

THE HOLY SPIRIT (PNEUMATOLOGY)

Spiritual Gifts

The word for spiritual gifts (charisma), obviously related to the word for grace, means something that is due to the grace of God. The use of the word in the New Testament ranges from the gift of salvation (Rom. 6:23), to the gift of God's providential care (2 Cor. 1:11), to the most frequent in relation to gifts of grace to the believer. When used in this latter relationship I suggest that a spiritual gift is a God-given ability for service.

In this proposed definition the synonym for gift is ability. "God given:" reminds us that the Father, the Son Jesus, and the Holy Spirit are the givers of gifts, and "for service" seeks to capture the emphasis in the central passages that gifts are to be used in serving the body of Christ. Though there exists a close analogy between spiritual gifts and talents (certainly both are God-given, 1 Cor 4:7), talents, for example, may or may not be used for serving the body.

What is not meant

1. A spiritual gift is not a place of service. The gift is the ability, not where that ability is used. Teaching can be done in or out of a formal classroom. Helping can be done in the church or in the neighborhood.
2. A spiritual gift is not an office. The gift is the ability and can be exercised whether one holds an office in a local church or not. In this regard much confusion exists over the gift of pastor. The gift is the ability to shepherd people. This can be done by the person who occupies what we call, in our modern ecclesiology, the office of the pastorate. Or it can be done, say, by a dean of men or a dean of women in a school. Or it can be done by the wife and mother in a home.
3. A spiritual gift is not a specialty technique. There is no spiritual gift of writing or Christian education or music's work. These are techniques through which spiritual gifts may be channeled.
4. A spiritual gift is different from natural talent. Natural talent a person obtains from the DNA, or genes of his parents, but still God-given. This person may or may not use it to give glory to God. A spiritual gift is used to bring glory to God and help to unite the church.

The purpose of the gifts

Gifts are for the body of the church, for the perfecting (not equipping as a car with air condition that only benefits the ones in the car,) but the Spirit is perfecting the saint and body of believers, for the work of the ministry, for the edifying of the body of Christ. All of these gifts are given and used in love. That love is expressed in deeds, truth, and words. For love (Greek *agape* and *phileo*) is an action word based on knowledge that Jesus displays in John 16:27 "the Father himself loveth (*Phileo*) you, because ye loved (*phileo*) me. Jacob have I (God) loved (*agapao*) Roman 9:13. I put this in for people to see that God is interested in love, Men is interested in trying to distinguish the two words. When God said there is no difference. He wants believers to love when he or she uses the gift(s) that the Holy Spirit gives.

How do believers receive gifts?

The key word is believers, all believers have a least one gift. Base on 1 Pet 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. See also 1 Cor 7:7

Now let's look at 1 Cor 12:4-6 "Now there are diversities of gifts, but the same **Spirit**. And there are differences of administrations, but the same **Lord**. And there are diversities of operations, but it is the same **God** which worked all in all.

vs. 8 for to one is given by the **Spirit**.

Now I will see what each Godhead does for the save person to receive the spiritual gift.

1) In verse 5, the Lord is Jesus Christ he has the gift.

2) In verse 6, God the Father cause the gift to work.

3) In verse 8, the Holy Spirit gives the gift.

Description of Spiritual Gifts

1. Holy Ghost (Acts 2:38) Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. To receive the Holy Ghost we must first repent (repent mean to turn from sin and to turn to righteousness in Jesus Christ). Baptizes does not save anyone, baptizes mean you are identified with Jesus Christ. In order to be identified with Jesus we must first repent, then be baptize in the name of the father, and the Son and of the Holy Ghost (Matt 28:19) God the father was already known from the Old Testament. Jesus Christ in the Old Testament was not clearly reveal; but He is not a mystery anymore. He is now revealed unto his holy apostles and prophets by the Spirit. (Eph 3:4-5).

2. Salvation (Eph 2:8) by grace are Ye save, it is a gift of God. Man can not save his Self; he needs a Saviour (God) not a savior (man) that is why God sent his Son into World, and the Holy Spirit bear witness of this (Jn 16:8-11; 1 Pet 1:19-21)

3. Eternal life (Rom 6:23) the gift of God is eternal life through Jesus Christ. We are Living to live again with God In heaven in New Jerusalem where there will be no More tears, no more death, no more sorrow, only peace and joy forever.

4. Marriage (1 Cor 7:1-40) Never the less to avoid fornication let every man have his Own wife, and let every woman have her own husband ... but every man hath his Proper gift of God, one after this manner, and another after that.
Paul start this chapter with to avoid fornication people should get marry, but there Are many reason to get marry, (1) Godly offspring, (2) command to be fruitful? Paul Is focusing on whether a person can live celibacy or married. Both are a gift from God.

A single person needs pay attention to purity, to financial discipline, to using free time

to study the word of God. The marry person must give attention to the family and yet

Put the Lord's work first (vv 29, 33).

5. Apostleship (1 Cor 12; 28; Eph 4:11)

In a general sense the word means one who is sent. But the technical sense of apostleship refers to the Twelve and possibly a few other like Paul and Barnabas (Acts 14:14). The gift was given for the founding of the church and was accredited by special signs (2 Cor 12:12; Eph 2; 20).

6. Prophecy (Rom 12; 6; 1 Cor 12:10; 14; 1-40; Eph 4:11)

Prophecy is used in both a general sense and a technical sense. In the general since it refers to proclaiming and thus to preaching. But technically a prophet was not only able to proclaim God's words but he also was able to predict the future. All of his words whether proclaiming or predicting, came from God directly through special revelation.

7. Miracles (1 Cor 12:28) and Healings (vv. 9,28,30)

This is the ability to perform special signs including physical healing, that goes beyond the normal course. For example it takes six weeks for a broken arm to heal, but if a miracle it will take less time. The gift of healing might be viewed as a category within the larger gift of miracles. For example, Paul's calling down blindness on Elymas the sorcerer (Acts 13:11) was the exercise of his gift of miracles, but it certainly was not a healing. We recognize that a miracle or healing may be done by God apart from anyone's exercising a spiritual gift (as the physical sign that accompanied the filling of the Spirit in 4:31).

To disregard human means available for healing and to simply pray for a miraculous cure is like praying for a harvest and then sitting in a rocking chair, refusing to plant or cultivate the ground.

8. Tongues and Interpretation of Tongues (1 Cor 12:10)

Tongues is the God-given ability to speak in a language of earth that is unknown to the speaker. Interpretation of tongues is the ability to interpret those words.

The purposes of interpreted tongues were two: to communicate truth from God, and to authenticate the truth of the Christian words, especially to Jewish people (1 Cor 14:5, 21-22). Because the Corinthians were abusing this gift Paul said only let two or three speak at a time in any meeting, no one was to speak in **tongues unless the words could be interpreted. Prophecy was always interpreted preferred**, and women to keep silent (vv 27-34).

Speaking in tongues is **not** a sign that a person has the Holy Ghost (1 Cor 14:22) wherefore tongues are for a sign, not to them that believe, but to them that believe not, but prophesying serveth not for them that believe not, but for them which believe). Paul said that all the believers in Corinth were baptized (1 Cor 12:13) but not all spoke in tongues (v.30).

9. Evangelism (Eph 4:11)

This ability to proclaim the gospel message with exceptional clarity also included the idea that the ministry of an evangelist was itinerant. It might also be done publicly or privately, Whether or not one has the gift of evangelism all believers are to be witnesses.

10. Pastor (Eph 4:11)

This is the ability to shepherd, provide for, care for, and protect God's people. In verse 11 teaching is linked to pasturing and in Acts 20:28 ruling is.

12. Serving (Rom 12; 7; 1 Cor 12:28; Eph 4; 12)

This is the ability to help or serve in the broadest sense of the word.

13. Teaching (Rom 12:7; 1 Cor 12:28; Eph 4;11)

This is the ability to explain God's truth to people. Apparently the gift is sometime given alone and sometimes in connection with that of pastor

14. Faith (1 Cor 12:9)

This is the ability to believe God for the supply of specific needs. Every believer should walk by faith and each has a measure of faith, but not all have the gift of faith.

15. Exhortation (Rom 12:8)

This involves the ability to encourage, comfort, and admonish people.

16. Distinguishing Spirits (1 Cor 12:10)

This is this ability to distinguish between true and false sources of supernatural revelation when it was being given in oral form.

17. Showing Mercy (Rom 12:8)

Like the gift of serving, this involves succoring particularly those who are sick and afflicted.

