The Doctrine of the Holy Spirit
(Pneumatology)

Introduction:

John 16:5-15
Introduction Continued:

In the great plan of salvation, the Holy Spirit is the “applier” of salvation. It is His work to make actual in us God’s provision of salvation.

The doctrine of the Holy Spirit has often been neglected. But on the other hand the doctrine has often been over emphasized. Martyn Lloyd-Jones gives insight into the over emphasis on the Holy Spirit: “The Spirit does not glorify Himself; He glorifies the Son...This is, to me, one of the most amazing and remarkable things about the biblical doctrine of the Holy Spirit. The Holy Spirit seems to hide Himself and to conceal Himself. He is always, as it were, putting the focus on the Son, and that is why I believe, and I believe profoundly, that the best test of all as to whether we have received the Spirit is to ask ourselves, what do we think of, and what do we know about, the Son. Is the Son real to us? That is the work of the Spirit. He is glorified indirectly; He is always pointing us to the Son.

And so you see how easily we go astray and become heretical if we concentrate overmuch, and in an unscriptural manner, upon the Spirit Himself. Yes, we must realize that He dwells within us, but His work in dwelling within us is to glorify the Son, and to bring to us that blessed knowledge of the Son and of His wondrous love to us. It is He who strengthens us with might in the inner man (Eph. 3:16), that we may know this love, this love of Christ.” D. Martyn Lloyd-Jones, Great Doctrine of the Bible: God the Holy Spirit (Wheaton, IL: Crossway, 2003), p. 20

What does the name “Holy Spirit” mean?
The Person of the Holy Spirit

The Personality of the Holy Spirit

I. His Attributes Affirm Personality

The Holy Spirit has intelligence: 1 Corinthians 2:10-11

Isaiah 11:2 gives these mental capacities of the HS – “The Spirit of wisdom and understanding, the Spirit of counsel…the Spirit of knowledge”

The Holy Spirit has emotion:
Ephesians 4:30; Isaiah 63:10 – can be grieved;
Romans 15:30 – loves
R. A. Torrey wrote: “But do you ever kneel down and look up to the Holy Spirit and say to Him, ‘Holy Spirit, I thank Thee for Thy great love to me’? And yet we owe our salvation as truly to the love of the Spirit as we do to the love of the Father and the love of the Son. If it had not been for the love of God the Father to me, looking down upon me in my lost estate, yes, anticipating my fall and ruin and sending His own Son down to this world to die upon the cross in my place, I would have been a lost man today. If it had not been for the love of Jesus Christ the Son coming down to this world in obedience to the Father, and laying down His life, a perfect atoning sacrifice on the cross of Calvary in my behalf, I would have been a lost man today. But if it had not been for the love of the Holy Spirit to me, leading Him to come down to this world in obedience to the Father and the Son, to seek me out in my lost condition, following me day after day, and week after week, and month after month, and year after year, following me when I would not listen to Him, when I deliberately turned my back upon Him, when I insulted Him, following me into places where it must have been agony for that Holy One to go, following me day after day, week after week, month after month, year after year, until at last He succeeded in bringing me to my senses and bringing me to realize my utterly lost condition, and revealing the Lord Jesus to me as just the Savior Whom I needed and induced me and enabled me to receive the Lord Jesus as my Savior and Lord; if it had not been for this patient, long-suffering, never-wearying love of the Spirit of God to me, I would have been a lost man today.” R. A. Torrey, The Holy Spirit Who He Is and What He Does, p. 19-20

The HS has a will:

1 Corinthians 12:11

1 Peter 1:20-21
II. His Works Affirm Personality

The works of the HS are such that personality is required:

