

“Gifts of the Holy Spirit”

Heb. 2:4

Introduction:

- A. All Christians are promised “the gift of the Holy Spirit” (Acts 2:38, 39).
 - 1. Not all gifts of the Holy Spirit are the same.
 - 2. Not all Christians were promised miraculous gifts.
- B. We need to study and distinguish between the various gifts taught in Bible.

Discussion:

I. The Baptismal Gift Of The Holy Spirit. (Called “gift” in Acts 11:15-17).

- A. It was given directly from heaven to the Apostles. (Acts 1:4,5; 2:1-5).
 - 1. It was accompanied by open miraculous demonstration. (Acts 2:1-4).
 - 2. It confirmed the ascension and reign of Christ (Acts 2:30-33)
 - 3. It provided them with direct revelation from God. (John 16:13; 1 Cor. 2:9-13).
 - 4. It gave them special powers to confirm that revelation. (Heb. 3:3,4; Mark 16:17,18).
- B. It was given directly from heaven to Cornelius and his house.
 - 1. It was accompanied open miraculous demonstration. (Acts 10:44,46; 11:15).
 - 2. It proved that God was no respecter of persons. (Acts 10:47,48; 11:15-18; 15:7-9).
- C. It was not given to save anyone.
 - 1. Cornelius’ house to be saved by words of Peter. (Acts 11:14,15).
 - 2. Baptism in name of Jesus for remission of sins, not H.S. baptism (Acts 8:16).

II. The Apostolic Imparted Gifts Of The Holy Spirit.

- A. They were imparted by the apostles hands. (Acts 8:14-18; Acts 19:6,7; Rom. 1:11).
- B. They were miraculous in nature (Acts 19:7; 1 Cor. 12).
- C. They were not to be perpetuated throughout the Christian age.
 - 1. Those receiving them could not impart them. (Acts 8:6, 14, 15,18).
 - 2. They were for limited time and purpose. (1 Cor. 13:8-13).

III. The General Gift Of The Holy Spirit.

- A. It is promised to all the saved. (Acts 2:38; 5:32).
- B. It sometimes called the indwelling of the Holy Spirit (1 Cor. 3:16; Rom. 8:9,11)
- C. The logistics of “how” is a subject of near endless discussion.
 - 1. Some say it is immediate and personal.
 - 2. Some say only representative through the word.
 - 3. Frankly, arguments for or against have strengths and weakness.
- D. We must admit that some things are not as plain as others (2 Pet. 3:15-16).
 - 1. A good practice is not to interpret the obscure to contradict the plain.
 - 2. Need to realize danger of putting destructive twist of a passage.
- E. We can suggest some things clearly taught in New Testament.
 - 1. All three persons of Godhead dwells in Christians. (1 John 4:12-13; 3:24).
 - 2. It is not necessary to fully understand it all to believe it.
 - a. Do not understand all of how my spirit dwells in me, but accept it by faith.
 - b. Do not understand all of how the Holy Spirit, Christ, God dwell in us, but accept by faith.
 - 3. Three possibilities that seem reasonable to me.
 - a. “Dwelling” / “abide” a figure that suggests fellowship and control (John 15:4-10).
 - (1) God and Christ also dwells in Christians (1 John 4:12; Eph. 3:17).
 - (2) Satan dwelled in Pergamos (Rev. 2:13)
 - (3) Sin once dwelt in Paul (Rom. 7:17, 20).
 - (4) Truth dwells in Christians (2 John 2).
 - (5) Word of Christ to dwell in us (Col. 3:16; cf. Eph 5:18-19)
 - b. Holy Spirit indwells representative by word – difficulty (Acts 2:41).
 - c. Father, son indwells in body of Christian representatively through Spirit (1 John 3:24; 1 Cor. 6:18-20).
 - 4. H.S. does not teach, guide, or influence without the word.
 - a. The word is the sword (instrument) of the Spirit (Eph. 6:17)
 - b. Such activity nullify completeness of revelation. (Jude 3; 2 Tim. 3:16, 17).
 - 5. It has useful purpose other than giving us direct divine guidance and revelation.
 - a. Holy Spirit works on behalf of Christian in prayers. (Rom. 8:26,27).
 - b. Knowing Holy Spirit is in us deters sin. (1 Cor. 6:18-20).

Conclusion:

- A. Christians are especially blessing to have Deity in them and they in Deity.
- B. Christians need to behave like people in whom the Holy Spirit dwells.