18. Giving (Rom 12; 8)

This seems to be the ability to be very generous with what means one has. It should be exercised with simplicity, i.e. with no thought of return or self gain.

19. Administration (Rom 12; 8; 1 Cor 12; 28)

This is the ability to rule in the church.

20. Wisdom and knowledge (1 Cor 12:8)

Like other early church gifts, these involved the ability to understand and communicate God's truth to people. Wisdom is from the heart and knowledge is from the head.

We are command to minister in many areas whether or not we think we have the corresponding spiritual gift.

Gifts given to some

1. Ministering

Commands given to all

1. Serve one another (Gal 5:13)

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| 2. Exhortation | 2 Exhort one another (Heb 10:25) |
| 3. Giving | 3 .All give (2 Cor 9:7) |
| 4. Teaching | 4. Great Commission (Matt 28:19) |
| 5. Showing mercy | 5. Be kind (Eph 4; 32) |
| 6. Faith | 6. Walk by faith (2 Cor 5:7) |
| 7. Evangelism | 7. All witness (Acts 1:8) |

The Spirit not only bestows spiritual gifts, but bestows them discreetly according as He thinks best. See John 3:8 also.

The Spirit is said to have a mind, and that implies thought, purpose determination: Rom 8; 27, v7. Mind is an attribute of personality.

Personal acts are ascribed to the Holy Spirit. The Spirit speaks Rev 2:7 (Matt 17:5 “Hear ye him”). It is the Spirit who speaks through the apostles (10:20). Speech is an attribute of personality.

The Spirit maketh intercession Rom 8:26, Heb 7: 25 I John 2: 1, 2 where Christ is said to “make intercession”. Acts 13:2, 16; 20:28. In these passages the Holy Spirit is seen calling missionaries, overseeing the church and commanding the life and practice of the apostles and the whole church. Such acts indicate personality.

The Holy Spirit is susceptible to personal treatment. He may be grieved (Eph 4: 30), insulted (Heb 10:29). Lied to (Acts 5:3). Blasphemed and sinned against (Matt 12:31, 32). Indeed, the sin against the Holy Spirit is a much more grievous matter than the sin against the Son of Man. Can such be said of an influence?

The Deity of the Holy Spirit

By the deity of the Holy Spirit is meant that the Holy Spirit is God. This fact is clearly set forth in the Scriptures, in a fivefold way:

1. Divine Names are given to the Holy Spirit.

In Acts 5:4, the Spirit is called God. And this in opposition to man, to whom, alone, Ananias thought he was talking. Can any statement allege Deity more clearly? In 2 Cor 3:18 “We ... are transformed into the same image from glory to glory, even as from the Lord the Spirit. Here the Spirit is called the Lord. The basic meaning of Lord is a person that owns us, and we receive every thing from him.

2. The Holy Spirit Possesses Divine Attributes

He is eternal in his nature (Heb 9:14,) omnipresent -At all places at once (Psa. 139:7-10) omnipotent -All powerful (Luke 1:35), omniscient-All knowing (1 Cor.2:2-10). Equal with God the father, God the Son, the Holy Spirit is God (Acts 5:3-4)

3. Divine Works Are Ascribed to the Holy Spirit

Creation (Gen 1: Psas 104:30) Job 33:4 “the Spirit of God hath made me, and the breath of the Almighty hath given me life “Regeneration (John3:5-8), resurrection (Rom 8:11)

4. The Name of the Holy Spirit is Associated with that of the Father, and of the Son.

The Spirit is on equality with the Father and the Son in the distribution of spiritual gifts

(1 Cor 12:4-6)

5. Passages which in the Old Testament refer to God are in the New Testament made to refer to the Holy Spirit.

Compare Isa 6:8-10 with Acts 28:25-27, and Exodus 16:7 with Heb 3:7-9

The Name of the Holy Spirit

Just as the Father and the Son have certain names ascribed to them, setting forth their nature and work, so also does the Holy Spirit have names which indicate His character and work.

1. The Holy Spirit

Luke 11:13 “How much more shall your heaven Father give the Holy Spirit it to them

That asks him? Rom 1:4 “The Spirit of Holiness,” In these passages it is the moral Character of the Spirit that is set forth. Note the contrast: “Ye, being evil “, and “the

Holy Spirit “Spirit is holy in Himself and produces holiness in others.

2. The Spirit of Grace

Heb 10:29 “And hath done despite unto the Spirit of grace “As the executive of the ‘Godhead, the Spirit confers grace. To resist the Spirit, therefore, is to shut off all hope of salvation.

3. The Spirit of Burning

Matt 3:11,12- “He shall baptize you with the Holy ghost, and with fire” Isa 4:4 “When the Lord shall have washed away the filth of the daughters of Zion ... By the spirit of judgment and the spirit of burning .” This cleansing is done the blast of the Spirit burning. Illuminating, refining, character of the Spirit

4. The Spirit of Truth

John 14:17, 15:26, 1 John 5:6 As God is Love, so the Spirit is Truth .He possesses reveals, confers , leads into, testifies to, and defends the truth. Thus He is opposed to the “spirit of error:” (1 John 4:6)

5. The Spirit of Life

Rom 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death “The flesh is now deposed and controlling place taken by the Spirit.

6. The Spirit of Wisdom and Knowledge

That the references in Isa 11:2; 61 1-2, are to be understood as referring to the Spirit that abode upon the Messiah, is clear from Luke 4:18 where “Spirit’ is capitalized. Christ’s wisdom and knowledge resulted, in one aspect of the case. Wisdom and understanding refer to intellectual and moral apprehension.

7. The Spirit of Promise

Eph 1:13 “Ye were sealed with that holy Spirit of promise.” the Spirit is the fulfillment of Christ’s promise to send the Comforter, and so He is the promised Spirit. The Spirit also confirms and seals the believer, and thus assures him that all the promises made to him shall be completely fulfilled.

8. The Spirit of Glory

1 Pet 4:14 “The spirit of glory and of God resteth upon you” What is glory? Glory as used in the Scripture means character. The Holy Spirit is the Person who produces godlike character in the believer (2 Cor 3:18)

9. The Spirit of God and of Christ

1 Cor 3:16 The Spirit of God dwelleth in you ‘Rom 8:9 “Now if any man have not the Spirit of Christ he is none of his”. The fact that the Spirit is sent from the Father and the Son, that He represents them, and is their executive, seems to be the thought conveyed here.

10. The Comforter

The one who is called to your side as a client calls a lawyer.

11. The Eternal Spirit

How much mire shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Heb (:14).

12. The Spirit of Adoption

For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, wherby we cry, Abba, Father. (Rom 8:15).

13. The Spirit of Holiness

And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead (Rom 1:4)

14. The Spirit of faith

We having the same spirit of faith , according as it is written , I believed, and therefore have I spoken, we also believe, and therefore speak (2 Cor 4:13)

It is important to notice, to identify the Holy Spirit, his name usually start with Spirit of. His name is capitalize and from there it may change to another name, this is known as scaffolding. King James Bible will do this, start with a name, though, or word and built upon it.

The Work of the Spirit

The work of the Spirit may be summed up under the following heading. His work in the universe; in humanity as a whole; in the believer, with reference to the Scriptures, and finally, with reference to Jesus Christ.

In relation to the world there is a sense in which the creation of the universe may be ascribed to.

God's Spirit. Indeed Psa 33 :6 " By the word of the Lord were the heaven made, and all the host of them by the Spirit of his mouth , attributed the work of creation to the Godhead , the Lord, the Word of the Lord , and the Spirit of the Lord. The creation of man is attributed to the Spirit.

With regard to humanity as a whole, John 16:8-11 "And when he is come, he will reprove the world of sin, and of righteousness, and judgment, of sin, because they believe not on me; of righteousness, because I go unto my Father and ye see me no more; of judgment. Because the prince of this world is judged" Here are three great facts of which the Spirit bears witness to the world: the sin in which all other sins are embraced; of righteousness: is manifested and fulfilled; of judgment the judgment in which all other judgments are decided and grounded; Of sin, belonging to man; of righteousness, belonging to Christ; of judgment. Belonging to Satan.

John 15:26 "The Spirit of truth ... shall testify of me". Acts 5: 32 "And we are his witnesses of these things. And so is also the Holy Ghost." It is the work of the Holy Spirit to constantly bear witness of Christ and His finished work to the world of sinful and sinning men. This he does largely, although hardly exclusively. Through the testimony of believers to the saving power and work of Christ: "Ye also shall bear witness" (John 15: 27).