- The Holy Spirit teaches and reminds – John 14:26; 1 Corinthians 2:13
- The Holy Spirit speaks – Acts 8:29; 13:2
- The Holy Spirit makes decisions – Acts 15:28
- The Holy Spirit can be grieved – Ephesians 4:30
- The Holy Spirit can be outraged – Hebrews 10:29
- The Holy Spirit can be lied to – Acts 5:3-4
- The Holy Spirit can forbid or prevent human speech and plans – Acts 16:6-7
- The Holy Spirit searches everything and comprehends God’s thoughts – 1 Corinthians 2:10-11
- The Holy Spirit distributes spiritual gifts – 1 Corinthians 12:11
- The Holy Spirit helps us, intercedes for us, and has a mind – Romans 8:26-27
- The Holy Spirit bears witness to believers about their adoption – Romans 8:16
- The Holy Spirit bears witness to Christ – John 15:26
- The Holy Spirit glorifies Christ, takes what is Christ’s, and declares it to believers – John 16:14
- The Holy Spirit empowers – Zechariah 4:6
- The Holy Spirit guides – Romans 8:14
- The Holy Spirit helps/comforts – John 14:26
- The Holy Spirit convicts the world of sin, righteousness, and judgment – John 16:8
- The Holy Spirit restrains sin – Genesis 6:3; Isaiah 59:19; 2 Thessalonians 2:7

III. Use of Personal Pronouns Affirms Personality

IV. The Baptismal Formula in Matthew 28:19-20 Associates the Holy Spirit on an Equal Basis with the Father and the Son Whose Personality Is Generally Accepted

V. The Apostolic Benediction of 2 Corinthians 13:14 Indicates an Equality of Personality of the Trinity
The Deity of the Holy Spirit

The Holy Spirit is called God in Acts 5:3-4

I. The Titles of the Holy Spirit Show His Deity

16 titles of the Holy Spirit reveal His relationship to the other Persons of the Trinity

11 titles relate the Holy Spirit to the Father:
- Spirit of God – Genesis 1:2; Matthew 3:16
- Spirit of Our God – 1 Corinthians 6:11
- His Spirit – Numbers 11:29
- Spirit of the LORD (Yahweh) – Judges 3:10
- Your Spirit – Psalm 139:7
- Spirit of the Lord God – Isaiah 61:1
- Spirit of your (the disciples) Father – Matthew 10:20
- Spirit of the Living God – 2 Corinthians 3:3
- My Spirit – Genesis 6:3
- The Spirit of Him Who raised Jesus from the dead – Romans 8:11

5 titles relate the Holy Spirit to the Son:
- Spirit of Christ – Romans 8:9; 1 Peter 1:11
- Spirit of Jesus Christ – Philippians 1:19
- Spirit of Jesus – Acts 16:7
- Spirit of His Son – Galatians 4:6
- Spirit of the Lord – Acts 5:9; 8:39

Titles of the Holy Spirit revealing His attributes and His Works:
- One Spirit – Ephesians 4:4
- The Lord Who Is the Spirit – 2 Corinthians 3:18
- The Eternal Spirit – Hebrews 9:14
- The Spirit of Glory – 1 Peter 4:14
- The Spirit of Life – Romans 8:2
- The Spirit of Holiness – Romans 1:4
- The Holy One – 1 John 2:20
- The Spirit of Wisdom and Understanding – Isaiah 11:2
- The Spirit of Counsel and Might – Isaiah 11:2
- The Spirit of Knowledge and the Fear of the Lord – Isaiah 11:2
- The Spirit of Truth – John 14:17
- The Spirit of Grace – Zechariah 12:10; Hebrews 10:29
- The Spirit of Adoption – Romans 8:1
II. His Identification and Association with God
Matthew 28:19
2 Corinthians 13:14

In the Old Testament, what is said of God is also often said of the Spirit of God. For instance, the expressions “God said” and “the Spirit said” are repeatedly interchanged. Also, the activity of the Holy Spirit is sometimes said to be the activity of God. In Isaiah 6:9 God speaks and says, “Go and say to this people”. Paul quotes this text in Acts 28:25 and introduces it by saying, “The Holy Spirit was right in saying to your fathers through Isaiah the prophet.”

Ephesians 2:22; 1 Corinthians 6:19; Romans 8:9-10

Acts 5:3-4

III. The Attributes of the Holy Spirit
- The Holy Spirit Possesses Life – Romans 8:2
- The Holy Spirit Is Omnipresent – Psalm 139:7
- The Holy Spirit Is Omniscient – 1 Corinthians 2:10-11
- His Title Holy Spirit Refers to His Holiness
- The Holy Spirit Is Eternal – Hebrews 9:14

