

**240929-1 1Co 13, The Use & Cessation of Sign-gifts–CThurman**

Ch.12	1-6	The source of spiritual gifts: the Holy Spirit
	7-11	How spiritual gifts are received: sovereign distribution.
	12-31	The purpose for spiritual gifts is oneness.
Ch.13		The use and cessation of the sign-gifts. And,
Ch.14		The orderly use of the sign-gifts.

The topic concerning spiritual gifts continues in this 13<sup>th</sup> chapter. Attention is being placed up the extraordinary gifts, revelatory gifts, gifts which are above the norm for the early churches.

Faith is a gift, love, mercies, and synonymous to the fruit of the Spirit. Every child of God has these to some degree. These may be increased or diminished in us. But perhaps we all have some profound gift.

The extraordinary gifts are powers to heal the sick, the lame, the maimed;, to raise the dead, to specially protect some from poisonous bites or drink, to prophesy, to know, to speak in tongues. Now, as gifts, to the disciples of Jesus Christ, these have ceased since the early church.

Paul's last remarks in the 12<sup>th</sup> chapter were that rather than coveting after gifts, particularly after the extraordinary gifts which are sovereignly dispensed by the Spirit as He wills, the better thing is to use what is given you with *charity*, love.

Before we begin reading into the 13<sup>th</sup> chapter there are two things that need to be defined: charity (love), and the reason for the sign-gifts.

First, a brief word about the *charity*. *Charity* or love is translated from the noun ἀγάπη, agapē (ah-gah' - pay; ē represents the Gr. η, eta.). Agape is tss. in the KJV Bible with the English *love*, *charity*, and *feasts of charity* (Jude 12). The usage of agape in the Bible refers to a devotion to and for the good of a cause or of a person. The object of this kind of love is for its good. It can be called a sacrificial love. For the good of the object loved it would give itself.

## The Book of 1Corinthians

Now, contrast ἀγάπη to the Greek ἔρος, eros. Eros is a love for the good of itself. This love would rather destroy the object loved than give it up for its own good. This is selfish love.

So, agape is a devotion for the good of the object loved. Among men this is the highest form of love.

*Jn.15.13 Greater love hath no man than this, that a man lay down his life for his friends. (A sacrificial love for the good of the object loved.)*

One does not have to be a Christian to show this kind of love. This love can be shown by those without Christ and for causes that are against Him.

*Lu 6:32 For if ye love (ἀγαπάω) them which love you, what thank have ye? for sinners also love those that love them.*

*Mt.23.6 And (the Pharisees) love (ἀγαπάω) the uppermost rooms at feasts, and the chief seats in the synagogues ...*

*Joh 3:19 And this is the condemnation, that light is come into the world, and men loved (ἀγαπάω) darkness rather than light, because their deeds were evil.*

But this love may also be that which is produced by the Holy Spirit of God.

*Ga 5:22 But the fruit of the Spirit is love (ἀγάπη), joy, peace, longsuffering, gentleness, goodness, faith ...*

*Col 1:8 Who also declared unto us your love in (by, with) the Spirit.*

These things the natural man cannot emulate. Only the children of God can produce this kind of love.

*1Jo 2:5 But whoso keepeth his word, in him verily is the love (ἀγάπη) of God perfected: hereby know we that we are in him.*

So the *charity* which Paul writes of in this chapter would be that which is prompted by the Spirit of God.

The second thing to define is the reason why the Lord gave these *special* or *extraordinary gifts*. As I understand this, it is generally received in Christendom that special gifts were given. Also, it is generally received that these gifts are temporary. The disagreement is around the time when these special gifts should cease. Some say that these gifts cease at the time of Christ's second coming. And others say that they cease at a time when the revelation of the NT Scriptures is complete. This will be addressed later in the reading of this 13<sup>th</sup> chapter. But what is the reason for giving these special gifts? Begin by reading ...

*Mr 16:15 And he (the Lord Jesus) said unto them (the eleven apostles), Go ye into all the world, and preach the gospel to every creature.*

*(indiscriminately preach the gospel)*

*16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

*17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

*18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

*19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

*20 And they went forth, and preached every where, the Lord working with [them], **and confirming the word with** (διά, by, through) signs following.  
Amen.*

So, according to the Gospel of Mark, what the Lord Jesus commanded the apostles came to pass, so that they and others of the believing publicly demonstrated their faith in the Lord Jesus through several extraordinary means; power to cast out demons, speaking in tongues, taking up serpents (bitten) and without hurt, drink poison, and healing. The gifts confirmed the word of God. These gifts are also '*sign-gifts*.'

