Manifestations of the Spirit: Wisdom, Knowledge, Faith

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[0:00] It's good to be back with you. We are coming to a new text this morning as we continue our study on spiritual gifts.

We'll be now beginning to look at 1 Corinthians chapter 12. Paul talks about gifts in two places. In Romans 12, which we looked at for about four weeks, looking at the seven gifts listed there.
And now we come to the other big section where he talks basically the whole chapter of 1 Corinthians 12 is about body life and the work of the gifts.
But actually, he doesn't call them gifts here in 1 Corinthians 12. He calls them manifestations of the spirit. So they're a bit that kind of gives us a heads up that maybe it's a little different.
Maybe we're in a different category. So we're going to be doing that today. I wanted you to notice, or hopefully you noticed, our theme to worship today was about building the house, right?
[1:10] Unless the Lord builds the house, every week when we come to worship, and every week when I send songs to the worship team to prepare for, I base it on a psalm or I base it on a text.

And we've been going through the songs of ascent in Psalm 120 through 136, I think. I don't know. We're on 127 at this point.
And the theme of that text in Psalm 127 is about building the house. Unless the Lord builds a house, those who build it labor in vain.
And so we sang about our God, our help in ages past. He is the one through whom we build anything. He has been faithful and has been our hope, our shelter, our guide.
We sang the church is one foundation, how God builds us as a body. We sang build my life and build my life on the love of Christ.
[2:17] And then we just sang the goodness of God who is faithful and good and who leads us.
And now we come to 1 Corinthians 12 and we're still going to be talking about that same theme.

That's building the house. And the way that we build it according to the Lord is the way He designed it. And He has given us gifts or manifestations through which He builds our house.
And so I didn't plan to talk about any of that. I just noticed, right? I noticed how it fit together. God's interesting in the way, interesting. God is intentional.
He predestines things, doesn't He? Because He is God. So take your Bibles, if you haven't already, 1 Corinthians 12. I would like to read not the whole chapter.
I was thinking about that. But let's just read 1 Corinthians 12, verses 4 through 11. We'll be focusing primarily on verses 7 and 8 this morning.
[3:27] So if you're able, please stand as I read 1 Corinthians 12, beginning at verse 4. Now, there are varieties of gifts, but the same Spirit.

There are varieties of service, but the same Lord. And there are varieties of activities, but it is the same God who empowers them all in everyone.
To each is given the manifestation of the Spirit for the common good. For to one is given, through the Spirit, the utterance of wisdom, or the word of wisdom.
And to another, the utterance of knowledge according to the same Spirit. To another, faith by the same Spirit. To another, gifts of healings by the one Spirit.
To another, the workings of miracles. To another, prophecy. To another, the ability to distinguish between spirits. To another, various kinds of tongues.
[4:41] To another, the interpretation of tongues. All these are empowered by one and the same Spirit. Who apportions to each one individually as he wills.

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So reads his word. Let us pray. Father, teach us today. Show us how you build the house. We want to build the way you build.
We want to cooperate with you. We want to be on the same page with you. And today, Father, especially as we begin to talk about these manifestations of the Spirit.
Give us insight. Give us understanding of how these fit. How these work. How they happen in our lives and in our congregation.
This we pray in Christ's name. Amen. Please be seated. Amen. Do you see God working among us?
[5:54] Anybody? Do you see God working among us? How do you know? How do you know? You feel it?

Okay. Yeah. How do we know when God is working? When is it evident?
What kind of things happen that clearly show that he is moving among us? So things that happen among us that show that it is God are things that cannot be explained by any other means.
He parts the Red Sea. That didn't just happen. Jesus calms the sea. That's pretty evident that, in fact, it frightened the disciples to the point of, who is this?
Daniel in the lion's den. Shutting the mouths of hungry lions. And if you read the text and you'll see the end of the story, they were hungry. Because once Daniel comes out and the other guys go in, they're devoured before they hit the floor.
[7:19] Or Daniel's friends who survived the fiery furnace. Who are their names? Hat rack, haystack, and under the bed we go, right?

According to Dylinda's father, and I've never gotten that out of my head. The blind see, the deaf. Speak, or hear. Those are clear manifestations.
Those are clear evidence that God is moving. No one can deny it. All right? What about in the life of the church?
How do we know? How is it clear? When is it evident that God is moving among us? What would you say?
What would you say? How do you know it's evident? What about when a life is radically changed?
[8:24] When one who is lost and wandering is rescued? What about when one is in an intense trial and is enabled to endure it with grace and peace and hope?

How about when the weak are made strong? Or how about, as Paul lists in 1 Corinthians 12, there are manifestations of a word of wisdom, a word of knowledge, extraordinary faith, works of powers, distinguishings of spirits.
evidence. This list that Paul gives us in 1 Corinthians 12 are evidence. What he says is a manifestation, is a clear, evident revelation of the work of the Spirit.
Okay? When these things happen among us, it is undeniable that the Holy Spirit is moving. So, the question is, what are these?
What are these? I want you to notice the context here as we go into this. The whole chapter is about body, again. Remember in Romans 12, he talked about gifts in relation to the body.
[10:01] You know, the one body, many parts, right? Many members. And the gifts are like those different members of the body that make it united. So, here in 1 Corinthians 12, again, he's going to talk about these ways that God works.