IV. The Works of the Holy Spirit

All the works of the Holy Spirit bear the marks of His deity:
- Creation – Genesis 1:2; Job 33:4
- Regeneration – Titus 3:5; John 3:5-6
- Sanctification – 2 Thessalonians 2:13
- Inspiration – 2 Peter 1:21
- Resurrection – Romans 8:11

V. The Subordination of the Holy Spirit
The Holy Spirit in Creation

I. Proof of the Work of the Holy Spirit in Creation
Specific Scriptures:
Genesis 1:2
Psalm 33:6
Psalm 104:30
Job 26:13
Job 33:4
Isaiah 40:12-14

Use of Elohim

II. The Nature of the Creative Work
Created with Order
The creation with beauty and arrangement
The creation of life

The work of the Holy Spirit in creation is to bring Glory to God

The End Result of the Holy Spirit’s Work in the Old Testament:
God “hides” His face due to our sin. But the Holy Spirit “unveils” God’s face
Psalm 104:29-30
Psalm 51:9-12
Ezekiel 39:29

The Work of the Holy Spirit in the Direct Revelation of God
Behind the messages of the Old Testament prophets was the unseen work of the Holy Spirit
in imparting the mind of God to His prophets.

- Direct statements of Scripture – 2 Peter 1:21; 2 Samuel 23:2; Ezekiel 2:2; 11:1-2, 24; Micah 3:8
- Indirect Statements – “Thus says the Lord”

In the New Testament God continues to reveal Himself through the Holy Spirit. However,
in a few respects there are new developments in the doctrine of revelation

- Revelation through Christ – in the New Testament the Messiah of the Old Testament is incarnate and constituted a revelation of God in His person and ministry. The Messiah ministered in the power of the Holy Spirit
- Revelation in the Believer – Beginning at Pentecost the Holy Spirit indwells every believer. He guides, teaches and helps believer on a scale not found in the Old Testament.
- Revelation through the Written Word
The Holy Spirit’s and the Inspiration of Scripture

I. The Importance of Inspiration

II. The Meaning of Inspiration

“theopneustos” = 2 Greek words “God + breathed”

III. Inspiration a Work of the Holy Spirit

2 Peter 1:20-21

The Testimony of the Old Testament Writers
David – 2 Samuel 23:2-3
Isaiah – Isaiah 59:21
Jeremiah – Jeremiah 1:9

Terminology of the Prophets
“Thus says the Lord” or its equivalent, is found hundreds of times in the Bible

The Testimony of Christ
In quoting from the Old Testament, Christ is explicit in assigning the work of inspiration to the Holy Spirit.
Matthew 22:42-43; Mark 12:36 (in quoting Psalm 110:1 which is written by David, Christ affirms that David wrote by the inspiration of the Holy Spirit.

The Testimony of the Apostles
Peter – Acts 1:16 (Psalm 41:9)
Acts 4:24-26 (Psalm 2)
Paul – Acts 28:25 (Isaiah 6:9-10)
Author of Hebrews – Hebrews 3:7 (Psalm 95:7-11); 10:15-16 (Jeremiah 31:33)
IV. Inspiration in the New Testament
The inspiration of the New Testament, like that of the Old, is supernatural, extends to the very words of Scripture without destroying the human element and without losing infallible accuracy. The writing of the New Testament has the same authority, divine origin, and infallibility as the Scriptures of the Old Testament. Each book of the New Testament has its own supporting evidence testifying to its inspiration.

The New Testament Authenticated by Christ
Before Christ left His disciples, He promised them the ministry of the Holy Spirit Who would guide them in the truth and reveal new truth to them – John 16:12-15.

The Inspiration of the New Testament Claimed by the Apostles
1 Corinthians 2:13
1 Corinthians 14:37
Galatians 1:6-9
1 Thessalonians 4:2, 15
2 Thessalonians 3:6

Peter, while declaring his own inability to understand all that Paul had written, declares all Paul’s epistles to be a part of the Scriptures – 2 Peter 3:15-16

Conclusion:
It has been estimated that the Bible in various ways asserts its own inspiration some three thousand times.
The Holy Spirit in Relation to Christ

The Holy Spirit was with the disciples through the ministry of Jesus. They saw what the Holy Spirit is like and what He does, etc. – John 14:16-17

The ministry of the Holy Spirit in relation to Jesus was prophesied in the Old Testament: Isaiah 11:2-3a; 42:1; 61:1-2a