*1Co.14.21 ¶ In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me,*

*saith the Lord. (From this text the Spirit of God taught Paul that tongues were a sign to them that are in unbelief.)*

*22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying [serveth] not for them that believe not, but for them which believe.*

*23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad? (The use of the gift is senseless to these.)*

*24 But if all prophesy, and there come in one that believeth not, or [one] unlearned, he is convinced of all, he is judged of all:*

*25 And thus are the secrets of his heart made manifest; and so falling down on [his] face he will worship God, and report that God is in you of a truth.*

Now, in this text Paul was emphasizing the imbalance there was in this church because they stressed one gift to the exclusion of the others. But they were all necessary they had a certain function which affected both the unbelieving and the believing.

But through the book of Acts, which is a history of the Acts of the early churches, the apostolic age, these sign-gifts followed them. We see them in Acts chapter 10, when the gospel is preached to the gentiles of Caesarea, and when Paul met the twelve Ephesian brethren on the outskirts of the city of Ephesus in Acts chapter 19. The sign-gift of tongues proved the reality of the faith in both. There was the account healing by a *shadow* (Ac.5.15), *handkerchief* or *aprons* of Paul brought healing and cast out demons (Ac.19.11, 12).

Then there were case when the sick were left behind. On two separate occasions Paul had two very sick brethren to which he could render no healing: Epaphroditus and Trophimus. (cf. Phl.2.25-27; 2Ti.4.20)

But the sign-gifts authenticated the people of God, the word of God, and the work of God.

Paul would have the Corinthian saints to know that the motive for the use of spiritual gifts should be *charity*, love. And that these sign-gift have an end. They shall cease.

## Chapter 13

### 1 ¶ *Though I*

If

***Though I*** – First, generally, when writing and conversation it is best to avoid the use of the first person singular, ‘I’. I this, I that. In the beginning it requires more thought to make statements without using ‘I.’ But for what it is worth, it will make for better reading material and for better conversations.

Our gatherings are good exercises in honing our communication skills. We learn to converse with each other, if we’re interested. If I do not learn to converse with others, after a while, I won’t have anyone to converse with. It takes at least two to have fellowship.

Second, when writing, and especially in oral communications, avoid the accusative ‘you.’ You are this. You did that. ‘You, you, you.’ The accusative ‘you’ (thou) is not found in this chapter. Paul will defer to the use of the first-person plural pronoun ‘we’ when he comes to the text of verse 9. ‘We’ says, we are together in this. As it is for me, so it is for you, ‘we.’

But here is an instance when ‘I’ is good to use. When there is a criticism to give wear it personally with an ‘I.’ It softens the edge of the criticism so that it is easier to receive. And in this case, this is a means to help the Corinthian saints think about it objectively, without taking personal offense. I.E., which communicates better ...

*1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.*

Or,

*1Co 13:1 Though you speak with the tongues of men and of angels, and have not charity, you are become [as] sounding brass, or a tinkling cymbal.*

The word of God, and especially the King James Version Bible, is an excellent tool for learning to read, write, and speak.

**Speak with the tongues of men and of angels, and have not**  
but possess

**Charity, I am become [as] sounding brass, or a tinkling cymbal.**  
(then) have become

*charity, ἀγάπην, acc. sing. of the noun ἀγάπη, tss. a number of times in this epistle and tss. love (2), charity (12); the verb ἀγαπάω, tss. to love (1Co.2.9; 8.3), to be beloved.*

*am become, γέγονα, 1s. perf. of the verb γίνομαι, to be.*

The gift of tongues, apart from charity, is without the affect that it ought to have.

1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων ἀγάπην δὲ μὴ ἔχω γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον

**2 And though I have [the gift of] prophecy, and understand all mysteries,**  
if possess

Perhaps by this prophetic gift, one was enabled to give forth some doctrinal mystery pent up in the OT Scriptures, now brought to the light. The apostles especially manifested this gift again and again.

