

Romans Series

Lesson #131

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Dean Bible Ministries

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# The Epistle to the ROMANS

## Spiritual Gift Introduction – Part 3 Permanent vs. Temporary Gifts





# **The Doctrine of Spiritual Gifts: An Introduction**



**6. Spiritual gifts are not earned or deserved.  
The gift itself is not developed or learned,  
but its use may be learned.**



**7. There are two categories of spiritual gifts:  
permanent gifts and temporary gifts.**



Eph. 4:11–12

1 Cor. 12:8–11

1 Cor. 12:28

Rom. 12:6–8

**Apostles  
Prophets**

**Apostles  
Prophets**

**Prophecy**

**Evangelists**

**Pastor-teachers**

**Teachers**

**Teaching**

**Word of wisdom  
Word of knowledge  
Faith  
Healings  
Miracles  
Prophecy  
Discerning Spirits  
Tongues  
Inter of tongues**

**Healings  
Miracles**

**Tongues  
Administrations  
[Leadership]  
Helps [ἀντίληψις  
assistance]**

**Leads [manages]**

**Service διακονία  
Mercy  
Exhortation  
Gives**

 = Temporary gifts



**1 Cor. 13:8, “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.”**

**πίπτω *piptō***

**pres act indic 3**

**sing**

**to fall, to fail**



**“Prophecy in ordinary New Testament churches was not equal to Scripture in authority, but was simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone’s mind.” [~Wayne Grudem]**

**New Testament prophecy is “telling something God has spontaneously brought to mind.” [~Wayne Grudem]**

**New Testament prophecy is “an unreliable human speech act in response to a revelation from the Holy Spirit.” [~Wayne Grudem]**

**This is a “somewhat new definition of the nature of Christian prophecy.” [~Wayne Grudem]**



**“Much more commonly, prophet and prophecy were used of ordinary Christians who spoke not with absolute divine authority, but simply to report something God had laid on their hearts or brought to their minds. There are many indications in the New Testament that this ordinary gift of prophecy had authority less than that of the Bible, and even less than that of recognized Bible teaching in the early church.”**

**[~Wayne Grudem]**



- **The New Testament gift of prophecy is not redefined in the New Testament.**
- **New Testament prophets were seen as equal in divine authority as New Testament apostles, Eph. 2:20**
- **Early church writings from the late 1<sup>st</sup> century understood the New Testament gift of prophecy to be identical with the Old Testament gift.**
- **New Testament prophecy died out with the closing of the Canon.**



1 Cor. 13:8, “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.”

**καταργέω *katargeō***  
fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no effect

**πίπτω *piptō***  
pres act indic 3  
sing  
to fall, to fail



**1 Cor. 13:8, “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.”**

**καταργέω *katargeō***  
fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no effect

**παύω *pauō***  
fut mid indic 3 plur  
to cease, stop



# Observations

- 1. Prophecy and knowledge are both abolished (v. 8), but tongues stops.**
- 2. Prophecy and knowledge are both partial, but the gift of languages is not said to be partial.**
- 3. Paul states that the partial prophecy and partial knowledge are abolished when the perfect (τέλειος) arrives, thus suggesting that the arrival of the τέλειος is not the cause of the cessation of the gift of languages.**
- 4. Paul specifically uses καταργεω a final time in verse 11, “I put away childishness,” to make sure the reader realizes the connection between putting away childishness and putting away prophecy and knowledge.**



**“It is not without significance that Paul uses καταργεω of both prophecies and knowledge when he says prophecies and knowledge will be done away. However he carefully selects the verb παυω when he speaks of the cessation of tongues. Καταργεω means “to render inoperative, to supersede.” In the active voice παυω means “to make to cease.” Why this change? This change of verbs cannot be accounted for by saying Paul does this to avoid repetition. That Paul did not fear repetition is seen in the fact that he employs καταργεω no less than four times in verses 8, 10, and 11. The conclusion seems clear. Tongues are viewed as ceasing before Christ comes, while prophecies and knowledge are rendered inoperative by the Lord’s return.”**

