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TEN QUESTION QUIZ

PNEUMATOLOGY

In your “small group,” discuss and answer the following questions.

1. Can you deny the biblical reality, personhood, and deity of the Holy Spirit as equal within the Trinity of God and be a Christian [i.e. be saved in the evangelical | biblical meaning of that idea]? [page 1]
2. Is the Holy Spirit, ontologically, different than the Father and the Son?
3. As to the economy of the Trinity, what relational position does the Holy Spirit occupy?
4. Does the Holy Spirit permanently indwell the Old Testament believer?
5. What makes the Holy Spirit’s ministry different in the New Testament than from the Old Testament? Is there a singular, primary issue?
6. Is the Holy Spirit’s work with the believer objective [non-experiential] or subject [experiential]? For Example: The Baptism of the Holy Spirit (1 Cor. 12:13; Gal. 3:27).
7. What happened in Acts 2:4 and then in Acts 10:45; 11:15 and finally in Acts 19:6? What does this mean to us 2,000 years later?
8. What, if any, is the difference between “walking in the Spirit” (Gal. 5:16), “being led by the Spirit” (Gal. 5:18), “bearing the fruit of the Spirit” (Gal. 5:22), and “living in the Spirit” (Gal. 5:25).
9. Do you have a spiritual gift and, if so, how do you find it?
10. Have some spiritual gifts ceased to exist? What is the bigger issue as it relates to spiritual gifting?

INTRODUCTION

I. WHY PNEUMATOLOGY | WHO OR WHAT IS THE HOLY SPIRIT?

The word pneumatology comes from two Greek words, *pneuma*, meaning "spirit," and *logos*, meaning "doctrine." Hence, pneumatology is the doctrine of the Holy Spirit, the Third Person of the Trinity.

The Holy Spirit has often been disregarded, neglected, and overlooked in Christianity. Some have thrust Him to the pinnacle of popularity, while others have woefully failed to give to Him the worship and reverence demanded of His position.

It is the purpose of this study to see the personality, deity (e.g. individually and collectively), and ministry (within the Godhead, to the Church, within the and framework [Old Testament, New Testament, Eschaton], to the World).

Why should we study the doctrine of the Holy Spirit? There are three basic reasons why we study Pneumatology. **First**, it is found in the Word of God (Primary Reason). **Second**, doctrine is the basis for proper Christian behavior. **Third**, the abundance of false doctrine concerning Pneumatology.

- Christian Science

"Holy Ghost is Divine Science; the development of eternal Life, Truth, and Love" (Science and Health, 588:78).

- Spiritualism

"Denies the Personality of the Holy Spirit. The Holy Spirit from God is the spirit of some holy person who has once been in the flesh" (Hastings, p. 91).

- Armstrongism

"Theologians have blindly accepted the false doctrine that the Holy Spirit is a third person -- the heresy of the trinity. This limits God to Three Persons!" (*Just What Do You Mean -- Born Again?* pp. 17,19).

- Mormonism

He is the influence of deity. He can only be one place at one time although he emanates from Deity like electricity, or the universal other ... which fills the earth emanates the air, and is everywhere present (Smith, *Gospel Doctrine*, p. 60; McConkie, *Mormon Doctrine*, pp. 359, 753).

A PROPER UNDERSTANDING OF THE DOCTRINE TEACHES "that the Holy Spirit is a person, not just power, force or abstract energy of some kind."¹

II. THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

Theologians commonly speak of personality in terms of intellect (the capacity to reason), emotion (the capacity to love), and will (the capacity to choose). Because of the overlap between who He is as a Person and who He is as God, the two shall be treated under one heading.

A. His Attributes/Nature

1. He Is Said to Have Intellect (John 14:26; Rom. 8:27; 1 Cor. 2:10,11).

Intellect is made up of knowledge, understanding and wisdom.

2. He Is Said to Have Volition (1 Cor. 12:11).

Volition is the ability to make choices.

3. He Is Said to Have Emotion.

- a. He Can Be Grieved (Eph. 4:30).
- b. He Can Be Lied To (Acts 5:3).
- c. He Can Be Resisted (Acts 7:51).
- d. He Can Be Blasphemed (Matt. 12:31).
- e. He Can Be Insulted (Heb. 10:29 [See NIV]).

4. He Is Said to Communicate (Acts 1:15; 8:29; 28:25; Rev. 2:7,11).

Communication is the ability to express one's will to another and have them understand.