Peter in concerning Judas Iscariot, in Ac.1.16, 20, of Judas. Peter, again, in Ac.2.17, 18 concerning Joel's prophesy. Peter and John's preaching to the Jews in Ac.3.22, concerning Christ being THAT PROPHET. James, pastor of the Jerusalem church concerning the salvation of the Gentiles in Ac.15.16, 17 in the prophet Amos.

There were other prophecies which dealt with extraordinary circumstances.

There were also peculiar prophecies revealing sometime current events, such as Agabus, concerning a coming famine. (Ac.11.28) Agabus, again, of the arrest of Paul. (Ac.21.10, 11) The means to save the passengers of the shipwreck. (Ac.27.22-25) Philip's daughters and whatever and whenever they had prophesied. (Ac.21.19)

**and all knowledge;**

*knowledge*, tss. from the noun γνῶσις, 1Co.1.5; 8.1, 10, 11; 12.8; 13.2, 8, *knowledge*, and 1Ti.6.20, *science*; see also the noun γνώμη, tss. *a purpose, a judgment, advice, mind, will*; the verb γινώσκω, *to know*.

Certainly, an extraordinary and profound gift, perhaps to give counsel, to render a judgment, a sharp ability of discernment.

**and though I have all faith, so that I could remove mountains,**  
if so as – to –

*could remove*, μεθιστάνειν, pres. infin. of the verb μεθιστάνω, μετά change + ἵστημι, stand, set, appoint; μεθιστάνω, tss. *to be put out* (Lk.21.34), *to remove* (Ac.13.22; 1Co.13.2), *to turn away* (Ac.19.26), *to translate* (Col.1.13).

**and have not charity, I am nothing.**  
but (then) possess

Without charity, though one could have the power to remove mountains he is nothing.

2 καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν ἀγάπην δὲ μὴ ἔχω οὐθέν εἰμι

**3 And though I bestow all my goods to feed [the poor], and though I give**  
if substance if (up)  
possessions

*I bestow, ψωμίσω, 1s. aor. subj. of the verb ψωμίζω, tss. to feed, to bestow ... to feed.*

*goods, υπάρχοντά, ὑπό by, under, with + ἄρχω, to rule, to reign; υπάρχοντα, a noun is tss. have, goods, substance, things possessed; see also ὑπάρχω, tss. living, having, being, seeing.*

*I give, παραδῶ, 1s. aor. subj. of the verb παραδίδωμι, παρά + δίδωμι, to give, to bestow; παραδίδωμι, tss. to cast, to deliver, to betray, commit, to recommend, to give up, to give over, to hazard.*

*he was betrayed, παρεδίδοτο, 3s. imperf. pass. of the verb παραδίδωμι, παρά by, near, up, with + δίδωμι to give, to bring forth, to make, to have power, to put, to bestow; παραδίδωμι, tss. to betray (11.23), to deliver (5.2; 11.2, 23; 15.3), to deliver up (15.24); to recommend, to give (13.3); to give up, to give over, etc.*

**my body to be burned, and have not charity,**  
in order that it might be burned but possess

*to be burned, καυθήσωμαι, 1s. fut. subj. pass. of the verb καίω, only once in active voice, to light, but otherwise in passive to be burned (11).*

**it profiteth me nothing.**  
(then) I am profited (to sacrifice my all)

*it profiteth me, ὠφελοῦμαι, 1s. pres. pass. of the verb ὠφελέω, tss. to profit, to prevail, to be bettered, to be advantaged.*

To make the greatest, personal sacrifice profits the gifted nothing if it is not in the love of God, not for the glory of Christ, not for the good of the object loved. Charity of this kind is that which imitates Christ's love for His people.



This love completes the child of God. This love is the capstone of the Christian's life.

*Eph 3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
15 Of whom the whole family in heaven and earth is named,  
16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;  
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,  
18 May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height;  
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (that ye might be completed with the completeness of God.*

Again, for the love of Christ to show forth from us is the capstone of our existence.

*1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (perfected, the verb τελειόω, is fulfilled, is finished, is consecrated)*

If we do not grow in His love, the love of Christ, no matter what all we might do; we might be the best citizen, the most profitable employee, the most successful businessman, the best soldier, the best instrumentalist, the best preacher/teacher/evangelist, the most supportive church member, give more sacrificially than any other church member, but these without a show of Christ's love in us is nothing, we are nothing, and profits us nothing. I.E.,  $2 \times 10 \times 0 = 0$  Everything without love is nothing. Certainly, those things are all good in themselves, but without love they are still nothing. To the child of God everything is an opportunity to show the love of Christ in us. It is only by the motivation of love that we learn more of His love for us. If motivated by the love of Christ I sacrifice of myself, and of my time, and of my resources, then I gain an experimental knowledge of what Christ did in His love to sacrifice Himself for me.