Baptism: The meaning of baptism is to be identifying with, or to be part of. We are baptized into the body of the church with Jesus Christ being the head; when we confess and call upon the name of the Lord shall be saved. "for by one Spirit are we baptized into one body , whether we be Jews or Gentile , whether we be bond or free, and have been all made to drink into one Spirit" (1 Cor 12:13) .

The work of the Spirit in relation to the believer, He regenerates the believer. John 3:3-5 "Born of... the Spirit." Tit 3:5 "The renewing of the Holy Ghost." Sonship and membership in the kingdom of God come only through the regeneration of the Holy Spirit. "It is the Spirit that quickened" Just as Jesus was begotten of the Holy Ghost, so must every child of God who is to be an heir to the kingdom.

The Spirit indwells the believer I Cor 6:19 "Your body is the temple of the Holy Ghost which is in you. Also 3:16. Every believer. No matter how weak and imperfect he may be, or how immature his Christian experience, still has the indwelling of Spirit. Acts 19:2 does not contradict this statement. Evidently some miraculous outpouring of the Spirit is intended there, which followed the prayer and laying on hands of the apostles. "Now if any, man have not the Spirit of Christ, he is none of his" No man can say that Jesus is the Lord, but by the Holy Ghost" (Rom. 8:9; 1 Cor 12:3).

The Spirit seals the believer Eph 1:13, 14 “in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance”. Also 4:30 “Sealed unto the day of redemption.” This sealing stands for two things: Ownership and likeness (2 Tim 2:19-21). The Holy Spirit is “the Spirit of adoption” which God puts into our hearts, by which we know that we are His children. The Spirit bears witness to this great truth (Gal 4:6; Rom 8:14-16) the sealing has to do with the heart and the conscience satisfying both as to the settlement of the sin and sonship question.

The Holy Spirit fills the believer. Acts 2:4 “And they were all filled with the Holy Ghost “. Eph 5:18 “Be filled with the Spirit.” The filling differs somewhat from the indwelling. We may speak of the baptism of the Spirit as that initial act of the Spirit by which, at the moment of our regeneration, we are baptized by the Spirit into the body of Christ; the Spirit then comes and takes up His dwelling within the believer. The filling with the Spirit, however, is not confined to one experience, or to any one point of time exclusively; it may be repeated times without number, there is one baptism, but many infillings with the Spirit. The experience of the apostles in the Acts bears witness to the fact that they were repeatedly filled with the Spirit. Whenever a new emergency arose they sought a fresh infilling with the Spirit (Acts 2:4 with 4:31 showing that the apostles who were filled on the day of Pentecost were again filled a few days after).

There is a difference between possessing the Spirit and being filled with the Spirit. All Christians have the first; not all have the second, although all may have, Eph 4:30 speaks of believers as being “sealed,” whereas 5:18 commands those same believers to “be filled to be being filled again and again with the Spirit.

Both the baptism and the infilling may take place at once. There need be no long wilderness experience in the life of the believer. It is the will of God that we should be filled with the Spirit at the moment of conversion.

The Holy Spirit empowers the believer for life and service. Rom 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” There are two natures in the believer: the flesh and the Spirit (Gal 5:17). But while the believer is still in the flesh, he does not live after the flesh (Rom 8:12-13). The Holy Spirit enables the believer to get constant and continual victory over sin. A single act of sin a believer may commit; to live in a state of sin is impossible for him, for the Spirit which is within gives him victory, so that sin does not reign over him. If sinless perfection is not a Scriptural doctrine, sinful imperfection is certainly victorious life for the believer.

The Holy Spirit is the guide of the believer’s life. He guides him as to the details of his daily life, Rom 8:14; Gal 5:16, 25 “Walk in the Spirit.” There is no detail of the believer’s life that may not be under the control and direction of the Spirit “The steps and, as one has well said, the steps of a good man are ordered by the Lord. See Acts 8:27-29 what a prominent part the Spirit played in selecting the fields of labor for the apostles. Every step in the missionary activity of the early church seemed to be under the direct guidance of the Spirit.

The Spirit anoints the Believer. This anointing stands for three things:

First, for knowledge and teaching. 1 John 2:27 “but the anointing which ye have received

of him which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teaches you all things, and is truth ... ye shall abide in him." See also John 14:26; 16:13.

Second, for service. How dependent Christ was upon the Holy spirit for power in which to perform the duties of life is clear from such passage as Luke 4:18 : "The Spirit of the Lord is upon me , because he hath anointed me to preach," See Acts 10:38

Third, for consecration. Three classes of persons in the Old Testament were anointed: the prophet, the priest, and the king. The result of anointing was consecration "thy vows are upon me, O God"; knowledge of God and His will "Ye know all things" influence fragrance from the ointment.

The relation of the Holy Spirit to the scriptures. He is the author of the scriptures. Holy men of God spake as they were moved by the Holy Spirit. 2 Pet 1:20, 21. The Scripture came by the inbreathing of God. 2 Tim 3:16."Hear what the Spirit saith to the churches," rev 2 and 3. It was the Spirit who was to guide the apostle into all the truth, and show them things to come (John 16:13).

The Spirit is also the interpreter of the scriptures. 1 Cor 2:9-14. He shall receive of mine and show it unto you" John 16:14, 15.

The relation of the Holy Spirit to Jesus Christ. How dependent Jesus Christ was, in His state of humiliation, on the Holy Spirit if He needed to depend solely upon the Spirit, can we afford to do less?

a) He was conceived by the Holy Spirit, born of the Spirit, Luke 1:35 not by a man for Mary said I know not a man. . (Luke 1:34) for Mary was bless among women, not above women for she was a sinner (Rom 3:23) that need a saviour (Luke 1:46-47).

b) He was led by the Spirit, after His father spoke from heaven and said this is my beloved Son, in whom I am well pleased. The Spirit of God descending like a dove, and lighting upon him. Jesus Christ is being anointed for service by the Holy Spirit. In the Bible there are three other people beside the the believers that are anointed. The King is the prophet, and the priest. Jesus Christ fills all three offices. But before he is led into the wilderness to be tempted (or proved) by the Devil he was first anointed and so must believers before the start of their ministry.

c) He was anointed by the Spirit for service, Acts10:38; He went about doing good, and healing all that were oppressed of the devil, for God was with him.

d) He was crucified in the power of the Spirit Heb 9:14. How much more shall the blood of Christ (Not the death of Christ as some Bible Version , or people may say) Who through the eternal Spirit offered himself without spot to God (Not to Satan) , purge our conscience from dead works to serve the living God.

e) He was raised by the power of the Spirit, Rom 1:4; 8:11. The Spirit of him that raise up Jesus from the dead dwell in you (the Holy Spirit), he that raise up Christ from the death shall (shall mean that it is a promise) also quicken (make alive) your mortal bodies by his Spirit that dwelleth (dwell- eth, the eth added on to dwell is in the third person, what

being talked about that in the believers the Holy Spirit) in you.

Paul can now say in 1 Cor 15:14 and if Christ be not risen, then is our preaching vain, and your faith is also vain.

Notice the pattern for resurrection, the believer soul and spirit goes immediate to God, “to be absent from the body is to be present with the Lord” (2 Cor 5:8).

(2) Ecclesiastes 12:7 “then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

(3) Rev 6:9 “I saw under the altar (in heaven) the souls of them that were slain for the word of God, and for the testimony (witnessing for God that led to their death) which they held. (vs.) 10. And they cried with a loud voice, saying, how long, O Lord, holy and true. Dost thou not judge and avenge our blood on them that dwell on the earth?”