5. He Is Said to Have Self-Consciousness (Acts 13:2; 1 Cor. 2:11).

Self-consciousness is the ability to make oneself the object of thought and knowing you have done so.

6. His Deity

- He is said to be Omnipresent (Ps 139:7-10)
- He is said to be Omnipotent (Luke 1:35-37; Job 26:13; Gen 1:2)
- He is said to be Holy (Ps 51:11; Isa 63:10,11; Luke 11:13; Eph. 1:13; 4:30; 1 Thess. 4:8 [7x referred to as the "Holy Spirit."]).
- He is said to be Life (Rom. 8:2; Rev. 11:11 [?])
- He is said to be Omniscient (1 Cor. 2:10,11; John 14:26; Isa. 40:13)
- He is said to be Eternal (Heb. 9:14)
- He is said to be Truth (John 14:17; 15:26; 16:13; 1 John 4:6; 5:6)
- He is said to be Sovereign (1 Cor. 12:11; John 3:5-8)

B. His Names

1. He Is Called A Comforter (John 14:16,26; 15:26; 16:7)

- a. The Word (*Paraclete* In The Greek) Means One "Called To Your Side," As A Lawyer.
- b. Christ, In John 14:16-17, Was Such A Helper; the Holy Spirit Is 'Another' (Allon - Another of The Same Kind) Helper. Only A Person Could Take The Place Of The Son During His Absence."²
- c. See Also Eccl. 4:1 (Lam 1:16) Where the Comforter eases the pain of the sorrowing.

2. He Is Called A Guide (John 16:13)

The word **hodgeo**, means "to show the way." Revelation 17:7 speaks of the Lamb feeding and leading His people. How does the Spirit guide us? Is this leading broad and generic or does the passage speak of something that is narrow and specific? Does this primarily apply to biblical revelation or is this at the level of everyday moments?

3. He Is Called an Intercessor (Romans 8:26,27)

How do all three of these intersect?

There are contexts where the Holy Spirit is identified with God and called God in such an unmistakable fashion that He is to be understood as actually being God.

4. The Spirit Is Called "God." (Acts 5:3,4)

5. The Spirit Is Called "Lord." (1 Cor. 3:16,17; 2 Cor. 3:15-18)

C. His Associations

"There are contexts in which the Holy Spirit is associated with personal beings in such a way that He is also considered a person yet is distinct from the others."³

1. He Is Associated with The Father in the Epistolary Benedictions (2 Cor. 13:14).

2. He Is Associated with The Son in the Baptismal Formula (Matt. 28:19).

"In both of the above, equality of personality is taught. He is as much an object of worship, faith, prayer, etc., as the other persons of the Godhead."⁴

D. His Pronouns

"First, every pronoun used in reference to the Spirit is 'he' not 'it.' The original Greek language of the New Testament is explicit in confirming the person of the Holy Spirit. The word for 'Spirit' (*pneuma*) is neuter and would naturally take neuter pronouns to have grammatical agreement. Yet, in many cases,

masculine pronouns are found (e.g., John 15:26; 16:13-14). Grammatically, there is no other way to understand the pronouns of the New Testament related to the Holy Spirit—He is referred to as a ‘He,’ as a person.”⁵

E. His Actions

The Holy Spirit is involved in works attributed only to the Godhead. In the Scripture we see Him involved in ...

1. Creation of All Things (Gen. 1:2,26; Job 26:13; 33:4; Ps 104:30)
2. Inspiration of Scripture (Acts 1:16; 2 Peter 1:20,21)
3. Salvation from Sin (John 3:3,5-8)
4. Illumination of The Believer (John 14:26; 1 Cor. 2:15; 1 John 2:20,27)
5. Conception of Christ Within the Virgin Mary (Luke 1:35-37)
6. Resurrection of The Dead (Romans 8:11)

III. THE MINISTRY OF THE HOLY SPIRIT

A. The Ministry of The Holy Spirit in The Old Testament

"This is a neglected area in many respects; or perhaps better, a mishandled area of Systematic Theology. The tendency is to extrapolate too many N.T. ideas into the O.T."⁶

1. Regeneration in The Old Testament

There are three opinions as to regeneration and indwelling in the OT. (1) Regeneration and Indwelling, (2) No regeneration, no indwelling, and (3) Regeneration, but no indwelling.

Regeneration may be defined simply as *the impartation of spiritual life to the spiritually dead*.

It is described as a New Heart (Ezek. 18:31; 36:26), a Heart of Flesh (Ezek. 11:19; 36:26), a Clean Heart (Pss. 51:10; 73:1), and a Broken Heart (Ps. 34:18).

