

Appendix N

REPORT OF THE AD INTERIM COMMITTEE TO STUDY THE QUESTION OF SPIRITUAL GIFTS

Your committee, composed of Teaching Elders Peter Doyle, Adrian De Young, Palmer Robertson, and Jack B. Scott and of Ruling Elders William B. Robinson, Kenneth L. Ryskamp and Joseph Walker (Minutes of General Assembly 1-71) has understood its task to be to recommend to the 1974 General Assembly a wording for the Book of Church Order 7-1; to study the matter of spiritual gifts, using as resources the Bible, Reformed documents and writings, and the views of members of the National Presbyterian Church; and to recommend to the 1974 General Assembly guidelines for agreement and for liberty in the question of spiritual gifts within the National Presbyterian Church (Minutes of General Assembly 1-50).

Your committee has met three times since the appointment: briefly at the 1973 General Assembly and twice at length in Birmingham, Alabama.

We have sought to carry out our assignment by studying individually and together God's Word, Reformed writings, and the views of members of the National Presbyterian Church regarding spiritual gifts. It might be noted that the committee has received very few communications from members of the National Presbyterian Church.

In the following report we shall first make a proposal for the wording of the Book of Church Order 7-1, followed by guidelines for agreement and for liberty on this matter within the National Presbyterian Church.

Proposal for 7-1

“Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God completed His revelation to His church. Such officers and gifts related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age.”

Dear Brethren,

Inasmuch as the task of your committee has been to seek for a statement on the matter of spiritual gifts faithful to God's Word and our Reformed Standards which would also provide guidelines for reconciliation among brethren who hold differing views on the question of spiritual gifts, our report is in the form of a pastoral letter to the churches and members of the National Presbyterian Church.

The letter is presented in four major points with some concluding words of caution and recommendation. We have sought to document our letter by Scripture passages in footnote form in order to encourage the diligent study of the whole subject through God's Word by all the members of the church.

Your committee was by your intention “representative of the spectrum of convictions on this matter in the National Presbyterian Church” (Minutes of General Assembly 1-50). We have been able to come to agreement in the following areas and are much encouraged to hope that the National Presbyterian Church can therefore do the same.

A Pastoral Letter Concerning the Experience of the Holy Spirit in the Church Today

The General Assembly of the National Presbyterian Church, being fully aware of the widespread notice being given to the question of the work of the Holy Spirit today, offers the following pastoral letter addressed to its churches:

The General Assembly rejoices in all evidences of new life in Christ's body. It prays earnestly that the Spirit which Christ has poured out on his church may continue to affect radically the lives of men throughout the world.

At the same time, the General Assembly would express concern over an increasing emphasis on experience-centered criteria as they are applied to the life of God's people. The General Assembly would encourage the church as a whole to take most seriously its commitment to the Scriptures as the "only infallible rule of faith and practice" (B.C.O. 22-5), particularly as Scripture relates to current questions within the church.

In seeking to provide guidelines from Scripture to questions relating to the church's experience of the Holy Spirit, the General Assembly would offer the following observations:

I. Concerning the Baptism of the Holy Spirit.

Baptism of the Holy Spirit was promised by Joel and other prophets in the Old Testament¹ as well as by John the Baptist and our Lord in the New Testament.² It found its fulfillment at Pentecost.³ While public and external manifestations of the baptism of the Holy Spirit occurred on occasion in the Apostolic Age,⁴ Scripture teaches that the normal experience of the Spirit's baptism coincides with regeneration.⁵ It is therefore not to be viewed as a second blessing or a special work of grace enjoyed by some but not by all Christians.⁶ The initial reception of Christ by faith is not to be separated from the total impartation of the Person of the Holy Spirit.⁷

All references are from the American Standard Version, 1901

¹"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. "Joel 2:28,29. See also Isa. 32:15; 59:21; Ezk. 36:26,27; 37:14.

²"Now on the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." John 7:37-39. See also Matt. 3:11; Luke 24:49; Acts 1:4-8; John 14:16,17,26; 15:26; 16:7-16.

