



THE PERSON AND WORK OF THE HOLY SPIRIT

By David Cartledge

ABOUT THE AUTHOR

David Cartledge

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David Cartledge gave his life to the Lord at the age of 15 and three years later God called him to the ministry. He went to an Australian Bible College a year later (as a 19 year old) and graduated three years later. The following year he was married to Marie who stayed at his side, often sharing in the ministry work throughout his life.

For the first two years of his ministry David was an assistance pastor in Hobart, Tasmania. Then, in the following four years, David and Marie planted a Church in the relatively small country town of Devonport (also in Tasmania). After this, David pastored a Church in another small country town of Lithgow (in New South Wales).

In 1970, at the age of 30, David was called to pastor a Church in the growing city of Townsville (Queensland). In the 18 years he was there, the church saw incredible growth. David embraced the charismatic renewal, and the church was in revival! The meetings would go on until all hours of the night. At these meetings people were touched, miracles occurred and the church exploded.

As the church grew, David decided the church needed to buy land to build a larger facility so he purchased 92 acres of land on the outskirts of the city. On this property he started a Bible school and a Christian school, the first to be started by his Church denomination in Australia.

At the age of 37, David became a member of the Australian National Executive of his Church denomination and held a leadership position of this movement for 26 years.

As a leader within his Church movement, David's strategy was church planting. His determined, faith filled and systematic approach to implementing this strategy resulted in many churches being planted, initially in the state of Queensland, and then, partly as a result of his example and influence at a national level, throughout Australia.

At the age of 48, after growing the Townsville church from a few dozen to well over 1,000 people, and seeing through the building of a large auditorium, Bible College, and Christian School, David and Marie moved from Townsville to start a church with a small group of local people on the Gold Coast. Moving from such a large church (in Townsville) to start a new church would have been hard for someone who had "broken through" and overcome enormous challenges, but because God had spoken to him, he moved. It wasn't long before he had established a church on a main road close to Surface Paradise and saw it grow rapidly.

At the age of 53, the National Executive of David's Church movement asked him to become the President of the national Bible College just outside Sydney. He accepted and remained in that position for nine years. In that time he instituted many changes and improvements. He moved the College from Katoomba in the Blue Mountains to Chester Hill, much closer to the centre of Sydney. This move involved the miraculous purchase of a former large, Australian Defence Services property.

At the age of 62 David began travelling the world, inspiring churches to move into the prophetic and apostolic realm and went to be with the Lord a few years later. He had given his all and he left a legacy of a life of devotion and service to God. His wife Marie continues to serve the Lord and is a wonderful example of a mother (and Grandmother) for the family she and David raised together as they served in ministry.



*"Our movement has been deeply impacted by David Cartledge. He is truly one of our greats. What David believed in, he believed in 100 per cent. Whatever he did, he did 100 per cent. He spoke fervently about faith, and lived so fervent by faith."
Brian Houston, Hillsong, Australia*

1 Introduction to the Doctrine of the Holy Spirit

During the Twentieth Century there has come a greater awareness among most church groups regarding the person and work of the Holy Spirit. For many centuries there has been a general ignorance of His importance and often He has been ignored in favour of human talents or plans. Where there has been a respect of His person, there has often been a sense of the mysterious which has often isolated the church from the Holy Spirit's leadership and direction.

The Doctrine of the Holy Spirit is one of great importance judging from the place He occupies in the Holy Scriptures. With the exception of **2nd & 3rd John** every book in the New Testament contains a reference to the Spirit's work. The Holy Spirit is a person, not an influence or power of God, not an ethereal substance diffused through space, not the impulses to righteousness that come to men.

He is the third person of the Trinity, the executor of the Godhead. He is seen in the act of creation, empowering men for service, communicating to men the revelation of God and so directing them to record God's truth without error.

The Work of the Holy Spirit

The second deficiency in many Christian lives is an inadequate grasp of the work of the Holy Spirit. It is apparent that some believers look on the Holy Spirit only as a source of empowering to be 'used' at human discretion. It is not clearly understood that the work of the Holy Spirit affects every facet of a Christian's life. This leads to a life bereft of the amazing blessings that flow to us in a wide variety of ways.

The Baptism of the Spirit

This wonderful work of the Holy Spirit is revealed in the scripture as both permanent in the Church Age and necessary for every believer. It was never intended that the church would ever operate without the specific anointing and empowering of the Holy Spirit.