I. The Holy Spirit in the Virgin Birth

The Holy Spirit Was the Agent of Conception

Matthew 1:18-21
Luke 1:34-35

Hinted at in Genesis 3:15

II. The Holy Spirit in the Life of Christ

Jesus was filled with the Holy Spirit from the moment of conception

III. The Holy Spirit in Relation to the Baptism of Christ

Baptism was not the beginning of the Holy Spirit’s ministry to Christ but marked a new phase of the ministry of the Holy Spirit

Made possible a renewed declaration of the unity of the Trinity

IV. The Holy Spirit in Relation to the Messiahship of Jesus

Jesus was anointed of the Holy Spirit to preach

Jesus did miracles (including casting out demons) by the power of the Holy Spirit – Luke 4:14-15, 18
V. The Holy Spirit in Relation to the Sufferings of Christ

The Relation of the Holy Spirit to the sufferings of Jesus in Life
- In His Temptation

- John Owen: By Him He was directed, strengthened, and comforted in His whole course, in all His temptations, troubles, and sufferings from first to last; for there was a confluence of them upon Him in His whole way and work; a great part of His humiliation for our sakes consisting in these things. This God promised to Him, and this He expected.”

- The relation of the Holy Spirit to the sufferings of Christ in death

The work of the Holy Spirit in relation to the sufferings of Christ consisted in:
1. Sustaining His human nature
2. Encouraging Him in submission to the Will of God and obedience to His commands
3. Encouraging and strengthening Christ in the path of duty which led to the cross

VI. The Holy Spirit in Relation to the Resurrection and Glorification of Christ
The Trinity in relation to the resurrection of Christ

Acts 2:24
Jesus revealed His own power in resurrection – John 10:17-18
Ephesians 1:17-20
The Holy Spirit in relation to the resurrection of Christ
Romans 1:3-4

The Holy Spirit in relation to the ascension of Christ to the Father’s right hand
Acts 1:8-9
The Work of the Holy Spirit in Salvation

The Holy Spirit is involved in preparing our heart to receive salvation (even though our heart is in rebellion against God) – John 16:7-11

The Holy Spirit:
- Convicts/convinces the world of sin
- Makes known the righteousness of God
- Makes known the relation of the cross to judgment and Satan

The Holy Spirit restrains sin
Genesis 6:3
Nehemiah 9:30
Isaiah 63:10-11

2 Thessalonians 2:7
Regeneration

John 1:13
John 3:1-7

Romans 6:13
Ephesians 2:1-5

Ephesians 2:10
Ephesians 4:24
Titus 3:5

The Effects of Regeneration:
  • A New Experience
  • Eternal Security
The Baptism of the Holy Spirit

Acts 1:4-5

Because of the maze of conflicting opinions on the baptism with the Holy Spirit, we must remain close to the Scriptures, particularly avoiding assumptions which the Scriptures do not warrant. The Bible presents the doctrine in sufficient passages to permit the careful student to arrive at an accurate understanding of the truth. In all, there are eleven specific references to spiritual baptism in the New Testament. Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; Romans 6:1-4; 1 Corinthians 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12
The major passage which may be taken as the basis of interpretation of the other passages, is 1 Corinthians 12:13

The word “baptize” is not an English word. We use it because we find it in our English translations of the Bible. It is a Greek word that has been transliterated, that is, it has been brought over from the Greek into the English without being translated at all.
Definition of baptism by Kenneth Wuest: “It means to introduce or place a person or a thing into a new environment, or into union with something else so as to alter its condition or its relationship to its previous environment.”

I. Baptism with the Holy Spirit Is Universal Among Christians

All Christians have this baptism – 1 Corinthians 12:13; Ephesians 4:5
The baptism with the Holy Spirit is a past event in the believer's life – 1 Corinthians 12:13

There is no exhortation in Scripture to be baptized with the Holy Spirit.

Never in Scripture is baptism with the Holy Spirit recorded as occurring after salvation after its initial occurrence on the Day of Pentecost

II. Baptism into the Body of Christ
One of the important results of the baptism with the Holy Spirit is the union of believers in the body of Christ.