The background to John 3:1-10 is Old Testament Theology. In passages such as Isa. 1:16,17; Dan. 4:27; Joel 2:12,13; and Micah 6:8 the causation is presupposed. In order to perform these acts before God in an acceptable manner "you must be born-again."

2. Indwelling In the Old Testament

Indwelling is applicable in three areas. Each has a distinct function. We will note permanent indwelling, temporary indwelling, and the theocratic anointing.

- a. Permanent Indwelling (Gen. 41:38; Pro. 1:23)

Regeneration and an accompanying permanent ministry of the Holy Spirit are inseparable. This is true for at least two reasons:

- The nature of the life imparted in regeneration and
- If the Holy Spirit is not permanently indwelling, then how would we go about describing sanctification in the Old Testament? If the Holy Spirit is not permanently indwelling the Old Testament believer, then what of “walking, bearing fruit, being led by, and living in the Spirit?”

This is not “ironclad.” There does not appear to be any specific passages directly teaching permanent indwelling. A confusion exists between enablement for specific tasks and regeneration [i.e. new birth].

b. Temporary Indwelling

Temporary indwelling was for service and was not dependent on a person’s horizontal walk [i.e. all the judges of Israel].

- In the area of **Prophecy** [i.e. Amasai (1 Chron. 12:18), Balaam (Nu. 24:2), Saul (1 Sam. 10:10; 19:20-23), Azariah (2 Chron. 15:1), and Zechariah (2 Chron. 24:20)].
- In the area of **Carpentry** (Ex. 31:3; 35:31),
- In the area of **Interpretation** [i.e. Joseph (Gen. 41:38) and Daniel (Dan. 5:11)].
- In the area of **Strength** (i.e. Samson (Judges 13:25; 14:6, 19) and Elijah (1 Kings 18:46)].

c. The Theocratic Anointing

"The Theocratic Anointing was a special ministry of the Holy Spirit given to the head of the Mediatorial or Theocratic Kingdom that enabled him to function in that capacity."

"The endowment consisted largely of *administrative ability* to carry out the affairs of the nation Israel which was a theocratic (God-ruled), church/state political entity."⁷ The THEOCRATIC ANOINTING is traceable in the following individuals.

Moses (Numbers 11:17)
 70 Elders (Numbers 11:17,25)
 Joshua (Deut. 34:9; Josh. 1:5)
 Judges
 (Othniel/Jud. 3:10)
 (Gideon/Jud 6:34)
 (Jephthah/Jud 11:29)
 (Samson/Jud 15:14)

"While only four of the Judges are said to have had this endowment, it is presumed to have come upon them all."⁸

Saul (1 Sam 10:6,9,10; 11:6)
 David (1 Sam. 16:13,14; Ps 51:11)
 Solomon (1 Kings 3:7-12,28; 1 Kings 4:29-34)

“Although the Scriptures are silent concerning the anointing between Solomon and the demise of the Kingdom in 586 B.C., it is presumed to have come to all the Davidic kings. While the division of the Kingdom in 931 B.C. was permitted by God (1 Kings 11:9-13; 12:15, 22-24), the northern kingdom of Samaria was illegitimate from several angles, one of which was the absence of a Davidic king.”⁹

Jesus Christ (Matt. 3:16)

“Since the baptism launched Jesus' public ministry of offering the Kingdom of God to Israel, the coming of the Spirit can only be understood properly in terms of the Theocratic Anointing that was His enablement to function as the King in the Messianic Kingdom He was presenting (**Luke 4:18**; Acts 10:38).”¹⁰

3. Revelation and Inspiration in the Old Testament

The Old Testament prophet's **message** did not originate with himself. He was merely the vehicle through whom God spoke to the people; he was guided by the Holy Spirit in giving forth his message. Consider the following examples: (1) David (2 Sam. 23:2-3; cf. Acts 1:16-17; 4:25-26; Matt. 22:41-46) (2) Jeremiah (Jer. 1:2, 4, 9, 11, 17) (3) Ezekiel (2:1-10; 3:16-27; 8:1-4; 11:24-25) (4) Micah (Mic. 3:8).¹¹

God revealed Himself in a variety of ways under the Old Covenant. Some of the **methods** He used were as follows: (1) spoken word (Gen. 12:1-3; 18:13, 17; Ex. 19:9; 20:1ff; Is. 6:8) (2) dreams (Gen. 20:3; 31:10-13; 37:5-9; Dan. 2) (3) visions (Gen. 15:1; 1 Chron. 17:15; Ezek. 1:1; Dan. 8:1) (4) Theophanies (Gen. 18; Josh. 5:14; Judges 6:22; Dan. 3:24-25; 6:22).¹²