**~Toussaint**



**1 Cor. 13:9, “For we know in part and we prophesy in part.**

**1 Cor. 13:10, “But when that which is perfect has come, then that which is in part will be done away.”**

**καταργέω *katargeō***

**fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no  
effect.**

**This third use of this verb connects this statement to the two gifts said to be abolished in v. 8.**



1 Cor. 13:9, “For we know in part and we prophesy in part.

1 Cor. 13:10, “But when that which is perfect has come, then that which is in part will be done away.”

καταργέω *katargeō*  
fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no effect

ἐκ μέρους ek merous  
partial, incomplete



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καταργέω *katargeō*  
fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no effect

ἐκ μέρους ek merous  
partial, incomplete

τέλειος *teleios*  
nom neut sing  
complete, perfect



1 Cor. 13:8, “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.”

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τέλειος *teleios*  
nom neut sing  
complete, perfect



# **Seven Interpretations of the “Perfect”**

## **“Completion”**

**Completed Canon**

**Mature Church**

## **“Perfection”**

**Death, face to face with  
the Lord**

**Rapture**

**Second Coming**

**Eternal State**

**Eschaton**



**James 1:23, “For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;**

**James 1:24, “for he observes himself, goes away, and immediately forgets what kind of man he was.**

**James 1:25, “But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”**



# Two Illustrations



**1 Cor. 13:11, “When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.”**

**καταργέω *katargeō*  
fut pass indic 3 plur  
to abolish, nullify, ,  
occupy, make of no effect**



**Child (partial)**  
**Now**

**spoke (tongues)**  
**thought (prophecy)**  
**understood (knowledge)**

**“Perfect”**  
**abolished**

**“Man” adult**  
**(complete)**  
**Then**

**Characteristics**  
**of childhood**  
**removed**



**1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”**



**1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”**

**ἄρτι *arti***  
**now**



1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”

ἄρτι *arti*  
now

For → Now... then  
→ Now... then



1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face ...”

αἴνιγμα, *ainigma*,

**BDAG**

- 1. that which requires special acumen to understand because it is expressed in puzzling fashion**
- 2. indirectly or indistinctly because the mirror is incomplete**



**1 Cor. 13:12, “For now we see in a mirror, dimly, but then face to face ...”**

- 1. “face to face” could relate to the imagery of Num. 12:6, not because it is face to face with God, but because it illustrates prophetic revelation.**
- 2. If the topic is complete revelation, then mirror reflects oneself, the complete revelation of God provides a sufficient revelation for living life as a mature Christian with a sufficient Canon.**



**Num. 12:6, “He said, ‘Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream.**

**Num. 12:7, “ ‘Not so, with My servant Moses, He is faithful in all My household;’ ”**



**Num. 12:8, “With him I speak mouth to mouth, even openly, and not in dark sayings (αἴνιγμα, *ainigma*, LXX), and he beholds the form of the LORD. Why then were you not afraid to speak against My servant, against Moses?”**



**Child (partial)  
Now**

**spoke (tongues)  
thought (prophecy)  
understood knowledge) “Perfect”  
abolished**

**see reflection dimly  
(illustration of  
prophecy)**

**“Man” adult  
(complete)  
Then**

**Characteristics  
of childhood  
removed**

**See “face to  
face”**



1 Cor. 13:12, “... Now I know in part, but then I shall know just as I also am known.”

ἄρτι *arti*  
now



**Child (partial)  
Now**

**spoke (tongues)  
thought (prophecy)  
understood (knowledge)**

**see reflection dimly  
(illustration of prophecy)**

**Know in part**

**“Perfect”  
abolished**

**“Man” adult  
(complete)  
Then**

**Characteristics  
of childhood  
removed**

**See “face to  
face”**

**Know fully**



**1 Cor. 13:13, “But now [νῦν, *nuni*] abide faith, hope, love, these three; but the greatest of these is love.”**



**2 Cor. 5:7, “for we walk by faith, not by sight —**

**2 Cor. 5:8, “we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.”**



**Rom. 8:24, “For in hope we have been saved,  
but hope that is seen is not hope; for why does  
one also hope for what he sees?”**



**Canon  
Post-Apostolic Period  
A.D. 95–?**

**Now  
*arti***

**Then**

**Now  
*nuni***

***eternity***

**Pre-Canon  
Apostolic Period  
A.D. 33–95**

***faith, hope, love***

***love***