Every believer is given a distinct place in the body of Christ – Ephesians 4:15-16

III. Baptism into Christ

John 14:19-20

Romans 6:1-4

IV. Baptism with the Holy Spirit Occurs Only in This Present Dispensation

Acts 1:5

The work with the baptism of the Holy Spirit is accomplished once and for all in the believer and is never repeated. It is never improved.

V. The Baptism with Fire
In Matthew 3:11; and Luke 3:16 a statement is made that Jesus would baptize with the Holy Spirit and with fire.

The context of the passage points to judgment at the 2nd coming of Christ and the establishment of the kingdom. The church age is introduced with a baptism of the Spirit. The kingdom age will be introduced with a baptism of fire.
The Indwelling of the Holy Spirit

I. Indwelling of the Holy Spirit Universal Among Christians

The fact of the indwelling of the Holy Spirit is mentioned in many passages:
John 7:37-39; Acts 11:17; Romans 5:5; 8:9, 11; 1 Corinthians 2:12; 6:19-20; 2 Corinthians 5:5; Galatians 3:2; 4:6; 1 John 3:24; 4:13

The absence of the Holy Spirit is proof of unsaved condition – Romans 8:9; Jude 18-19

Sinning Christians possess the indwelling Spirit

The Holy Spirit is a gift
John 7:37-39; Acts 11:17; Romans 5:5; 1 Corinthians 2:12; 2 Corinthians 5:5

II. Difficult Passages:

Passages dispensationally misapplied
1 Samuel 16:14
Psalm 51:11
Luke 11:13

Passages sometimes interpreted to mean that the indwelling of the Spirit is an experience subsequent to the new birth and therefore is not experienced by every believer
Acts 5:32
Acts 8:14-20

Acts 19:1-6
III. The Distinct Character of Indwelling of the Holy Spirit

IV. The Importance of the Indwelling of the Holy Spirit
The presence of the Holy Spirit is our “down payment/earnest” of the blessing ahead – 2 Corinthians 1:22; 5:5; Ephesians 1:14.

The presence of the Holy Spirit makes the body of the believer a temple of God – 1 Corinthians 6:19
The Sealing of the Holy Spirit

I. The Holy Spirit Is the Seal

The seal signifies 4 primary things:
- Security –
- Authenticity
- Ownership
- Authority

Three passages of Scripture reveal the sealing of the Holy Spirit:
2 Corinthians 1:21-22
Ephesians 1:13
Ephesians 4:30

II. Sealing of the Holy Spirit Is Universal Among Christians
Some have taught that the sealing comes after salvation and is therefore something to be sought after. The three passages cited above demonstrate that every Christian is sealed by the Holy Spirit at the time of salvation.
A big cause of the misunderstanding is because of the poor way that the KJV translates Ephesians 1:13 (“After that ye believed, ye were sealed with that Holy Spirit of promise.”)
Most other translations do a better job:
NAS “…having also believed, you were sealed in Him with the Holy Spirit of promise”
ESV “….you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit”
NIV “….having believed, you were marked in Him with a seal, the promised Holy Spirit”
III. The Sealing of the Spirit Is Not an Experience

IV. The Significance of the Sealing of the Holy Spirit
The Filling of the Holy Spirit

Definition of the Filling of the Holy Spirit

To be filled with the Holy Spirit means to be totally controlled by Him.

There are 14 references to the filling of the Holy Spirit in the New Testament

The first two references in the New Testament occurred before the cross. They follow the Old Testament pattern and were limited to certain individuals rather than being a universal privilege extended to all believers:
Luke 1:15 angel told Zecharias that John the Baptist would be filled with the Spirit from his mother’s womb
Luke 1:41 & 67 the parents of John the Baptist are filled with the Spirit
Luke 4:1 – Jesus was “full of the Holy Spirit” at His baptism and afterwards
Acts 2:4 – On the Day of Pentecost the 120 believers in the Upper Room were filled with the Spirit
Acts 4:8 – Peter was filled with the Spirit when he spoke to the Sanhedrin
Acts 4:31 – The early Christians were filled with the Spirit after they prayed
Acts 6:3 – An essential quality sought in the selection of the first deacons was that they should be “full of the Spirit”
Acts 7:55 – Stephen was full of the Spirit as he looked to the heavens to see the glory of God before his martyrdom
Acts 9:17 – Paul upon receiving the Lord’s messenger (Ananias), was filled with the Holy Spirit
Acts 11:24 – Barnabas is described as “full of the Holy Spirit”
Acts 13:9 – Paul was filled with the Spirit while ministering on Cyprus
Acts 13:52 – All the disciples at Antioch in Pisidia were “filled with joy and with the Holy Spirit”
Ephesians 5:18 – believers are commanded to be filled with the Holy Spirit

