

“Dr. Lance Ketchum has written another excellent volume in *The Unsearchable Riches of Grace*. In his usual detailed style, Dr. Ketchum covers the biblical doctrine of Pneumatology thoroughly. The careful Bible student will find in these pages help for questions on the Holy Spirit. More importantly, they will find direction for the challenge of living the Spirit-filled life. The ‘how’ of demonstrating the supernatural enabling of the indwelling Holy Spirit is detailed. This book will help anyone who desires to be used of God. For the preacher, teacher, or serious Bible student here is help to know the Word and to live the Word in this crucial area. I received help for my own ministry and life through these pages.”

*Dr. Roger Luiken*  
Pastor, Liberty Baptist Church  
Fremont, NE

“Dr. Ketchum has tackled one of the great themes of the Bible. As I read this book I found myself praising the Lord, awed at His grace, and on my knees in deep thankfulness. *The Unsearchable Riches of Grace* deals with this subject with doctrinal accuracy and yet great devotional heart and passion. Thank you, Dr. Ketchum, for this great addition to the insight of the heart of our great and gracious Heavenly Father.”

*Dr. Bruce Love*  
Senior Pastor, Bensalem Baptist Church  
Bensalem, PA

“Once again Dr. Ketchum does a very thorough job of expounding the Scriptures concerning the subject of divine grace. Each chapter takes the reader deeper into a more personal reliance on the manifold grace of God rather than on the superficial self-works of modern day Christianity. Dr. Ketchum has done a great job combing multiple Scripture passages with practical Bible lessons that can be easily applied and taught. This book brings to light the untapped power of a Spirit-filled life, made perfect by the finished work of Christ in and through the believer. It will challenge your thinking and the way you have been taught concerning grace. This book is a must read for all who seek more of God and more of His divine grace. Thank you, Brother Lance.”

*Pastor Rick Sella*  
West Salem Baptist Church  
West Salem, WI



KETCHUM



The Baptism and Filling of the Holy Spirit

# The Baptism and Filling of the Holy Spirit

The Unsearchable Riches of Grace

Dr. Lance T. Ketchum

THE BAPTISM AND FILLING  
of the  
HOLY SPIRIT  
The Unsearchable Riches of Grace

**Dr. Lance T. Ketchum**

Copyright 2011  
*Disciple Maker Ministries*

Lance T. Ketchum  
A.B.S., Th.B., Th.M., Ph.D.

First Printing  
April 2012

**All rights reserved.**

No part of this book may be reproduced in any form without written permission from the author or publisher, except for the inclusion of brief quotations in a review.

ISBN 978-0-9860113-0-6

THE BAPTISM AND FILLING  
of the  
HOLY SPIRIT  
**The Unsearchable Riches of Grace**

List Price: \$39.95 each  
plus postage and handling

Additional copies can be obtained from:

*Disciple Maker Ministries*

224 Fifth Avenue N.W.  
Hutchinson, MN 55350

612-750-5515

[LanceKetchum@msn.com](mailto:LanceKetchum@msn.com)  
[www.disciplemakerministries.org](http://www.disciplemakerministries.org)



## REVIEWS

“Dr. Lance Ketchum has written another excellent volume in The Unsearchable Riches of Grace. In his usual detailed style, Dr. Ketchum covers the biblical doctrine of Pneumatology thoroughly. The careful Bible student will find in these pages help for questions on the Holy Spirit. More importantly, they will find direction for the challenge of living the Spirit-filled life. The ‘how’ of demonstrating the supernatural enabling of the indwelling Holy Spirit is detailed. This book will help anyone who desires to be used of God. For the preacher, teacher, or serious Bible student here is help to know the Word and to live the Word in this crucial area. I received help for my own ministry and life through these pages.”

*Dr. Roger Luiken  
Pastor, Liberty Baptist Church  
Fremont, NE*

“Dr. Ketchum has tackled one of the great themes of the Bible. As I read this book I found myself praising the Lord, awed at His grace, and on my knees in deep thankfulness. Unsearchable Riches of Grace deals with this subject with doctrinal accuracy and yet great devotional heart and passion. Thank you, Dr. Ketchum, for this great addition to the insight of the heart of our great and gracious Heavenly Father.”