It is a fact of the church from the early centuries of its existence that the Holy Spirit has often been ignored and even repudiated with resulting lifelessness and futility in those who do so. While not necessary to salvation, the Baptism with the Holy Spirit is essential to achieve the fruitfulness that the Lord intends for His church.

The Gifts of the Spirit

The empowering work of the Spirit is very clearly specified. The scriptures, and the records of Old Testament leaders, Jesus and His apostles demonstrate specific manifestations of supernatural power.

Each of the Gifts of the Holy Spirit are examined in detail in this study with the motivation that these enabling impartations of the Spirit are to be earnestly sought by the believer.

1.1 The former and the latter rain

Joel Chapter Two promises a new work of the Holy Spirit which will be manifested in two

different periods symbolised by the occurrence of rain in natural seasons. In Israel it was expected that there would be both autumn and spring rains which were often called "early or former" rain falling in late October and early November, and the "latter" rain falling in late April and early May.

These dual outpourings are referred to on numerous occasions in scripture: **Deut 11:14, Jeremiah 5:24, Hosea 6:3, Joel 2:23, James 5:7**

Lev 26:4 promised the covenant people 'rain in due season' (**Deut 28:12**), but drought was a specific sign of God's blessing being withheld and sometimes was definite judgement. **Deut 11:17, I Kings 17.**

Rain is one of the symbols of the Holy Spirit at work, and the outpourings promised by Joel demonstrate both the blessing of God coming from heaven, and the fact that His people are in a new covenant relationship.

The prophecy of Joel was claimed by Peter on the Day of Pentecost (**Acts 2**). "This is that which was spoken by the prophet Joel", so we are in no doubt about what the rain Joel spoke of means. It is fulfilled in the Baptism with the Holy Spirit. However the promise was of two distinct periods of rain, former and latter, autumn and spring. One to prepare the ground for planting and one to prepare the harvest for reaping.

It is now obvious to us that the outpouring of Pentecostal power has been in two distinct periods. The early rain at the beginning of the church age and the latter rain to complete the harvest and usher in the coming of the Lord.

The Day of Pentecost fulfilled the 'early rain' and the modern Pentecostal outpouring beginning at the start of the twentieth century clearly identifies with the 'latter rain'.

1.2 Reactions to the Pentecostal Revival

The current world-wide Pentecostal revival with its astonishing growth to be fastest growing, and in some countries, the largest segment of Christianity, has brought about an unfortunate polarisation between Pentecostals and non-Pentecostals. In many cases this has led to negative situations.

One of these is a rejection of the power aspects of the gospel by those suspicious of Pentecostals. This has amounted to closed minds, a distorted or limited Christian message, and a critical attitude towards those who claim to be filled with the Spirit.

Despite the enormity of this work of God not everyone within the church is pleased with the Pentecostal effusion. The original Pentecostals were mocked as being 'drunk with new wine' and were opposed, beaten and contradicted by the leaders of the Jewish religion.

The modern Pentecostal outpouring has suffered much the same reaction, except that most of the opposition comes from within the church rather than outside of it. There is a regular and frequent incidence of literature originating in the evangelical church circles attacking the Pentecostal movement.

It is clear that there have been individuals who have brought disrepute on the work of the Holy Spirit in our day either by their lifestyle or by unorthodox teaching. By and large such people do not represent the Pentecostal movement as a whole. It's credibility is in the

stability of the various movements which comprise this overall work of God and in the incredible evangelistic, church planting and missionary zeal which has made it the largest component of Christendom after Catholicism in less than one century.

It is equally as clear that all sections of Christianity have the same problems with individuals whose lifestyle or beliefs are a reproach. It is patently unfair to single out the Pentecostal experience as being the cause for such aberrations. It may be that Pentecostals are somewhat more charitable than their counterparts in other movements in that they generally do not take pleasure in or write books about the failures or excesses of evangelical and historic church leaders.

1.3 Pentecostal Defensiveness

On the other hand, the Pentecostal Movement has obviously been impacted by the enormous amount of criticism it has received since the beginning of the twentieth century. In many churches this has resulted in a reaction towards their persecutors and a defensive doctrinaire position regarding Pentecostal distinctives instead of living out the fullness of the Spirit. In many places in the world Pentecostal movements have a name they do not live up to.