This is known as the intermediate state, when the soul and spirit separate from the body: and. The body returns to dust and wait for the Day of Judgment. (Also see Rev 20:4)

You might ask why will there be a judgment for believer when the soul and spirit are in heaven. The answerer is to receive their rewards in the body 1 Cor 3:11-15, whether it be good or bad 2 Cor 5:10, and they may receive a spiriture body like Jesus Christ, 1 John 3:2 “it does not yet appear what we shall be, but we know that, when he shall appear, we shall be like him. “Who (Jesus Christ) shall change our vile body, that it may be fashioned like unto his glorious body, According to the working whereby he is able even to subdue all things unto himself.

f) He gave commandment to his disciples and church through the Spirit. Acts 1:2 after his resurrection Jesus walk and talk with his disciple and other believer for forty days, then he told them to go to Jerusalem and wait for the Holy Spirit and they shall receive power to be witness first in Jerusalem, in Judea, and in Samaria, and unto the utter most part of the earth. Notice the King James Bible in verse 8 use the word Power, for believers need power to spread the gospel (g o mean God, spel mean spell, together it mean God spell, or God story) they had already received authority from Jesus, and the Holy Scriptures See Matt 28:19, and Acts 1:8. Authority with out power will may an ineffective witness; when God gives commends He has the power to enforce it. If He can't enforce His commends he would be an ineffective God.

g) He is the bestower of the Holy Spirit, Acts 2:33

THE HOLY SPIRIT PROMISE

The Holy Spirit was promise in the Old Testament. I will Quota from Isaiah 44:3 “for I (God) will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my spirit upon they seed and my blessing upon thine offspring”.

God has chosen Israel the righteous nation to spring up as among the grass, to call God Lord, for Hebrews (Jews) to call them Jacob, for God to be their redeemer, and for Israel to know that there is no other God.

Ezekiel 36:24 -27

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land, Then will I sprinkle clean water upon, and ye shall be

clean. From all your filthiness, and from all your idols, will I cleanse you? A new heart also will give you and a New Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit with in you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them

God is reassuring Ezekiel that even though Israel may go into captivity by the Babylonians; He will bring them out, and bring them back to Jerusalem. He will sprinkle clean water on them symbolizes cleansing from sin and give them a new heart and new spirit, as the empower work of the Holy Spirit. This act is not complete for all of Israel is not yet saved.

Joel 2:28-29

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, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Peter on the day of Pentecost states this is that, the coming of the Holy Spirit. This prophecy has not yet been fully complete it is yet future to be complete in the Millennium period when every thing will center around Jesus Christ, Jews, and believers.

New Testament Promise

John 14:16-18

And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you.

Jesus Christ was about to leave His disciples, who were gathered about Him, except Judas, who had gone out into the night to betray the Lord. He assured His perplexed disciples that He would not leave them comfortless. It means literally, I will not leave you orphans. He promises to leave another comforter, the word comforter is Paraclete which means one who stands along side. The other comforter is the Holy Ghost. The Holy Spirit whom the father will send in my name, He shall teach, bring all things to your remembrance.

John 15:26

But when the Comforter is come, whom I will send who proceedeth from the father, He shall testify of me. It is the same we have pointed out before, As the Spirit of Truth He testifies of Him who is the truth.

John 14:8-14

He will reprove the world of sin, Of righteousness, and of judgment, of sin, because they believe not on me; of righteousness, because I go to my Father., and ye see me no more, of judgment, because the prince(Satan) of this world is judged ...He shall give all truth, but whatsoever he shall hear, that shall he speak. And he will shew you things to come. He shall glorify me. For he shall receive of mine, and shall shew it unto

you.

DESCENDING OF THE HOLY SPIRIT

Acts 2:1-4

And when the day of Pentecost was fully come- . The fiftieth from the morrow after the first Passover Sabbath (Lev 23:15, 16). Pentecost is tied to the Ten Commandment because it is believed God gave Moses the Ten Commandment at this time. They were all with one accord in one place. In Acts 1:14 they were with one accord in prayer and supplication. In the upper room in Jerusalem; the total number was about 120 men and women. From a structure point the upper room is the largest open are because less wall or beam was need for support. The question is, can 120 people fit into a house? If 10 people were space 3 sq feet apart that would require 30 square foot, time 12group that would equal 480 sq ft. The house is about 22 feet by 22 feet with a three feet walk way on each side.

If the people were 10 sq feet apart, that would require 100 sq ft, time 12 that would equal 1410 sq ft. with 3 feet walk way on each side. That house is about 38 feet by 38 feet.

In verse 2 they are sitting down, that about three feet space for each person. I put this in for people that said 120 people could not have been in one house and say it must have been in the temple yard, or it may have been in the temple. But keep in mine the Temple was started in 19 B.C. and was completed in 66 A.D. The year of Pentecost was about 33 A.D. the structure safety of the temple is questionable, although it may have been safe for a meeting.

(V 2) And suddenly there came a sound from heaven as of a rushing mighty wind, -- the sound came from heaven; this is for a point of origination. And it was heard not seen, but it had power of a rushing wind. An emblem of the Holy Ghost is wind see Ezek37:9, Jn 3:8.

(V 3) And there appeared unto (unto meaning that the people were under the cloven tongues) like as of fire, (fire is another emblem for the Holy Ghost) and it (the Holy Spirit is call "it" because it is in a neuter gender Greek pneuma, mean wind, is neuter).

(V 4) And they were all fill- all is 120 people, latter in Acts 2:41. 3,000 souls, and in Acts 4:4 their were 5,000 believers. Joel prophecy shows the coming of the Holy Spirit. But not all of Joel prophecy is being fulfill now. For example no one is dreaming dreams for it is only the third hour (Acts 2.15, about 9am.) No one is prophesying, no wonder is Shew in heaven, no blood and fire ect.

Fill with the Holy Ghost, this prove the begin of the church in (1 Cor 12;13) for by one Spirit are we all baptized into one body. The body is the church and Jesus Christ is the head (Eph 1:22-23). Now notice in (v 6) when this was noised or heard abroad - for broadly or outside the house. The multitude came together, and was confounded, because that every man heard them speak his own language. Once again there are three gait, or sensory that being uses (1) the ear, they heard the might wind (2) the eye when the Spirit was in the form on a cloven tongue. and (3) the language was understandable, for our

knowledge, people speaking in an unknown language is not always a sign that a person have the Holy Ghost. But the sign is in their life style, attitude toward God, toward believers, toward unbelievers and if they are showing the fruit of the Spirit; Love, Joy, Peace and ect.

THE DOCTRINE OF THE CHURCH

Acts 2:42

And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

This is the basic of all churches doctrine, fellowship or sharing, breaking of bread or communion, and prayer. These statuses started in the Old Testament with the Hebrew nation or Jews, as they would be call after the exile from Babylon under then Darius the Mede (from Media) took Babylon with out a fight. Later King Cyrus and the other Kings of the Persian Empire developed a policy that allowed all people the freedom to worship their own gods, and live their own ways. In 538 B.C. Jews could go back to Jerusalem, and all of their ordinances they continue to do.

Under Jesus Christ, the disciples or learners were taught about the Law (torah which mean to instruct, direct, or teach), how to be the light in dark world, marriage, prayer, doctrine, fasting, parable and many other things.

The disciples continue to learn and to grow spiritually after about two years; Jesus said pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto his disciples, he gave them power against unclean spirit, to cast them, and to heal all manner of sickness and all manner of disease. Jesus sent them out into the world but not into the gentiles or Samaritans. The word apostle means to sent, or messenger. The apostle called Jesus Lord or Master; because he is God and a teacher.

I gave a brief history of the apostle to show the doctrine was called the apostle doctrine because they were sent out to the people, they were alive, and Jesus Christ is at the right hand of his Father in heaven.

1) Doctrine is knowledge from God about what we should know, live, and teach to receive eternal life. In contrast to erroneous teaching of the devil, and false angles of light.

Doctrine and doctor come from the same stem. Actually a doctor, primarily and originally had nothing to do with healing the human body, He was a teacher. The Holy Spirit is our teacher..

2 John 9

Whoever transgresses and does not abide in the doctrine of Christ does not have God .He who abides in the doctrine of Christ have both the father and the Son.

Doctrine will lead to action, always.

John 7:17

If anyone wills to do His will, he shall know concerning the doctrine, whether is from God or whether I speak on my own.

You must have right doctrine before you can have right actions.

2 Timothy 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2. Fellowship the Greek word is *koinonia* is the principal term expressing “fellowship in New Testament literature. In classical and biblical usage these terms express joint participation in a person or project and secondarily association or mutuality of spirit. True fellowship can exist only among true believers.