B. The Ministry of the Holy Spirit in The Life and Ministry of Jesus Christ

“Isaiah had prophesied that the Spirit would rest upon Messiah (42:1), giving Him wisdom, strength, and knowledge in His ministry (11:2-3). The gospel narratives continually reflect the power of the Holy Spirit upon Christ in His ministry in fulfillment of Isaiah's prophecies. That is not to say, however, that Christ did not have power within Himself; He did (John 10:18). The fact that He ministered in the power of the Holy Spirit stresses the unity of the Trinity (cf. John 5:31-44; 6:29; 8:18; 10:37-38, etc.).”¹³ Furthermore, a strong case may be made that Jesus' ministry in the power of the Spirit demonstrates to His disciples what life in the Spirit will look like.

1. The Holy Spirit's Involvement in the Virgin Birth of Christ

“The gospels pick up the *Storyline* that was prophesied in Genesis 3:15 of the Seed that would crush the head of the serpent and be a blessing to all nations (Gen. 12:1-3). Throughout the *Storyline* of Scripture, the Seed Promise can be traced, and at every turn the Seed is assaulted by the enemy in an attempt to annihilate this Promise from being fulfilled. As you read through the Old Covenant you'll discover that at several points in history the enemy gets 'drastically close' to accomplishing his sinister purposes. Yet, God sovereignly preserves the lineage of the Messiah and both Matthew and Luke's gospel accounts emphasize the Spirit's role in the birth of Christ – a birth that was prophesied in Isaiah 7:14 as being virgin born. The results of the virgin birth were threefold: (1) the human nature of Christ came into existence; (2) the human nature of Christ was sinless; (3) the human nature of Christ brought human limitations.”¹⁴

2. The Ministry of Christ¹⁵

Luke 4:18 indicates Christ was anointed by the Holy Spirit, which probably occurred at His baptism when the Holy Spirit visibly came upon Christ. The Spirit's coming upon Jesus fulfilled the prophecy of Isaiah 61:1. Just as kings were anointed (2 Sam. 2:4) and priests were anointed (Ex. 28:41), so the Messiah would be anointed (*Messiah = Anointed One*). The act of anointing conferred power; in this case the Holy Spirit would Himself be the anointing, empowering Christ for ministry.

Several points may be made summarizing the anointing of Christ:

- (1) The anointing designated Jesus as Israel's Messiah and King (John 1:31; cf. 1 Sam. 16:1-3)
- (2) The anointing introduced Jesus to His public ministry (Acts 10:38)
- (3) The anointing empowered Jesus for His public ministry (Luke 4:18)
- (4) The anointing was a divine authentication of Jesus (Matthew 3:16-17; cf. 17:5)

Obviously, much more could be explored concerning the role of the Spirit in the life and ministry of Jesus as one journeys through the gospels. However, let us turn our attention to the death and resurrection of Christ.

3. The Death and Resurrection of Christ¹⁶

The Spirit played a vital role in the death of Christ (Heb. 9:14). The concept of the suffering Servant of Isaiah may be prominent in the mind of the writer of Hebrews. If this is the case, then the Spirit who comes upon the Servant in Isaiah 42:1 is also the Spirit who leads the Servant to bear the sins of many in Isaiah 52:13-53:12.

As it relates to the resurrection of Christ, Scripture emphasizes each person of the Godhead as being involved in the process: (1) God the Father (Eph. 1:19-20; Ps. 16:10); (2) God the Son (John 10:18); (3) God the Holy Spirit (Romans 1:4; 8:11).

C. The Ministry of The Holy Spirit in The New Testament

The Holy Spirit in His actions have been noted under His Deity. However, with the absence of Christ His ministry is now being accented and has increased in prominence (John 15:26; 16:7).

1. In Relation to the Unsaved

First, it must be seen that God through the Holy Spirit has extended what is called *common grace* toward all humanity. This common grace differs from prevenient grace. Prevenient grace disables original sin and primarily operates in the area of salvation.

Common grace, however, is a ministry of the Holy Spirit based on God's merciful and charitable attitude toward all mankind, by which He restrains and restricts the effects of sin and enables the positive accomplishment of humanitarian acts and goodwill among all men.