³Acts 2:16-21

⁴Acts 2:1-4; 8:14-17; 10:44-48; 19:6,7.

⁵"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and the renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour." Tit. 3:5. See also Acts 2:38; Rom. 5:5; 8:9; I Cor. 12-13.

⁶"Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." I Cor. 12:3. See also Rom. 8:9-10; I Jn. 4:2.

⁷"for he giveth not the Spirit by measure" Jn. 3:34. See Tit. 3:5,6.

II. Concerning Life in the Spirit.

Life in the Spirit begins with regeneration." The first manifestation of this life is the believer's calling on the name of the Lord for salvation." Assurance of salvation is not based on any experience, but on the Word of God that promises eternal life to all who believe." This assurance is to be cultivated by the continual use of the means of grace."

III. Concerning the Filling of the Spirit.

The filling of the Spirit denotes the dominion of Christ in our lives and occurs when one is led willingly by the Word through which the Spirit works.¹² By their subjection to the Word of Scripture, believers grow in grace and the benefits of the redemption they receive freely through Christ.¹³ The evidence of this spiritual growth is seen in the fruits of the Spirit, which is proof of their abiding in Christ and His Word abiding in them.¹⁴ By the filling of the Spirit they are enabled to speak the truth of Christ with great boldness.¹⁵

The Scripture commands every Christian to be filled continually by the Holy Spirit, and to grow spiritually by obedience to God's Written Word and the proper use of the means of grace.¹⁶ When we neglect

¹²"And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses;" Col. 2:13. See also John 3:3-8; Eph. 2:1-5.

¹³"For, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Rom. 10:13-14. See also Gen. 4:26; Joel 2:32; I Cor. 12:3.

¹⁴"For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount, and we have the word of prophesy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." II Pet. 1:17-19. See also Psa. 19:7; Jn. 17:7,8,14,17; 20:31; Eph. 2:8,9; Heb. 11-6; I Jn. 5:13,18-20.

¹⁵"So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." Phil. 2:12,13. See also Acts 2:41, 42; II Pet. 1:3-11.

¹⁶"If we live by the Spirit, by the Spirit let us also walk." Gal. 5:25; See also Rom. 8:4,13,14; Gal. 3:3; 5:16,17.

¹⁷"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." II Tim. 2:15; See also II Tim. 3:16,17.

¹⁸"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15:4-7. See also Gal. 5:22,23.

¹⁹Acts 4:13

²⁰"They then that receiveth his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Acts 2:41,42. See also Matt. 28:18-20; Eph. 5-18.

or ignore His Word or are disobedient to it, we are guilty of quenching and grieving the Holy Spirit.¹⁷

IV. Concerning the Gifts of the Spirit.

Spiritual gifts are granted to every believer by the Holy Spirit, who apportions to each Christian "individually as He wills."¹⁸ Christians are to use these gifts to serve Christ in the work of His kingdom and for the edification of the body of Christ.¹⁹ All true believers receive some spiritual gift or gifts.²⁰ No spiritual gift is to be despised, nor is it to be misused to bring glory to any other than to Christ.²¹ Specific spiritual gifts noted in Scripture are found in the following passages: Romans 12:3-8; I Corinthians 12:8-10; I Corinthians 12:28; Ephesians 4:11-16.

Some spiritual gifts plainly have ceased, such as the founding office of apostle. Others are obscure and cannot be clearly defined, such as "helps". Others are clearly seen today, such as "teaching" and "giving". Some have received undue prominence in recent days, such as "tongues", "working of miracles" and "healing".

A. Tongues.

It seems evident that the tongues described in Acts 2 were foreign languages known to the hearers there present. It is more difficult, however, to resolve the question of the exact nature of the tongues mentioned elsewhere in the New Testament. It is also difficult to determine with certainty the relationship of the modern tongues phenomenon to the New Testament experience. The General Assembly suggests however, that:

1. Any view of the tongues as experienced in our time which conceives of it as an experience by which revelation is received from God is contrary to the finalized character of revelation in Scripture;

2. Any view of tongues which sees this phenomenon as an essential sign of the baptism of the Spirit is contradictory to Scripture; and

3. Any practice of the tongues phenomenon in any age which causes dissension and division within the body of Christ or diverts the church from its mission is contrary to the purpose of the Spirit's gifts.