In verses 4 to 11, he's going to emphasize the power of the Spirit. See that in verse 7, he calls them manifestation of the Spirit. And he talks about how each one is either through the Spirit or according to the Spirit or by the Spirit.
Right? It's the Spirit work through these things. As I said, he's calling them manifestations, which means they are evident. They are distinctly showing the Holy Spirit.
I also think it's interesting that these, whereas in Romans 12, they're called gifts, here, technically, verse 7 through 11, they're called manifestations.
So, what does that mean? That triggers a question in my mind. Like, what's a manifestation? Well, it's an evident thing, right? But then it makes me wonder if all of these nine things listed here are gifts or something different than gifts.
[11:23] If they're, whereas the gifts in Romans 12 are, I think you are given a gift of service. That's what you continue to function with. Right?

You're given a gift of teaching. Are you given a gift of administrating? Are you given a gift of mercy? You're given these different gifts that you continue to work with. Because he talks about if your gift

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is encouragement, what are you supposed to do?
Remember how he said it? If encouragement, what? In the encouraging, right? Get with encouragement. If service, in serving. If teaching, in teaching. So, those are obviously gifts that remain with you.
My question with this list is, are these permanent gifts? Or are they simply manifestations of a moment? Of a time?
And here's why I say that too. One, because of what it's called. But also, look at verse 7. Here, it's all in the present tense. Each one is given, or is being given.
[12:27] Present tense. To each one is being given the manifestation. Look again at verse 8. For to one is given. Not was given.

Not gave. Like in Romans 12, it's he gave gifts. Here it's is giving. Is being given. And again, look at verse 11.
All these are empowered, are continually empowered by one and the same spirit, who is apportioning to each one individually as he is willing.
Not just as he will. So, to me, it gives the impression that these are, these manifestations are not so much a permanent thing, but something that God does as he wills, or when he wills.
Which would make, well, we will get next week into the, from verse 9, you know, the healing, the miracles, tongues, all those kind of more extraordinary ones.
[13:35] We'll get more into that, but that might put a different light on those kind of manifestations. Okay? So, just a question.

I'm not, that's, I don't think that's, I just think it seems, Paul seems to be classifying something different here. Okay? He also emphasized diversity again.
We see verse 12 through 17. He talks about the one body, many members, right? He talks about how every part is essential. Verse 14, the bodies do not consist of one member, but many.
If the foot should say, because I'm not a hand, I do not belong to the body, that would not make any, make it any less part of the body. And if the ear should say, because I'm not an eye, I do not belong to the body, that would not make it any less part of the body.
Even if they felt that way. Even if you have a gift, you, because your gift might, you might think is more insignificant, that you're less part of the body. Paul's saying, no, no.
[14:40] Every member is just as important and just as significant. Or a little comedy here, verse 17, if the whole body were an eye, you know, Paul's giving us a visual there that's kind of big eye rolling around.

You know, if the whole body were an eye, then where were the hands and feet and the hearing and, right? That's silly. That's silly. But as it is, verse 18, but as it is, God has arranged the members of the body, each one as he chose.
It's very, he has done this purposefully. He has diversified the body. He has blended the body. Look at what he says in verse, so he's gonna go on and talk about verses 19 through 24, again, about all the parts are significant.
The eye can't say to the hand, verse 21, the eye can't say to the hand, I have no need of you. The head can't say to the feet, I have no need of you. And then he makes this statement, verse 22, on the contrary, the parts of the body that seem to be weaker are indispensable.
The ones that we might think are not as significant because they're not as visible or they're not as evident to us. He said, no, they're actually indispensable.
[16:00] On those parts of the body that we think less honorable, we bestow greater honor. Why? Because this is how God has designed the body. So look at verse 24, but God has so composed the body, giving greater honor to that part that lacked it, that there may be no division in the body, but that the members may have the same care for one another.

If one suffers, all suffer. If one is honored, all rejoice together. And then he adds that there's order to this whole thing. God is purposeful. You are the body of Christ and individually members of it.
And verse 28, God has appointed in the church first apostles, second prophets, third teachers, then the rest, then miracles, and then gifts of healing, helping, administrating, and various kinds of tongues.
Now to talk about his purposefulness, to recognize that whatever gift he has given to us is significant and important to this body, he asks some questions.

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Are all apostles? We should have a lot of, everybody should be an apostle, right? Are all prophets? Everybody should be a prophet, right?
[17:22] Everybody should be an I. See this point? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues?