*Dr. Bruce Love  
Senior Pastor, Bensalem Baptist Church  
Bensalem, PA*

“Once again Dr. Ketchum does a very thorough job of expounding the Scriptures concerning the subject of divine grace. Each chapter takes the reader deeper into a more personal reliance on the manifold grace of God rather than on the superficial self-works of modern day Christianity. Dr. Ketchum has done a great job combing multiple Scripture passages with practical Bible lessons that can be easily applied and taught. This book brings to light the untapped power of a Spirit-filled life, made perfect by the finished work of Christ in and through the believer. It will challenge your thinking and the way you have been taught concerning grace. This book is a must read for all who seek more of God and more of His divine grace. Thank you, Brother Lance.”

*Pastor Rick Sella  
West Salem Baptist Church  
West Salem, WI*

## INTRODUCTION



When I began to prepare to preach this series of studies, I had little idea how much they would affect my own life personally. Neither did I understand how shallow my Christian life really was. I understood much of what I was about to teach in an intellectual way. Through the self-examination and personal evaluations of my own life that precedes the preaching of the Word of God if a preacher wants to see God bless what he preaches, God began to reveal Himself. He revealed Himself through His Word in ways I had never experienced before in my 40 years of ministry as a believer. Then, out of this new intimacy with God, He began to show me that He did not merely want to reveal Himself *to* me. God wanted to reveal Himself *through* me. However, before He could, or would, reveal Himself through me, I had to *completely* surrender to His will and to the indwelling Spirit of God. Then, God began to reveal through His Word all the areas of my life that He wanted me to surrender to Him. As He revealed those areas of my life to me, I quickly began to realize just how far *short of the glory of God* my life really was.

I have entitled this series **The Baptism and Filling of the Holy Spirit - The Unsearchable Riches of Grace** because the comprehension of the doctrine of God's grace is really as unfathomable as God is. Like God, the doctrine of Grace can be known, but it can never be fully comprehended for it is as infinite as God is. Yet, God wants us to try to grasp this attribute of His infinite character. Even a small grasp of the knowledge of the grace of God increases the depth of a believer's relationship with God. This happens as God allows a believer to grasp what God wants to do *with* that believer's life and *through* that believer's life. As the knowledge of God's grace increases, the intimacy of the relationship we have with God increases in our prayer life and our devotional life. That intimacy then translates into a partnership in the "work of the ministry" with God Himself, supernaturally empowered by the indwelling Spirit of God.

A special THANK YOU to the members and friends of Shepherd's Fold Baptist Church of Hutchinson, Minnesota for their patience with me in the unfolding and development of the truths contained in this book. You have helped me to grow through these studies and it has been a blessing to see the many decisions that you

have made to the glory of God during the preaching of this series. It has also been a blessing to see the increase of spiritual fruit as you began to implement the doctrine of Grace in the practice of your everyday lives. It is my prayer that **The Unsearchable Riches of Grace** will continue to bear fruit through your lives, and the lives of many others as they read these studies and as we all seek to “abide in the Vine.”

I also want to thank Mrs. Julie Rydberg for her careful and meticulous proofreading of the manuscript. I pray our Lord will bless you in a special way for your generosity in giving many hours to this work.

To my wife, Patty – thank you for your patience in allowing me almost every free moment of our lives together for the last two years to finish this work. You catered to my every need so as to allow me the time I needed. Your graciousness has exemplified all the truths defined by the doctrine of Grace. Your self-sacrificing love reveals the selflessness that manifests the Spirit-filled life. You are undoubtedly a living definition exemplifying the word “helpmeet.”

