

The Holy Spirit: His Work (Part 3)



❖ Introduction

- ****Why study the Holy Spirit?** Mystery and Misunderstanding! → Topical Series: ***Pneumatology***
 - His **Person**: ***Deity*** (Direct Statements/Divine Attributes and Actions/Association with the Father and Son ~ Trinity) and ***Personality*** (Masculine Pronouns/Mind, Emotion, Will/Personal Actions and Our Responses)
 - His **Work**: ***Glorify*** the Lord Jesus Christ (“Umbrella”) → ***Evangelism*** (Convicts the world of Sin, Righteousness, and Judgment) and ***Salvation*** (Regeneration/Baptism/Adoption) → ***Christian Living*** (Indwelling/Filling/Sealing/ Illuminating/ Anointing/Guiding)
- Confusion: Technical terms ~ different aspects of the Holy Spirit’s work (distinguish but not separate... define *biblically*)
- **Outline**: ****EFCA Statement of Faith (Article 6)**:

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.

- ****So, why study the Holy Spirit?** Important for our Christian *understanding* (belief) and *living* (behavior)!
 - **NB**: Sermon Notes posted online. Lots of Scripture!
- **Big Idea**: The Holy Spirit glorifies Christ in the *world*, and especially in the *church* → The Bible teaches that the Holy Spirit performs a number of works that are necessary for the sinner to be converted, the saint to live the life that God wants, and the Church to function as the community of the redeemed.

❖ He Glorifies in Christian Living (Discipleship)

- **Equipping** (Service to the Community)
 - Old Testament (“limited” to certain individuals)
 - “Then Moses said to him, “Are you zealous for my sake? Oh, that **all the LORD’s people** were prophets and that the LORD would put **His Spirit upon them!**”” **Numbers 11:29**
 - Bezaleel and Aholiab ~ “And I have **filled him with the Spirit of God**, in wisdom, in understanding, in knowledge, and in all manner of workmanship,” **Exodus 31:3**
 - New Testament
 - **Inspiration**: “And so we have the **prophetic word** confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that **no prophecy of Scripture is of any private interpretation**, for prophecy never came by the **will of man**, but holy men of God spoke as they were **moved by the Holy Spirit.**” **2 Peter 1:19–21**
 - **Spiritual Gifts** (*charisma* ~ “grace given” / *pneumatika* ~ “pertaining to the spirit” → “Charismatic”)
 - ◆ Definition and Purpose (**Grudem**) → A spiritual gift is any ability that is empowered by the Holy Spirit and used in any ministry of the church (“**given to each one for the profit of all**” **1 Corinthians 12:7**) → ****Unity!**
 - ****Relationship of the gifts of the Holy Spirit to natural abilities** (~ from parents for general use):
 - They are not the same... They are given for *spiritual* ministry in the church.
 - But, they are not unrelated. God can “sanctify” natural abilities for use in the church.
 - ◆ Source → ****1 Corinthians 12:11**

- “Having then gifts differing according to the **grace that is given to us** (charisma), let us use them: if prophecy, let us prophesy in proportion to our faith;” **Romans 12:6**
- “But to **each one of us grace was given** according to the measure of **Christ’s gift**.” **Ephesians 4:7**
- ◆ Lists → ~ “Categories” (*Speaking and Service*): “As **each one has received a gift**, minister it to one another, as good stewards of the **manifold grace** of God. If anyone **speaks**, let him speak as the oracles of God. If anyone **ministers**, let him do it as with the ability which God supplies, that in all things **God may be glorified through Jesus Christ**, to whom belong the **glory and the dominion forever and ever. Amen.**” **1 Peter 4:10–11**
- Offices: “And He Himself gave some to be **apostles**, some **prophets**, some **evangelists**, and some **pastors and teachers**, for the **equipping of the saints for the work of ministry**, for the **edifying of the body of Christ**,” **Ephesians 4:11–12**
 - Definitions (Narrow vs General): *Apostle* ~ “one sent” (12 vs Missionaries), *Prophets* ~ “speak forth” (foretell vs forth-tell)
- Marriage Relationships: “For I wish that all men were even as I myself. But each one has **his own gift from God**, one in this manner and another in that.” **1 Corinthians 7:7**
 - **Illus**: Sacrament of Holy Orders → Priest abuse...
- Ministries: ****1 Corinthians 12:7-11, 27-31**
 - “Having then **gifts** differing according to the **grace that is given to us**, let us **use them**: if **prophecy**, let us prophesy in proportion to our faith; or **ministry**, let us use it in our ministering; he who **teaches**, in teaching; he who **exhorts**, in exhortation; he who **gives**, with liberality; he who **leads**, with diligence; he who shows **mercy**, with cheerfulness.” **Romans 12:6–8**
- ◆ Divisions of the Gifts (*Grudem*):
 - **Ministry** ~ normative for the church throughout history and are necessary for the functioning of the church
 - **Miraculous** → Views (debate):
 - *Pentecostal* → the view that all of the gifts, both ministry and miraculous, are normative for the church today. They believe that there are 2 Spirit baptisms: one is “of” or “by” the Holy Spirit at salvation (all Christians receive...); the other is “in” or “with” the Holy Spirit subsequent to conversion (only some Christians experience...) for the endowment of power for witness and service—evidenced by speaking in tongues. **Examples**: Assemblies of God.
 - *Third Wave* → the view that all of the gifts are operative and normative in the church today (and throughout church history). They reject the 2 baptisms of the Holy Spirit. The only baptism is at conversion received by all Christians. Different believers will manifest different gifts (no “second-class” believers). **Examples**: Vineyard.
 - *Open but Cautious* → or “could be, but probably not...” The view that the miraculous gifts are not *normative* for today, although God can and does grant these gifts. **Examples**: EFCA, Conservative Baptist Association.
 - *Cessationist* → the view that the *gifts* are not normative for today—they ceased at the end of the apostolic age (although, God can and does still heal...). “There are no Benny Hinn’s or Oral Robert’s...” **Examples**: PCA.