3 καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι ἀγάπην δὲ μὴ ἔχω οὐδὲν ὠφελοῦμαι

		3s. pres. of κράομαι	
<b>4 ¶ Charity</b>	<b>suffereth long, [and] is</b>	<b>kind;</b>	<b>charity envieth not;</b>
	longsuffers	gentle	covets
	or, is longsuffering	or, good-willing	

*suffereth long*, μακροθυμεῖ, 3s. pres. of the verb μακροθυμέω, μακρός adj., long, far + θυμός, noun tss. wrath, indignation, fierceness; μακροθυμέω, tss. to have patience, to bear long, to suffer long, to patiently endure, to have long patience, to longsuffer.

*kind*, χρηστεύεται, 3s. pres. is only this once in the NT and tss. to be kind; see are related verb κράομαι, tss. to entreat, to use; the adj. χρησός, tss. easy, better, goodness, gracious; the noun χρηστότης, is tss. goodness, good, kindness, gentleness.

*envieth*, ζηλοῖ, 3s. pres. of the verb ζηλώω, tss. to be moved to envy, to envy, to desire, to covet, to be jealous, to be affected.

<b>charity</b>	<b>vaunteth</b>	<b>not itself, is not</b>	<b>puffed up,</b>
(to be a braggart)			swolled (with itself)
			‘inflated’

*vaunteth ... –self*, περπερεύεται, 3s. pres. of περπερεύομαι, and only this once in the NT; Liddell & Scott, to boast or vaunt oneself, to be a braggart. **I.E., to note how well we do, and usually in comparison to others.**

*is ... puffed up*, φυσιοῦσθε, irreg. form for φυσιώσθε, 2pl. pres. subj. pass. of the verb φυσióω, tss. always with the English to be puffed up (7 [6 times in 1Corinthians, and once in Col.2.18]). **1Co.4.6, 18, 19; 5.2; 8.1; 13.4.** The noun φυσίωσις, 2Co.12.12, swellings.

4 Ἡ ἀγάπη μακροθυμεῖ χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ ἡ ἀγάπη οὐ περπερεύεται οὐ φυσιοῦται

**5 Doth not behave itself unseemly,**  
Is not presenting inappropriately,

**seeketh not her own,**  
is not requiring for itself

*doth not behave –self unseemly, ἀσχημονεῖ, 3s. pres. of the verb ἀσχημονέω, tss. to behave uncomely (1Co.7.36), to behave unseemly (1Co.13.5).; the adj. ἀσχήμων, is only once in the NT, tss. uncomely (parts) (1Co.12.23); the noun, ἀσχημοσύνη, is twice in the NT, tss. that which is unseemly, shame.*

*seeketh, ζητεῖ, 3s. pres. of the verb ζητέω, tss. to seek, to desire, to pursue, to go about, to enquire, to require.*

**is not easily provoked,**  
– being sharp –

**thinketh no evil;**  
counts, imputes, reasons

*is ... easily provoked, παροξύνεται, 3s. pres. pass. of the verb παροξύνω, παρά by, near, with + οξύς, adj., swift, sharp; παροξύνω is also tss. to be stirred (Ac.17.16).*

*thinketh, λογίζεται, 3s. pres. of the verb λογίζομαι, tss. to reason, to number, to reckon, to think, to count, to impute, to esteem, to suppose, to lay charge.*

This is when love is working.

5 οὐκ ἀσχημονεῖ οὐ ζητεῖ τὰ ἑαυτῆς οὐ παροξύνεται οὐ λογίζεται τὸ κακόν

**6 Rejoiceth not** ἐπὶ **in iniquity,** **but** **rejoiceth in the truth;**  
Joys in unrighteousness joys

*rejoiceth, χαίρει, 3s. pres. of the verb χαίρω (see directly below, συγχαίρω), tss. to rejoice, to be glad, to be joyful, to joy, etc.*

*iniquity*, ἀδικία, dat. sing. of the noun ἀδικία, tss. *iniquity, unjust, unrighteousness*.