God's mercy and charitable attitude is extended toward all humanity through providential means [i.e. non-supernatural] (Ps 145:9; Matt 5:44, 45; 1 Tim. 4:10b).

2. In Relation to The Saved

The Holy Spirit is a primary "player" in the area of Salvation. Once it has been secured through the redemptive work of Christ, the Holy Spirit applies the ramifications of His finished work in the life of those who believe.

There is no chronological order to the acts which are about to be seen, only a logical order.

- He Convicts Us of Sin (John 16:8-11)

Before a sinner can be saved they must first recognize that they are sinners deserving damnation. It is the acknowledgement of sin. This passage is for the unbelieving being convicted by the Holy Spirit.

- He Regenerates Us by Imparting Eternal Life (John 3:5,6; Titus 3:5)

Regeneration is the impartation of spiritual life to the spiritually dead. Apart from the working of the Spirit no one would respond. The link between new birth and Holy Spirit indwelling seem inseparable.

- He indwells (1 Co. 3:16; 6:19; Eph. 2:19-22 [communal versus individual]), fills (Eph. 5:18), seals (Eph. 1:14; 4:30; 2 Cor. 1:22; 5:5), and baptizes (1 Cor. 12:13; Gal. 3:27) the believing into the very body of Christ.

All of these "acts" are simultaneous. Neither His indwelling nor His fruit are conditional. The only requirement is regeneration.

- As the indwelling Holy Spirit, He bears His fruit [i.e. character] in His people, through His people, to those around His people (Gal. 5:16, 18, 22, 25).

3. In Relation to Spiritual Gifts [Grace [charis] Gifting] (1 Cor. 12:7-11; Rom. 12:3-6a).

The body of Christ is built for community and this is no less true when addressing the issue of spiritual gifting.

The letter to the Corinthian church is highly occasional. There were specific issues within the fellowship that demanded answers and needed to be addressed. An area of keen interest is that of spiritual gifts. What follows are principles concerning spiritual gifts.

When the apostle speaks of these gifts he uses our English word "charisma." It is where we get the word "charismatic." It is rooted in the word "charis." And this is our word for grace. Spiritual gifts are grace-gifts. This alone begins to bring clarity as to what they are, how they are to be used, and how they are acquired.

For various reasons, many Christians do not know what their spiritual gifting is and in the absence of this knowledge are not actively involved in their local church. Let's begin our study of spiritual gifts by suggesting several reasons why it is important for every Christian to know his gift.

a. What are grace gifts? (1 Corinthians 12:4-11)

The structure of this paragraph reveals three important elements that make up the emphasis of how we should understand grace gifts.

There are four places in the New Testament where we are given lists of these grace gifts of the Spirit: (1 Corinthians 12:8-10, 28, 29-30; Romans 12:6-8; Ephesians 4:11).

Romans 12:4-8	1 Corinthians 12:8-10	1 Corinthians 12:28-30	Ephesians 4:11
1. Prophecy (v6) 2. Ministry (v7) 3. Teaching (v7) 4. Exhorting (v8) 5. Giving (v8) 6. Ruling (v8) 7. Compassion (v8)	1. Word of Wisdom (v8) 2. Word of Knowledge (v8) 3. Faith (v9) 4. Gifts of Healing (v9) 5. Effecting of miracles (v10) 6. Prophecy (v10) 7. Distinguishing of spirits (v10) 8. Tongues (v10) 9. Interpretation of Tongues (v10)	1. Apostles (v28) 2. Prophets (v28) 3. Teachers (v28) 4. Miracles (v28) 5. Healing (v28) 6. Helps (v28) 7. Governments (v28) 8. Tongues (v28)	1. Apostles (v11) 2. Prophets (v11) 3. Evangelists (v11) 4. Pastors/Teachers (v11)

There are certain observations we can make when we consider the gifting.

First, no two lists are alike.

In fact, only the gift of prophecy finds a place in all of the lists. This would suggest that there is no well-defined list of these grace gifts of the Spirit.

Second, the lists are not exhaustive.

Thus, spiritual gifting is as diversified as cultures and as limitless as our infinite God is. If spiritual gifting is a manifestation of the Spirit, then should we conclude that these 16 or 17 gifts are a full revelation of the Holy Spirit? This is entirely too restrictive. We understand these lists to be merely representative rather than exhaustive.

Third, the gifts are divinely distributed.

Notice the phrase "for to one is given." This same idea has been and will be reinforced throughout the passage, especially in verse 11.