There are, there's an area of Christianity that needs to hear that question in its context. Because clearly he's saying, no, not all possess gift of tongues.
Absolutely not. We're not all an I. There is diversity. God has purposefully divided the gifts for his purpose. Okay?
So that's the context. So he's talking about this ministering of these gifts within the body. That's their purpose. We're building the body. Paul talks about it in Ephesians 4, verses 15 and 16.
He says, we speak the truth in love. We as a group of Christians are to grow up in every way into him who is the head into Christ. From whom the whole body.
[18:26] So now again, he's using this image of head and body. Body and members. From whom, from Christ, the whole body. Now watch how he describes it.

The whole body joined and held together by every joint with which it is equipped. When each part is working properly, what happens?
When the body does what God has designed the body to do, what happens? then the body, when it's all working properly, makes the body grow.
That's how the body grows. That's how we have growth. That's how we deepen and mature. It builds itself up in love.
So, that's the context of the gifts. Before we kind of get into the trees we wanted to see the forest. There's the picture. God is building. So, what are these distinctive gifts through which the Holy Spirit makes himself evident when we know it is him moving?
[19:37] So, we're going to look at the first three today. Verse 8 and 9. Verse 8, we have, so verse 7, right?

To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom. So, we're going to look at the utterance or word of wisdom.
To another, the utterance or word of knowledge according to the same Spirit. And verse 9, to another, faith by the same Spirit. So, we're going to try to tackle the first three. Word of wisdom, word of knowledge, and faith.
Gift of faith or to be consistent with Paul, manifestation of faith. How is that different? Don't we all have faith? Yeah, we all have faith, but there's one that's a specific manifestation that clearly shows that God is at work.
So, what are these? So, let's look at the first one. Word of wisdom. wisdom. I'm not going to talk about how I'm frustrated with the ESV translating words wrong again.
[20:48] So, I'm not going to do that. Just want you to know, I'm not going to go there. I know where they come up with the word utterance because it's not how it's used in any... So, I'm not going to go there. Don't just, you know, or what they do with distinguishing of spirits.

I'm not going to go there right now. I've just got to hold some grace here with these ESV guys. What in the world is wrong with them? I don't know. They had the same problem in Romans 12.
Got to go back to the Numerica standard, don't we? Oh, no? Sorry. They were... Okay, never mind. Not going to go there. I'm not going to do it. Sorry. Sorry. I know you want it, but...
All right. So, word of wisdom. We're going to call it by the right translation. Word of wisdom or message. Word meaning a message of wisdom. So, or a teaching of wisdom.
So, what's wisdom? Wisdom is how we apply truth. The difference between wisdom and knowledge. Knowledge is something through which we understand something. Wisdom is the ability to apply it.
[21:52] So, the Proverbs, right, are all about wisdom. And where does wisdom start in Proverbs? What's the beginning of wisdom? Fear of God. You start there. If you don't start there, you've got no wisdom.

So, the wisdom of the world doesn't go there. Has no fear of God. So, that in itself is silly. It's not... It's foolishness. There's not true wisdom. You don't really know how to apply anything if you take God out of the picture.
Right? And Proverbs talks about trusting and not leaning on on your own understanding. Right? So, wisdom is how I walk, how I make choices. Right? So, the book of Proverbs is all about that

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wisdom.
Making... How do I know how to make a wise choice? Right? I recognize consequences. I recognize conditions. Those kind of things. So, word of wisdom is... So, there's a...
Here is a manifestation which a message comes to you that shows you how to apply truth. How you... What are the implications?
[22:52] And here's how I define it. A word of wisdom is the spontaneous ability to speak practical insights to others.

To speak practical insights. So, it's practical. It's how to live kind of stuff. It's how to walk... How to apply truth. The ability to speak practical insights to others in the application of the gospel of Christ. And of course, this happens through the power of the Holy Spirit. So, this gift, I think, can be either something that you are given so that you have now practical insight in the application of the truth. Or, you're used to give that insight to others. can you experience kind of a sudden...
Either God used you to help others understand how to apply truth. Or, perhaps someone's been teaching and you suddenly grasp, oh, I see now how to apply that.
[24:05] Now, I make that connection. This wisdom, when we're talking about wisdom, we're not talking about man's wisdom. We're not talking about leaning on our own understanding. We're talking about a wisdom that is, in Colossians 2-3, described as the treasures of wisdom that are hidden in Christ.

It's a hidden wisdom. It's not what the world would come up with. It's not how the world thinks at all. It's counter-cultural. It's counter- my own natural thinking.
That's me leaning on my own understanding, figuring out, how to get out of this dilemma, whereas God would have another way that doesn't seem right to the world.
So, what is that? So, what's the word of wisdom? Here's an example, I think, in Corinthians. Earlier, at the beginning of the book of Corinthians, in 1 Corinthians 1, 17, Paul is going to talk about, he's going to contrast the wisdom of God with the wisdom of the world.
And I think by doing this, he kind of shows us what wisdom looks like, true wisdom, what a word of wisdom might look like. Because in the way that we preach the gospel is, in essence, a word of wisdom.
[25:27] It is a message of godly wisdom that is contrary to the wisdom of the world. Okay, so listen to how Paul describes it. 1 Corinthians 1, 17.

