



## PNEUMATOLOGY: THE HOLY SPIRIT TEMPORARY SPIRITUAL GIFTS | DECEMBER 7, 2025

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### DEFINITION

**Cessationism:** The belief that certain miraculous gifts given by the Holy Spirit for the foundational period of the church \_\_\_\_\_ with the death of the apostles and the completion of the biblical canon, and therefore are not normative for the church today

**Continuationism:** The belief that the Holy Spirit continues to distribute and empower \_\_\_\_\_ spiritual gift mentioned in Scripture throughout the entire church age until Christ returns

### REVELATORY/CONFIRMATORY NATURE OF TEMPORARY GIFTS

The temporary gifts served both revelatory and confirmatory purposes in authenticating God's special \_\_\_\_\_ and the inauguration of the new covenant era.

Peter echoed the words of Christ, who asserted that His works \_\_\_\_\_ His claims to deity and messiahship (Acts 2:22; Mark 2:10-11; John 5:36; 11:47-48).

Paul noted that the marks of an apostle were supernatural phenomena to authenticate the apostolic messenger and thus \_\_\_\_\_ his message (2 Corinthians 12:12; Acts 2:43).

Hebrews argued that God used \_\_\_\_\_ to authenticate the salvation message (2:3-4).

These passages teach that God's primary purpose for the miracles was to authenticate His messengers (prophets and apostles) as bearing a true \_\_\_\_\_ from God.

### THE BIBLICAL PATTERN OF AUTHENTICATING MIRACLES

A review of biblical history reveals three major \_\_\_\_\_ during which God performed miracles through human agency. Such miracles through human agents did occur in other eras, but only rarely by comparison. These three major periods including the following:

1. The ministries of \_\_\_\_\_ and Joshua (ca. 1450-1390 B.C.)
2. The ministries of \_\_\_\_\_ and Elisha (ca. 860-800 B.C.)
3. The ministries of \_\_\_\_\_ and His apostles (ca. A.D. 30-60)

Even in these periods, miracles were not the \_\_\_\_\_ for all of God's servants. John the Apostle writes of John the Baptist, "John did no sign, but everything that John said about this man was true" (John 10:41). Later, John's message was vindicated by Christ's miracles. The stature of a man of God was primarily evidenced, not by miracles, but by the truthfulness of his message.



## THE “WHAT” OF TEMPORARY GIFTS

\_\_\_\_\_ was the infallible proclamation of direct, infallible revelation from God (Deuteronomy 13:1-5; 18:20-22).

The biblical gift of \_\_\_\_\_ was the supernatural ability, granted by the Spirit, of select Christians to speak in previously unlearned human languages (Acts 2:1-11).

The gift of \_\_\_\_\_ was the supernatural ability to, at will (Acts 16:18), instantaneously (Mark 1:42) and irreversibly (Matthew 14:36; Luke 5:12-13) heal even organic illness and defects (Acts 3:1-10) in such a way that is obvious even to the most hostile detractors (Acts 4:16-17).

It is appropriate, then, to ask whether the most faithful servants of Christ’s church have seen these gifts, biblically defined, being practiced \_\_\_\_\_ the foundation of the church. Neither in history nor in the present have *these* gifts continued.

Though some might use the biblical terminology, the supposed “gifts” presently practiced bear little \_\_\_\_\_ to the biblical originals. Prophecy has been redefined to be inclusive of fallible personal impressions; tongues has been redefined as a private prayer language; and healing has been redefined as progressive, incomplete, and reversible.

## THE “WHY” OF TEMPORARY GIFTS

The revelatory gifts were given to confirm the proclamation of the gospel, being a testimony of God to the \_\_\_\_\_ of the apostles’ message (Acts 2:22; Romans 15:18-19).

Such authentication was necessary because the apostles were bringing a new \_\_\_\_\_ and new revelation — first to a Jewish community that had been severely warned not to add to Yahweh’s words, and then to a Gentile world that regarded it as foolishness.

We do not stand in need of such authenticating revelation today because we possess what the first-century believers did not: the completed \_\_\_\_\_ of Scripture, the full revelation of God’s mind to His people. Now, the fully sufficient sixty-six books of the Old and New Testaments are their own self-authentication (2 Peter 1:16-21; Luke 16:31).

## THE “WHEN” OF TEMPORARY GIFTS

The spiritual household of the church is built on the \_\_\_\_\_ of the apostles and prophets, with Christ as the cornerstone in that foundation (Ephesians 2:19-21).

The apostles and prophets were the \_\_\_\_\_-bearing officers of the church. They were thus considered its foundation because the Word of God is the foundation of the church, and that Word of God was still being progressively revealed through them.

When one builds a building, one does not continue laying the foundation until the building is done. The foundation is laid, and then the building is built on top of it. Christ continues to build His church (Ephesians 4:16), but the foundation was laid when the revelatory ministry of the apostles and prophets had been \_\_\_\_\_ in Scripture.