*rejoiceth*, συγχαίρει, 2s. pres. of the verb συγχαίρω, σύν together, with + χαίρω (see directly above), *to rejoice, to joy, to be glad; συγχαίρω, to rejoice with (6), rejoice in (1)*.

6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ συγχαίρει δὲ τῇ ἀληθείᾳ

**7 Beareth all things, believeth all things, hopeth all things, endureth all things.**

(Like a roof under  
a load of snow)  
Love sustains

endures under,  
abides, continues under  
and continues

*beareth*, στέγει, 3s. pres. of the verb στέγω, tss. *to suffer (1), to bear (1), to forbear (2)*; the noun στέγη, is tss. *roof (3)*.

*endureth*, ὑπομένει, 3s. pres. of the verb ὑπομένω, ὑπό preposition, *under, with, among, by, from + μένω, to abide, continue, dwell, endure, remain, stand, tarry; ὑπομένω, tss. to endure, to tarry behind, to be patient, to suffer, to take patiently*.

7 πάντα στέγει πάντα πιστεύει πάντα ἐλπίζει πάντα ὑπομένει

**8 ¶ Charity never**

**faileth:**

falls off, falls away, has no affect

*faileth*, ἐκπίπτει, 3s. pres. of the verb ἐκπίπτω, ἐκ from, of, out, out of + πίπτω, *to fall, to fall down, to fail, to light (on); ἐκπίπτω, tss. to fall, to fall off, to be cast, to take none effect, to fall from, to fall away, to fail*.

Charity is forever. It began with God in eternity, was demonstrated in time by the coming and death of Jesus Christ His only Son, and continues into eternity.

*Jn.17.22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

*23 I in them, and thou in me, that they may be made perfect (complete, fulfilled finished) in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

*24 ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

*25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

*26 And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.*

*1Jo 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth (μένω) in love dwelleth (μένω) in God, and God in him.*

Charity never falls away, but Paul now reveals to the Corinthian saints that the extraordinary gifts have an end. These shall be done away. They shall cease.

**but whether [there be] prophecies, they shall fail;**  
cease, shall vanish away (v.8),  
**be** put away, **be** done away, cease

*they shall fail, καταργηθήσονται, 3pl. fut. pass. of the verb καταργέω, κατά + ἀργέω, verb, to linger, adj. ἀργός, idle, slow, barren; καταργέω, tss. to cumber, to make without effect, to make void, to destroy (1Co.6.13; 15.26), to loose, to bring to nought (1Co.1.28; 2.6), to vanish away (1Co.13.8), to put down (1Co.15.24), to put away (1Co.13.11), to do away (1Co.13.10), to fail (1Co.13.8), to abolish, to cease.*

It is not that the prophecies of God's word fails, because every word of God shall be fulfilled.

*Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

*Nu.23.19 God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?*

But the gift to prophesy shall be done away. It is the gift that is under consideration here. There will not continue an extrabiblical revelatory gift.

***whether [there be]                      tongues, they shall                      cease;***  
refrain themselves

*they shall cease, παύσονται, 3pl. fut. mid. of the verb παύω, tss. to leave, to cease, to refrain.*

Of course, this cannot mean that languages cease, as the tongues of men have continued to this day, and some tongue or tongues shall continue even into eternity. But the text refers to the extraordinary gift of speaking an intelligible language that one had not been spoken before. This is to speak some revelatory word of God.

*Ac.2.4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

...

*11 ... we do hear them speak in our tongues the wonderful works of God.*

The gift to do this in a supernatural way shall cease.

***whether [there be]                      knowledge,***

*knowledge, γνῶσις, 1Co.1.5; 8.1, 10, 11; 12.8; 13.2, 8, knowledge, and 1Ti.6.20, science; see the verb γινώσκω, to know; and the noun γνώμη, tss. a purpose, a judgment, advice, mind, will. See*







law of liberty, the word of God. This must refer to the final and full revelation of God's word at the giving of the NT Scriptures.