He says, Christ did not send me to baptize but to preach the gospel. Well, how does he preach the gospel? Watch how he describes it. Not with words of eloquent wisdom. Worldly wisdom.
Why? Why, Paul, why would you not use that methodology? Lest the cross of Christ be emptied of its power. Lest I make the cross look better than it should.
for the word of the cross. Excuse me. There. The word of the cross. There's word, not word of wisdom but here he says the word of the cross.
So, in other words, the message of the cross. The message of the gospel. So, the word of wisdom is like the word of the cross. The word of the cross, the message of the gospel is folly to those who are perishing.
[26:35] What's it like when you tell unbelievers what the gospel is? I mean, he's just saying it's folly to them. What do you mean just trust, you know, what do you mean God, you know, folly, silly.

Where'd you get that? But to us who are being saved, it is power, it's power of God. For it is written, God says, I will destroy the wisdom of the wise, the discernment of the discerning, I will thwart. Where is the one who's wise? Where's the scribe? Where's the debater of this age? Has not God made foolish the wisdom of the world? How he saves the lost is making foolish the wisdom of the world.
We can better ourselves, we can fix ourselves, we can just re-educate ourselves, we can make our society better by doing what we think is right, which is usually not what's right.
Right? What's going on in our culture today, right? We'll fix it. How are they fixing it? By getting further away from truth and righteousness and holiness.
[27:46] Doing what looks right in man's own eyes. We're progressive now. Alright, is that, yeah? See, God's gonna make that just look like absolute foolishness.

And we who know the truth already see its foolishness, don't we? But the world doesn't. The world thinks they're being clever and progressive. Huh?

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Not old-fashioned. So, has not God made foolish the wisdom of the world? Why? For since, in the wisdom of God, so here's the contrast, wisdom of the world, wisdom of God.
In the wisdom of God, the world did not know God through wisdom. It pleased God through the folly of what we preach to save those who believe.
For the foolishness of God is wiser than men and the weakness of God is stronger than men. God's ways seem foolish. God's ways seem weak.
[28:48] weak. The wisdom of God seems weak. A word of wisdom will seem to the world as a word of folly, a word of weakness.

That's, if I lean on my own understanding, I wouldn't do it that way. I wouldn't wait for God. I'm gonna fix it now. because I gotta get something done.
So the message, God's message is foolishness. The cross, the word of the cross is foolish. The method of preaching, by the way, Paul intentionally chooses the method of preaching because it's actually a foolish method.
How come churches have abandoned preaching and they have? we need to use media, we need to use drama, we need to use things that really get across to people.
Why? Because we think we got a better way. Because preaching is old-fashioned. Preaching is too simple. Preaching is folly. It's weak.
[30:10] Come on, get on with the, right? Paul says, uh-uh-uh. In fact, look at chapter 2, verse 1 to 11. He says, when I came to you, brothers, I did not come proclaiming to you the testimony of God with lofty speech or wisdom.

I didn't use the techniques of the day because Paul lived in a day when there were growing techniques at dialogue and not preaching but speaking.
I mean, he had philosophers of the day who were great communicators. He did not use their methodology. He just proclaimed the truth without any gadgets or lofty speech.
He didn't make it sound good. He just simply told the truth. I did not come proclaiming to you the testimony of God with lofty speech or wisdom for I decided, I determined to know nothing among you, except Jesus Christ and him crucified.
I didn't want anything to empty that. And I was with you in weakness and in fear and much trembling and my speech and my message, my word, where do I go, were not implausible words of wisdom, not the wisdom of this world.
[31:38] people, but in the demonstration of the spirit, a manifestation of the spirit, when I just simply preached the foolish message and people were saved, it was a clear demonstration of the spirit and the power of God.

God. It wasn't my words that convinced them, it wasn't a story that convinced them, it was simply the spirit of God through the simple word.
And Paul says that, he says, I didn't do it with plausible words of wisdom, but in demonstration of the spirit and power. Why? So that your faith will not rest in the wisdom of men, but in the power of God.
I wanted salvations to be genuine salvations. I didn't want salvations to be the manipulation of men. I'm not going to tell a story to make you cry so then you're more tender and liable to make a decision for Jesus.
I'm not even going to ask you to make a decision. I went that route. I grew up with that. Now bless my pastor.
[33:02] But man, I was confused for years. I was manipulated for years. I don't think it was an evil manipulation, but it was devastating.

