lays hands on them. Though the word "tongues" is not mentioned in this passage, Simon saw the manifestation of the Holy Spirit as the apostles laid hands on the believers. Simon had already seen healings and the casting out of demons, yet he had not seen anything like that which took place when the Holy Spirit was poured out. One could conclude that he heard the same manifestation as was present in the other instances above—that of speaking in tongues. Interestingly, Peter says to Simon that he has "no part or share in this ministry." The Greek word for ministry is the same word which is translated as "speech" or "utterance" elsewhere in the scriptures. Some commentators state that Peter's statement should better be translated as "you have no part or share in this speech or utterance." Consequently, it would clearly indicate that the people in Samaria were speaking in tongues ([Acts 8:15-21](#)).

- f. One of the signs that will accompany those who believe is that "they will speak in new tongues" ([Mark 16:17](#)).

Personal Tongues and the Use of Tongues in Public Ministry

The Bible shows that there are two general categories of speaking in tongues. These two categories can be seen in the following scriptures:

- 1) **Tongues, as a personal prayer language, received at the time the person is baptized in the Holy Spirit.** ([Acts 2:4-6](#); [10:45-47](#); [19:6](#)). In these scriptures, the individuals receive the gift of the Holy Spirit along with speaking in tongues. These scriptures imply the use of tongues as a personal prayer language for communion, prayer, worship, and praise to God on a continuing personal basis (also [1 Corinthians 14:1-4,14-15](#); [Jude 1:20](#); [Romans 8:26-27](#), [Ephesians 6:18](#)). This use of tongues is for the building up of the specific individual who is praying in tongues.
- 2) **Tongues as a public ministry given in the assembly to communicate to the church and to be a sign to the unbeliever** ([1 Corinthians 12:10](#); [12:29-30](#); [14:5, 21-22](#)). This use of tongues is for the purpose of public ministry. This gift of tongues will be used for the sake of building up the whole church as the Spirit gives direction. In most cases, it will be necessary to have tongues with interpretation to enable the people to understand what is said ([1 Corinthians 14:5-13](#)). An exception to this would be where one gives a message in tongues and it is understood in a language of one of the listeners.

NOTE: [1 Corinthians 14:14-15](#) is a parenthetical statement or an aside which Paul inserts to discuss the personal use of tongues; as such, verses 13 & 16 would flow together in the context of group or public ministry when people use tongues. Some scriptures give guidelines for the use of both personal prayer language and tongues in public prayer ministry (e.g., [1 Corinthians 14:1-4](#)).

RECEIVING THE BAPTISM WITH THE HOLY SPIRIT

When we look into the Scriptures, it appears as though baptism with water and baptism with the Holy Spirit were to be experiences which took place soon after salvation. [Acts 2:38-39](#) encourages us that the gift of the Holy

Spirit is for those who respond to Christ and for "your children and for all who are far off—for all whom the Lord our God will call." The following are some steps to help believers receive the Baptism of the Holy Spirit.

- a. **We must be willing to submit ourselves to the will of God.** In [Acts 2:37-38](#) the people were pricked in their hearts and were willing to ask, "What shall we do?" Peter told them to repent and be baptized and then they would receive the gift of the Holy Spirit. Blatant sin, if not dealt with, may hinder our receiving the fullness of the Holy Spirit ([Acts 8:18-23](#)).
- b. **Ask for the Holy Spirit**, knowing that our heavenly Father will not withhold any good thing from us ([Luke 11:9-13](#)).
- c. **Believe God that He will give His Holy Spirit to us** in accordance with his Word. We receive the Holy Spirit not by our own works, but by believing what we have heard ([Galatians 3:2](#)). People tend to lean on sense and emotions; therefore, if one does not have a "sense of righteousness," or feel worthy, one closes oneself off from the blessings of God.
- d. **In faith, we need to step out and begin using and exercising that which God has given us.** Faith is the condition upon which one can receive anything from God ([Hebrew 11:6](#), [James 1:6-8](#)).

What Keeps Us from Receiving Our Spiritual Language?

- 1) **Not Knowing** – don't know that it is available – [Acts 19:2](#)
- 2) **Incorrect Teaching** - Many individuals have previously received teaching against the Gifts of the Holy Spirit, specifically speaking in tongues. This teaching, which does not line up with the complete Word of God, will cause conflicts within the individual and affect the faith of the person. The person must choose to believe the truth of God's Word ([Galatians 3:2](#); [James 1:6-7](#)).
 - a. "... don't we have the Holy Spirit already?"
 - Believers in Samaria – [Acts 8](#)
 - b. "... tongues have ceased" – was only for the New Testament church, to get it started. Yet there is just as much need now as ever.
 - Hence has ceased, does not continue – **Cessationism** is the doctrine that Apostolic gifts ceased with the original twelve apostles. **Continuationism** the Holy Spirit may bestow the

sign gifts to persons other than the original twelve apostles, at any time in the Church age.