The thought is not that individuals have received more of the Holy Spirit, but it is rather that the Spirit has complete possession of the individual.
The Command to Be Filled with the Holy Spirit – Ephesians 5:18

“drunk with wine” = a contrast is being offered between being drunk & being filled w HS
John R. W. Stott: “We can indeed agree that in both drunkenness and the fullness of the Spirit two strong influences are at work within us, alcohol in the bloodstream and the Holy Spirit in our hearts. But, whereas excessive alcohol leads to unrestrained and irrational license, transforming the drunkard into an animal, the fullness of the Spirit leads to restrained and rational moral behavior, transforming the Christian into the image of Christ. Thus, the results of being under the influence of spirits on the one hand and of the Holy Spirit of God on the other are totally and utterly different. One makes us like beasts, the other like Christ.”

Observations on the filling of the Holy Spirit derived from the grammar of the command:
The tense of the verb in Ephesians 5:18 is present imperative (in contrast to the baptism of the HS which takes place once and for all)
The verb “be filled” is in the plural. Paul is saying this to all of us
The verb is in the passive voice. Not “fill yourself up with the Spirit” but “be being filled.” But we can’t take this too far. Just as a person gets drunk by drinking alcohol, so an individual is filled w the Holy Spirit by involving himself or herself in the process that leads to it. For example, I can’t be filled with the Holy Spirit while I have known and unconfessed sin. I can’t be filled w the Holy Spirit while I am walking contrary to God’s will.

Being filled with the Holy Spirit has the same results as letting the Word of Christ dwell in you richly – Colossians 3:16. Where you have one you will have the other.

Conditions for the Filling of the Holy Spirit
3 Conditions are specified in Scripture for the filling of the Holy Spirit:
1. “Do Not Quench the Spirit” – 1 Thessalonians 5:19


3. “Walk By the Spirit” – Galatians 5:16
Results of the Filling of the Holy Spirit

1. Progressive Sanctification

2. Teaching Ministry of the Holy Spirit

3. Guidance

4. Assurance of Salvation
5. Worship

6. Effective Prayer
7. Service

What Is a Spirit-Filled Person Like?
Ephesians 5:18-25
Galatians 5:16
Galatians 5:22-23

Conclusion:
We need to be filled with the Holy Spirit in order to be what God wants us to be and to live the Christian life the way it was meant to be lived.
“To be filled with the Spirit does not mean a state of high excitement or of absolute perfection, or a state in which there will be no growth. No. Being filled with the Spirit is simply this – having my whole nature yielded to His power. When the whole soul is yielded to the Holy Spirit, God Himself will fill it.” Andrew Murray
It is helpful to distinguish between the spiritually gifted men who are given to the church and the gifts when are given to individual believers. The gifted men are listed in Ephesians 4:7-14

- Apostles
- Prophets
- Evangelists
- Pastors (Shepherds)
- Teachers

The chief passage of spiritual gifts is 1 Corinthians 12-14

Spiritual Gifts Are Sovereignly Bestowed – 1 Corinthians 12:11

Every Christian Has Spiritual Gifts – 1 Corinthians 12:4-7; 1 Peter 4:10
Spiritual Gifts Are Given to Serve Others

Spiritual Gifts Are Given by God So That His Glory Might Be Displayed – 1 Peter 4:10-11

Some Gifts Are More Effective and Essential than Others

Spiritual Gifts Are to Be Used in Love – 1 Corinthians 13

Spiritual Gifts Are Not the Same as Natural Gifts and Talents

Some Gifts Were Temporary

Permanent Spiritual Gifts
1. The Gift of Teaching – Romans 12:7; 1 Corinthians 12:28; Ephesians 4:11

2. The Gift of Serving – Romans 12:7; 1 Corinthians 12:28

3. The Gift of Leadership/Administration – Romans 12:8; 1 Corinthians 12:28

4. The Gift of Exhortation – Romans 12:8
5. The Gift of Giving – Romans 12:8

6. The Gift of Showing Mercy – Romans 12:8

7. The Gift of Faith – 1 Corinthians 12:8-10

8. The Gift of Helps – 1 Corinthians 12:28

How Can We Discover Our Spiritual Gift?