Your servant in Christ's service,

Lance T. Ketchum

# Table of Contents

<b>Chapter</b>	<b>Title</b>	<b>Page</b>
	Reviews	3
	Introduction	4
One	God's Distribution of Power to Us in the Holy Spirit	9
Two	The Essential of Knowing God's Word	18
Three	The Spiritual Dynamic of the Empowerment of a Local Church	24
Four	Living Water Flowing from Living Stones	31
Five	Discipleship and the Actualization of One's Christianity	38
Six	Becoming Fructiferous: the Outcome of Actualization	45
Seven	Doing Ministry and the Manifestation of Power	53
Eight	The Four Leavens of the Defilement of Spiritual Empowerment	59
Nine	The Impact of Spiritual Defilement (Uncleanness) Upon Prayer	67
Ten	Making Sure We Possess Unfeigned Faith	75
Eleven	The Relationship of Faith to Spiritual Empowerment	83
Twelve	Looking for the Manifestation of God in All the Wrong Places	90
Thirteen	The Defilement of Doubt and Double Mindedness	97
Fourteen	Lite Christians or Light Christians?	104
Fifteen	The Dangers of the Subtlety of Satanic Deception	112
Sixteen	Satan as the Tempter	120
Seventeen	The Danger of Turning Aside	130
Eighteen	Cultivating Personal Devotion to Christ	137
Nineteen	Holiness and the Priesthood of the Believer	144
Twenty	The Constant Need of the Renewal of Vision and Purpose	151
Twenty-one	Living Unto Jesus	157
Twenty-two	I. Transitioning Between the Possession of Eternal Life and Its Manifestation	168
Twenty-three	II. Transitioning Between the Possession of Eternal Life and Its Manifestation	181

Twenty-four	Out of Control Christians!	190
Twenty-five	Transfiguring Grace in Hypostatic Unity	197
Twenty-six	Legalism: Doing All the Right Things for the Wrong Reasons	204
Twenty-seven	Dealing with the Errant Definitions of Legalism & Liberalism	212
Twenty-eight	The River of Eternal Influence	228
Twenty-nine	The Fragility of Grace Enablement	236
Thirty	Kingdom Rewards for Grace-living	253
Thirty-one	The Five Crown Rewards for Grace-living (the Christ-life)	261
Thirty-two	Fulfilling the Grace Commission	273
Thirty-three	The Servant Vision of the Christ-life	281
Thirty-four	The New Beginning	288
Thirty-five	The Coming of the Indwelling Spirit	295
Thirty-six	Some Temporary Aspects of the Coming of the Spirit	301
Thirty-seven	The Indwelling Spirit and the Foolishness of Preaching	310
Thirty-eight	The Self Deception of the Fallen Nature and Lying to the Holy Spirit	321
Thirty-nine	The Outcomes of Pretentious Externalism	332
Forty	God's Ordinances of Remembrance	339
Forty-one	The Consecration of the Priesthood of the Believers	348
Forty-two	Substituting Semblance for Substance	359
Forty-three	Preapproving a New Priesthood	366
Forty-four	Instilling Substance Over Semblance	374
Forty-five	The Incarnation of the Theanthropic Christ	380
Forty-six	The Gift of Grace: Seldom Opened and Seldom Used	394
Forty-seven	Filled for a Working Fellowship	403
Forty-eight	Obedying from the Heart and the Filling with the Spirit	413
Forty-nine	Knowing the Crucifixion of the Old Man Experientially	423

Fifty	Living in Spiritual Adultery and Committing Grand Larceny	433
Fifty-one	Rescuing Those Perishing in Their Ignorance of God	442
Fifty-two	Why Can't I Be Good?	454
Fifty-three	The Local Church of the New Covenant and the Strife of the Two Natures	460
Fifty-four	The Local Church as a New Covenant Theanthropic Priesthood	469
Fifty-five	The Local Church as a Microcosm of Kingdom Living	483
Fifty-six	The Local Church as the Light of the World	493
Fifty-seven	The Local Church as the Pillar and Ground of the Truth	505
Fifty-eight	The New Covenant Necessitates a New Priesthood	519
Fifty-nine	Sin Has Consequences	535
Sixty	The Necessity of Separation to the Ministry of Reconciliation	543
Sixty-one	Our High Priest's Model of the Ministry of Reconciliation	552
Sixty-two	Christ's Ministry as High Priest of the New Covenant	560
Sixty-three	Inadequate Old Covenant Approaches to God	571
Sixty-four	Local Church Disciple: The Ananias and Sapphira Phenomenon	583
Sixty-five	Four Failures That Should Result in Excommunication	600
Sixty-six	Spirit-filled Communication in Speaking and Hearing	610
Sixty-seven	The Priesthood of the Home and Reproducing a Godly Seed	621
Sixty-eight	Understanding the Supernatural Nature of Chastisement	632
Sixty-nine	Eternal Security and Assurance of Salvation	643
Seventy	Discipleship and the Aquila and Priscilla Phenomenon	658
Seventy-one	Filling: the Outpouring of the Indwelling Spirit	669
Seventy-two	The High Expectations Defining New Covenant Faithfulness	676