- [1 Corinthians 13:8-9](#) – *“Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.”*
 - Some people believe that Paul refers to Bible as being “that which is perfect”, that we have the Bible and don’t need tongues. Paul always refers to the “perfect” as being either the Church or the Return of Jesus Christ. Both happen at the same time.
- Some people see speaking in tongues not as a spiritual language but as a simple way so that don’t need to study linguistics
- Peter specifically says it is for more than just the apostolic time period.
 - [Acts 2:38-39](#) *Peter said to them, “. . . you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”*
- {REF. Notes on Holy Spirit through history – brief overview}

c. “. . . not everyone gets this gift of tongues”

- Believing that it is reserved for a select few.
- [1 Corinthians 12:30](#) – Paul implies or indicates that “not all” will speak with tongues; however, this reference relates to the nine gifts.
- In keeping with 1 Corinthians 12:7 *“but the manifestation of the Spirit is given to each one for the profit of all”*
 - The gifts are for public use, a public exercise ([14:26](#)) that will edify the church ([14:12-13](#)). When using tongues in a public ministry, the requirement of interpretation is faithfully observed ([14:27-28](#)).
 - Tongues in this usage (public message) is with limited distribution
- In [1 Corinthians 14:5](#) he says, “I wish you all” speak with tongues. Paul is distinguishing the public usage from the

personal usage; here it is used for edifying the believer in times of private praise, prayer, and worship of God (14:2). This usage is broad involvement, so broadly available that Paul says that he wishes all to have usage of it.

- [Acts 2:17-18](#) (quoting Joel 2:28 ff) the whole family of believers is intended to receive and share in this facet of ministry—sons, daughters, man servants and maid servants.
- [Acts 2:38-39](#) *"this gift is to all even those who are afar off."* What gift? – Holy Spirit, but also that of tongues, which is what the people just heard.
- Isn't prophecy preferred over tongues? – [1 Corinthians 14:5](#) – yes, in the public context for the edification of all the believers. But personally we are to all speak in tongues.

d. **"... well, Jesus never spoke in tongues"** – If Jesus didn't need to and if He didn't do it, then why do I need to?

- [Acts 1:8](#) – we need the power from on high, which transformed the believers into world-changers. When the power came, their prayer language came.
- Reviewing the benefits from speaking in tongues, edification, increased faith, prayer life, these were unlimited in Jesus.

e. **"... we shouldn't because there needs to be an interpreter"**

- Difference between speaking in tongues as personal spiritual language and a message in tongues.

3) Bad experiences – Some individuals have been prayed for or have seen others prayed for in the past. These experiences may have clouded their willingness to be prayed for or ministered to now. Certain church teachings or situations may have left the individual feeling condemned, "second class," or even unsaved because they did not speak in tongues or receive the Holy Spirit.

We should endeavour to be sensitive to these people, remembering that we do not have to force the Holy Spirit upon anyone. Be careful that we do not put any undue pressure upon individuals, making them feel that they have to do something or receive something or else they'll "never get out of here."

- **ex. Bad representation from others** – "If they have the Holy Spirit, I don't want it. I don't want to be arrogant, haughty, puffed up, or showing off."

- 4) Feelings of unworthiness** - Some believers do not realize that the Holy Spirit is given as a gift ([Acts 2:38](#)). They feel that they must perform at a certain level or have their lives in “order” before they are worthy to receive the Holy Spirit.

Scripture shows that the Holy Spirit is given to bring us to sanctification (to be set apart unto God) ([1 Peter 1:2](#)) and maturity ([John 16:13](#)); He is not given because we are sanctified or mature.

- Galatians 3:2 – *“Did you receive the Spirit by the works of the law, or by the hearing of faith?”* The Holy Spirit and speaking in tongues is given not because we are good (fulfilling the Law), but because we are not good enough.

5) Wrong expectations

- a. **No desire** – We might not value it but if God has something for us we should get everything that we can.
- b. **Misplaced expectations** – we expect that something is going to happen, and we have predetermined what that something is going to be. Hence, when nothing happens or when what we expect to happen didn't happen as anticipated we are disillusioned, frustrated or skeptical. Yet on the other hand, expectation is essential—expecting that we will sense Him in a deeper or more real way.

6) Thinking that something will overpower you – that God will control you and it will happen with a huge wave of emotions.

- Speaking in tongues is not some type of linguistic seizure. Rather, it is a voluntary point of participation with the Holy Spirit giving utterance.

7) Fear - that I will be wacky or weird

- The Holy Spirit is the comforter – will not force himself upon you, what is not good for you.
- a. **Fear of seeking an experience for experience's sake.** Beware of manipulation, emotionalism, and suggestiveness.
- b. **Fear of losing control** – the God-given power of our will is never intended to be out of control.
 - 1 Corinthians 14:15 *“What is the conclusion then? **I will** pray with the spirit, and I will also pray with the understanding. **I will** sing with the spirit, and I will also sing with the understanding.”*

- 1 Corinthians 14:30 *"But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encouraged. 32 **And the spirits of the prophets are subject to the prophets.**"*
- 1 Corinthians 14:27 *"If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret."*
(means that control is present)

c. Fear of failure after receiving Holy Spirit and prayer language.

What if I sin after receiving my prayer language? Realize that those who speak in tongues are still fallible people.

- We have not yet arrived, there is much more to press into.

d. Fear of embarrassment when speaking in tongues

e. Fear of what will happen if they don't speak in tongues

8) A lack of faith – Faith is essential to receiving the Holy Spirit, ([Galatians 3:2](#); [James 1:6–7](#)). Lack of faith is typically shown by an unwillingness to attempt to speak in tongues.

Speaking in tongues seems uncommon and non-natural—in some point it is unnatural, it is supernatural. On the other side, in non-unilingual cultures, it is common to hear people speak other languages that we don't know.