*Ja.1.23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:*

*24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*

*25 But whoso looketh into the perfect (τελειον, adj., **1Co.13.10**, perfect 'thing') law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

*2Ti 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness ...*

*All scripture* implies a time when there is an entire compilation of the word of God. We know that this Book of 2Timothy was the last epistle written by the apostle Paul, written shortly before his execution. At about the same time the Book by Jude was written, and in it he writes of *the faith once delivered*. The NT is nearly complete. The doctrine of Christ was given 'once for all.' That doctrine is only derived from the word of God. For that faith to be so delivered means there can be no on-going revelation. The revelation of God's word shall be locked up to these 66 Books of the Bible. There is no more revelation, which prophecies, tongues, and knowledge provided. It is the entire compilation of God's word that communicates to the saints of the churches all of the doctrine, reproof, correction and instruction in righteousness, that they will ever need. Historically, the churches of Jesus Christ had a copy of the entire NT about the middle of the second century, which was less than 50 years from the death of the apostle John.

The NT was written between the years 50-100 A.D., John the Revelator being the last. During the next century there was a '*common core of books which most Christians seem to have accepted. Proof that most Christians accepted them can probably be provided by the fact that gnostic teachers too made use of these books as well*

*as of their own esoteric documents; presumably they would not have done so had not a consensus of earlier usage constrained them. This is to say that, at least in part, the process of canonization was a process of recognizing what had long been the actual situation. It would appear that the primary criterion was traditional usage among groups known to have held the traditional faith.’ The Cambridge History of the Bible, From the Beginnings to Jerome, vol.1, p.286, Cambridge University Press (underlining added for emphasis)*

Again, it is a matter of fact that the sign-gifts, particularly noting the gift to speak in languages is not recorded by the so-called church fathers.

“It is significant that the gift of tongues is nowhere alluded to, hinted at or even found in any writings of the Post Apostolic Fathers. [quoting Cleon Rogers, Jr., *The gift of Tongues in the Post Apostolic Church*]”

‘Clement of Rome (c. A.D. 150-215), Justin Martyr (c. A.D. 100-165), Origen (c. A.D.185-253, Chrysostom (c. A.D. 347-407), and Augustine (A.D. 354-430) – some of the greatest theologians of the ancient church – considered tongues a remote practice, something that happened in the very early days of Christianity.’ *The Charismatics, A Doctrinal Perspective*, John F. MacArthur, Jr., Zondervan, [12<sup>th</sup> printing, Sept. 1982] p.169 (times of life, added)

Now, Paul gives the reason why they, and all the saints of the churches, shall put away the sign-gifts; they will *outgrow* the use of them. Because of the full revelation of God’s word the sign-gifts will become obsolete.

10 ὅταν δὲ ἔλθῃ τὸ τέλειον τότε τὸ ἐκ μέρους καταργηθήσεται

**11 When I was a child, I spake as a child, I understood as a child,**  
was affected, cared  
‘acted out’

*child*, νήπιος, a noun, tss. *babe* (6), *child* (5), *children* (2), *childish* (1),,

*I understood, ἐφρόνουν, 1s. imperf. of the verb φρονέω, tss. to savor, to think, to mind, to understand, to care, to affect.*

***I thought as a child: but when I became a man, I put away childish things.***  
reasoned the things of a child

*I thought, ἐλογίζομην, 1s. imperf. of the verb λογίζομαι, tss. to suppose, to number, to recon, to think, to count, to impute, to esteem, to account, to suppose, to lay to the charge.*

*I put away, κατήργηκα, 1s. perf. of the verb καταργέω, v.8, they shall fail, 13.8, if shall vanish away, 13.10, the thing in part shall be done away, 13.11, I put away childish things.*

*I became, γέγονα, 1s. perf. of the verb γίνομαι, to be.*

There is no reason for a man to continue to use the language of a child. There is no reason for a man to continue to act out like a child. And there is no reason for a man to continue to think like a child. As a child grows, he begins to put away the childish things, and in the end, he finally talks, acts, and reasons like a full-grown adult.

Few would argue that the early churches of Jesus Christ relied upon the Lord's direction through use of these sign-gifts to give them partial revelations. And there was heavy reliance upon that which was orally transmitted. Fewer still will agree, but the fact remains that there is no need for the sign-gifts when once the full revelation of the NT Scriptures is written. This is why the true churches are right when they say by conviction, The word of God is all that we need for faith (doctrine) and practice. There is no on-going revelation. It is finished. How fitting it is that in the last chapter of the last book of the NT it is written about adding to or taking away from the New Testament.