B. Miracles.

Much discussion and debate continue throughout the church of Christ on the subject of miracles. In the Scripture certain clusters of miracles were associated with various servants of God and related to the giving of revelation, such as, Exodus 4:1-9; I Kings 17:23-24; John 2:11; 3:2. Such miracles were signs by which God communicated divine

¹⁷Eph. 4:25-30; I Thess. 5:19-22.

¹⁸I Cor. 12:11; Heb. 2:4.

¹⁹"What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." I Cor. 14:26. See also Eph. 4:11-12; I Cor. 14:12.

²⁰"But to each one is given the manifestation of the Spirit to profit withal." I Cor. 12:7.

²¹Jn. 16:14; I Cor. 10:31; 12:21; 13:1-3; Eph. 1:13-14.

truth or confirmed that the speaker indeed spoke from God. These miracles related to revelation have ceased, since revelation was completed with the closing of the Canon in the New Testament era.

Scripture also uses the term "miracle" or wonder to describe the acts of God in all areas of creation and providence.²² The power of God in response to believing prayer to work wonders and to heal the sick cannot be limited.²³ Such wonders certainly do continue to this day and are all for the glory of God not man.

Finally, the General Assembly would speak a word of caution against an obsession with signs and miraculous manifestations which is not indicative of a healthy church, but of the opposite.²⁴ The Spirit provides all that is necessary for the equipping of the saints through His presence and power in the lives of the regenerate.²⁵ The true basis of faith and spiritual growth is the work of the Holy Spirit in believers as they are made subject to His written Word, which is sufficient in itself for spiritual growth to complete maturity.²⁶

The General Assembly would also urge a spirit of forbearance among those holding differing views regarding the spiritual gifts as they are experienced today.²⁷

As the church continues to study these matters, the General Assembly would recommend:

1. Prayerful study of the Scriptural teaching on the Holy Spirit and His gifts;

²²"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psa. 107:23,24. See also Psa. 139:14.

²³"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another that ye may be healed. The supplication of a righteous man availeth much in its working." Jam. 5:14-16.

²⁴"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah II the prophet." Matt. 12:39. See also Matt. 24:24; John 4:48; 1 Cor. 1:22,23; 14:22; II Thess. 2:9-12.

²⁵"Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." II Tim. 3:16,17. See also Luke 16:31; Jn. 14:16,17; 16:7-16; I Cor. 12:1-11; 13:1-14:1; Gal. 5:22-23.

²⁶Rom. 10:17; II Tim. 3:16,17; II Pet. 1:16-21.

²⁷"But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall stand before the judgment-seat of God. For it is written, as I live saith the Lord, to me every knee shall bow, and every tongue confess to God. So then each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling." Rom. 14:10-13.

"Wherefore receive ye one another even as Christ also received you, to the glory of God. Now the God of hope fill you, to the glory of God. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." Rom. 15:7. See also Rom. 12:3,16; I Cor. 7:7; I Cor. 13; Eph. 4:7; Phil. 2:2-4; I Pet. 4:8-11.

2. Study of the church's Standards on such areas as Scripture, Trinity, Doctrines of Grace;
3. Careful training, examination and selection of officers and others in the place of teaching and leadership in the church to assure a consistency of commitment to Scripture and the Reformed faith and to the health and unity of the church;
4. Preaching and teaching of the Doctrine of the Holy Spirit and His work as taught in Scripture and the Standards of the church; and
5. The promotion of a charitable spirit in the whole church.

Respectfully submitted,
Jack B. Scott, Chairman

A Pastoral Letter to the churches and members of the PCA adopted by the Second General Assembly of The Presbyterian Church in America.

오늘날 교회의 성령체험에 관한 목회서신

제2차 미국장로교회 정기총회(1975년)에 채택된 PCA교회들과 성도들에게 보낸 목회서신.