THE NATURE OF THE HOLY SPIRIT

It is important to realize that the Holy Spirit is a unique and distinct person of the Godhead. He is not just some form of influence or power which one can attain, or get hold of, and then use. The Holy Spirit is a divine part of the Godhead; as such, our thoughts should better be, "How can the Holy Spirit get hold of me and how can He use me?" This type of response brings humility instead of self-exaltation. As we recognise that we indeed have a person of the Godhead indwelling us, and not just a power or an influence, then this should lead us to desire to "commune" with the Holy Spirit.

2 Corinthians 13:14 encourages us with the blessing that the "fellowship [communion, sharing together, and participation] of the Holy Spirit be with you all." (AMPC¹)

The Holy Spirit is different than the heavenly Father and the Son, Jesus. Jesus speaks in John 14:26 of how "the Counsellor, the Holy Spirit, whom the Father will send in my name will teach you all things and will remind you of everything I have said." At the baptism of Jesus in Luke 3:21-22 we are told how the "heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'" In these instances we see the presence of the Father, the Son, and the Holy Spirit.

What Does the Holy Spirit Do?

The Scriptures tell us that there is much which the Holy Spirit will do for us:

1. The Holy Spirit empowers us to witness and minister.

Acts 1:8 - "but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth."

Luke 24:49 - the disciples were to stay in the city until they had "been clothed with power from on high."

2. The Holy Spirit will help us to be true worshippers of God.

John 4:24 - "God is spirit, and his worshippers must worship in spirit and in truth."

¹ Amplified Bible, Classic Edition

Philippians 3:3 - those of the true circumcision are those "who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh."

3. The Holy Spirit helps us in our prayer, gives us power in prayer, and helps us pray according to the will of God.

Romans 8:26–27 - "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

Jude 20 - "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Ephesians 6:18 "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

4. The Holy Spirit helps us understand the Scriptures.

John 16:13 - "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

1 Corinthians 2:12, - "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us."

5. The Holy Spirit gives guidance from God as we sense His leading.

Acts 13:2 - "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'"

Mark 13:11 - "Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit."

Acts 10:19–20 - the Holy Spirit gave clear direction to Peter about how he was to respond to the situation which was about to take place.

6. The Holy Spirit gives the ability to use spiritual gifts.

1 Corinthians 12:7-11 - "Now to each one the manifestation of the Spirit is given for the common good, ... all these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

1 Corinthians 1:5-7 - "For in him you have been enriched in every way--in all your speaking and in all your knowledge--because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed."

1 Corinthians 14:1 - "Follow the way of love and eagerly desire spiritual gifts".

7. The Holy Spirit enables us to produce the fruit of the Spirit.

Galatians 5:22 - "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness".

The Holy Spirit Was Promised

In the Old and the New Testament God promises that He would send His Spirit to help the people in their walk with Him.

Ezekiel 36:26-27 - "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Joel 2:28-29 - "And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days."

Acts 2:38-39 - "Peter replied, 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off--for all whom the Lord our God will call'."

The baptism of the Holy Spirit fulfils the ministry of Jesus which is to baptize with the Holy Spirit and with Fire. Matthew 3:11. "I baptise you with water for repentance. But after me will come one who is more powerful than I, whose

sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire."

The baptism of the Holy Spirit fulfils the promise made by Jesus that the Holy Spirit will be sent, [John 14:15-18](#).

The Working of the Holy Spirit Before Salvation

Before a person comes to a saving faith in Jesus Christ the word of God teaches us that the Holy Spirit works to draw the unbeliever to the Lord, [Revelation 22:17](#). The Spirit of God also convicts individuals of their sin and shows their need for righteousness and declares of the coming judgment, [John 16:7-10](#), [Acts 9:5](#).

The Working of the Holy Spirit At the Time of Salvation

The Holy Spirit is an integral part of the salvation process. [John 3:3-6](#) declares that we must be born of water and the Spirit to enter the kingdom of God, and that the Spirit must be working to enable spiritual life to come about.

[NOTE: Many individuals would like to interpret this scripture to mean that the born again experience comes from two ingredients, the water and the Spirit. The water is then looked upon as being either symbolic of baptism or of the Word of God ([Ephesians 5:26](#)). Good Biblical hermeneutics would not allow either of these interpretations as one is forced to use symbolical interpretation for one portion of the verse (the water) and then use literal interpretation for the next portion (the Spirit). Rather we see that Jesus is saying that it is essential that a person experience two birth processes before being able to enter the kingdom of heaven: a natural birth - when a child is born the mother's protective embryonic water bag is ruptured and the child is born of water; a spiritual birth - at the time of spiritual birth the Spirit of God quickens the individual's dead spirit and a spiritual birth takes place, hence the term "born again". In the next verse Jesus then refers back to these two births when he talks of "the flesh gives birth to flesh, but the Spirit gives birth to spirit."]

In Titus we are told that we are saved not by the works of righteousness that we've done but "because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ([Titus 3:5](#))".

The Working of the Holy Spirit After Salvation

At the time of salvation, the Holy Spirit comes and lives within the believer. The scriptures declare how we must have the Holy Spirit dwelling in us to enable us to be a part of Christ.

Romans 8:9 - "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ."

Galatians 4:3-6 - As sons of God we receive the Spirit of God into our hearts which enable us to come before God calling out "Abba Father".

John 14:17 - Jesus speaks to the disciples and states that they know the Spirit "for he lives with you (now before the crucifixion) and will be in you (after the resurrection)."

