

Speaking in Tongues (2 of 3)

David Halbrook

The ability to speak in tongues is listed among many other miraculous gifts of the Holy Spirit (1 Cor. 12:7-10). These gifts were received when one of the apostles laid their hands on someone. In Acts 8, Philip went to Samaria, performed miracles, and preached Christ. As a result, men and women believed and were baptized, but the Holy Spirit fell upon none of them (v14, 16). Philip performed miracles but could not give, nor did baptism give, the Samaritans that ability. Two apostles came from Jerusalem, and they laid hands on them, and they received the Holy Spirit (v17). This is one reason no one is genuinely speaking in tongues today--- there are no apostles to distribute this gift, or the others.

Some people wonder if, or assert that, the Holy Spirit will directly give these gifts today, citing Cornelius, who spoke in tongues before his conversion. Acts 10:44-45; 11:3, 17-18 shows that this miracle was to convince the Jews that God accepted the Gentiles (which the Jews doubted). What happened in Acts 10 was as unique as what happened in Acts 2:1-4, making it clear that the gospel was truly for all men.

Editor's Note: Most people are interested in this topic because of the wild claims and antics of people on television. Use our article in *Arkansas Weekly* to encourage others to search the Scriptures and understand this subject.

Simple opportunities to teach the lost and assist each other.

Pray for: Janice White, The Ledgerwoods, Novela Puckett, Samuel Southall, others with ongoing trials, our brethren who are travelling, and new Christians among us.

The signboard list for 2014 will be filled if someone volunteers to take October and December. Parents, consider doing this with your son(s) or daughter(s)—the process of selecting what to post is an opportunity to teach.

We assemble each Sunday at 10AM, 10:45AM, 5PM & Wednesday at 7PM

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The Exhorter

Acts 11:23 *Exhorted them all... cleave unto the Lord*

Church of Christ--Quail Valley

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“For In One Spirit..”

Jim McDonald

"... were we all baptized into one body, whether Jew or Greek, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13).

In this paragraph (which began with vs. 12) the first three verses each begin with the word "for." Verse 12: "For as the body is one, and hath many members and all the members of the body being many are one body, so also is Christ ..." Verse 13: "For in one Spirit were we all baptized into one body ..." Verse 14: "For the body is not one member but many."

The apostle emphasizes: "many, but one," "many members, one body," and "many gifts but one Spirit from whence they came."

It is our conviction that Paul is not saying that the Corinthians were baptized in the Holy Spirit into one body; rather, that he names not the element through which they were baptized (that element being water), he rather relates that it was by the direction of one Spirit that they had been baptized into one body. The baptism of the Corinthians is alluded to both in this letter (1 Cor. 1:14-17) and in Acts 18:8: "many of the Corinthians, hearing, believed and were baptized." Both these passages show human instrumentality involved in the baptism of the Corinthians, a necessary factor in water baptism but an item not only unnecessary, but absolutely no part in Holy Spirit baptism.

So, while the Corinthians were many, they had, by unity and oneness of purpose, been baptized into one body. It mattered not whether they were Jews or Greeks, whether they were slave or freedmen. All of these had been made partakes of one Spirit - the blessings which came from the Spirit. Some of these blessings were universal: forgiveness, fellowship with God, and heirs of one eternal hope of heaven. Some of these blessings were unique or special in nature - the differing nine gifts already named at the chapter's beginning. But, just as a body has differing members

which though different from another are yet still part of that body, so each of these may have had functions differing from the others but still were part of the one body. They had all drunk of one Spirit.

In vs. 14 Paul says, "For the body is not one member, but many." Just as the physical body is activated by one spirit which gives life to every part however diverse each may be from another, so the spiritual body was animated by one Spirit, although each member's functions often are radically different from that of the functions of other members. Since that is true "If the foot shall say, because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, because I am not the eye, I am not of the body, it is not therefore not of the body" (vss. 15-16). Here two members of the body deemed lesser members than the one each is compared with, is shown to be just as much part of the body as is the member it feels inferior to. Not only that, but properly its need is asserted as the apostle asks, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" The "inferior" member performs a function which the "superior" member it envies cannot! Through the function and working of each part, the body superbly acts!

***The Glory of Young Men is Their Strength;
The Splendor of Old Men is Their Gray Head***

Jeff Smith

There is a mix of pride and melancholy when a middle-aged man is shown a picture of himself in his high school yearbook.

He stands there with his hair graying and thinning, his midsection struggling against his belt, his back and muscles in a state of sorry atrophy. He looks at a twenty-five year old image of himself – thick hair, rippling muscles, trim and sinewy, without a wrinkle or sign of weakness. "The glory of young men is their strength, And the splendor of old men is their gray head" (Proverbs 20:29).

The middle-aged man is caught in the middle – no longer the image of youthful vitality, but not yet the scion of experienced splendor.

The glory of young men is their strength. The Bible's wisdom literature instructs the young to use that vitality and optimism of youth while they can, "before the difficult days come, And the years draw near when you say, 'I have no pleasure in them'" (Ecclesiastes 12:1); before the days come when weariness replaces energy and optimism is shrouded in dread.

The glory of young men is their strength, especially when physical vigor is matched by spiritual devotion. "I write to you, young men, Because you have overcome the wicked one I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one" (First John 2:13-14). Remembering our creator while we are yet young allows us to avoid so many pitfalls and enjoy a brighter life than we would if we plunged into our weaknesses. Strong young men can speak out and have influence where the previous generation is less likely to be heard, but only if they are consistent (First Timothy 4:12).

The splendor of old men is their gray head. Gray hair imperfectly indicates experience and wisdom; after all, there is no fool like an old fool. Splendid older men are "sober, reverent, temperate, sound in faith, in love, in patience" (Titus 2:2). Hair made gray by experience and age is nothing to conceal, nor should the younger person disdain his elders. "You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD" (Leviticus 19:32).

Each then has a supply of strength, something to contribute to the cause, something that the other stage of life is probably lacking. The young contributes vigor, energy and optimism, but lacks experience and wisdom. The old offers that sage insight, but requires the energy of the young to bring in the harvest. In the body of Christ, all the parts are knit together and function as an effective unit because of what each uniquely supplies to the effort (Ephesians 4:16).

21 *Peter, seeing him, said to Jesus, "But Lord, what about this man?"* 22 *Jesus said to him, "If I will that he remain till I come, what is that to you? You follow Me."* (John 21:21-22)

It is not at all uncommon for people to compare themselves to others when it comes to spiritual expectations and responsibilities. Jesus had just told Peter he would die for Him (Jno. 21:18-19). A difficult road of painful sacrifice was ahead of him. But he was to trust the Lord and walk that path, regardless of what happened to others. When the Lord commands you to do His will, do not complain. Trust and obey the Lord without comparing yourself to others. The Lord expects each of us to follow Him. Let us do so wholeheartedly. [Joe. R. Price *Sword Tips* #288 (Sept. 20, 2014)]