미국장로교 총회(PCA)는 오늘날 성령의 역사에 관해 널리 퍼진 많은 질문들이 있음을 충분히 인식하고 다음과 같은 목회서신을 PCA교회들에게 보낸다.

PCA총회는 주님의 공동체에 나타난 새 생명의 모든 증거들에 대해 큰 기쁨을 표하며 예수 그리스도의 교회 위에 부여된 그리스도의 영이 온 세상 사람들의 삶에 계속해서 역동적인 영향을 미칠 수 있도록 진심으로 기도한다.

동시에 PCA총회가 우려하는 것은 하나님의 백성들의 가운데 체험중심적인 신앙생활의 모습이 증가하고 있다는 것이다. PCA총회는 오직 성경만이 '신앙과 생활의 오류 없는 법칙'인 것을 확신하며 교회들이 성령체험에 대한 성경적 답변을 신중하게 받아드리길 권면한다.

I. 성령세례에 관하여

구약의 요엘선지자와 다른 선지자, 신약에서는 세례요한과 예수 그리스도의 말씀을 통해 성령세례가 약속되었다. 오순절 사건을 통해 성취되었다. 사도시대에는 때때로 성령세례에 대한 공공연하고 명백한 사건들이 있었지만, 성경은 정상적인 성령세례의 체험은 영적 거듭남과 일치한다고 가르치고 있다. 그러므로 성령체험은 특별한 몇몇 크리스천들만 받은 은혜의 역사이거나 물세례 이후의 두 번째의 축복이라고 보아서는 안되며 예수그리스도를 믿음으로 영접하는 것과 성령이란 한 인격체를 영접하는 것을 분리시켜선 안 된다.

II. 성령이 내주하는 삶에 대하여

성령이 내주하는 삶은 영적 거듭남으로 시작한다. 이러한 삶의 첫 번째 증표는 믿는자의 구원을 위해 주님의 이름을 부르는 것이다. 구원의 확신이 경험에 기초하는 것이 아니고 모든 믿는자에게 영생을 약속한 하나님의 말씀에 근거해야 한다. 이 구원의 확신은 계속해서 은혜의 방편으로 굳건케 되어야 한다.

III. 성령충만에 대하여

성령충만은 우리의 삶이 예수 그리스도의 통치아래에 있음을 의미하며 성령의 역사하심으로 믿는자가 말씀에 의해 인도 되어질 때 성령충만이라고 한다. 성경말씀에 순종함으로 믿는자들은 예수 그리스도를 통해 거저 받은 구속의 혜택과 은혜 속에서 성장한다. 이 영적성장의 증거는 예수 그리스도와 그의 말씀 안에 거하는 증표로 나타나는 성령의 열매로 알 수 있다. 또 성령이 충만함으로 그리스도의 진리를 담대히 전할 수 있게 된다.

성경은 모든 크리스천이 계속해서 성령충만할 것을 명령하며, 하나님의 말씀에 순종함과 은혜의 모든 방편을 적절히 사용함으로 영적성장을 이루어야한다고 명령하고 있다. 우리가 성경말씀을 소홀히 하거나 무시하며 불순종할 때 우리는 성령을 슬프게 하며 우리가 성령충만하지 않게 된다.

IV. 성령의 은사에 대하여

성령의 은사는 성령에 의해 하나님께서 원하시는 대로 모든 믿는자에게 각각 나누어 주어진다. 크리스천들은 이 은사들을 주님을 섬기기 위해 즉, 하나님 나라의 사업과 그리스도의 몸을 세우는데 사용되어야 한다. 참된 믿는자들은 모두 한가지 또는 여러가지 성령의 은사를 받았다. 어떤 성령의 은사도 알보거나, 예수 그리스도의 영광이 아닌 다른 이의 영광을 위해 잘못 쓰여져서는 안 된다. 성경에 쓰여진 구체적인 성령의 은사는 다음 구절들에서 찾을 수 있다: 롬 12:3-8, 고전 12:8-10, 고전 12:28, 엡 4:11-16.