These words show that not only will the Holy Spirit live with us but He will actually dwell in us. After the crucifixion Jesus speaks to the disciples, in John 20:22 "And with that he breathed on them and said, "Receive the Holy Spirit."

Because of this indwelling of the holy Spirit from the time of salvation, every believer can yield to the indwelling Spirit for a measure of victory to live the Christian Life and to produce the fruit of the Holy Spirit in their life ([Galatians 5:22-23](#)). Every believer can receive revelation from the Word of God and receive a level of understanding in the things of God and the provision of God ([1 Corinthians 2:11-12](#)). Every believer can have great joy at their conversion and walk with Christ ([Acts 8:8](#)).

The Gifts of the Holy Spirit

See:

- "The Gifts of God" section (next page)
- "Putting it All Together" section following (re: [1 Corinthians 12:7-10](#))
- Church of the Rock TRANSFORMATIONS courses:
 - "Gifts of the Spirit"
 - "Understanding Your Gifts"

THE “GIFTS” OF GOD

God has given THREE KINDS of gifts to His children:

1. SPIRITUAL GIFTS

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit of all. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” ([1 Corinthians 12:4-7, 11](#)).

The Gifts of the Holy Spirit

- 1) **WORD OF WISDOM** – A specific, divine impartation of wisdom by the Spirit of God in order to meet a particular problem or need (i.e. when God reveals to you one thing that someone ought to do, should do, or is going to do.)
- 2) **WORD OF KNOWLEDGE** – when God reveals to you something that you could not have known in any other way except by the Holy Spirit.
- 3) **GIFT OF FAITH** – having extraordinary faith that is a gift of the Spirit in a certain moment. (ex. an impartation of faith to accomplish a specific task, face potentially overwhelming circumstances, or perseverance when facing dangerous situations.)
- 4) **GIFTS OF HEALINGS** – The God-given ability at specific times to minister physical healing to those in need.
- 5) **WORKING OF MIRACLES** – when God transcends nature.
- 6) **PROPHECY** – when we communicate God’s message to people and He uses us as the vessel. Prophecy is more than preaching or teaching, for it has a dynamic energy in its words that is empowered by the Holy Spirit
- 7) **DISCERNING OF SPIRITS** – when God supernaturally reveals what is really going on underneath the surface (both positive and negative); to distinguish the spiritual source of a motive, word, or action
- 8) **DIFFERENT KINDS OF TONGUES** – The supernatural ability to communicate in a language or languages that are not familiar. It may involve the language of men or the supernatural language of angels. This gift is different from that which is used in the believer’s prayer life.

- 9) **INTERPRETATION OF TONGUES** – The God-given spontaneous ability to interpret an utterance given in tongues into the language understood by the people present.

2. MINISTRY GIFTS

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” Ephesians 4:11.

Individuals are called and anointed with special ministry gifts to be a blessing to the entire body of Christ: every believer will not necessarily be given one of the 5-fold ministry gifts...yet the 5 gifts should be available to develop every believer. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” (Ephesians 4:12,13)

3. MOTIVATIONAL GIFTS

Each believer has at least one of these gifts and will usually be stronger in one gift, and as he or she functions in their gift the Body of Christ will be strengthened. These gifts are described in [Romans 12:6-8](#).

- 1) **PERCEIVING** - One who seems to see into the deeper aspects of a situation and are is quick to verbalize it. Tend to see things in black and white.
- 2) **SERVING** – One who loves to serve others; a doer.
- 3) **TEACHING** – One who loves to research and communicate truth
- 4) **EXHORTING** – One who loves to encourage others to live a victorious life; an encourager
- 5) **GIVING** – One who loves to give time, talent, energy and means to benefit others; a contributor.
- 6) **LEADING** – One who loves to organize, lead or direct—a facilitator.
- 7) **MERCY** – One who shows compassion, love, and care for those in need.

For more explanation and practical insight on these topics, please see our Transformations courses on “Gifts of the Spirit” and “Understanding Your Gifts.”

PUTTING IT ALL TOGETHER

Commentary on 1 Corinthians 12–14

Some verse by verse commentary notes on [1 Corinthians 12](#), [13](#), & [14](#) are included to help clarify issues which might arise in the general discussion of this lesson.

1 Corinthians Chapter 12

Verse 4 - There are diversities of gifts but the same spirit. This talks of the nine gifts which are given by the Holy Spirit. Paul will come back to talk of these more in verses 7 and following.

Verse 5 - “There are differences of ministries” (NJKV) - As God pours out His Holy Spirit, one of the consequences is that He gives ministry gifts unto people, these ministry gifts are: the apostle, prophet, pastor, teacher and evangelist ([Ephesians 4:11](#)). Such ministry gifting is not predominantly given to all people, but rather to chosen individuals who the Lord has set into positions of oversight within the church. Note that in Ephesians 4, it is the Lord who gives forth these gifts, and here in 1 Corinthians 12:5 the ministries come from the Lord also.

Verse 6 - “diversities of activities” (NKJV) - God gives various motivational gifts to individuals within the church, [Romans 12:3–8](#). These gifts include, prophecy, ministry, teaching, exhortation, giving, leadership and mercy. Both Romans 12:3 and 1 Corinthians 12:6 state that these gifts come from God.