The Holy Spirit has given to the Church "gifted" believers for the purpose of her edification. These gifts are for service within the church to minister to one another on the horizontal, not to earn favor with God on the vertical.

The last point in this paragraph is verse 11 (See also Rom. 12:6; 1 Cor. 12:11, 18; Heb. 2:4). God is the one who empowers spiritual gifts and gives spiritual gifts. The word "all" in verse 11 is emphatic. Spiritual gifts are all works of the Holy Spirit. Each one of us has received a gift by the sovereign purpose of the Holy Spirit.

b. "Are Spiritual Gifts for Today?" (1 Corinthians 13:8-13)

What is the purpose of the grace gifts (12:7), and why would a select few vanish for church life? The gifts of the Holy Spirit to His people were never meant to divide the body of Christ but to unite it. What went wrong? It is impossible for us to examine all of these questions in our present study. In time, I believe we will get there, but for now let us content ourselves with the larger picture.

First, what is the larger context of 1 Corinthians 13:8-13?

- First Corinthians 12-14 deals with the Holy Spirit's gifting in and through the local church.
- It is addressing problems within the local church and the expression of this gifting.
- Chapter 12 deals with body unity within member diversity.
- Chapter 13 deals with love as the one element that is strong enough to provide body unity within member diversity. Do you see where this is headed?
- Chapter 14 deals specifically with the gifts of biblical prophecy and biblical tongues in their expression within a local church family.

Second, what is the immediate context of 1 Corinthians 13:8-13?

Chapter 13 provides the glue that holds any family together that has tremendous diversity. Remember, remember, and remember, chapter 13 is a response to a problem. The issue Paul was addressing was not whether or not spiritual gifts ceased, but the function of love to hold a body in unity where gifting diversity existed. This is the issue. This forces us to consider the title of this study once more "Are Spiritual Gifts for Today" or "Spiritual Gifts and the 'Fork in the Road'." The Fork in the Road is this: you will either make the idea of gifts continuing or stopping the issue, or you will make the issue biblical love. But only one idea is the big idea and thus Paul's point.

Third, what is the point of verses 8-13?

It is to show that love is the only way a body can be unified when there is a tremendous diversity of spiritual gifting. This is the real issue inside of this short paragraph. The issue is to show that love is the only possible way for body unity to exist within member diversity. With this in mind I wish to make six observations about the question, "Have certain spiritual gifts ceased?"

- I believe we would be overstepping the biblical revelation if we categorize gifts beyond their ultimate function.

- Regardless as to whether or not a gift is categorized as a sign-gift or not, the gift expressed is not about the channel through which the gift is expressed, but about the Triune God.
- Because no listing of spiritual gifts perfectly matches, we would be safe in concluding that the listings are suggestive not exhaustive.
- The gifts of God are for the glorification of His name and the edification of His body.
- Since all spiritual gifts are sourced in the Holy Spirit and given by the Holy Spirit, the local church can only confirm what the Holy Spirit is doing.
- There is no gift that is shared by everyone within the body of Christ. All gifts are enjoyed by everyone, but not every member has the same gift.

Finally, where do we go from here?

Begin by knowing that you have a gift(s) from the Holy Spirit. Just assume it.

Do not spend a lot of time trying to figure out what the gift is. Regardless as to what it is, its intent is to serve your brothers and sisters in Christ. Discovery is in the journey, not the destination.

The issue as to whether or not this or that gift still exists is completely secondary to the great diversity of His gifting to the body of Christ for the purpose of making Him known.

Serving is living Christ to your community. When you serve, or are served. Christ is showing Himself either through you or to you. See Him in the service.

You should start right now by taking whatever steps are necessary to serve Christ by serving His body, and in so doing showing Christ to your community, your nation, and your world.

¹ Rolland McCune, "Systematic Theology II," (Detroit Baptist Theological Seminary, p. 100.

² McCune, ST,I, P. 103.

³ McCune, ST,I, p. 103.

⁴ McCune, ST,I, p. 103.

⁵ <https://www.gotquestions.org/Holy-Spirit-person.html>

⁶ McCune, ST,I, p. 108.

⁷ McCune, ST,I, p. 112.

⁸ McCune, ST,I, p. 112.

⁹ McCune, ST,I, p. 113.

¹⁰ McCune, ST,I, p. 114.

¹¹ Ibid., p.270

¹² Ibid., p.271

¹³ Ibid., p.275

¹⁴ Pastor Giles study in Systematic Theology.

¹⁵ Ibid., p.276

¹⁶ Ibid., p. 277