

THEOLOGY II: Pneumatology (Part 4) Doctrine of the Holy Spirit

Session 4 - Dr. Jeremy Kimble

REVIEW

BIBLICAL FOUNDATIONS: PAUL

- **Conversion.** Paul's trust in preaching the gospel was not in his cleverness, but the **power** of the Spirit to bring **conviction** of sin, and to produce **faith** in the human heart (1 Cor 2:4; 12:3; 1 Thess 1:5). Apart from the Spirit, there is no conversion. Regeneration, the production of new life, is also a work of his power. (John 3:1-10; Titus 3:5).
- The most important part of the Spirit's work in conversion is making effective our **union** with Christ (Rom 8:9-11, 14-16; cf. Eph 3:16-17; 1 John 3:24; 4:13).
- **Sanctification.** In our discussion of salvation, we looked at a number of aspects of sanctification. Here we want to relate it more specifically to the work of the Spirit.
 - The **indwelling** Holy Spirit is the **source** of sanctification (Rom 8:9-13; 1 Cor 3:16-17; 6:18-20; 2 Thess 2:13, 1 Pet 1:2), imputing Christ's righteousness to us by uniting us with Christ.
 - The goal of sanctification is a life **characterized** by the fruit (singular) of the Spirit (Gal 5:22-23).
 - The means to sanctification is **walking** in the **fullness** of the Spirit (Gal 5:16-26; Eph 5:18).

If we live by the Spirit, let us also keep in step with the Spirit. Gal 5:25

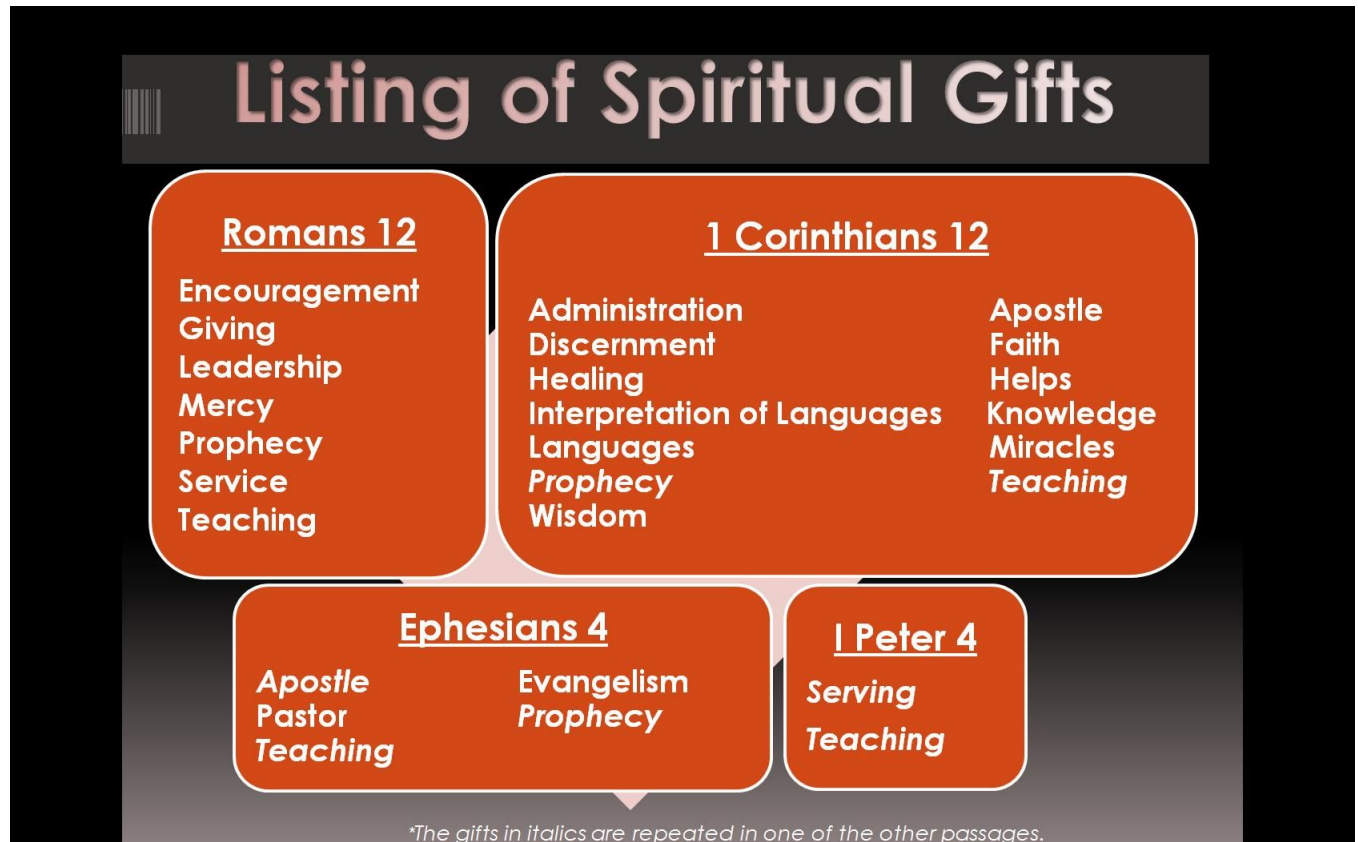
- **Service.** Principally, the Spirit empowers our service by giving us **spiritual gifts**. The four most important truths about spiritual gifts are all found in one verse:

To each is given the manifestation of the Spirit for the common good. 1 Cor 12:7

- The **universality** of spiritual gifts: "to each one." These come with conversion, as standard equipment in every believer's life.
- The **definition** of spiritual gifts: "the manifestation of the Spirit."
- The **nature** of spiritual gifts: "is given." Spiritual gifts are given, not earned.
- The **purpose** of spiritual gifts: "for the common good." They are given not to puff up ourselves, but to build up the body.