# The Unsearchable Riches of Grace

## Expositional Studies in Practical Pneumatology

### Chapter One

#### God's Distribution of Power to Us in the Indwelling Holy Spirit

<sup>1</sup> Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: <sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, <sup>3</sup> 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: <sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. <sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> And to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup> For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: <sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:1-11).

I have known many people in my life that the world would consider to be *great Christians*. Yet, in all of those many souls, I believe only a handful of them manifested the power of God in their lives. I am talking about great prayer warriors, great soul winners, and people who really lived and walked in the power of the indwelling Spirit of God. These were people that the Devil knew by name and trembled in fear when they got on their knees before God. These were people who lived their lives in the center of the *spiritual storms* and *battles* of this life. Spiritual difficulties were constant in their lives because they were in the center of the will of God and they daily fought in a warfare most Christians try to avoid at any

cost. They experienced the warfare of satanic opposition, but most importantly, they knew the power of the presence of God in their lives and lived in fellowship with Him.

When the believing sinner is “born again” of the Spirit of God “by grace through faith,” he is removed from the cursed family of Adam and *baptized* into the family of God. This baptism is referred to theologically as the *baptism with the Spirit*. This once-for-all act of the Spirit of God happens instantaneously and synchronously with a decision of faith to trust in Christ. The believer is baptized *with* the Spirit of God into the *body of Christ*. This *body of Christ* is “the regeneration” (Matthew 19:28) and is what gives the believer a *position* of both great power with God and responsibility “in Christ.”

Peter says in II Peter 1:2, “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” God’s grace is the greatest *treasure* of the Christian life, which is given to us freely and without reservation or limitation. The word “grace” is translated from the Greek word *charis* (khar'-ece).

*Grace refers to the divine influence upon the heart, and the reflection of that divine influence in a person’s life.*

**This is a very basic definition of God’s grace.** Scripturally and theologically, grace is best defined by the *manifestations* of God’s power in and through the lives of His people throughout Old Testament books such as Exodus, Joshua, and Judges. Grace is *manifested* and *defined* by the miracles of God in the lives of men like Samuel, Elijah, Elisha, and Ezekiel. These men were *shown* to have power with God. They spoke and God acted in response to their words because they lived in such a union with God, their wills and God’s will were almost identical. This is what is necessary to see the power of God in anyone’s life. This is what defines revival. Power with God (*synergism*) is nothing more than the manifestation of a right relationship with God. **If you do not see the power, you do not have a right relationship with God. Since God does not change, the conditions for power with God do not change.**

The word “grace” refers to this supernatural *empowering* or *working* of God in and through the lives of believers. The word “multiplied” in II Peter 1:2 is from the Greek word *plethuno* (play-

thoo'-no). The Greek word *pletho* (play'-tho) means *to fill*. The Greek word *plethos* (play'-thos ) means *fullness* or *multitude*. In Ephesians 5:18, where Paul says, “. . . be not drunk with wine, wherein is excess; but be filled with the Spirit,” the word “filled” is the Greek word *pleroo* (play-ro'-o), which means *to cram full*. Whatever God fills, He fills to *abundance*. Whatever God fills, He fills to *overflowing*. King David knew and experienced this multiplied grace of God in his life.

“<sup>4</sup> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. <sup>5</sup> Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over” (Psalm 23:4-5).

Notice that this overflowing, multiplied grace of God is  
“multiplied unto you through the knowledge of God,  
and of Jesus our Lord.”

The word “knowledge” is not mere intellectual knowledge of facts or theology. The failure to understand the meaning of this word is why so many people fail to see the power of God in their lives. “Knowledge” here is from the Greek word *epignosis* (ep-ig'-no-sis). *Gnosis* is the word used for mere intellectual knowledge. For instance, I *know* the formula  $E=MC^2$ . However, to *know* it and *understand* the depth of its meaning and significance in the realm of Physics and Quantum Mechanics is another kind of knowledge altogether. *Epignosis* refers to a full, complete, intimate knowledge of something or someone. In regards to people, it is used of the most intimate of relationships. It is this intimate relationship with God that defines the source of *empowering knowledge*.

