

POST RESURRECTION

April 12, 2026 - Pastor Steve Stewart

Acts 1:1-3

*¹ In my former book (Luke—a detailed account), Theophilus (lover of God), I wrote about all that Jesus began to do and to teach ² until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. ³ After his suffering, he presented himself to them and gave many convincing proofs that he was alive. **He appeared to them over a period of forty days and spoke about the kingdom of God.***

Acts 1:4-7

⁴ On one occasion, while he was eating with them, He gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” ⁶ Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?” ⁷ He said to them: “It is not for you to know the times or dates the Father has set by his own authority.

Acts 1:8-10

⁷ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”⁹ After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.¹⁰ They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.

Acts 1:11

¹¹ “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

Commentary:

The Kingdom of God primarily refers to God's sovereign rule in human life and the affairs of history, and secondarily to the realm where that rule reigns. We may infer that Jesus' teaching during the 40 days dealt with:

- 1. The validation and nature of His messiahship*
- 2. The interpretation of the Old Testament from the perspective of His resurrection*
- 3. The responsibility of His disciples to bear witness to what had happened among them in the fulfillment of Israel's hope.*

Cessationist ←————→ Continuationist

*Spiritual gifts
ceased at some point*

*Spiritual gifts
are still for today*

Everyone of us will land somewhere on this continuum based on:

- Teaching on the Spiritual Gifts – both sides
- Lack of teaching on the Spiritual Gifts
- Personal Experience—good or bad prophetic
- Default – I never really gave it any thought

First and foremost it needs to be stated.

This is not a salvation issue.

Are you saved by your belief on the gifts? **NO**

We are saved through faith in Jesus.

Romans 10:9-10

⁹ If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.

My goal and purpose today is:

- To discuss where ROL stand on this.
- To bring a balanced teaching of some of the scholarly thoughts on both sides.

Cessationism is the view that the “miracle gifts” of tongues and healing have ceased—that the end of the apostolic age brought about a cessation of the miracles associated with that age. Most cessationists believe that, while God can and still does perform miracles today, the Holy Spirit no longer uses individuals to perform miraculous signs.

Continuationism is the belief that all the spiritual gifts, including healing, tongues, and miracles, are still in operation today, just as they were in the day of the early church. A continuationist believes that the spiritual gifts have “continued” unabated since the Day of Pentecost and that today’s church has access to all the spiritual gifts mentioned in the Bible.

Things we agree on:

The biblical record shows that miracles occurred during particular periods for the specific purpose of authenticating a new message from God. Moses was enabled to perform miracles to authenticate his ministry before Pharaoh (*Exodus 4:1-8*). Elijah was given miracles to authenticate his ministry before Ahab (*1 Kings 17:1; 18:24*). The apostles were given miracles to authenticate their ministry before Israel. (*Acts 4:10, 16*).

Jesus' ministry was also marked by miracles, which the apostle John calls "signs" (*John 2:11*). John's point is that the miracles were proofs of the authenticity of Jesus' message.

After Jesus' resurrection, as the Church was being established and the New Testament was being written, the apostles demonstrated "signs" such as tongues and the power to heal.

As with any doctrine, there are extremes on either side. Some cessationists believe that *all* spiritual gifts ceased with the end of the apostolic age. Less extreme cessationism holds that only the “sign gifts”—healing, miracles, and tongues—have ceased.

On the extreme continuationist side, there are those who teach that tongues must *always* follow salvation or the filling of the Holy Spirit. There can also be a wrong emphasis on the gifts rather than on the person of Jesus Christ. Some even claim that every believer can be equipped with every miraculous gift if he or she has enough faith. But this concept is clearly refuted in *1 Corinthians 12:11*, which says that the Spirit “*distributes them to each one, just as he determines.*” Paul dealt with this very issue in the Corinthian church: “*Do all work miracles? Do all have gifts of healing? Do all speak in tongues?*” (*1 Corinthians 12:29-30*). The answer to these rhetorical questions is “no.”

These Spiritual Gifts are listed in:

Romans 12:6-8 We 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 serving, 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 4:11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

1 Corinthians 12:7-11

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.

1 Corinthians 12:28

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

Continuationism says that all of the gifts still continue to this day. These gifts vary from person to person as the Spirit sees fit. *(1 Peter 4:10).*

1 Corinthians 12:4-6 says, “There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work.”

Continuationists maintain that there is no scriptural evidence that any of these spiritual gifts are no longer in operation.

Cessationism teaches that some of the gifts “ceased” and are no longer in operation today. The question in cessationism is not *whether* there are gifts still being given but *which ones*.

Cessationists point to verses such as

1 Corinthians 13:10

But when completeness comes, what is in part disappears.

To support the idea that some gifts ceased when “the perfect” came. Some believe that the “perfect” refers to the completion of the Bible. This position holds that once the Bible was in completed form there was no longer any need for miraculous works of the Holy Spirit through believers.

However, *verse 12* clarifies the identity of that “perfect”: *“For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”* Since we cannot see the Bible face to face, nor can it “know” us, continuationists consider this passage a reference to the second coming of Jesus. At that time there will be no need for the Holy Spirit’s gifts, including the gift of knowledge (*verse 8*), as we will be in the physical presence of Jesus Himself.

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.”

Jesus also said in Matthew 28:18-19 “All authority in heaven and on earth has been given to me. ¹⁹ Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

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.

2 Corinthians 12:12

I persevered in demonstrating among you the marks of a true apostle, including signs, wonders and miracles.

Cessationists maintain that the miraculous gifts such as tongues, healing, prophecy, and miracles were limited to the apostles to validate their authority. However, the Bible includes accounts of non-apostles in the early church performing miracles and healings, such as Stephen (*Acts 6:8*) and Philip (*Acts 8:6-7*).

The gifts of tongues and prophecy were widespread among everyone who was filled with the Holy Spirit (*Acts 10:46; 19:6; 1 Corinthians 14:5, 39; Galatians 3:5*). Paul included these miraculous gifts when he addressed the church at Corinth (*1 Corinthians 12:4-11, 28*), and that the miraculous gifts seem to be closely tied to the ministry of the apostles and the verification of God's revelation as evidence that the miraculous gifts of the Spirit have ceased.

Continuationists believe that the biblical instruction on spiritual gifts is as relevant today as it was when it was written. They maintain that there is no scriptural reason to believe otherwise.