

Chapters 53 - Gifts of the Holy Spirit (Specific Gifts) (First Discussion)

1. Introduction.
 - A. Chapter 53 - Specific Gifts.
 - B. Focus by Grudem is on gifts that are not understood as well.
 - C. He has about 12 pages in this chapter dedicated to prophecy, 11 pages to tongues, 5 pages to healing, and 7 pages to teaching, miracles, word of wisdom and word of knowledge, and distinguishing between spirits and spiritual warfare.

2. Prophecy.
 - A. Definition by Grudem - prophecy is telling something that God has spontaneously brought to mind (page 1050).
 - B. Old Testament Prophets are New Testament Apostles. **Do you agree?**
 - (1). **Is this being said because of trying to establish what is God's true word and that no more writing can be done?**
 - (2). Scripture supporting Grudem's thought - **Numbers 22:38** is from Balaam to Balak - **he must speak only what God puts in his mouth.**
 - (3). **Deuteronomy 34:10-12** Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, 11 who did all those signs and wonders the LORD sent him to do in Egypt--to Pharaoh and to all his officials and to his whole land. **12 For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.**
 - (4). **Acts 15:32** Judas and Silas, who themselves were prophets, **said much to encourage and strengthen the believers.** They had accompanied Paul and Barnabas after the meeting with the Jerusalem council. There is a distinguishing term.
 - (5). Grudem on the footnote at the bottom of page 1051 uses Ephesians 2:20 to say that apostles and prophets were apostle-prophets. Greek "kai" is there. An assertion is continued to the footnotes on page 1052 that would limit the number of apostles and prophets to being part of the foundation of the early church, but who would be gone in the church today.
 - (5). Grudem says that it is the New Testament apostles who have the authority to write God's word so he draws this as a correlation between the Old and New Testaments.
 - (a). **Would one consider Elijah to be an apostle?**
 - (b). David had the prophets Gad and Nathan who spoke to him of God's direction. **Would one consider David to be a prophet?** Read **Psalm 69:21** **They put gall in my food and gave me vinegar for my thirst. What is this verse**

- about?** It is found in **Matthew 27:48**. But King Saul did prophesy with the prophets.
- (c). Read **Acts 13:1** **Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. Which are the apostles?** Saul was not called an apostle yet. **What does apostle mean?** It is a messenger, a sent one with orders. It is at this time Paul will be sent out.
- (d). **Romans 1:1** **Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God.**
- (e). **Was Luke an apostle?** He did write part of the New Testament. **Was Mark an apostle?** He may have dictated the words of Peter. Which apostle wrote Hebrews? Was Jude an apostle?
- C. Grudem's second part of the meaning of the word prophet is one who reveals. This is used to differentiate one who speaks not with absolute divine authority, but one speaks of something that God lays on one's heart or mind. **So how divine is the authority that we should expect from God when he speaks to us?** This is more dancing around the concern of not expanding or overriding Scripture. I think we learn to speak with God's authority or we learn to be passive and indecisive Christians.
- D. Why do we test prophecy? **1 Corinthians 14:32 the spirits of the prophets are subject to the prophets.** We do make errors.
- E. Grudem discusses the idea of 1 Corinthians 14:29-38 on page 1054 about listening and weighing prophecy, that if one had to weigh it, then it did not have the authority of God's very words. Did Peter write two letters that are part of Scripture? Yes! Grudem's conclusion on page 1055 is: prophecies today are not "the words of God" either. I should say that Grudem has done extensive writing from his original thesis, to books and articles on prophets and prophecy. So I don't disagree lightly. But I think he's trying to resolve the wrong problem going back to the authority of Scripture and making sure that no one gets anywhere near saying things incorrectly.
- G. Nowadays, people have revelations, not prophecy. It sort of goes against Paul's encouraging the Corinthian church to prophesy. I have no problem with saying "I believe God is showing me" to make things more palatable. But there are times when God is speaking a bit stronger and I don't need to say "thus sayeth the Lord" to know it is God's word. Wayne then gives an example of a direct word from a missionary to someone in the congregation, which would then fit Wayne's original definition of prophecy.
- H. Grudem speaks of revelation being different as a broad communication from God that does not result in written Scripture or words equal to written Scripture in authority. The Scriptures were written in different human words through God's Spirit.
- I. Is the function of the prophet in Ephesians 4:11 different than the gift of prophecy? Yes. The prophet in Ephesians 4:11 is a gift to the church