*Re.22.18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

11 ὅτε ἤμην νήπιος ὡς νήπιος ἐλάλουν ὡς νήπιος ἐφρόνουν ὡς νήπιος ἐλογιζόμεν ὅτε δέ γέγονα ἀνὴρ κατήργηκα τὰ τοῦ νηπίου

	ἄρτι, adv.			δι'
<b>12 For</b>	<b>now</b>	<b>we</b>	<b>see</b>	<b>through a glass,</b>
	here, presently (Paul & they)		consider, (things of God)	
	this day, this hour		regard	

*glass*, ἐσόπτρου, gen. sing. of the noun ἕσοπτρον, tss. *glass* (2);  
**Ja.1.23.**

*darkly*, αἰνίγματι, dat. sing. of the noun αἴνιγμα, from which is derived the English *enigma* (difficult to understand or explain); αἴνιγμα, is only this once in the NT; the LXX, 2Chr.9.1; 1Ki.10.1, *hard* questions; Nu.12.8, *dark* (speeches); Deu.28.37, *a wonder*; Pv.1.6, *hard* (sayings).

*we see*, βλέπομεν, 1pl. pres. of the verb βλέπω, tss. *to look, to see, to regard, to heed, to behold, to beware.*

ἐν αἰνίγματι	τότε, adv.			
<b>darkly;</b>	<b>but</b>	<b>then</b>		<b>face to face:</b>
with difficulty	at that time	(we shall see, consider, regard)	(things of God)	(as if looking into a clear mirror)

ἄρτι, adv.				τότε, adv.	
<b>now</b>	<b>I know</b>	<b>in</b>	<b>part;</b>	<b>but</b>	<b>then</b>
here, presently,	(things of God)	from, out of			at that time
					this day, this hour

*I know*, ἄρτι γινώσκω, 1s. pres., tss. *to perceive, to know, to understand, to be aware, to be resolved.*

**shall I know**                      **even as also I am**      **known.**

(things)    acknowledged (in or by the word of God.)

*shall I know, ἐπιγνώσομαι, 1s. fut. mid. of the verb ἐπιγινώσκω, tss.  
to know, to perceive, to acknowledge.*

*I am known, ἐπεγνώσθην, 1s. aor. pass. of the verb ἐπιγινώσκω, see  
directly above.*

The word of God gives to the saints of the churches everything they need to live as Christ would have them live.

*2Pe 1:3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue ...*

12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην

νυνὶ, adv.

**13 And**                      **now**                      **abideth faith, hope, charity, these three; but the**  
at this present time

*abideth, 3s. pres. of the verb μένω, tss. to abide, to continue, to dwell, to endure, to remain, to stand, to tarry, the seven verbs of the English language used to translate the Greek verb μένω.*

**greatest of these [is] charity.**

**faith** – gives way to sight: 2Co 5:7 (For we walk by faith, not by sight:)

**hope** – gives way to receiving what is desired: Pr 13:12 Hope deferred maketh the heart sick: but [when] the desire cometh, [it is] a tree of life.

It is a fact that the first century saints, the saints of the apostolic period did not have the NT Scriptures. During this time the Lord blessed them with

sign-gifts to confirm His word, his ministers, his churches, and to give the saints the direction that they needed. But when once the whole body of divine truth was completed, which was about the middle of the second century, there was no further need for those extraordinary gifts. Those gifts became obsolete, they had no function. What they revealed was contained in the word of God. So, these gifts ended with the early church.

But there has been a resurgence of these gifts, at the beginning of the 20<sup>th</sup> century. And there has been an explosion of them in Christendom since. Some Christians have gotten caught up in this. But there is an evil work in it that is either driven by demonic forces or ecstatic experiences, or both. The charismatic movement emphasizes experience rather than theology. But there is no Biblical basis for these gifts today.

Article 56, of the Hidden Hills Sovereign Grace Confession of Faith reads:

The extraordinary gifts given to the church in the first century such as healing, speaking in tongues, interpreting tongues, working of miracles, prophesying in part, and knowing in part are not in operation today. They were given while the New Testament Scriptures were being written and then ceased.

*1Co.13.8-12.*

*\*This is an added article not in the 1644 COF.*

13 νυνὶ δὲ μένει πίστις ἐλπίς ἀγάπη τὰ τρία ταῦτα μείζων δὲ τούτων ἡ ἀγάπη