

Examining Christian Doctrine
Lesson 22: The Doctrine of the Holy Spirit Part 4
The Baptism of the Holy Spirit and Introduction to the Gifts of the Spirit

This lesson will discuss the baptism of the Holy Spirit as well as give an introduction to the gifts of the Spirit. This topic is a topic of much discussion and debate within the church. Denominations have different beliefs on the issues of the Spirit and many people have had special experiences with the Holy Spirit, while others may have not had the same experiences. However, our goal in this lesson is to look at what scripture has to say about these matters.

The Baptism of the Holy Spirit

There are differing views among Christians and denominations concerning the issue of the work of the Holy Spirit, especially as it concerns the Baptism and Filling of the Holy Spirit. Three of the major works of the Holy Spirit in the life of the believer can be summed up in: **1. Indwelling, 2. Immersion (Baptism), and 3. Infilling (Filling)**. The three major issues surrounding these works involve: **1. Timing, 2. Conditions, and 3. Evidence**.

- The non-Pentecostal/Charismatic view is that all three of these works happen at the moment of salvation, however, believers can and should experience a continual 'filling' of the Holy Spirit throughout their lives.
- The classical Pentecostal/Charismatic view is that the Baptism of the Holy Spirit is a distinct work of grace and takes place after and separate from salvation, and also after a 'second definite work of grace' called 'Sanctification'. This process would be identified as being "Saved, Sanctified, and Filled with the Holy Spirit", with the initial evidence of the baptism being speaking in tongues.

So in the classic Pentecostal view, the Baptism's timing is after salvation, the condition for the baptism is salvation and sanctification, and the initial evidence is speaking in tongues.

So the question is, 'where does this view come from'? It comes from the book of Acts. The initial evidence on the day of Pentecost was that those in the upper room who were baptized/filled with the Holy Spirit spoke in tongues as evidence. No doubt this happened, however we need to notice a pattern as seen in the book of Acts whenever the gospel went to new people groups for the first time.

On the Jews at Pentecost:

- Acts 2:1-4 *When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

On the Samaritans:

- Acts 8:14-17 *Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit.*

On the Gentiles

- Acts 10:44-46 *While Peter was still saying these things, the Holy Spirit fell on all who heard the word. 45 And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. 46 For they were hearing them speaking in tongues and extolling God.*

On John's Disciples at Ephesus

- Acts 19:2-6 *And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" They said, "Into John's baptism." 4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.*

The four accounts that are similar as it describes the Holy Spirit, but here are a few things we need to remember:

1. **The Book of Acts is a BOOK OF TRANSITION and it's more DESCRIPTIVE than it is PRESCRIPTIVE**
2. **These were initial outpourings on certain people groups as they received the Gospel and the Spirit for the first time.** The four distinct outpourings in Acts symbolized to the Apostles that God was indeed pouring out His Spirit on "all flesh", not just Jewish believers.
3. **Nowhere in the Epistles of the New Testament are believers commanded or encouraged to be 'baptized' with the Holy Spirit with the evidence of speaking in tongues, but we are told to be 'filled' with the Spirit (Ephesians 5:18).** One baptism, many fillings. We are filled with the Spirit by yielding ourselves over to the Spirit's control. This isn't to receive the Holy Spirit but to activate the power and working of the Holy Spirit in and through our lives.
 - *"Spirit-baptism therefore describes our reception of the Holy Spirit at the moment of our conversion to Jesus in faith and repentance (not subsequent to it). When we believe and are justified, we are, as it were, indwelt and immersed by the Holy Spirit as we receive his presence in our lives. However, even though Biblical usage demands that we apply the terminology of "Spirit-baptism" to the conversion experience of all believers, this in no way restricts the activity of the Spirit strictly to conversion! The NT endorses and encourages multiple, subsequent experiences of being filled with the Spirit's power and presence. Spirit-baptism is therefore instantaneous (i.e., it is not a process), simultaneous with conversion, universal (i.e., all Christians are recipients), unrepeatable, and permanent. Spirit-filling describes our continuous, on-going experience and appropriation of the Holy Spirit. To be filled with the Spirit is to come under progressively more intense and intimate influence of the Spirit. Spirit-filling can be forfeited and subsequently experienced yet again, on multiple occasions, throughout the course of the Christian life." – Sam Storms*
 - *Results of being filled with the Holy Spirit:*
 - Worship, Singing and Giving Thanks – Ephesians 5:19
 - Fellowshiping with Other Believers – Acts 2:42
 - Generosity Acts 2:45
 - Daily Worship in the Church and Homes – Acts 2:46
 - Passionate Praise and Favor – Acts 2:47
 - Thinking on Spiritual Things – Romans 8:5-6
 - Showing the Fruit of the Spirit – Galatians 5:22-23
 - Operating in the Gifts of the Spirit – 1 Corinthians 12:7

Introduction to the Gifts of the Spirit

Defining Spiritual Gifts

The term 'spiritual gifts' comes from the Greek terms "pneumatikos" (spiritual things) and "charismata" (grace-gifts). These are special enablements and abilities given by the Holy Spirit to believers for the purpose of building up the church, serving others, and glorifying God. These are 'spiritual' because they do not originate in natural talents, but are provided to you by the empowerment of the Holy Spirit, activated by His power. These gifts are 'grace gifts' because they are sovereignly distributed by God to individuals, not based on their merit or effort, but purely by God's grace.