어떤 성령의 은사들은 분명히 끊겨졌다 (예: 사도에 대한 성령의 은사). 어떤 은사는 애매모호하며 분명한 정의를 내릴 수 없게 되었다 (예: “뚝는 자”). 어떤 은사는 오늘날에도 확실히 나타났다 (예: “가르침”, “구제”). 어떤 은사들은 오늘날 지나친 중요성을 부여했다 (예: “방언”, “기적”, “치유”).

A. 방언

사도행전 2장에 언급된 방언을 그 당시 그 자리에서 듣던 사람들에게는 외국어로 알려지고 있으나 신약의 다른 부분에서 언급된 방언의 정확한 특성에 대해 설명하기는 더욱 어렵다. 또한 현대 방언의 현상과 신약시대의 방언의 관계를 확실히 규정짓기도 어렵다. 그러나, PCA총회는 다음의 사항들을 건의한다.

1. 우리 시대의 방언의 체험을 하나님으로부터 받은 계시로서 보는 견해는 성경에 쓰인 계시의 결정적인 특성과 상반된다.
2. 방언의 현상을 성령세례의 필수적인 지표로 보는 견해는 성경과 상반된다.
3. 어느 시대를 막론하고 주님의 공동체 내에서 분쟁과 분리를 야기시키거나 교회를 그 사역으로부터 다른 방향으로 돌리게 하는 방언의 현상은 성령은사의 목적과 상반되는 것이다.

B. 기적들

기독교 교회의 역사상 기적에 관한 토의와 논쟁은 계속되고 있다. 출 4:1-9, 왕상 17:23-24, 요 2:11, 요 3:2에 세대별로 기록된 기적들은 하나님의 여러 사자들과 연관되어 있으며 주어진 계시와 관련이 있다. 이러한 기적들은 하나님께서 신성한 하나님의 진리를 말씀 하셨고 하나님께로부터 직접받은 말씀을 전하는 대변인의 표적들이다. 이러한 계시는 시대는 신약시대의 정경으로 끝났으므로 계시와 관련된 기적도 함께 그쳤다.

성경은 하나님의 모든 창조의 역사와 거룩한 섭리를 “기적”과 “경이”라는 단어로 묘사한다. 하나님의 능력을 믿음의 기도의 응답으로 나타나는 이적과 치유로 제한시켜서는 안 된다. 오늘도 이러한 기적은 확실하게 계속되지만 하나님의 영광을 위한 것이지 사람의 것이 아니다.

결론적으로 PCA총회는 표적과 기적에 사로잡힌 강박관념은 건강한 교회의 모습이 아닌 것이라는 주의의 말을 보낸다. 성령께서는 주님이 함께 하심으로 성도들의 모든 필요한 것과 거듭난 자들의 삶에 능력을 공급하신다. 믿음과 영적성장의 참된 근거는 성령께서 믿는자들에게 역사하시 하나님의 말씀에 순종케 하시며 그 말씀만으로 온전한 영적성숙을 충분히 이룰 수 있게 한다.

PCA총회는 오늘날 체험되는 성령의 은사들에 대한 서로 다른 견해에 대해 관용하기를 바란다.

교회는 이 문제들을 계속해서 연구하기 바라며 PCA총회는 다음과 같이 추천한다.

1. 성령과 성령의 은사에 관한 성경말씀의 가르침을 위해 많은 기도함으로 연구.
2. 성경말씀, 삼위일체, 은혜의 가르침에 관한 교회의 신조에 관한 연구.
3. 사려 깊은 훈련, 성경에 근거한 일관성 있는 교육과 개혁교회의 믿음과 건강한 교회의 연합을 위해 교회의 지도력과 지도자와 교사의 진단과 선택.
4. 교회의 신조와 성경의 가르침대로 성령과 성령의 역사하심에 대한 설교와 교육.
5. 교회 내에 은혜로운 분위기의 장려.

PCA교회들과 회원들에게 보내는 목회서신
제2차 PCA 정기총회에서 채택됨