- Make sure you are a Christian
- Make sure you are not “grieving the Holy Spirit” (Ephesians 4:30). Since it is the Holy Spirit Who makes known His gift to us and then works through that gift, it is quite obvious that sin will hinder us from discovering our spiritual gift.
- Concentrate on others. The purpose of our spiritual gift is to serve the Body of Christ. If we are not involved in the life of the body, there will be no basis or purpose for discovering what our spiritual gift is. The more we concentrate on the needs of those around us, the more the Holy Spirit will be free to work through our spiritual gift to meet those needs.
- Take note of what you find joy in.
- Ask mature Christians what gifts they see operating in your life
Temporary Sign Gifts

The View that the Temporary Sign Gifts Continue Today:

The case for continuation rests on four basic considerations (taken from *The Holy Spirit* by Sinclair Ferguson, p. 223):
1. The “fact” of contemporary experience.
2. The New Testament nowhere states that any of the gifts of the Spirit would be withdrawn; therefore they continue.
3. The cessationist view would imply that there are two distinct, or at least distinguishable, dispensations in the new age which Jesus inaugurated through His death, resurrection and the gift of the Spirit, namely the apostolic age and the post-apostolic age. But the New Testament knows only one age, namely the age inaugurated by the eschatological Spirit. It may therefore be assumed that these gifts were intended for the church throughout the new age and are characteristic of it.
4. In recognizing that prophecy will eventually cease, Paul indicates that this will take place only when “perfection comes” (1 Corinthians 13:10). Then the imperfect will disappear. In view here is the end of time. Implied, therefore, is the view that prophecy (and presumably other gifts) will continue until the return of Christ.

The Cessationist View:

A recent book presenting the Cessationist View is *Strange Fire* by John MacArthur

In the Bible miracles and supernatural signs from God appear to be limited to a few brief periods in biblical history in which they serve as confirmatory signs of a new revelation and its proclaimers. God continued to work powerfully at other times (and often in remarkable ways) but the miracles weren’t the norm except in a few brief periods.
- The period of the Exodus
- The time of Elijah and Elisha which ushered in the era of the prophetic ministry
- The ministry of Christ
- The ministry of the apostles – 2 Corinthians 12:12); Hebrews 2:3-4

With the completion of the New Testament, the need for further unusual display of miraculous works ceased.

Sign gifts were given to believers fully functional and ready for immediate use. No one had to learn how to speak in tongues, or how to interpret tongues, or how to heal, or how to work a miracle.
When considering this subject we need to take as our model the Bereans who were said to be “more noble” because they examined the Scriptures daily to ascertain whether Paul’s teaching was true. They didn’t search their own experiences or the experiences of others, but searched the Scriptures, which were considered to be sufficient for determining truth.

The Gift of Prophecy

The gift of prophecy was evidently possessed by many during the apostolic age:
- Barnabas, Simeon, Lucius, Manaen, and Paul are mentioned among the “prophets and teachers” at Antioch – Acts 13:1
- The four daughters of Philip – Acts 21:9
- Judas and Silas – Acts 15:32
- Probably all the apostles possessed the gift of prophecy

Characteristics of the New Testament Prophet
- Spoke for God
- Warned of judgment on sin
- Delivered their message as from God
- Dealt with contemporary events as well as predicted events of the future
- They revealed the will of God which otherwise might have been unknown, meeting the need which later was to be filled by the written New Testament
- Delivered their message with the authority of God
- Their message was free from error, a product not of their own mind but a revelation from God
1 Corinthians 14:29-40

Paul gives principles for prophets to follow:
1. Only two or three prophets were to speak at any given service – 29a

2. The other prophets were to judge what was said – 29b

3. If someone else had a revelation, the first speaker was to yield to him – 30

4. Each prophet was to speak in turn – 31
5. Each prophet is to have control of his own spirit – 32-33a

Paul gives other general regulations – 33b-40
Summary of the Biblical Characteristics of the Gift of Prophecy:

- True Prophecy is always verbal, the very words of God. It is never an impulse or an impression. It’s never a feeling that needs interpretation.
- True Prophecy is propositional – it is testable as either true or false – Deuteronomy 13:1-5; 18:20-22
- True Prophecy is infallible and inerrant
- Because true prophecy is verbal, propositional, and inerrant, the only conclusion to draw is that it carries the full weight of divine authority.