This is one of the reasons few Christians ever have this overflowing, multiplied grace of God in their lives manifested by power with God in answers to prayer. They do not see power with God in producing the fruit of the Spirit. They do not experience the power with God in seeing souls brought to Christ and disciplined to His glory. They are just not yielded to God’s will in the way that produces this intimate unity where the power of the Spirit of God simply overflows through their lives. Notice how Paul speaks of this supernatural power of God in I Corinthians 12:1-13.

“<sup>1</sup> Now concerning spiritual *gifts*, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Corinthians 12:1-13).

The word “spiritual” in I Corinthians 12:1 is from the Greek word *pneumatikos* (pnyoo-mat-ik-os'). The word “gifts” is italicized in our KJV, meaning it is not in the original Greek text, but is added for clarification. A literal translation of *pneumatikos* would be simply “concerning spirituals.” The word *pneumatikos* refers to something far beyond the normal. It refers to something *supernatural* or *ethereal*. The word *pneumatikos* refers to things, works, or actions that cannot be produced by human wisdom, great talents, or abilities. No matter how good, talented, intelligent, or great a person might be he cannot produce “spirituals” through his life apart from an intimate knowledge/relationship with God.

As I have said, the *baptism with the Holy Spirit* puts the believer into a *new existence* and a *new position* in the “body of Christ” (I Corinthians 12:13). This is not the same as the indwelling of the Holy Spirit. The *baptism with the Holy Spirit* is instantaneous and synchronous with a decision to trust in Christ. The *baptism with the Holy Spirit* provides the potential for all that is involved in the life of Jesus Christ; “<sup>11</sup> And this is the record, that God hath given to

us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son hath life; *and* he that hath not the Son of God hath not life” (I John 5:11-12).

Although this eternal life “in Christ” is already in our possession, the *power* of this eternal life lies in the indwelling Holy Spirit of God. The *power* of this eternal life is the Holy Spirit. When the believer is “filled” with Holy Spirit through practical sanctification, consecration, and yielding his will to God’s will, the eternal life that is in us in the Person of the Holy Spirit is released (“multiplied,” II Peter 1:2) through the believer’s life. This releasing of *power* (the eternal life of God or the *Christ-life*) is manifested through the supernatural *enabling/empowering* of the yielded believer. In looking at this Scripturally, we must be careful to distinguish between *temporary sign gifts* and *continuing service gifts*.

As I have said, the word *pneumatikos*, translated “**spiritual gifts**” in I Corinthians 12:1, refers to something far beyond the normal. It refers to something supernatural or ethereal. The word *pneumatikos* refers to things, works, or actions that cannot be produced by human wisdom, great talents, or abilities.

**What is a spiritual gift (I Corinthians 12:1)?** A spiritual gift is the divine energizing (*empowering*) of a believer’s life by the Holy Spirit. The *gift* is the *empowering*. Therefore, when the Spirit of God gives a *spiritual*, it refers to the divine energizing of a believer’s knowledge, talents, or abilities that he already has for a special task or purpose.

This spiritual *empowering* is the supernatural working of God in the life of all Spirit-filled (controlled) believers. This *spiritual empowering* is that which is intended to be common to all believers and is what defines the Age of Grace (Church Age Dispensation). This *spiritual empowering* of a believer’s knowledge, talents, or abilities is intended to be the common, normal, and everyday *experience* of every Spirit-filled believer.

It is not the baptism with the Holy Spirit that *empowers*. It is the “filling” that *empowers*. The baptism with the Spirit merely places the believer in the *position* of power. The *position* provides the *potential*.

There are two Greek words that define spiritual *gifts*. The first is *pneumatikos* (pnyoo-mat-ik-os') as used in I Corinthians 12:1. It is best translated by the word “spirituals.” The idea in the word *pneumatikos* is that the baptism with the Holy Spirit forms the “body of Christ,” which “body” is *empowered* (given life and abilities) by the Holy Spirit. The “filling” is the *result* of bringing the human body and its desires under the *control* of the Spirit and is a matter of *yielding* the will (Romans 6:11-13).