even as Nathan the prophet was a gift to King David. God speaks to Nathan about David's desire to build a temple. Nathan is also sent to David to point out David's sin with Bathsheba. The prophet as a person is very black and white, not only to those around the prophet but also to the individual prophet himself. **What would be the function of the prophet in the church today?**

J. My Conclusion.

- (1). God's authoritative word encompasses more than Scripture. Whenever God speaks, it is authoritative.
- (2). We are fragile and wicked, but God has determined to preserve his word in a number of languages in a way that it is effective in its use and in how it is contained.
- (3). People may try to use God's word in an authoritative way without the relationship of God himself.
- (4). God can speak authoritatively to us today but it will never go against Scripture.

3. Teaching.

A. Gift of teaching is ability to explain Scripture and apply it to people's lives.

- (1). **Mark 1:21-22 They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. ²² The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.**
- (2). **2 Timothy 3:15-17 and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.**

B. **What Scriptures did Timothy know?** They were both the Old Testament and the teachings by Paul and others.

- (1). **2 Thessalonians 2:15 So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or letter. How authoritative were the words?**

C. Who were teachers?

- (1). Paul, Apollos, Peter, and Jesus? Got this from 1 Corinthians 1:12 - there were quarrels and people were saying they followed each of these teachers. We read where Paul was brought by Barnabas to teach in Antioch to teach. **Who was in Antioch?** Greeks! **Why was Paul brought in to teach?** Paul's background was steeped in knowing in knowing Scripture. **Why does Paul have so many letters as part of Scripture?** It was because he was teaching.
- (2). **Why weren't more of Jesus' teaching that the apostles heard from walking with him not kept in Scripture?**
- (3). **Was Apollos' words as authoritative as Paul's?**

- D. "Teaching consisted of repeating and explaining the words of Scripture (and **authoritative** words of Jesus and the apostles) and applying them to the hearers" (Grudem, 1062).
- E. Does teaching differ today than it did in Peter and Paul's time?

4. Miracles.

- A. Greek word is the plural word for power (page 1062).
- B. What are some examples of miracles in Scripture?
 - (1). Jesus feeding the 5,000 (**Matt. 14:15-21**).
 - (2). Elijah being fed by ravens (**1 Kings 17:2-6**).
 - (3). Jug of flour and oil do not run out (**1 Kings 17:16**).
 - (4). Israelites receive manna in the wilderness (**Exodus 16:14-15**).
 - (5). Shadrach, Meshach, and Abednego are kept alive in the fiery furnace (**Daniel 3**).
 - (6). Jesus turns the water into wine (**John 2:1-11**).
- C. What is the purpose of miracles?
 - (1). **John 2:11** What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him. They showed Christ.
 - (2). **Matthew 11:20** Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. They pointed to Christ and for people to repent.
 - (3). **Matthew 13:58** And he did not do many miracles there because of their lack of faith. They reveal faith in God.
 - (4). **Acts 2:22** "Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know." God shows his approval of his Son.
 - (5). **Mark 16:22** Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it. Jesus shows approval of his disciples.
 - (6). **Acts 14:3** So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to perform signs and wonders. Paul and Barnabas have the same approval.
- D. **Why don't we see more miracles today? Is the gift still valid?** (Back to last chapter, chapter 52 - the gift is not separate from the Holy Spirit.)