The Purpose of Spiritual Gifts

As mentioned above, the primary purpose of all gifts is to edify or build up and spiritually strengthen other believers. We see this in the following texts from 1 Corinthians 14:

- "The one who prophesies speaks to people for their edification, encouragement, and consolation" (v. 3).
- "The one who prophesies builds up the church" (v. 4).
- Both prophecy and interpreted tongues are given "so that the church may be built up" (v. 5).
- All Christians, in the use of their gifts, are to "strive to excel in building up the church" (v. 12b).
- Prophecy in the gathered assembly is designed "to instruct others" (v. 19b).
- When coming together and using gifts: Let all things be done for building up" (v. 26).

History of Spiritual Gifts in the Church

The early church believed that the gifts of the Spirit were essential for the life and ministry of the church. They saw these gifts as a continuation of Jesus' ministry, empowered by the Holy Spirit, and vital for the growth and health of the Christian community. During the Middle Ages, there was a decline in the emphasis on the gifts of the Spirit, partly due to the rise of institutionalism in the church. The gifts were often seen as having ceased with the apostolic age, a view known as cessationism. The Reformation brought a renewed focus on the authority of Scripture, but views on the gifts varied. Some reformers, like John Calvin, believed that certain gifts had ceased, while others, like Martin Luther, believed in their continued operation. The 20th century saw a resurgence of interest in the gifts of the Spirit, particularly through the Pentecostal and Charismatic movements. These movements emphasized the ongoing and dynamic presence of the Holy Spirit in the church and the active use of spiritual gifts. They believe that all the gifts listed in the New Testament are available and should be sought after by believers today.

Views of the Continuation of the Gifts

As you can see from the history above, there are those today and throughout church history who have different views of the continuation of the Spiritual Gifts. These can be defined as:

1. **Cessationism:** The belief that some or all of the gifts ceased with the apostolic age. Those who believed that some gifts have ceased would see these gifts as: Prophecy, Tongues/Interpretation, Healing, and Miracles.
2. **Continuationism:** The belief that all the gifts are still available and active in the church today.
3. **Open but Cautious:** The belief that while the gifts may still be active, they should be approached with caution and discernment.

Wisdom would lead us to first of all, stay away from two extremes: The non-biblical restriction of the gifts, and the non-biblical exaltation of the gifts. Also, wisdom would lead us to not allow the 'misuse or abuse' of gifts to cause us to reject the possibility of the gifts out of fear, confusion, or bad experiences. It was Paul's desire for the Corinthians to 'not be ignorant' or uninformed about 'spiritual things, or gifts (1 Cor. 12:1).

Spiritual Gifts as Listed in the New Testament

There are three main passages where we would find a diverse list of Spiritual Gifts:

- **Romans 12:3-8** *For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. ⁴For just as each of us has one body with many members, and these members do not all have the same function, ⁵so in Christ we, though many, form one body, and each member belongs to all the others. ⁶We have different gifts, according to the grace given to each of us. If your gift is **prophesying**, then prophesy in accordance with your faith; ⁷ if it is **servng**, then serve; if it is **teaching**, then teach; ⁸ if it is to **encourage**, then give encouragement; if it is **giving**, then give generously; if it is to **lead**, do it diligently; if it is to **show mercy**, do it cheerfully.*
- **Ephesians 4:7-13** *But to each one of us grace has been given as Christ apportioned it. ⁸ This is why it says: "When he ascended on high, he took many captives and gave gifts to his people." ⁹ (What does "he ascended" mean except that he also descended to the lower, earthly regions? ¹⁰ He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) ¹¹ So Christ himself gave the **apostles, the prophets, the evangelists, the pastors and teachers**, ¹² to equip his people for works of service, so that the body of Christ may be built up ¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*
- **1 Corinthians 12: 1-11** *Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed... ⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work. ⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a **message of wisdom**, to another a **message of knowledge** by means of the same Spirit, ⁹ to another **faith** by the same Spirit, to another **gifts of healing** by that one Spirit, ¹⁰ to another **miraculous powers**, to another **prophecy**, to another **distinguishing between spirits**, to another **speaking in different kinds of tongues**, and to still another the **interpretation of tongues**. ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.*

The gifts of the Spirit in 1 Corinthians 12 can be broken down into three categories:

- Revelatory Gifts (Gifts that reveal something)
 - Word of Wisdom, Word of Knowledge, and Discerning of Spirits
- Power Gifts (Gifts that do/work something)
 - Faith, Working of Miracles, and Gifts of Healing
- Utterance Gifts (Gifts that say something)
 - Prophecy, Divers Kinds of Tongues, and Interpretation of Tongues

Paul's General Teaching on Spiritual Gifts

1. There is unity in diversity within the Spiritual Gifts (1 Corinthians 12:4-6, Romans 12:3-5)
2. Gifts are a divine empowerment through the outworking (manifestation) of the Spirit for ministry (1 Corinthians 12:7, I Peter 4:10 *Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.*)
3. Spiritual gifts are for everyone (1 Corinthians 12:7, 11)
4. Gifts are given 'as the Lord wills' (1 Corinthians 12:11)
5. Not everyone operates in the same gift (1 Corinthians 12:29-30)
6. We are to desire Spiritual Gifts (1 Corinthians 12:31, 14:1, 39)
7. Spiritual Gifts are a part of the life of the church (1 Corinthians 12:28, 14:26)
8. Gifts operating in the church are given to edify the body, not the individual (1 Corinthians 14:4-6, 12)
9. Spiritual gifts are to be governed, judged, and done in order (1 Corinthians 14:27-40)
10. Spiritual gifts are to be done in love (1 Corinthians 13:1-2, Romans 12:9)