Positive Factors Christians partake of the divine nature inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. (2 Pet 1; 4). Partnership in the gospel (Phil 1:5), financial gifts become sharing, “For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. (Rom 15:26)

The deeper depths of fellowship: The child of God has fellowship with each person of the Godhead, (1 Jn 1:3, 6; 1 Cor 1:9) Fellowship with the **Spirit**. As a blessing given in the benediction (2 Cor 13:14). The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Negative factors Christian cannot have real fellowship with unbeliever (2 Cor 6:14-16), A Christian must not participate in pagan rites and ceremonies (1 Cor 10:20-22)

3. Breaking of Bread - the Lord Supper or communion. Jesus Christ institution of the Lord’s Supper. It was called the Passover Feast in the Old Testament (Ex 12:1-14). But now the Passover lamb is here (Jesus Christ) which take away the sin of the world (Jn 1:29). “For Christ our Passover is crucified for us” (1 Cor 5:7).

Now let’s look at 1 Cor 11:22-32 the first thing we see is the church (believers) meet in houses.

The church had no building, because they feared Roman rulers. They met in private homes or under ground called catacombs. This was true up until about 231 A.D. In a City of Dura Europas on the Euphrates where they had a designated house that had religious picture on the wall. When Constantine the Great, the emperor of Roman, confess Christianity he ended persecution of Christian; and he build a church in 313 A.D. (V 24) eat this is my body , which is broken for you this do in remembrance of me (v 25) This cup is my New Testament in my blood this do ye, as oft as ye drink it ,in remembrance of me.

A. Communion looks in the past at Jesus sinless life.

B. Communion looks to his shed blood on the cross.

C. Communion looks to his return

D. Communion we examine our self

F. Communion if we eat or drink unworthy cause damnation to our self

G. Communion we are to judge our self, if not the Lord will chastened us that we should Not be condemned with the world.

H. Communion point toward a New Testament or will, before it can be valid the testator

(Jesus Christ) must die first. (Heb 9: 16-17).

A few things to notice 1) the bread and wine is not Jesus body. If it was in (Matt 26:: 26-30) Jesus would have been eating and drinking his own body. 2) Communion happens all over the world. Jesus said In (Matt 24:23) “If **any man** shall say unto you, Lo, here is Christ, or there, believe it not”. 3) The wine was unfermented or without yeast (leaven) because this is Passover and no leaven was allowed. 4) “the offering of the body of Jesus Christ was once for all” (Heb 10:10), **5) Communion has spiritual power to cause sickness or death if not taken in a righteous way.** 6) Passover will be celebrated in the millennium as a memorial to Jesus Christ (Ezek 45:21)

4. Prayer is communion between God and believers, not just asking from God. We should wait for a reply from God; because God knows if our request is the best or not.

If we do not pray it is a sin (1 Sam 12:23), this is the reason Jesus said when you pray (Matt 6:7) not if you pray, knowing that believers will pray.

The most important factor in Jesus words is insistence upon the fatherhood of God in the disciple prayer. God is essentially Holy Father, however, who while acting in a father manner to all men, is a true father only to those who are his children.

Jesus also taught men that true prayer is spiritual, not formal (Matt 6:7) use not vain repetitions, as the heathen do. We are to pray in the spirit, this means our body, soul, and spirit in one accord. Knowing that God is all knowing and we must come to him truthfully. Praying in the spirit starts with us being born again (for God does not hear the prayer of a sinner Ps 66:18, Jn 9:31) fill with the spirit (this filling happens every day not just a one time event Eph 5:18 speaking to yourself in psalms, hymns, spirit songs, making melody in your heart to the Lord) and walking in the spirit,.

These should be included in prayer

- a) Pray to the Father (Matt 6; 9, Jn 16:23)
- b) Pray in Jesus name (Jn 14:13-14; 16:23)
- c) Pray in the Spirit (Eph 2:18, Rom 8:26)
- d) Pray in faith (Matt 21:22)
- e) Pray clear and wise (1 Pet 4:7)
- f) Pray precise (Matt 7:7)
- g) Pray without ceasing (1 Thess 5:17) do this by listening, as well as talking
- h) Pray in God will (Jn 5:14)
- i) Pray with a forgiven heart (Matt 6:12)
- j) Pray to worship and praise God (Ps 95:6)
- k) Pray for confession of our sin (I JN1)
- l) Pray be thankful for what God has given (Phil 4:6)
- m) Pray intercession, supplication, and wants or needs (1 Tim 2:1-2)

When we pray, we do not pray to the Holy Spirit. Believers pray to the Father in Jesus name. But believers communicate to God by our spirit, through the Holy Spirit (Rom 8:26; Jn 4:24) to God the Father. Knowing also that Christ who died for us is at the right hand of God makes intercession for us. (Rom 8:34)

The Lord is nigh (near) unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him, he also will hear their cry, and will save

them (Ps 146:18-19)

Position to Pray in the Bible

1. Standing Neh 9:5
2. Kneeling Ezra 9:5
3. Sitting 1 Chr 17:16-27
4. Bowing Ex 34:8
5. Uplifted hands 1 Tim 2:8

The Bible gives many positions for prayer. There is not one position that better, than another. The key to prayer is spiritual communication with God.

CHURCHES

Acts 19:37 for ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

The Charge is that “robbers of churches” should be “robbers of temples.”

Throughout the New Testament the churches are groups of believers who gather together as a local assembly with in a town or city. Here the word is applied to building. The difference in Greek is this. The church, ecclesia, is a group of people, the temple, hieron is a building.

In English, church can be either. The English word church stems from the Old German Kirika meaning “house of God “ which existed in German prior to the fourth century. Some as that ulfilas introduced the word to the Goths from the Greek kuriakon which also mean “house of God” while others say that the word may have already existed in German at the time, having entered through the Goths who fought for the Roman Empire in the Greek provinces prior to the fourth century. Note that Kuriakon is yet a third Greek word, along with ecclesia and hieron, describing a church in general.

It is clear that Acts 19:37 refer to a building, not to people. Since “church” in English can refer both to the group o f believers and to the building, there is no serious problem in the King James Bible.

Also, note that the speaker in the passage is the town clerk who is not a believer. By translating his speech with the word church, the King James Bible acknowledged that pagan temple would eventually be called churches by their members and others, even as they are today.

Israel as the church

Acts 7:37 This is he, that was in the church in the wilderness with the angle which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.

Here the group was Israelites assembles to receive God’s Law through Moses. The spiritual character of this group was mixed some personally and individually rightly related to God had chosen the nation, but this alone did not guarantee the spiritual salvation of each person. This national calling was the reason for the gathering at the base of Mt. Sinai.

OFFENCES AGAINST THE HOLY SPIRIT

Offences against the Holy Spirit, scarcely any phase of the doctrine of the Spirit is more solemn than this. It behooves us all, believer and unbeliever alike, to be careful as to how we treat the Holy Spirit. Sinning against the Spirit is fraught with terrific consequences. For convenience sake we are classifying the offences against the Spirit under two general divisions, namely, those committed by the unbeliever, and those committed by the believer, and those committed by the believer. Not that there is absolutely no overlapping in either case. For, doubtless, in the very nature of the case there, must be. This thought will be kept in mind in the study of the offences against the Spirit.

Offences committed by the unbeliever resisting the Holy Ghost Acts 7:51 "Ye do always resist the Holy Ghost." Here the picture is that of Holy Spirit attacking the citadel of the soul of man, who violently resists the gracious attempts of the Spirit to win him. This man willfully, rejects the evidence and refuses to accept the Christ so convincingly present. This is the Holy Ghost resisted.

Blaspheming the Holy Spirit, this is seen in Matt 12:31, 32. This seems to be the grievous sin of all; Jesus Christ asserts that there is no forgiveness for this sin at the time of Christ. To clarify this verse we must define blaspheme, it mean to speak evil, hurtful, or to bring Jesus Christ (God) down to the level of men.

The Pharisees witness one of the Lord's miracles. Then instead of believing on Jesus, they accused Him of perform miracles through the power of the Devil. He then told them that men could be forgiven for blasphemy against men and against Him, but that blasphemy against the Holy Ghost could never be forgiven. A companion reference for this is found in Mark 3:30, where we are told why Jesus said this to them "Because they said, he hath an unclean spirit. It is important to note that nothing is said about particular sin after Calvary. It is also needful to understand that blasphemy is a sin of the tongue. A person could not commit blasphemy with thoughts or actions.

But in the time of Paul, he said "Who was before a **blasphemer**, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim 1:13), and 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from **all sin.**" This passage deals with every day sin, that include blasphemy against the Holy Spirit. Roman 10:11-21 deals with salvation. Verse 13 "For whosoever shall call upon the name of the Lord shall be save."