Discussion (Seminary Notes):

Arguments for continuist view: (*Pentecostalism and Third Wave*)

The *experiential* argument → millions of contemporary Christians have experienced these gifts (tongues, healings, miracles, prophecy). Could all of these sincere Christians be wrong?

The *hermeneutical* argument → nowhere in the NT does it state that the gifts would be withdrawn. It is reasonable to think that they continue to the present.

The *theological* argument → if some of the gifts are withdrawn, then one must defend the claim that there are two distinct dispensations in the present age inaugurated by Christ—the apostolic and post-apostolic. This is not taught in the NT.

The *biblical* argument → 1 Cor. 13:10 “when the perfect comes, then that which is in part will be done away”—prophecies, tongues, and knowledge will pass away at the eschaton, which has not happened yet.

Arguments for cessationist view: (*Open but Cautious and Cessationist*)

The *historical* argument → for about 1800 years of church history, these gifts disappear: the miraculous gifts are recorded in the Bible because they are unusual. The reason given that these gifts ceased is because of a lack of faith or will be brought back before the eschaton—restorationist—these reasons are unconvincing: many believers have strong faith, if they are freely given by a sovereign God, surely He would have given them over the course of 1800 years. The restorationist view rests on a certain eschatology...

The “*not-normative*” view → in the Bible, the miraculous gifts were never “normative”—they were given to a few people during certain times: the Exodus, Elijah and Elisha, Jesus, the Apostles, the time before Christ’s return. The “abnormal”

gifts come to confirm new biblical revelation and its messengers, or to confirm God's actions at critical points in salvation history.

The *biblical* argument → 1 Cor. 13:10 refers to the completion of the canon—when the “perfect” canon is completed, the “imperfect” forms of revelation are no longer necessary.

The “*error*” argument → the belief that the gifts continue rest upon 2 errors: confusion about what the gift is (e.g. prophecy in the OT or NT sense), and a failure to recognize that what is claimed to be a miraculous gift is different from what is taught in the NT (e.g. tongues are in a known foreign language and not “free vocalization”).

Quote (Paul Feinberg): these miraculous gifts are not *normative* (does not mean they have totally ceased). 1 Cor. 13:8-10 interpretation along with Eph. 2:20 shows that certain gifts are *foundational*. Even in an eschatological sense, 1 Cor. 13:10 indicates that some of these gifts will cease before the Lord returns. Historical argument is compelling. Sometimes, it is clear that tongues are foreign languages, but that does not preclude *glossalia*. The gifts might occur in the church today to confirm the authenticity of Scripture where it is lacking (~ on the mission field).

➤ ****Dangers:**

- Misunderstand what the gifts are *biblically* defined (vs *experiential* arguments)?
 - **Illus:** Foundational *Apostle* or *Prophet*
- *Not* Glorifying *Christ* ~ “Given as *He* wills” to serve the whole church ~ what is needed in each generation and congregation
- Confusion/Division ~ ****1 Corinthians 12-14** (context) → **Chapter 13** “Love” → “*For God is not the author of confusion but of peace, as in all the churches of the saints.*” **1 Corinthians 14:33** and “*Let all things be done decently and in order.*” **1 Corinthians 14:40**
- Excuse not to serve ~ “I don’t have that gift...”? (Gift → All)
 - Evangelism → Witness / Exhortation → Encourage “one another” / Giving → Support Church / Ministry → Service / Mercy → Show Kindness / Faith → “Walk by Faith”

➤ **Empowering** (~ “Christ-like living and service”)

- “*I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.*” **Ezekiel 36:26–27**
- “*that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*” **Romans 8:4**
- **Quote** (J.I. Packer, *Keep in Step with the Spirit: Finding Fullness in Our Walk with God*): The Spirit’s “floodlight ministry” ~ like the floodlights that illuminate the Washington Monument at night, displaying its beauty in the best possible way, so the Spirit throws his light on Jesus, allowing us to see his glory, to hear his word, to go to him and receive life, an to taste his gift of joy and peace.
 - ****** What should that look like in *all* our lives?
 - ◆ “Fruiting” (**Galatians 5:22**)
 - ◆ Dedication and Faithful Service ~ “*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*” **Romans 12:1–2**

❖ **So What?**

- ****God equips** His church for body ministry with spiritual gifts and **empowers** us for Christ-like living and service (sanctification)
- ****Looking for ways to use your gifts?** Self-examination/Confirmation of Others/Service Opportunities
- **Big Idea:** The Holy Spirit *glorifies* Christ in the world, and *especially* in the church
- ****1 Corinthians 12:31** → **Love** (proper *goals* and *motives*) ← ****1 Corinthians 14:1**

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