See, so Paul's determined not to use any of those kind of methods.
I'm not going to use a method that man uses to get people to make a decision. Not going to do it. I'm not going to ask little children to do that.
Why? How do I know that they're not just pleasing me? Do I want little children? Yes. I want to be exceedingly careful with them.
I want to tell them all about Jesus. I want to tell them, please pray. Please ask Jesus in your heart. Do all that. But I'm not going to guarantee to them, if they did that, they're safe.
[34:15] Because I wasn't safe. I was told that. I saw so many people walk away because it didn't work. Right?

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That's manipulations of men. Please hear me. I'm not saying everybody does that as some kind of evil manipulator. I believe my pastor was just his heart.
I believe that about Billy Graham. I think Billy Graham was a sincere, great preacher of God. I think he used a poor method, an unwise method that confused people more than helped them. That's all I'm saying.
Children's teachers do that. I get it. I used to do that too. Now I think it's, after I read a passage like 1 Corinthians 2, I see what Paul's doing, saying, I need to be there too.
Because I want children to be saved. I want people to be saved. But I don't want to do it where they're making some kind of choice or decision or walking because I've manipulated them somehow. Even if it was sincere and genuine.
[35:20] Are you with me? See the difference though? See the church has bought into, unwittingly, has bought into a number of wisdom of men.

Because that works. I remember when I first started preaching out of beard and what else did I have that they could, some guy from, some pastor was visiting from a large church and he wrote me a letter later and told me the things I need to do.
He'd shave because beards are not good and you need to dress this way and blah blah blah. I remember thinking, what? If my people got problems with the way I dress, they'll let me know.
If I'm causing somebody in the congregation to stumble, they'll let me know. Some outsider tell me, this will make your church grow, give me a break. By the way, I know how to make a church grow. We could fill this place easily. I used to do that as a youth pastor. I had a huge youth group. Three groups actually. I know how to do that.
[36:36] Is that effective? It's great on the number sheet. But when I first got the pastor, I preached to 1 Corinthians.

And this changed me. It's text. So, God's wisdom looks foolish to men.
We're talking about a manifestation of the word of wisdom. wisdom. So, when a word of wisdom comes either to you or through you, it will be a message that will look foolish to men.
It will seem weak. It won't kind of jive with the time. But in your spirit, if you have the Holy Spirit, in your spirit, you will know actually that's right.
Even though it seems foolish to the world and it seems weak, it will seem too simple. But God's wisdom is not the way that man would do things.
[37:37] God's way will show that it's his power, not ours. It will show his glory, not ours. So, a word of wisdom could come to you when someone else is teaching.

I've had the experience several times where someone has come up to me afterwards and said, God really spoke to me. I said, oh, how? And they would say this and this and this and I would think, I never said that.
I didn't, I know I didn't say that. I won't tell them that. Because what they will tell me will be something, oh, yeah, I know you didn't get it from me, but that's good, that's really good.
It'll be a word of wisdom or it'll be a word of knowledge. They will have gotten something that was like, whoa, I wish I had said that.
I'll take the credit, sure, okay. I was the channel, but God used it. So I think, have you ever experienced that? Someone else teaching, or maybe you are, you know, and so I think I've experienced that in that way that I wasn't planning, it was just, God just moved.
[38:48] I think the next gift, the word of knowledge is very similar to that, kind of come along the same way, verse 8 again. So, manifestation of the Spirit is given to each one, to one is given through the Spirit the utterance of wisdom, to another the utterance of knowledge according to the same Spirit.

So, the second manifestation is called a word of knowledge or a message, some kind of communication of knowledge. Knowledge, we're talking about knowledge that is not theoretical knowledge, but knowledge by experience, knowledge that we gain by discovery, a deeper understanding and a richer insight, a grasping.
So, I'll define it this way, a word of knowledge is the spontaneous ability to give or receive, I would change that, spontaneous ability to give or receive personal insight into the understanding and grasp of the gospel truth according to the Spirit's determination or as He wills.
It will be an insight that you are able to share or receive that that has a personal experience element to it. Ability to give or receive personal insight.

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So, whereas we define the wisdom as practical insight for the application, this is personal insight into understanding and grasping the gospel truth.
[40:17] So, wisdom, application, knowledge more about grasping the truth, right? So, it's emphasizing a deeper understanding, a firmer grasp of truth or even a grasping of truth, a richer insight into it.

We might be helped that the word knowledge is used again in chapter 13 verse 2 where he talks about, he's talking about the way of love, right? If we don't have love.
He says if I, chapter 13, 2, he says if I have prophetic powers and understand all mysteries and all knowledge and if I have all faith so as to remove mountains but do not have love, I am nothing.
So, he makes some references there to some extraordinary things. He says if I have prophetic powers, if I have understanding of mysteries and knowledge.
So, it's used there in terms of maybe it's a revelation, a kind of revelation, knowledge of a revelation of some kind of mystery, right? So, a deeper understanding I think.
[41:19] And then it's used again in chapter 14, 6. He says, brothers, if I come to you speaking in tongues, how will you benefit? How will I benefit you unless I also bring some revelation or knowledge or prophecy or teaching?