Verse 7 - Back to talking about the nine gifts of the Holy Spirit. Note that these gifts of the Holy Spirit are for the profit of all. It is not just for one person to enjoy but for the benefit of the whole body of Christ. In general, the gifts are not resident gifts in that once a person has received the gift of prophecy they will always be able to prophecy, this is why Paul exhorts them to seek the best gift, verse 31. The best gift being that which will do the most good for the kingdom of God at that moment.

It should be realized that the gifts of the Spirit often overlap so that a person exercising the gift of prophesy might also at times be exercising the gift of the word of wisdom. One might first receive a word of knowledge about a person’s infirmity and then administer healing to the individual.

Verse 8 - the Word of Wisdom - A specific, divine impartation of wisdom by the Spirit of God in order to meet a particular problem or need. This is wisdom that is supernaturally given by God. This gift cannot be gained through study and experience, yet neither is it a substitute for study and experience. It represents God's divine perspective on the situation at hand, and at such it is not just some wisdom to be considered but rather "the word" on the subject. It is the answer or the solution, or the will of God for that particular situation. Because a person has received a word of wisdom from God, this does not mean that they have "all wisdom", they only have a "word" of wisdom.

the Word of Knowledge - Being made aware of unknown details about past, present, or future situations through Divine inspiration. This information is that which would have been humanly impossible to know. It is not knowledge that comes through natural ability, observation, study, education or experience. This may include knowledge of the thoughts of men's hearts - [Luke 5:22](#); [6:8](#); it may show facts of the past, present or future [John 1:47-49](#); [4:16-19](#); it may reveal where people are [Acts 9:10-11](#); it may expose hypocrisy [Acts 5:1-10](#).

Verse 9 - Faith - The supernatural ability to believe God for the impossible in a situation which is beyond the normal faith potential. It is the impartation of faith to accomplish a specific task, face potentially overwhelming circumstances, or perseverance when facing dangerous situations. This is not the general faith which believes God for provision, etc., nor is it the fruit of the spirit which is a continuing attribute within the character of the person. It is a step beyond this where one just knows that a particular thing is the will of God and hence one is willing to step out and act in accordance with that faith. This may be seen in action in the following instances: Peter has faith to proclaim healing and then to pick up the man by the arm, [Acts 3:1-7](#); in faith Peter tells Ananias and Sapphira what God will do to them, [Acts 5:1-10](#); Paul gives a word of faith to the crew assuring them that none would perish, [Acts 27:21-25](#).

the Gifts of Healing - The God-given ability to minister physical healing at specific times, to those in need. Because it is called "gifts" (plural) means that there are various methods and ways in which healing can be accomplished. For example: healing may take place by the laying on of hands, [Mark 16:16-18](#), [Matthew 19:19](#); through anointing with oil, [Mark 6:13](#), [James 5:14-15](#); through the prayer of faith, [James 5:15](#); by the spoken word, [Luke 7:1-10](#), [Matthew 8:8-10](#); by applying mud to the eyes of the blind, [John 9:6](#); through the use of prayer cloths, [Acts 19:11-12](#). etc..

Verse 10 - the Working of Miracles - the manifestation of a supernatural act, which is naturally impossible and defies the physical laws of nature. These miracles can be used to validate the word preached and the ministry of an individual, [Hebrews 2:4](#).

Prophecy - Speaking under the direct unction of the Holy Spirit the mind and counsel of God. Prophecy is more than preaching or teaching for it has a dynamic energy in its words that is empowered by the Holy Spirit, preaching may include prophecy at times, but it is not prophecy in itself. Prophecy is for the purpose of edifying, exhorting, and comforting the body of Christ, [1 Corinthians 14:3](#). It can include a quality of foretelling as well, though this predictive element functions more fully in the office of the Prophet. Prophecy may fulfill but never add to the scriptures. Prophecy should always be judged by others who have a prophetic ability, see [1 Corinthians 14:29](#).

Discerning of Spirits - The gift of the Spirit to distinguish the spiritual source of a motive, word, or action, whether it be: heavenly (from God); Human (from the person's own Spirit); or Demonic (involving an evil spirit). All believers have the ability to distinguish between good and evil, right from wrong, for the purpose of guiding us individually in the way of truth and from the way of evil. This gift refers to the guidance of the Spirit in an even greater nature which is necessary for sovereign protection of God's people; the gift is generally imparted to shepherds of God's flock. The gift in operation gives great clarity, removes confusion, and gives clear direction. When used the gift always shows what decisive action must be made. The discerning of Spirits ought not to be confused with a person having a critical spirit or attitude. The gift is used to discern spirits, not men in their purely natural courses of action, not to judge character of individuals as that can be done without the gift of the Holy Spirit. This gift as all gifts of the Holy Spirit is not dependent upon our personal feelings and emotions.

Diverse Kinds of Tongues - The supernatural ability to communicate in a language or languages that are not familiar. It may involve the language of men or the supernatural language of angels. This gift is different from that which is used in the believers prayer life.

Personal Tongues and the Usage of Tongues In Public Ministry

The Bible shows that there are two general categories of speaking in tongues. These two categories can be seen in the following scriptures:

- 1) Tongues spoken at the time the person is baptized with the Holy Spirit: [Acts 2:4-6](#); [10:45-47](#); [19:6](#). In these scriptures the

individuals receive the gift of the Holy Spirit along with speaking in tongues. These scriptures imply the usage of tongues as a personal prayer language for communion, prayer, worship and praise to God on a continuing personal basis. (also [1 Corinthians 14:1-4,14,15](#); [Jude 20](#); [Romans 8:26-27](#), [Ephesians 6:18](#)). This use of tongues is for the building up of the specific individual who is praying in tongues.