Offences committed by the believer, he can grieve the Spirit. To grieve means to make sad or sorrowful. It is the word used to describe the experience of Christ in Gethsemane; and so the sorrow of Gethsemane may be endured by the Holy Ghost. The Spirit is the most sensitive person of the Godhead. The Holy Spirit may grieve by foolish talking and jesting. And when every any verse in Gal 5:17-19. If we continue to grieve the Spirit, then the grief turns into vexation (Isa 63:10).

Lying to the Holy Spirit, Acts 5:3-4 the sin of lying to the Spirit is very prominent during

services for dedication. We stand up and say “I surrender all”. When in our hearts we have not surrendered all. Yet, like Ananias, we do not wish to be one whit behind others in our profession. . See the story of Achan (Joshua 7) and that of Gehazi (2 Kings 5:2-27).

Quenching the Spirit, 1 Thess. 5:19 “Quench not the Spirit”. The thought of quenching the Spirit seems to be used in connection with fire. Smoking flax shall he not quench” (Matt 12:20); Quench the fiery darts” (Eph 6:16).It is therefore related more to the thought of service than to that of life. The context of 1 Thess.5:19 show this. This manifestation of the Spirit in prophesying was not to be quenched.

FRUIT OF THE SPIRIT

Galatians 5:16-17, 22-25

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.. For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But the fruit of the Spirit which start with Jesus Christ the true vine. (Jn 15:1-2) I am (Jesus) the true vine, and my Father is the husbandman . Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit , he purgeth it that may bring forth more fruit”. The fruit of the Spirit contrasted to the works of the flesh is a single minded lifestyle called the fruit of the Spirit . This is produce in God’s children as they allow the Spirit to so direct and influence their lives that they destroy the power of sin, especially the works of the flesh, and walk in fellowship with God (see Rom 8:5-14)

The fruit of the Spirit includes:

- 1) Love: care and seeking for the highest good of another person without motive for personal gain .
- 2) Joy: the feeling of gladness based on the love , grace, blessings , promises , and nearness of God that belong to those who believe in Christ .
- 3) Peace: the quietness of heart and mind based on the knowledge that all is well between the believer and his or her heavenly Father.
- 4) Longsuffering: endurance, patience, being slow to anger or despair .
- 5) Gentleness: not wanting to hurt someone or give him or her pain.
- 6) Goodness: zeal for truth and righteousness and a hatred for evil it can be expressed in acts of kindness , or in rebuking and correcting evil.
- 7) Faith (Greek pistis) Now faith is the substance of things hoped for, the evidence of things not seen, (Heb 11:1) Christians are justified by faith (Rom 5:1). Jesus Christ is called “faithful and True “(Rev 19:11) because he is faithful, we can have faith. Our faith (pistis) brings faithfulness (pistos) the two words are clearly different in meaning in both Greek and English. Yet all new versions, in their attempt to present a

“works” base salvation mistranslate pistis as faithfulness in the following verses
Matt 23:23, Gal 5:22 .

8) Meekness: restraint couple with strength and courage, it describes a person who can be angry when anger is needed and humble, submissive when submission is needed.

9) Temperance: having control or mastery over one’s own desires and passions, including marriage vows, and chastity.

In Ephesians 5:9-11

For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove (convict) them.

The Greek word pneuma is Spirit that is leading Christians, but phos or light that is use in the new versions (fruit of the light Eph 5:9 in NIV, NASB et) is driving the New Age . As Christians , our power come from living a life pleasing to God, that comes from the Holy Spirit.

THE HOLY SPIRIT IN THE OLD TESTAMENT

When ever we come to a study of the New Testament the first thing to keep in mind is that the writers were stepped in the Old Testament and looked to it as the divine revelation of God’s truth. It was their source of knowledge about God. And the place from which they obtained their ideas. This will be abundantly obvious from any study of Paul’s letters. Indeed we must even reverently apply this dictum to Jesus. He was brought up on the Old Testament, and used it for direction and guidance, quoting from it regularly and asserting its authority. Furthermore he was speaking to people who held the same view.

Thus in interpreting ideas in the New Testament we must look to the Old for guidance, and when it comes to the question of the Spirit of God there is no shortage of material.

The Spirit is seen as present at creation in Genesis 1:2 “the spirit of God move over the face of the waters”, and the Psalmist conjoins the ideas of spirit and word when he describes the creation in these terms. “By the word of the Lord were the heaven made, and all their hosts by the spirit of His mouth” (Psalm 33:6). So when God spoke, the Spirit acted. God is seen to be at work through His divine Spirit.

In Genesis 7:1 The Lord said unto Noah come thou and thy house into the ark, (v7)Noah went in , and his wife, and his son’s wives with him into the ark(v 8) Of clean beast and of beasts that are not clean , and or fowls, and every thing that creepeth upon the earth. (v 9) There went in two unto Noah into the Ark, the male and the female, as God had commanded Noah. The key to this is the animal went in. No were it said Noah told them to go it, the end of this verse is as God commanded, the animals went in as God commanded Noah was there to see that every commanded of God (Elohim plural for God the Father, the Son, and the Holy Spirit) was complete.

When the Ark of the Covenant, the throne of the invisible God, is to be made, God inspires a man for the task. "Behold ... have filled him with the spirit of God, with ability and intelligence, with knowledge and all craftsmanship". The Spirit is revealed in perfect workmanship (Ex 35:31). In fact God's whole deliverance of His people is by His Spirit, The angel of His presence (Isaiah 63:7-14).

When Moses has finally to be replaced it is by a man "in who is the Spirit (Number 27: 18), probably linking him with the seventy elders previously mentioned.

Numbers 11:25-26 the helpers appointed by Moses to assist him in his work are to receive the same "spirit" as he enjoys the Lord took some of the spirit that was upon him, and put it upon the seventy elders, and when the spirit rested upon them they prophesied". The activity of the Spirit is revealed in prophesying, but in this case as a sign of permanent endowment with the Spirit of wisdom.

When Israel is in danger of being annihilated or absorbed into the surrounding nations, "the Spirit of the Lord" comes upon various leaders to enable them to deliver them from their enemies for example, Othniel (Judges 3:9), Gideon (Judges 6:34), Jephthah (Judges 11:29), and Samson (Judges 14:6, 19; 15:14), the latter being first "stirred by the Spirit" (Judges 13:25). In all these cases the presence of that they experienced and special emotions that they connected with the Spirit. It is true that Samson was aware that he had lost his strength, but this was because something he was trying to do made this obvious.

When Saul is chosen to be "king the Spirit of the Lord comes on him and he prophesies (1 Samuel 10:10), and the same Spirit of the Lord comes on him to give victory in battle (1 Samuel 16:14). He is no longer God's power leader, and this is revealed by his future failure. Here there is the idea of a more permanent presence of the Spirit, as with the elders of Moses, in contrast with the more temporary experiences of the Judges. (The Spirit leaving him refers to His special empowering, the thought of the Spirit's indwelt, as in the Psalms, is not in mind). In the case of David the Spirit of the Lord came on him "from that day forward" (1 Samuel 16:13) as is revealed by his continual success.

It is significant that no king after David is described as having received the Spirit. They all failed even Solomon in spite of his glory, so the hope rests on a new king who will arise from David's line some time in the future, on whom then Spirit of the Lord will rest to make him a ruler fit to rule God's people (Isaiah 11:1-2). Until he comes Israel will languish in failure.

The kings having failed, The mantle now falls on the prophets, The spirit of Elijah falls on Elisha, evidenced by the fact that Elisha reveals spiritual sight by seeing the taking of Elijah (2 Kings 2:9-10). The presence of the Spirit is shown by Elisha's new ability to see what others cannot, and this is then confirmed by his subsequent activity.

When the people of Judah refuse to listen to the true prophets, their actions are 'not in accordance with the Spirit' (Isaiah 32:15), producing righteousness and blessing a hope yet in the future. In Micah 3:8 the prophet declares himself to be "filled with power, with the Spirit of the Lord, with justice and with might" so as to declare to the people their sins, while in Nehemiah 9:20-30 the Spirit who spoke through the prophets is likened to the Spirit who instructed Israel in the wilderness (presumably through Moses

and the elders).

Their refusal to listen to the voice of the Spirit through the prophets results in their being carried off into exile in Babylon. It is this fact that results in the unusual experiences of Ezekiel who has to prophesy in both places.

Thus Ezekiel, uniquely, is carried about by the spirit (e.g. 3:14 but in his case the source of his message is that “the word of the Lord came to me”). However, in 11:5 he says, “the Spirit of the Lord fell upon me” causing him to speak God’s word.