Temporary character of the prophetic gift
With the completed New Testament, it is evident that there is no further need for additional revelation. It is the purpose of God to reveal Himself through the written Word, rather than beyond the written Word. Prophets (those with the gift of prophecy) were part of the foundation of the church – Ephesians 2:20.

In recent years a teaching has arisen that in the New Testament we encounter 2 levels of prophecy:

- That associated w the apostles & characterized by an implicit claim to infallibility
- A 2nd level of prophecy which lays claim to divinely-given insight, but not necessarily to infallibility of utterance

Conclusion: A warning in Scripture about false prophecy - Jeremiah 23:16-32
The Gift of Miracles – 1 Corinthians 12:28
In 2 Corinthians 12:12 the gift is listed as one of the “signs of an apostle” along with “signs and wonders”. In the ESV it is translated “mighty works”.

Definition: Miracles in the New Testament were a display of divine power with a view of authenticating the gift of apostleship.

Most biblical miracles happened in three relatively brief periods of Bible history:
- The days of Moses and Joshua
- During the ministries of Elijah and Elisha
- In the Time of Jesus and the Apostles
None of these periods lasted much more than 100 years.
These miracles introduced new eras of revelation and authenticated the messengers of the revelation.

Gifts of miracles ceased at the end of the apostolic age

Miracles continue but the gift of miracles has ceased.

The Gift of Healing
The references in Scripture to healing as a gift are limited to 1 Corinthians 12:9, 28, 30.

The gift of healing has been claimed through the centuries by many:
- Roman Catholic Church
- Pentecostal and charismatic movements
Most of the “evidence” faith healers cite as proof that healings have occurred cannot be tested.
Dr. William Nolen (a medical doctor) researched the claims of faith healers and wrote a book (*Healing: A Doctor in Search of a Miracle*) and numerous magazine articles. He made the following conclusion: “Search the literature, as I have, and you will find no documented cures by healers of gallstones, heart disease, cancer or any other serious organic disease. Certainly, you’ll find patients temporarily relieved of their upset stomachs, their chest pains, their breathing problems; and you will find healers, and believers, who will interpret this interruption of symptoms as evidence that the disease is cured. But when you track the patient down and find out what happened later, you always find the ‘cure’ to have been purely symptomatic and transient. The underlying disease remains.” (Dr. William Nolan, *Healing: A Doctor in Search of a Miracle*, pp. 259-260)

Do the current “healings” by faith healers fit the pattern established by Jesus?
- Jesus healed with a word or a touch
- Jesus healed instantly
- Jesus healed totally
- Jesus healed everyone
- Jesus healed organic disease
- Jesus raised the dead

The Gift of Tongues

The gift of tongues is mentioned in:
Mark 16:17
Acts 2:1-13
v. 6 “language”
v. 8 “language”
v. 11 “tongues”
Acts 10:44-48; 11:15

Acts 19:1-6

1 Corinthians 12:10, 28, 30
1 Corinthians 14:1-40

The Purpose of Tongues: A Sign – 1 Corinthians 14:20-25

The gift of tongues will cease – 1 Corinthians 13:8
Evidence that tongues have ceased:

- Tongues was a miraculous, revelatory gift

- Miracle gifts like tongues and healing are mentioned only in 1 Corinthians, an early epistle. Two later epistles, Ephesians and Romans, both discuss spiritual gifts but no mention is made of miraculous gifts.
- Signs were intended as a sign to unbelieving Israel. They signified that God had begun a new work that encompassed the Gentiles. Now that the transition between the Old Covenant and the New Covenant has been made, the sign of transition is not needed.
- History records that tongues did cease.

The Gift of Interpreting Tongues – 1 Corinthians 12:10; 14:26-28

The Gift of Discerning Spirits – 1 Corinthians 12:10
Bibliography

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