2) Tongues given in the assembly to communicate to the church and to be a sign to the unbeliever. ([1 Corinthians 12:10; 12:29-30; 14:5, 21-22](#)). This usage of tongues is for the purpose of public ministry. This gift of tongues will be used for the sake of building up the whole church as the Spirit gives direction. In most cases it will be necessary to have tongues with interpretation to enable the people to understand what was said ([1 Corinthians 14:5-13](#)). An exception to this would be where one gives a message in tongues and it is understood in a language of one of the listeners. Some scriptures give guidelines for usage to both the personal prayer language and tongues when used in public prayer ministry, e.g. [1 Corinthians 14:1-4](#). See 1 Corinthians chapter 14 note for further explanation.

Therefore if the whole congregation were speaking or singing in tongues or some in tongues and some in English would this would be a personal usage of tongues, (each person is individually responding to God by speaking in tongues). If an individual gave a distinctive message in tongues (one that stood out above the rest of the congregation) then this would need to be interpreted and would be classified as one of the nine gifts of the Holy Spirit.

Note that Paul is greatly concerned about what happens “in the church”, for this reason he gives clear distinction as to what to do within the church as opposed to what is allowable in the congregational prayer time or in one’s personal life. ([1 Corinthians 14:4, 5, 12, 19, 23, 28](#)). Some things done in one’s personal life or in the prayer time were interpreted or expressed differently “in the church”.

the Interpretation of Tongues - The God-given spontaneous ability to interpret an utterance given in tongues into the language understood by the people present. It may be a brief summary or a lengthy explanation and yet not be an exact translation. Paul states that the only tongues which need to be interpreted were those that were given

in the church for the purpose of ministering to other men. Hence when an individual is responding in praise to God by singing or praying in tongues this would not need to be interpreted, but a specific message which is clearly proclaimed for all to hear, would likely need interpretation.

Verse 11 - The Holy Spirit will distribute these gifts as He see fit for each situation.

Verse 28 - Paul recaps what he had started in verses 5-7, there are a variety of ministries, motivational gifts and gifts of the Holy Spirit. He lists some of these here. Paul is speaking about the office of the apostle, the prophet, and teacher. He is talking about the gift of healing, tongues and interpretation. He talks of the motivational gifts of helps and government. These are gifts given by God but all these gifts are not given to each person, some have one gifting, another person has a different gifting. Paul is not talking about one's personal prayer language which is distinct from the gift of tongues which is used in public ministry.

In this question Paul does not mean to ask, "Do all have the personal prayer language?" rather "Do all have the **gift** of speaking in tongues?" As stated above this list of gifts could be divided into classifications from the Five Fold Ministry Gifts of [Ephesians 4](#), the Motivational Gifts of Romans 12 and the Gifts of the Holy Spirit in [1 Corinthians 12](#). In the context of these three types of giftings it can be stated that "no we do not as an individual do all of these things or possess all of these gifts." (See the following break down of these gifts and the notes at the end of this lesson). Paul was not stating "Does everyone have a personal prayer language?", for he says in 1 Corinthians 14:5 "I wish you all spoke with tongues," The reason for this questioning of Paul is to challenge the thinking of some of the Corinthian church which caused them to feel that they were more significant than some of the others because of the specific gifts that there were given. Paul in effect is saying that they needed to realize that there were a variety of gifts and no one person had all the gifts. Each person was necessary to contribute their part of the gifting they had.

Many people use this verse to justify their perspective that not everyone speaks in tongues. The purpose of this question is to show that Paul is actually looking at various gifts which might be unique to an individual but he is not talking about the personal prayer language which is available to all people. There is some uncertainty about what the gift of helps is and what the gift of administration might be as these specific Greek words are not used elsewhere in the N.T.. Possible division of these gifts are listed below.

- first, apostles – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)
- second, prophets – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)
- third, teachers – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)
- after that, miracles – gift of the Holy Spirit – [1 Cor. 12:10](#)
- then gifts of healings – gift of the Holy Spirit – [1 Cor. 12:10](#)
- helps –perhaps a deacon – [Acts 6](#), [1 Tim 3:8](#)

Barnes Notes says that: This word occurs no where else in the N.T. It is derived from "*antilambano*," and denotes properly, aid, assistance, help; and then those who render aid, assistance, or help; helpers. They might have been those to whom was instructed the care of the poor, and the sick, and strangers, widows, and orphans, & etc. i.e. those who performed the office of deacons. Or they may have been those who attended on the apostles to aid them in their work, such as Paul refers to in [Rom. 16:3](#). "Greet Priscilla and Aquilla, my helpers in Christ Jesus;" and in ver. 9, "Salute Urbane our helper in Christ;" In [Acts 20:35](#) the word is used in the verb form to mean – support, assist

Administrations - This could refer one who gives oversight as an elder, pastor, or a bishop (one who gives spiritual leadership to a church)

Barnes Notes says that this word "kubernayseis" is derived from "Kubernao," to govern; and is usually applied to the government or steering of a ship. The word occurs no where else in the N.T., though the noun form of the word "kubernaytays" (governor) occurs in [Acts 27:11](#), rendered "master," and in [Rev. 18:17](#), rendered "shipmaster."