The latter stresses sudden inspiration, but the ideas would seem to be almost parallel. Micah can say “filled with the Spirit of the Lord” while Ezekiel says “the word of the Lord came unto me”. Once again we have the Spirit and word acting together.

After the punishment of exile in Babylon God seeks to restore His people, and Haggai assures them that, just as God had promised in their deliverance from Egypt under Moses His Spirit would now “remain among them” (Haggai 2:5). At the same time Zechariah assures their leader Zerubbabel, governor of Judah, that he must not be afraid of rebuilding the Temple, for God’s Spirit was working through him.

A second aspect of the work of the Spirit described in the Old Testament is that of His future work. The continual failure of God’s people showed that only by an act of divine power could His purposes be fulfilled, and all the prophets hold out the vision of such action, but the connection with the Spirit is especially brought out by Isaiah, Ezekiel and Joel.

Before this action there must be purging. The Spirit will first visit Israel and Judah as a Spirit of judgment and of burning (Isaiah 4:4), presumably through foreign armies.

He will then gather the wild beasts to wander among its desolations (Isaiah 34: 16), and the nation will be withered with God’s searing wind (when the Spirit of the Lord blows upon it” Isaiah 40:7).

But after this He will once more, as of old, guide those who administer justice (Isaiah 28:6). His very purpose in judgment has been to destroy the wicked so that the righteous might be refined and purified and enjoy the reality of His presence (Isaiah 4:4-6).

Then the Spirit will be “poured out from above” the land will flourish and the desert will become fruitful, and justice and righteousness, and peace will abound (Isaiah 32:15-18).

It is clear here that the pouring out of the Spirit includes the pouring out of rain producing fruitful harvests, but there is no doubting that it also includes a life changing activity in the hearts of men. This is confirmed by Isaiah 44:4-5 “I will pour water on him who is thirsty, and floods upon the dry ground. I will pour My Spirit upon your children and my blessing upon your offspring”. The people will flourish “like the grass at the coming of the rainy season, like willows planted by flowing River”. Once again we have the life-giving rain but here the pouring out of the Spirit is on the people, who will thus each say “I am the Lord’s (v.6).

This is then connected with the coming of a great prophet. “The Spirit of the Lord is upon me because He has anointed me to proclaim good news to the poor. He has sent me to heal the broken hearted, to announce deliverance to those who are held captive and recovery of sight to the blind, to set free those who are bruised” (Isaiah 61:1-2). One will come who will prepare the way for the blessing.

Ezekiel takes up the idea of this future work of the Spirit. In a vision he sees a valley full of dry bones, unresponsive to the prophet’s message even though they become covered

with flesh, for there is no life in them (Ezekiel 37:1-10). Then he is told to call on the Spirit of God, likened to wind and breath (the same word in Hebrew), so that the Spirit will breathe life into them (v. 10). This is then likened to Israel who are dried up spiritually and unresponsive to God's words. But God will "put My Spirit within you, and you live" (v. 14). The dry bones will come to life by the action of the Spirit.

This reviving process is explained more fully in Ezekiel 36:25-27. There the worm of the Spirit is likened to the sprinkling of cleansing water. The idea of the sprinkling of water which cleanses comes from Numbers 19:17-19, where it is water made clean by use of the ashes of sacrifice. (Water by itself never cleanses in the Old Testament. Even in Psalm 51:7 it is connected with the purging with hyssop i.e. sacrifice).

"Then will I sprinkle clean (cleansed) water upon you, will be clean, from all your filthiness... I will cleanse you. A new heart I will give you and a new Spirit I will put within you. I will take away the stony heart from your flesh, and I will give you a fleshy heart. I will put My Spirit within you, and cause you to walk in my statutes, and you will keep my judgments" (vv. 25-27). They are thus to be cleansed by sacrifice, and given life by the Spirit. He will "pour out His Spirit" upon them (Ezekiel 39:29), "I will call for the corn and increase it ... I will multiply the fruit of the tree and the increase of the field" (36:29-30). From now on there will no more famine. Once again rain and Spirit are linked, even though Ezekiel the priest has used a priestly metaphor in vv. 25-27 rather than Isaiah's picture of abundant rain.

However we should not ignore the fact that this benefit was available in part in Ezekiel's own day, for in Ezekiel 18:31-32 it is clear that if the people will respond and turn from sin they will have a new heart and a new spirit. It is not the working of the Spirit which would be new in the future but the extent of His working.

An added dimension to the work of the Spirit is brought out by Joel. "I will send you corn and wine and oil, and you will be satisfied with it ... I will cause to come down for you the early rain and the later rain ... and the floors will be full of wheat... I will restore to that the locust has eaten ... and you will eat in plenty and be satisfied ... and it will come about afterwards that I will pour out My Spirit on all flesh, your sons and your daughters will prophesy, your old men will dream dreams and your young men will see visions, and also on the servants and maidservants I will pour out My Spirit in those days" (Joel 2:18-29).

Sadly the fact that the outpouring will be on will flesh does not mean that every single person in the world will benefit, Men who will not respond to God cannot be so blessed. The point being made is that every. Men who will not respond to God cannot be master and servant, bondman and free. There will no restriction to the important and mighty for it will not be restricted to any class of person. Even the humblest can partake, and become proclaimers of God's word.

Finally we must look briefly at the Psalms. In Psalm 51 the psalmist can pray expectantly that "a new spirit" will be put within him, a "willing spirit" obedient to God (vv.10-12). Such an idea is related to God's spirit as we have seen in Ezekiel 18:31-32;36:and 37:14. The righteous can thus enjoy the blessing of the Spirit in any age. He goes onto pray "do not take your holy spirit from me" (v.11). What this means is clear from the context. It is put in parallel with "do not cast me from your presence" which suggests that what the psalmist is afraid of is that he deserves, because of his sin, to lose the sense of the presence of

God. To become as one who has been cast off. This is what his disobedient deserves, but in his repentance he is confident that God will not do it to him.

Psalm 139:7 confirms this. "Where can I go from Your Spirit? Where can I flee from your presence?" The answer is nowhere, for God has him under control (v.13). He therefore prays that God will show him any wrong doing in his life, so that he may be led in the way everlasting (vv.23-24). Being secure in God does not make him spiritually careless.

Lastly in Psalm 143:10 the psalmist, overwhelmed by a sense of his own weakness, prays "teach me to do your will, for you are my God. Your Spirit is good; Lead me into the land of uprightness". Here we have the Spirit at work within him to lead him in the right way.

These Psalms are important because they stress the quiet work of the Spirit going on in men's hearts through all time; God never deserted those who trusted in Him. What was lacking was the wider work of the Spirit, The pouring out of the Spirit which would turn the few into the many.

Holy Spirit is the third person of the Godhead, who exercises power in creation and redemption. Because the Holy Spirit is the way believers come to Christ and see with new eyes of faith, He is closer to us than we are to ourselves. Like the eyes of the body through which we see physical things, He is seldom in focus to be seen directly because He is the one through who all else is seen in a new light. This explains why the relationship of the Father and the Son is more prominent in the in the gospels, because it is through the eyes of the Holy Spirit that the Father -Son relationship is viewed.

The Holy Spirit or Holy Ghost, the Spirit is neuter (not taking part in either side male or female) in the Greek and may be translated as wind and Spirit ; also that the Authorized Version (King James Bible) uses the neuter pronoun " itself " when speaking of the Holy Spirit (Rom. 8:16, 26).

It turns out that the Greeks had no way to distinguish between the two. Mt 14:26 and Mk 6:49 we find the Greek word phantasma being used, but even to the Greeks of those days a phantom was more imaginary than real, and need not even be in human appearance. On the other hand, Hebrew, like English can distinguish between ghost and spirit. Thus when Abraham gave up the ghost in Gen 25:8, the Hebrew does not say that he gave up his spirit. However, when Christ "gave up the ghost" on the cross, (Mk. 15:37ect.) the Greek could just as well read "gave up the spirit." In this case, since this phrase is defined in the Hebrew may be used to correct true modifies scripture, the Hebrew may be used to correct the Greek, and this is what the King James translators have done. (By the way, Greek is so devoid of understanding in this matter that it cannot even distinguish between spirit and breath, Witness that the newer versions such as the NKJV (New King James Version) here say that Jesus "breathed his last"instead

Of "gave up the ghost".

