

## SPIRITUAL GIFTS

### Part 7b

#### The Cessation of Temporary Gifts

1st Co. 13:8-13

### INTRODUCTION

#### I. THREE GIFTS CRUCIAL TO ESTABLISHING THE CHURCH WERE PROPHESED TO RUN THEIR COURSE AS THE CHURCH DEVELOPED. 1st Co. 13:8

A. “Whether” is the conjunction eite *if; where there is; whichever* (used 16 of the 29 times in the New Testament in the Corinthian epistles). Cf. 1st Co. 3:22 (distinguishing people); 14:7 (distinguishing instrument)

#### B. “Prophecies”

1. Prophecies were prophesied to be rendered inoperable.
2. The use of the word “fail” is katargeo -- (Fut. **Pass.** Ind.) -- (used 26 times in the New Testament of *making something unable to function; render inoperable.* -- K.D.J. cf. Rom.7:6 (of the law); 6:6 (of the sin nature); 3:3 (of faith)

#### C. “Tongues”

1. Tongues will be made to cease.
  - a) “Cease” is from the Greek word “pauo” (Fut. **Mid.** Ind. --) -- *to cause something to come to an end; to stop; to come to a halt; die off.* -- K.D.J. cf. Heb. 10:2 (of sacrifices); 1st Pet. 3:10 (used with glossa of the use of the tongue)
    - (1) The middle voice noting that tongues shall of their own selves be brought to an end.
    - (2) Adam Clarke notes “*that shall soon cease as being unnecessary.*”
  - b) “*While there is clear evidence from Scripture that the gift of tongues was in operation during the time of the Apostles (2), it is significant that the gift is nowhere alluded to, hinted at, or found in the Apostolic Fathers. It might be objected that this is simply an argument from silence and has as much support for the continuance of the gift as for the cessation of the gift. However, the importance of this silence takes on added weight when viewed in the light of certain facts.*” -- Cleon L. Rogers Originally published in April, 1965. Used by permission of Bibliotheca Sacra, Dallas Theological Seminary
2. The use of the word glossa as pertaining to the spiritual gift is not used outside of the Corinthian epistle.

#### D. “Knowledge”

1. Knowledge will also be rendered inoperable.
2. “Vanish away” is again the Fut. Pass. Ind. of katargeo -- it shall be made inoperable.

II. THE GIFTS OF KNOWLEDGE AND PROPHECY WAS DIVIDED AMONG THE APOSTLES TO AID THE EARLY CHURCH. 1st Co. 13:9

A. The apostle reveals that the modes of revelation were meted out divided among several writers. Vs. 9

1. The use of the ek preposition is translated “in” -- really it is out from.
2. “Part” is from merous is used in Scripture of “*a division or share* (literally or figuratively, in a wide application).” -- Strong’s lexicon

B. Paul asserted two things the apostles received by partial revelation. Vs. 9

1. “We know in part” -- (ginoskomen -- pres. Act. ind.)-- *to have an understanding*). Cf. 5:16 (of having an experiential knowledge of the Lord); 1st John 4:13 (of an experiential knowledge of indwelling in Christ)
2. “We prophesy in part” -- (propheteuo -- Pres. act. ind.). 1st Co. 14:4-5; 2

III. THE CORRELATION OF TEMPORARY GIFTS WITH CHILD DEVELOPMENT PROVE THEIR CESSATION. 1st Co. 13:11

A. Speech belies the state of a child’s development.

1. “When” (hoti) is better translated “because” (I was a child)
2. The use of “child” is the word nepios which is used of *an inarticulate babler*. Cf. Matt. 21:16; Rom. 2:20; Gal. 4:1

B. Paul notes the stages of development of children.

1. “Spake” (*articulation*) is from laleo which is to verbalize.
2. “Understood” (*focus*) is the imperf. Act. ind. Of phroneo which is to *reflectively think; frame one’s mind on*. Cf. Matt. 16:23 (of Peter who was focused upon the wrong thing); Gal. 5:10 (of the Galatians framing mind on right thing)
3. “Thought” (*reasoning*) -- from logizomai (to reckon or count something to be so. Cf. Mk. 15:28 (of Christ being reckoned with the transgressors); Rom. 2:3 (of one reasoning a thing to be so)

C. “But when I became a man”

1. “But” -- De -- but on the contrary
2. “I became” is from ginomai (per. Act. ind.) -- *to come to be with the result that one still remains*. Cf. Gal. 4:16 (of becoming one’s enemy)
3. “Man” is aner -- a mature one

D. “I put away childish things” (perfect act. ind. Of katargeo -- rendered inoperable -- put away at a point in the past with the result that they remained put away) -- “things

belonging to a child.”

IV. THE TIMETABLE FOR CESSATION OF THE THREE GIFTS IDENTIFIED BY THE APOSTLE PAUL. 1st Co. 13:10

- A. “Hotan” (adverb of time) -- is a word used to describe *a simultaneous change anticipated that is predicated upon an expected event*. Cf. Matt. 5:11 (when men persecute you); 1st Co. 15:24 (when the kingdom will be delivered up to God).
- B. “Comes” (aor. subj.) from *erchomai* -- *to come to pass*. Cf. 1st Co. 4:5 (of when the Lord comes); 1st Co. 16:12 (of when Apollos comes to Corinth)
- C. “*That which is perfect*” is the neuter form of *teleios* -- *the perfect thing*.
  1. “Teleios” is used in Scripture for *that which is mature, complete*. cf. Matt. 5:48 (Jews told to be); Heb. 5:14 (of those maturing under grace)
  2. “Teleion” is used in the neuter six times without the article. Cf. Rom. 12:2 (used of the will of God); Eph. 4:13 (used of the body); Ja. 1:4 (of the work of patience); 1:17 (of gifts from above); 1:25 (of the law of liberty)
  3. “Teleion” is used one time with the Greek article noting
- D. “Then” -- *pote* (adverb of time) -- “*at that time that; of the past or future, also in consecution*.” -- Strong’s lexicon
- E. “That” -- the thing (neuter article).
- F. “Shall be done away” -- *katargeo* (fut. Pass. ind.) -- “*to render useless or unproductive, occupy unprofitable*.” -- Thomas Green cf. Rom. 6:6 (of the sin nature being unplugged; render inoperable)

CONCLUSION