So, there we have the word knowledge again linked with revelation, prophecy, and teaching. So, it's some kind of a communication that's enabled by the Spirit.
So, let's look at this word. It's used in the same book, 1 Corinthians chapter 8. He uses this word knowledge several times in chapter 8, 1 through 11.
So, he's talking about it as knowledge that is a personal understanding that comes by experience. experience. So, we're either receiving this greater personal knowledge or we're passing it on.
Now, as I read the text, it might seem a little, how does that relate? I just want you to notice as we read this text, because it's about idols, how it relates to the word knowledge.
[42:26] I just want you to see how he's using the word knowledge. So, 1 Corinthians 8, he says, now concerning food offered to idols, we know that all of us possess knowledge.

We all know this knowledge puffs up. See, so sometimes knowing things, we can be arrogant about it, right? Why don't you know this?
I know this. I've come to know this. I've come to grasp this. What's your problem, right? So, I could use knowledge wrongly. Knowledge puffs up, but love builds up. If anyone imagined that he knows something, he does not yet know as he ought to know.
So, how I use my knowledge, in other words. I might know something. I might have a grasp of truth, but how I use that, I may be ignorant about.
Right? So, hold with me. But if anyone loves God, he's known by God. Therefore, as to the eating of food offered to idols, we know, what do we know about food offered to idols, Paul said?
[43:32] Let's just look at this. What do we know? We know that an idol has no real existence. An idol's just a thing. Right? We know that.

We know there is no God but one. There's only one God. Idols aren't gods. For although there may be so called gods in heaven and on earth, as indeed there are many small g gods and many lords. Yet for us, we know there's only one God, the Father, from whom all things and from hello, where am I? From whom are all things and for whom we exist.
And one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. Not everyone knows this.
I know this, but not everybody knows this. And he's talking about believers. Not all have this full understanding. They knew who the Father and the Son are, but they don't have this understanding yet about idols.
[44:35] Okay? Not all possess this knowledge, but some through former association of idols. See, why don't they get it? Well, understand their background.

Okay? Have a little grace. Because you know better doesn't mean they know better in everything you've come to know. Right?
There's a reason some people haven't got there yet. Okay? So he says, why? Why? Some, through former association with idols, eat food as really offered to an idol.
And their conscience being weak is defiled. See, they were in this life and they believed in that life and they were ingrained in it. And so that's still part of them.

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So when they think of food offered to idols, even though they should know better, they still are stuck there. Okay? They're going to need some grace and time. Does that make sense?
[45:34] So how do I use my knowledge to help them get out of that? Right? How do I help them? Right? But take care. So here's how. Take care that this right of yours does not somehow become a stumbling block.

He's talking about the right. Since I know that the food offered to idols is the idols are nothing, I can go buy that food and not be defiled by it. Right?
Food offered to idols. That doesn't mean anything to me. I can go buy that food. But Paul says if I give thanks for it, then it's sanctified.
I don't care where that food's been. I don't care how that food was offered. But for the people that came out of that tradition, you can't do that. See, Paul already knows.
No, I know. There's only one God. There's no God in there. There were demons in it. But when I pray over that food, the demons are gone and the food is sanctified. But you tell somebody that's come out of that and was heavily in that and were absorbed in that, that's going to take them a little long.
[46:41] Okay? That's what he's saying. Take care that this right of yours to eat whatever you want to eat does not somehow become a stumbling block to them. For if anyone sees you who have knowledge eating in an idol's temple, will he not be encouraged?

Wait, wait. Will he not be encouraged if his conscience is weak to eat food offered to idols? See, it might cause him to stumble the back end of that. And he's still thinking there's power in that.
And for him, there is still power in that. You're causing him some. So by your knowledge, this weak person is destroyed. The brother, he's talking about a brother, for whom Christ died.
So how is he using all that to say how is he using this word knowledge? A word of knowledge is passing on something that I've come to understand and grasp. It's something, so even though I can know a concept, I don't really know it in my life yet.
So for these people coming out of this idol worship and under that tyranny of that demonic influence that was there, they're coming out of something and they're not quite ready to know that there's nothing to it anymore because when they were in it, there was a lot to it.
[48:00] Okay? They don't grasp yet that as a Christian, they're safe from that because now they have the Holy Spirit in them, right?

But their faith isn't strong enough yet. The conscience isn't strong enough yet to know, okay, that won't hurt me. Are you with me?
Does that make sense? So knowledge is, am I gaining that knowledge? But we're talking about not just knowing it up here, but knowing it by experience. See? So they might know, Paul, I'm sure, told them, idols are nothing, right?
They're not real gods. They're just demons. demons. But for those folks, demons were pretty powerful. But they have to still learn Christ is, there's not any comparison between Christ and the demons, right?
I mean, they didn't get to, they tried to speak in his presence and he would just shut them up, right? Like, there's no contest. Even when he dealt with legion, it was like, not a big deal for Jesus.
[49:04] Okay? But I understand people coming out of that are going to be, they don't know that yet by experience.