- varieties of tongues – gift of the Holy Spirit [1 Cor. 12:10](#)
- Are all apostles – five fold ministry gift
- Are all prophets – five fold ministry gift
- Are all teachers – five fold ministry gift
- Are all workers of miracles - gift of the Holy Spirit
- Do all have gifts of healings - gift of the Holy Spirit
- Do all speak with tongues - gift of the Holy Spirit
- Do all interpret - gift of the Holy Spirit

1 Corinthians Chapter 13

[Chapter 13:8-11](#) Paul talks about prophecy, tongues and knowledge ceasing. Some denominations interpret this verse to explain why people should not use the gifts of the Holy Spirit or speak in tongues in this present age. They believe that the Bible is that perfect thing which when it came caused the gifts of the Holy Spirit to be unnecessary. When interpreting the scriptures it is always important to use the scripture to interpret scripture. Paul, in his writings, refers to the

church as being that which God is preparing to come into the perfect fulfillment of what God has for it. ([Ephesians 4:12,13](#)) Hence he talks of a child maturing and putting away childish things and starting to act as a man. Ephesians 4:12 says that God has given pastor for the purpose of bringing us to maturity, obviously we aren't there yet, as there is much left to be done. Because that which is perfect is not here, therefore we need these gifts more.

1 Corinthians Chapter 14

Verse 1 - Paul exhorts the church to pursue the gift of prophecy because it edifies (builds up) the body of Christ.

Verse 2 - Speaking in tongues is directed towards God more than it is a message to other people. This verse would clearly seem to be addressing the situation of when one uses their own personal prayer language.

Verse 3 - Prophecy is used for the purpose of strengthening (edification, building up), encouragement (exhortation, stirring up), and comfort (cheering up), the people of God.

Verse 4 - The benefit of speaking in tongues (one's personal prayer language), is that it causes the individual to be edified (built up). When there is prophecy within the church then it causes the church to be edified (built up).

Verse 5 - Paul wishes that everyone speaks in tongues and especially that they would prophecy, for prophecy has the ability to minister to a larger group of individuals instead of just the one person who would be ministered to if he were to speak in tongues. Paul encourages the personal use of tongues and also encourages prophecy.

In the Greek this phrase could be seen as being written as a result clause, as such Paul would be saying, "I wish you all spoke in tongues, so that you would prophecy". This would imply that speaking in tongues helps to build up one's self to help enable there to be a release of the prophetic ministry due to increased sensitivity to the Lord.

In the congregational situation, as a form of ministry, it is realised that prophecy is more important than a message in tongues unless there is an interpretation for the message in tongues.

Verses 6-12 A message given to the church must be understood for it to benefit the church. For this reason a message in tongues without interpretation will be an unclear sound that will not enable the people

to respond to it. Because the church was zealous for spiritual gifts they were to seek that which would cause the church to be edified.

Verse 13 - People who minister publicly in tongues are to pray for the gift of interpretation so that the whole church will be edified.

Verses 14-15 - Though Paul has been talking about the use of a message in tongues in the congregational setting; these verses form a parenthetical statement, or an aside, which Paul inserts to talk about the personal usage of tongues; as such verses 13 & 16 would flow together in the context of group or public ministry when using tongues.

When one prays in their own personal prayer language their spirit prays but their mind does not understand what is being said. Accordingly Paul states that it is good to pray and sing in tongues and to pray and sing with the language which one understands.

In these verses Paul clearly links one form of “praying in the spirit” as being the same as praying in tongues, (see also Ephesians 6:18; Jude 20). Another form of praying in the spirit could also include praying in one’s known language but allowing God’s Holy Spirit to guide the words being prayed.

Verse 16 - In the congregational situation, if one gives a message of praise in tongues and yet there is no interpretation of the message, it will be difficult for the rest of the church to participate in what is being done since there is no understanding present. The congregation will not even be able to say “amen” in agreement to what was said.

Verse 17 - Note that when one prays in tongues that they are doing a good thing, they “do well”, in so doing.

Verses 18-19 - Paul wants to emphasize that speaking in tongues is a good thing, he does not want the people to think that it is some insignificant thing, therefore he emphasizes the importance of it by saying that he thanks God that he speaks in tongues more than all the people. Yet in the church it is important that others be able to receive what is said, therefore he would prefer to speak words that are understood by the people.

Verses 21-22 - In the congregational setting, tongues (with interpretation) are a sign to the unbelievers that something spiritual is taking place. It would seem that Paul is saying that when there are a lot of unbelievers in a service, then a message in tongues, followed by interpretation, will be a significant way of ministering to the unbeliever. The believer does not need the tongues to get their attention or to show that something spiritually significant is taking place, therefore a prophetic message would be more appropriate

Verse 23–25 - In the congregational setting if everyone is giving a distinct message in tongues (and there is no interpretation) then the unlearned or unbeliever will think that what is taking place doesn't make sense, but if there is a prophetic message (which would be the same as tongues with interpretation, ch 14:5) then the unbeliever is challenged by what God is saying and acknowledges that God is truly present.