Significantly, the word "ghost" is not applied in the Authorized Bible (King James Bible)

in the sense of the spirit of a deceased person. These are called spirits in Mt 14:26; Mk 6:49; Lu 24:37 and 39. and the ghost of Peter is called his "angel" in Acts 12; 15. So the modern English usage of "ghost" as the spirit of the deceased was evidently not known to, or was ignored by the King James translators. In any case, they did not relate it to the phrase "give up the ghost." Ghost is an old English word which was originally a contraction of two words. "God's host," which became "G'host" and then "Ghost." Similarly, the German word for spirit, *geist*, also relates to the English ghost, in the Germanic languages; the word is related to *gast* which is the same word as the English "guest". Ghost (*geist*) stemmed from that in the sense of a spirit which is the guest of the body. With reference to God's the ancients acknowledged that the spirit of man belongs to God

Ghost: the imagery can be seen in Rev 1:18

I am he (Jesus Christ) that liveth, and was dead; and, behold, I am alive for evermore, Amen; have the keys of hell and of death.

This imagery speaks of a resurrection body that Jesus Christ have and a resurrection body that the believers will receive at the first resurrection.

I will give a panorama view of the Holy Spirit, and the Old Testament view of the Holy Spirit.

Panorama View of the Holy Spirit

The visible creation makes the personality of God the Father somewhat easy to conceive; the incarnation makes it almost, if not altogether impossible to disbelieve in the personality of Jesus Christ; but the acts and workings of the Holy Spirit are so secret and mystical, so much is said of His influence, graces, power and gifts.

Because of the Names given to the Holy Spirit, he is called breath, wind, and power. The symbols used in speaking of the Spirit are oil, fire, water, dove, seal, wind, and earnest. These symbols or emblems throw light upon both his nature and mission; but it is important to remember that these are symbols and not the Holy Spirit. For example in Matt 3:16 he descending in the form of a dove, Holy Spirit is not a dove only in the form of a dove.

Symbols of the Holy Spirit

A) Oil: indicating light, healing, and anointing for service.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the l

Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised" (Lk 4:18)

B) Fire: Indicating presence, approval, protection, purifying, gift, and judgment

1) The presence of the Lord.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a

And he looked, and beholds, the bush burned with fire, and the bush was not consumed (Ex 3:2).

2) The protection of the lord

And the lord went before them by day in a pillar of a cloud to lead them the way,

and by might in a pillar of fire to give them light, to go by day and night. (Ex 13:21)

3) The judgment of the Lord.

“For our God is a consuming fire” (Heb 12:29) see Lev 9:24, Isa 6:1-8

C) Water indicating life and cleansing

“For I will our water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed and my blessing upon thine offspring (Isa 44:3).

In the last day, that 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, out of his belly shall flow rivers of living water, but this spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given because that Jesus was not glorified (Jn 7:37-39).

D) Dove; Indicating purity, peace, and modesty.

“And John bare record, saying, I saw the Spirit descending from heaving like a dove, and it abode upon him (Jn 1:32).

And I said, oh that I had wings like a dove for then would I fly away, and be at rest (Ps 55:6).

E) Seal: Indicating ownership, finished transaction, security, authority, genuineness, value.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise (Eph 1:13).

And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption (Eph 4:30). See also 2 Cor 1:2

F) Wind: indicating unseen power

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goes, so is every one that is born of the spirit (Jn 3:8) see also Acts 2:1-2).

G) Earnest: Indicating first fruits, down payment, a pledge, and an assurance of the eventual complete payment.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor 1:22)

“Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit (2 Cor 5:5) see also Eph 1:14.

It is not strange that in view of all this some students of the Scriptures may have been led to believe, erroneously of course, that the Holy Spirit is an impersonal influence emanating from the Father. In a Barna survey in 1997, 61% of US residents surveyed agreed with this statement about the Holy Spirit

The Holy Spirit is not usually associated with the Father and the Son in the greetings and salutation of the New Testament sees 1 Thess 3:11 “Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you”. Yet we must remember, in this connection, that the apostolic benediction in 2 Cor. 13:14 connect the three persons of the Godhead thereby asserting their personality equally. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy ghost, be with you all. Amen”.

Method of proving the personality of the Holy Spirit. It is difficult to define personality

when used of the divine Being. God cannot be measured by human standards. God was not made in the image of man. But man in the image of God. God is not a deified man; only God has a perfect personality. How one possesses the attributes, properties and qualities of personality, then personality may be unquestionably predicated of such a being. Does the Holy Spirit possess such properties? Let us see.

Names that imply personality are given to the Holy Spirit the comforter John 14: 16; 16:7 “comforter “means one who is called to your side as a client calls a lawyer. This name cannot be used of any abstract, impersonal influence is clear from the fact that in 1 John 2:1 the same word is used of Christ. (See Rom. 8:26.) Again in John 14:16 the Holy Spirit as the Paraclete, is to take the place of a person Christ Himself, and to personally guide the disciples just as Jesus Christ, the greatest personality that ever lived. Again, Christ, in speaking of the Spirit as the comforter, uses the masculine definite article, and thus by His choice of gender teaches the personality of the Holy Spirit .There can be no parity between a person and an influence.

Denial that the Spirit is a person often takes the form of substituting the concept that He is a personification or say power that does not care about the person or his best for salvation or life; much like claiming that Satan is a personification of evil. This denial of His personality has occurred throughout church history, first by the monarchies, the Arians, the Socinians and today Unitarians (they do not believe that Jesus Christ, and the Holy Spirit is God.)

The Holy Spirit possesses and exhibit’s the attributes of a person:

1) He has intelligence. He knows and searches the things of God (1 Cor 2:10-11), He possesses a mind (Rom 8:27), He teach people (1 Cor 2:13).

2) He shows feeling, He can be grieved by the sinful action of believers (Eph 4; 30 an influence cannot be grieved).

3) He has a will: He uses this on distributing gifts to the body of Christ (1 Cor 12;11).

Since genuine personality possesses intelligence, feeling, and will, and since the Spirit has these attributes, He must be a person.

He exhibit’s the actions of a person.

1) He guides us into truth by hearing, speaking and showing (Jn 16;13).

2) He convicts of sin (Jn 16:8)

3) He intercedes (Rom 8:26).

4) He performs miracle (Acts 8:39).

These are activities which an influence or personification could not do but which scripture shows the Holy Spirit can do.

He receives ascription which would be given only to a person.

Person pronouns are used of the Holy Spirit John 16:7, 8, 13-15. Twelve times in these verses the Greek masculine pronoun ekeinos (that one, He) is used of the Spirit. This same word is used of Christ in 1 John 2; 6, 3:3, 5, 7, 16. This is especially remarkable because the Greek word for spirit (pneuma) is neuter, and son should have a neuter pronoun; yet contrary to ordinary usage, a masculine pronoun is here used. This is not pictorial personification, but a plain, definite, clear cut statement in the Authorized Version, the neuter pronoun is used.

The Holy Spirit is identified with the father and the Son and, indeed, with Christians in such a way as to indicate personality.

The baptismal formula Matt. 28:19.”Go ye therefore, and teach all nations, baptizing (Greek baptidzo from bapto, to dip, to sink, immerse, and cover wholly with the element used in baptism) them in the name of the Father, and of the Son, and of the Holy Ghost.

Suppose we should read, “baptizing them in the name of the Father and of the Son, and of the wind or breath “would that sound right? If the first two are personal, is not the third? Note also “in the name” (singular), not names (plural), implying that all three are persons equally.

The apostolic benediction 2 Cor. 13: 14. “The grace of our Lord Jesus Christ. And the love of God, and the communion of the Holy Ghost, is with you all. Amen.

The same argument is used as that in connection with the baptismal formula just cited. Identification with Christians Acts 15:28 “for it seemed good to the Holy Ghost and to us”? Shall we say, “How God anointed Jesus of Nazareth with the Holy Ghost and with power?” Shall we read, “Anointed ... with power and power?” Rom. 15: 13 “that ye may abound in hope, through the power of the Holy Ghost.” See also Luke 4: 14. Would not these passages rebel against such tautological and meaningless usage? Most assuredly.

Personal characteristics are ascribed to the Holy Spirit. The Holy Spirit is represented as searching the deepest and profoundest truths of God, and possessing knowledge of his counsels sufficiently to understand His purposes (1 Cor 2: 10, 11). Could a mere influence do this? See also Isa 11: 3; Pet 1:11.

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