Okay? So a word of knowledge, if you might experience either the giving or the receiving of a word of knowledge, is being enabled to gain deeper understanding, a ruptured insight into truth, and not by this, but by how I see it in my life.
All right? Do I really believe that? I know that God is always present, right? Right? Is God always present?
Is God only present if two or three are gathered together? No. That verse has nothing to do with his presence. It has to do with a church making a decision, a hard decision, and God, when two or three are making that decision together, then God is with you.
Okay? That's not about his prayer. He's always present. I don't have to be with another Christian to have God present with me. Right? But do I always believe that? I believe it up here.
[50:13] Do I believe it in here? Oh, there's some days where, man, where's God? Where is he? The psalmists have struggled with that, right? All things will work together for good.

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Believe that? Yeah, absolutely. How about when all things are going wrong? A little tough on that, right? So understand that's that knowledge, the knowledge of kind of coming to real grips with that. Okay? So that's the word of knowledge. One more. Faith. We all have this one, don't we? Faith is firm persuasion, right? A conviction of the unseen.
It's an unwavering trust. Faith is trust, believing, right? So how can it be a manifestation if we all have it?
How is it something distinct and different? How? I think I told you, when I first was applying or candidating to be pastor of Little Law Church, I was given the spiritual gifts test, the inventory.
[51:22] And I've seen this before. And so you fill it out, and you're supposed to mark the boxes, and then the results come back, say, okay, you have this gift, or this gift, or this gift, according to whoever made the test.

And so I did not check the box marked faith, because I don't believe I have that gift, because I didn't buy the definition that the test had.
Because by the test definition, everybody has that gift. Do you trust God when it's hard? Yeah. Do you, you know, it's kind of one of those generic, what's faith?
But it would apply to everybody. And so the elders that were on was there, the elders at that time said, oh, we can't have a pastor that doesn't have the gift of faith. So we talked about that.
We got through that. And I just explained, I wouldn't define it that way. If this is a special gift, it's going to be an extra measure of faith. It's going to be something extraordinary. It's going to be mouth-moving kind of things.
[52:25] That's what I think this is. And it's not a constant, permanent all the time. Man, if you had that kind of faith, you know, you'd be Jesus. I think it comes when the Holy Spirit decides to manifest that.

Okay, so I define it this way. A manifestation of faith is the increased ability, at times, to trust God for the extraordinary, even amidst overwhelming odds, by means of the Holy Spirit's direction.
You ever experience that? You ever been able to trust God for the extraordinary, even against overwhelming odds? Yeah?
Is that something you're always able to do? But you have had that experience. Yeah, that's a manifestation of the Holy Spirit. That's not normal. Right?
We'd all love to have that. I mean, Jesus told all his disciples, hey, if you had the faith of a mustard seed, you could tell this mountain to go over there. That's some kind of faith. Did any of them try it, by the way?
[53:38] No, they didn't have that high view of themselves in terms of faith. We have some examples in Scripture.

What about that centurion, right? Where he sends his servant, his servant is dying, and he sends a messenger to Jesus, come, and then he stops Jesus from coming. He says, I'm not worthy for you to come to my house.
And I said, just say the word. Right? I believe if you just say the word, my servant will be good. And Jesus said, what? Wow. That's really great faith.
I've not seen that in any Jew. Here it is, a Roman centurion. And Jesus, right?
The dialogue, and the guy says, hey, I know, I know. You're a man of authority. I'm a man of authority. If I tell people to go, guess what happens? They go. If I tell them to come, guess what happens? They come, because I know what authority's all about.
[54:33] And I know you, Jesus, have authority, so I know that if you just said it, you have that kind of faith? You ever had that kind of faith?

How about that woman, right, where her daughter's demon-possessed? Right? And she comes begging to Jesus, and he ignores her. Remember? That one? Right? And then the disciples pick up on Jesus ignoring her, and they say, Jesus, tell her to go away.
And she's bothering us. She's really annoying. A lot of help the churches in that moment, aren't they? And then she keeps coming. She keeps coming. And then Jesus says to her, well, it's not right for me to give the children's bread to dogs.
Ow. Is that Jesus? That's kind of mean. She doesn't miss a beat. She doesn't miss a beat. I'll take the crumbs.
Dogs under the table. I'm fine with that. I don't have to be at your table. What does Jesus say about her? Hello, guys.

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[55:48] Did you see that? That's what real faith looks like. Why? Because it does something extraordinary. It kept coming.

Jesus ignored her. She kept coming. God didn't answer. Kept coming. The church was not helpful. Yeah, God doesn't want you to have that.
Just go. Just stop pestering God. Keep coming. And then God says something. Jesus says something that is kind of offensive. Should be offensive to you. Well, yeah, you know, it's not for you.
Yeah, that's not for you. What does she do? She keeps coming. That's great faith. You ever had that kind of faith? And again, it was another non-Jew.
Oh, we figure that. All these great faith people are not. Peter walked on water. What did he have? He started sinking.
[56:53] What did Jesus say? You have little faith. Walking on water doesn't count as great faith. Because it didn't last. Because little faith means short faith. It's not about the size.