There may appear to be a contradiction between verse 22 and verse 24. In verse 22 Paul gives some general guidelines as to when there should be tongues with interpretation and when there should be prophecy, (1 Cor. 14:5 says that prophecy is greater than a message in tongues unless there is interpretation of the message in tongues. Therefore prophecy is equal to a message in tongues with interpretation). If there are unbelievers present in the congregation then it would be best if the message were given in tongues and interpretation were to follow as that would be a sign of something supernatural taking place. If there were believers present then Paul says that prophecy would be best. In verse 24 Paul then gives an overview stating the importance of prophecy (which would include a message in tongues with interpretation) for it would convince and convict people of their secrets and would cause people to note that God is in their midst.

Verse 26 - This verse is **not giving** the order for a New Testament church, whereby every believer has a specific song, a teaching, a message in tongues or a revelation from God. In a large church, as the Corinthian church was, this would present a chaotic confusion of everyone wanting to share and minister. It should be remembered that in the Greek there were no punctuation marks and that the context is used to interpret the understanding of the sentences. This verse would better be interpreted as being a question which asks, "When you come together, everyone has a song? Everyone has something to teach? Everyone has a message in tongues? Everyone has a revelation from God? Everyone has an interpretation to give?" In the context of the next verses there is clarification as to how this verse should be understood.

Verses 27–28 - Concerning messages given in tongues, everyone **should not be giving** such a message, but rather there should be only two or three, each waiting in their turn for the proper timing of God, and let someone be there to interpret what is being ministered. If no-one is there to interpret then the one speaking should keep quiet, and just speak in his personal prayer language, with both himself and God being the ones who are affected by what is said. Verse 13 tells us that everyone who is about to speak a message in tongues is to pray that they also would be able to interpret the message. It is implied from verse 13 and these two

verses that if one is not going to interpret what was said then they should not minister a message in tongues.

Verse 29 - The prophetic words are judged, judging is done using these simple principles:

- by whether it lines up with the Word of God, [Hebrews 4:12](#) | [Timothy 6:3,4](#);
- by the witness of the Spirit, [1 John 2:27](#), [1 Corinthians 2:15](#);
- by whether it lines up with the scrutiny and judgment of the leadership presiding over the meeting, [Galatians 2:1,2](#). In the case of a personal prophetic word (i.e. that which is given to a specific person), the prophetic word should also be judged by the specific leadership which is over the individual. In judging the prophetic word the leadership considers issues such as:
 - i. it's fruit, [Matthew 7:15-20](#), does it edify, build up or bring life, [1 Corinthians 14:3](#);
 - ii. is it a clear or confusing sound, is there peace with the words that were given, [1 Corinthians 14:6,7,33](#);
 - iii. whether the person giving the message manifests the fruit of the Spirit, [Galatians 5:16-26](#);
 - iv. whether the word is true for those parts referring to the past or present. If it contains predictions, promises, etc. do these come to pass, [Deuteronomy 18:21-22](#).

Verse 30 - "But if anything is revealed to another who sits by, let the first keep silent", (NKJV). Paul talks of the attitude of deferring to others. One should willingly step back to enable others to minister. It can be very easy for one or two to dominate the meeting instead of having the attitude of sharing the ministry with others who might have something to contribute.

Verse 31 - "For you may all prophesy", speaking of the gift of prophecy within the local congregation Paul states that there should be room for anyone to give a prophecy within the congregation. In so doing he states that each believer can seek God, that God might minister through him with a prophecy (see also verse 5, 39). There are times within certain services where there might be such a rich sensing of the presence of the Lord Jesus that almost anyone would be able to prophesy. At these times the leadership within a congregation may limit the number of prophecies to three or four as additional ministry would tend to be superfluous or divergent from the theme that the Lord might want

emphasized; this would be in keeping with the thought of verse 29 where the prophets were to minister two or three at a time.

Verse 32 - In keeping with the need for order within the local church, Paul asserts that the prophets are always in control of themselves. They are never in a situation where “they just have to interrupt the flow of the service” because God was so heavy upon them. In a similar way, if the spirit of the prophets is subject to the prophets then so also should all the others who might sense the prompting of God in some way or another. There was a decent flow in the way that things were to be done and those ministering in spiritual things were to realize that they were in sufficient control of themselves to enable some to keep silent, others to judge, and there to be a sharing in ministry. Paul closes his comments of the usage of the Gifts of the Holy Spirit and the manifestations of the Spirit by stating that the manifestations of the Spirit should not cause confusion within the church.

Verse 34–35 - The woman’s participation in the church is again a cultural issue as discussed in chapter 11, but Paul does give some extra wisdom about working through those who are in authority over us. His advice is that in walking wisely, one should seek advice from those that are directly in authority over them. Following a chain of command will prevent upper levels of leadership from getting bogged down with issues which others can handle. In this case the women were to seek counsel from their husbands before looking elsewhere for direction.

The women “commanded to be under obedience as also saith the law” is not an actual quote from the Old Testament but rather from the common law or customs and the Jewish interpretations of the Old Testament law.

Verse 36–38 - In these verses Paul is saying, “You Corinthians are not the only spiritual people here, in fact if you really think that you are spiritual it will be shown by your willingness to apply the things that are written here. Anyone not willing to apply these guidelines really shows how ignorant they are of the truth.” Paul addresses those who think that they are too spiritual to have to apply such simple guidelines on order and usage of the gifts. By failing to submit to the direction given by leadership they do not show how spiritual they are but rather they show how far they personally are from the truth.

Verse 39–40 - In summary the church was to desire the prophetic word and to not refrain from speaking in tongues (within the proper parameters as Paul has given). All things are to be done, but let it be done properly, in God’s order.