The second Greek word that defines spiritual *gifts* is the word *charisma* (khar'-is-mah) that is made up from the Greek word *charis* (khar'-ece), which is usually translated “grace.” Therefore, *charisma* refers to the divine *empowering* of the yielded believer by the indwelling Holy Spirit for some *specific task*. Anything any believer seeks to do for the Lord in this life must be done by the *empowering* of the Holy Spirit or it cannot be *blessed of God*; i.e., is not the result of God’s power and therefore is not lasting/eternal in its duration. *Charismata* (gifts of *empowering* grace) denote extraordinary and supernatural powers that distinguish certain Christians for special areas of ministry and enables them to serve the Church of Christ (the *body* metaphor).

**There “are diversities of gifts” (*charisma*, or grace empowering I Corinthians 12:4).** “Diversities” is from the Greek word *diairesis* (dee-ah'-ee-res-is), referring to a *distinction arising from a different distribution to different persons*. Not everyone had the same spiritual gift.

“<sup>29b</sup> *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?” (I Corinthians 12:29b-30)?

**There “are differences of administrations”** (I Corinthians 12:5; “differences” is from the same Greek word as “diversities” above). “Administrations” is from the Greek word *diakonia* (deak-on-ee'-ah), which can be translated *services* or *ministries*. Not everyone has the same knowledge, talents, or abilities; therefore everyone does not have the same ministry in the local church.

“<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in

the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body” (I Corinthians 12:14-20).

The idea of I Corinthians 12:14-20 is that not everyone has the same *job/ministry* (although there are some things everyone is commanded to do). Everyone is not an apostle. Everyone is not a preacher (“prophet”). Everyone is not a pastor/teacher.

“Are all apostles? are all prophets? are all teachers” (I Corinthians 12:29a)?

**There “are diversities of operations” (I Corinthians 12:6).** “Operations” is from the Greek word *energema* (en-erg'-ay-mah), which means *to display one's activity or work*. Although God never changes (character, nature, or attributes), His *operations* do change. These changes are called *dispensations*.

“For if I do this thing willingly, I have a reward: but if against my will, a dispensation {*stewardship*} of the gospel is committed unto me” (I Corinthians 9:17).

“That in the dispensation {*stewardship*} of the fulness of times {*in the New Heaven/Earth*} he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:” (Ephesians 1:10).

“If ye have heard of the dispensation {*stewardship*} of the grace of God {*Church Age of Grace*} which is given me to you-ward:” (Ephesians 3:2).

“Whereof I am made a minister, according to the dispensation {*stewardship*} of God which is given to me for you, to fulfil the word of God;” (Colossians 1:25).

The word “dispensation” in each of the above verses is from the Greek word *oikonomia* (oy-kon-om-ee'-ah), which refers to *the management, oversight, and administration of a household or of household affairs*. How God manages His household has changed down through the ages. The word *dispensations* refers mainly to the *stewardship of delegated responsibilities* by God to believers.

The *empowering* by the Spirit is visible in every believer's life for "profit" (bringing forth *spiritual fruit*, I Corinthians 12:7). When the believer produces spiritual fruit, the *empowering* of the Holy Spirit becomes visible. "Manifestation" is from the Greek word *phanerosis* (fan-er'-o-sis), which means to *make manifest* (visible or known) what has been hidden or unknown. The idea here is that, as the Holy Spirit spiritually empowers the believer and as that believer begins to bear fruit, the invisible Holy Spirit is made visible in that believer's life by that fruit.

This leads us to Peter's statement in II Peter 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." This verse speaks of spiritual *power potential*.

**The empowerment cannot take place until the *Tripartite of Power* exists within the believer's life:**

1. **The Spirit:** the supernatural *empowering* of the indwelling Holy Spirit
2. **The Word:** the *knowledge* of the will of God as revealed by the Word of God
3. **The Spirit-filled Believer:** the believer yields to the indwelling Spirit **AND** begins to live the Word of God, becoming a "doer of the Word" (James 1:22)