Because the size, tiny, can move a mountain. It's about the length. So faith. So this faith that moves mountains. So what does extraordinary faith look like?
Well, we get a list of it in Hebrews 11. Here's a list of faith. These aren't normal faith. These are extraordinary people. They did extraordinary things. Because God manifested his spirit in their lives.
So you have a whole list of them. It begins with faith. Hebrews 11. Faith is the assurance of things hoped for. I mean, how do you say it any stronger? Things you're hoping for, I'm sure.
I know. I get it. I'm certain. I have it. It's as good as done. And it's the conviction of things not seen. I don't have to see it. I'm absolutely convicted. That's true.
[57:53] I don't have to see that God's present with me. I'm absolutely convicted. Convinced that he's with me. Always. Even when I don't feel him there. Right? Right? And that everything I go through is for good.

Maybe not for my pleasure. But for my good. Or for someone else's good. Huh? Yeah? Good however God wants to define it.
Maybe I'm under the table with the crumbs. That's, you know. I'm okay. Still at his table. And then he goes on. At the end of Hebrews 11.
He names, you know. Names all these people. Abel and Noah and Abraham and Moses. On and on. And then he says at the end. What more shall I say? As if I've already proved this point.
What more shall I say? For time will fail me if I tell you of Gideon, Barak, Samson. Samson? Samson's in there. Look at that. Remember? Did he have faith?
[58:50] Wasn't he kind of like hanging out with a harlot all the time? He's a little boy. Wasn't he kind of a bad boy? Yeah. He's in the list of faith.

How'd he make it in there? He's not. Well, he ended his life with a tremendous faith. Didn't he? Just put me between these pillars. Seriously?
You're going to, right? These pillars are holding up the whole. And you're going to. Yeah. Just put me there. Boom. Samson.
Who else? You got Jephthah. Remember him? You may know who he is. You may know who he is. David. Okay. Okay. Back on track. Okay. David, Samuel, the prophets.
Who, by faith, did what? Conquered kingdoms. Performed acts of righteousness. Obtained promises. Shut the mouths of lions. Who was that? Daniel. Quench the power of fire.
[59:47] Who was that? Hadrach, haystack, and under the bed would go. Escaped the edge of the sword. From weakness were made strong. Became mighty in war.

Put foreign armies to flight. There's David. Put foreign armies to flight. Soon as he knocks out Goliath. Oh, boy. That little shepherd boy.
He's tough. We're getting out of here. Right? So faith. Faith. Anybody have? Yeah, we've already said that, right? Some of you experienced this. It's not a constant thing, but it is a manifestation that God grants as the Spirit wills.
When the Spirit determines to distribute that. Faith is the greater measure of conviction in God to do the extraordinary.
And it may make you quite bold and daring to what others think. Because when God, when the Spirit manifests this to you, this faith to you, you'll be willing to do something that most Christians wouldn't be willing to do or say.

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[60:57] It's just like, well, that's really against the odds. Yeah, that's the point. That's quite extraordinary. Yeah, exactly. I believe God's going to do this.

Not circumstances. So has God used you in any of these ways? Passing on or receiving a word of wisdom or knowledge, insight?
Yeah. Times when you've experienced a greater measure of faith that God will do the extraordinary. When these things happen, it is clearly evident that God is moving among us.
I asked at the beginning, right? Is God moving among us? Many of you said, yeah. I said, how do you know? And you kind of went, okay.
Not sure how to put that in the words, but I know it's true. These are acts in which it's clearly evident. How do I know? Because suddenly I had faith to do the extraordinary and it happened.
[62:00] Or for the extraordinary to happen and it did. Or I was just speaking and somebody, while I was speaking, got this sense of, oh, now I get it. And it wasn't me.

Right? Or I received that. And it wasn't even the pastor's intention to say that. But you got something. And it clearly wasn't him. It was him.
Right? Because now it came home. And all that babbling didn't get it. But somehow through even that, it came home. That was God.
Evident. Clearly. Evident. Evident. Okay? Do you see God working among us? Yeah.
Yeah. Good. Let's pray. Father, we thank you that you would, excuse me, that you would work so graciously among us.
[63:03] That you have chosen, Lord, to give us gifts. That you would choose, pass salvation.

Pass that incredible, that you would have mercy on us. But then to go beyond that and give us gifts so that we can be useful and significant and adequate.
Even in our weakness and foibles, you can use us. How awesome that is. And how awesome it is, Father, for us to look around and see that you are evident among us.
Lives are changing. There might be small things and there might be large things, but it's clear that you are among us. We thank you.
Help us to have our eyes open. And our hearts willing. We pray in Christ's name. Amen. Amen.

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