Lists of Gifts: Rom 12, 1 Cor 12, Eph 4, 1 Pet 4. Speaking gifts - Serving Gifts.

*As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who **serves by the strength that God supplies** - in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen. 1 Pet 4:10-11*



BIBLICAL FOUNDATIONS: PAUL

- The **number** of gifts. One can look to Rom 12:6-6, 1 Cor 12:8-10, 28-30, Eph 4:11, and 1 Pet 4:10-11 as lists of gifts distributed by the Holy Spirit.

How do you determine your gift?

- Be **aware** of the types of gifts God gives. This is where these lists can help in **suggesting** possibilities.
- Get involved trying to **meet needs**.
- Get counsel and **evaluation** from others who know you and have the chance to **observe** your ministry.
- Look at the **results**. Do others profit from your ministry, and do you experience joy and a sense of **“fit”** when using your gifts (passion and fruit).

- At the same time, knowledge of one's gifts should not be used to **avoid** obeying commands that are common to all, but as a way of wisely **focusing** one's ministry, in view of the limited time and energy that we all have.

Mentioned by Dr. Kimble:

Gifts of the Spirit: General Questions Wayne Grudem available to download online (33 pages)

Are Miraculous Gifts for Today? Four Views, edited by Dr. Wayne Grudem.

Dr. Robert L. Saucy - An Open But Cautious View - 27 page opinion included in book

- Miraculous gifts - Tongues, Prophecy, Healing
 - Cessationist view - the "sign" gifts have ceased. Just for the apostles.
 - Continuationist view - (*Grudem*) All 1st century gifts exist today.
 - Semi-cessationist view - (*Tom Schreiner Spiritual Gifts*)

CEDARVILLE DOCTRINAL STATEMENT (Semi-cessationist view)

- The gifts of the Spirit are for ministry to the body of Christ and the "sign gifts" are not intended to be a pattern for today. **It doesn't say they have ceased. God is God.

And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? 1 Cor 12:28-30

If the Bible doesn't say certain spiritual gifts have died away... where do people get the idea that there's some kind of change? How do they claim they were only attached to the apostolic office (12) and age?

It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will. Heb 2:3-4 (Acts)

I (Paul) have been a fool! You forced me to it, for I ought to have been commended by you. For I was not at all inferior to these super-apostles, even though I am nothing. The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. 2 Cor 12:11-12

HISTORICAL ILLUMINATION

- “The one, eternal, and living God of the Bible, the only real God there is, is the God who has forever known himself, and who in the history of salvation has revealed himself to us, as the Father, the Son, and the Holy Spirit. To deny this truth is to lapse into heresy.” (Akin, *A Theology for the Church*, 182).
- How important is Trinitarian theology?



SPIRIT IN RELATION TO THE TRINITY

- Key theological principles:
 - God is one.
 - God is three.
 - The three persons are each fully God.
 - Each of the persons is distinct from the others.
 - The three persons are related to one another eternally as Father, Son and Holy Spirit.
 - There are not three gods, there is one God.
 - This is a mystery.
- Is it essential to affirm in order to be saved?
- Can someone deny it and be saved?
- After an initial period of controversy (Gnosticism, Monarchianism), the Church accepted the deity of the Spirit. Later creeds refer to the Spirit as the “Lord and Life-giver.”
- In the book he himself considered his most important, *The Trinity*, Augustine suggested we view the Spirit as the link of love that exists between the Father and Son. He also linked the Spirit to the church: “what the soul is in our body, the Holy Spirit is in the body of Christ, which is the Church.”

Councils trying to answer the question, Who is Jesus?

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| Nicene | 325 AD |
| Constantinople | 381 AD |
| Ephesus | 431 AD |
| Chalcedon | 451 AD |

Nicene Creed in 325 AD:

“We believe in one God, the Father Almighty, maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance, with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down (from heaven) and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.

And in the Holy Ghost.”

Constantinopolitan Creed in 381 AD

“We believe in one god the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom has no end.

“And we believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come.”

- In the time of the **Reformation**, the role of the Spirit in confirming and illuminating Scripture arose as the Reformers challenged the sole right of the church to **interpret** Scripture in the name of the clarity of Scripture and the Holy Spirit’s ministry. Calvin especially linked the Spirit to the Word in **enlightening** and **sanctifying**.

If we all have the Spirit, do we have to rely on someone else to fully understand the Bible?

Why does God gift us with the Holy Spirit to illuminate our understanding, as well as give us teachers?

Why doesn’t having the Holy Spirit guarantee that I’ll always rightly interpret the Bible?... SIN.