

Holy Spirit, His Gifts

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I. Introduction.

A. You can talk too much about the Holy Spirit because His purpose is to magnify Christ. One cannot talk too much about Christ.

B. There is a danger in seeking the gifts over the giver.

C. The controversy concerning the gifts.

1. We ought not be afraid of the Bible or the Holy Spirit.

2. We need to come back and back to the Bible.

3. The current issue is a matter of debate, so discernment and abstaining is required.

D. Ground rules.

1. One cannot interpret the Bible by experience.

2. One must interpret experience by the Bible.

3. The inductive method is used to determine the content of the texts.

4. There are few texts concerning the gifts.

II. The Holy Spirit and His relationship to believers.

A. A person is regenerated, sealed and indwelt at the time of conversion.

B. A fullness is usually received at the time of conversion that should be continuous that is called being filled by the spirit (Ephesians 5:18). The conditions are...

1. To grieve not the Holy Spirit.

2. To quench not the Holy Spirit. This is yielded-ness. (1 Thessalonians 5)

3. To walk in the Spirit by faith. (Galatians 5)

III. The gifts of the Spirit.

A. These are supernatural enablings - not talents - to equip for the service of the body of Christ. (Romans 12, Ephesians 4, 1 Corinthians 12)

B. There are differing gifts. It is dangerous to compare ourselves because of this.

C. The gifts are other-centered for the common good.

D. God gives them as He wills not necessarily as man wants. God has strategically placed each body.

E. A person may have the gifts and not have love, but in this case the gifts are useless to him. The possession of these therefore are not a sign of spirituality. (1 Corinthians 3:7)

F. The possession of the gifts does not necessarily mean that a person is born again. (Matthew 7:21-24)

G. Counterfeit or abuse does not rule out use.

H. It is difficult to rule out the gifts with the exception of apostleship unless it is on dispensational grounds. (1 Corinthians 3)

IV. Healing.

A. Three approaches to matters of healing (1 Corinthians 12), prayers of healing (James 5), and general prayers for anyone's health.

B. The teaching on healing centers on three passages: Mark 16, James 5, 1 Corinthians 12.

C. The anointing and prayer ministry seems to be one that is to be performed today

1. But this relates to the elders of the church and it accompanies repentance from sin. (James 5)

2. There must be a receptivity to what God can do, but not a demand that God will do it. We are His servants - He is not our servant.

D. Charismatic healing. (1 Corinthians 12)

1. It is an extraordinary manifestation of the Spirit who ministers healing to some.

2. It is not magic - some are healed and some are not.

3. It appears to be a charismatic gift possessed by the apostles, deacons, etc and is the result of a right relationship with God.

4. This gift should be recognized but incidental to the main ministry of the church.

5. Gifts must not become magic where we use God for our ends.

Application questions

1. What is a proper view to hold concerning the gifts of the Spirit? Why is it important to not make the gifts the heart of any ministry?

2. Why is having the gifts not necessarily evidence of a Christian's spirituality? What text would you use to support this?

3. How would you approach a need for healing in your church? Are you comfortable with this personally? Are you comfortable with this Biblically? Explain.