Some of the factors which have come about through Pentecostal defensiveness include:

- fighting back against persecutors without grace,
- compromise in order to become acceptable to other movements,
- a conservative approach to ministry and leadership,
- loss of the distinctive features of the Pentecostal movement,
- lack of faith and scepticism of the miraculous,
- a trend toward sophistication,
- an emphasis on academic achievement rather than ministry in the power of God,
- supporting evangelical criticism of other Pentecostals or Charismatic brethren, and
- a fortress mentality or an exclusive type fellowship doggedly holding onto the beliefs of the past without any evidence of their validity.

1.4 Polarised by Pentecost

Since the early part of this century there has been a significant gulf between the various sectors of the Christian church. When the modern Pentecostal revival began most of those who had received the Baptism with the Holy Spirit were forced out of their historic or evangelical churches and had no alternative but to form new independent churches which gave place to Pentecostal values.

Eventually many of these churches began to fellowship with each other and the major Pentecostal movements originated, either around a particular doctrinal persuasion, style of ministry, type of church government or a personality.

These new Pentecostal movements received little sympathy from the existing churches and were often charged with being cults or even devil inspired. Some of these charges bordered on blasphemy against the Holy Spirit even if it was in ignorance. These attitudes exist to the present time among those who are identified as "Fundamentalists" and considerable animosity is unfortunately and unfairly generated.

In the early 1960s the Baptism with the Holy Spirit was received by large numbers of historic and evangelical Protestants as well as Catholics. The resulting "Charismatic Renewal" has changed the relationship between Pentecostals and the mainline churches

considerably with much more charity being expressed on both sides. The Renewal appeared to wane during the eighties with many of the churches which had been impacted reviewing their involvement in these Pentecostal expressions. During this period multitudes of disappointed charismatics transferred to renewed Pentecostal churches and provided the stimulus for a new phase of growth and church planting.

The rise of new styles of churches which give place to the work of the Holy Spirit but do not identify themselves as overtly "Pentecostal" (e.g. The Vineyard Movement led by John Wimber) has also made a significant impact on the world in the past few years. The Paraclete

1.5 The meaning of "Paraclete"

Some believers seek to make a distinction between the terms "Spirit of Christ", "Spirit of God", and the Holy Spirit. There is, however no essential difference between them. There is only one Holy Spirit as there is only one Father and one Son.

The Spirit has however, many descriptive names portraying His various ministries, including "The Comforter". This is the designation given to the Holy Spirit by Jesus. This name is "Paraclete" in the Greek language and primarily refers to the Holy Spirit. It is found in five places in the New Testament **John 14:16,26; 15:26; 16:7; I John 2:1.**

The Greek word `parakletos' is derived from `para' - (to the side of) and `kaleo' -(to call or summon). The word "Comforter" bears the following literal meaning - one called to the side of another for the purpose of helping, aiding, counselling or advising him in any way, particularly in criminal or legal proceedings.

It was the custom in courts of olden times for the parties engaged in legal action to make their appearances at the court of justice accompanied by one or more of their friends. These friends were called in the Greek "Paraclete" and in the Latin "Advocatus". The paraclete did this without any hope of payment or reward, yet at the same time giving his friend the full advantage of his experience, skill and professional ability. They advised by their counsel, sustained by their presence, and made the accused's case their own, standing by and for the accused in the difficulties and dangers of the situation - simply because of their love for the party involved. A paraclete acted as a mediator and intercessor.

Such was Christ's relationship to the disciples before Calvary, and their fear and dismay can be well understood when Christ told them He would be leaving them. He comforted them with the promise of another comforter, and another, in this case must mean "one equal to". The word "another" distinguishes Jesus from the Holy Spirit but puts them on the same plain. We have two "Paracletes" on our behalf; one with the Father for us, and one from the Father in us. We also notice that a special `comfort' from the Holy Spirit was provided to the churches of Judea. **Acts 9:31**

It is significant that Jesus promised His disciples that they would not be `orphans' (or comfortless, **John 14:18**) but that they would be sustained by the Holy Spirit in the same way as His oversight and leadership had kept and enabled them. In fact they were to be opened to a much greater dimension of power and spiritual fellowship with God after Jesus left them and the Holy Spirit came. They were in no way deprived as the Holy Spirit dealt with them in the same personal way that Jesus had.

1.6 Knowing the Holy Spirit as a person

One of the most unfortunate aspects in many Pentecostal churches is treating the Holy Spirit as merely a doctrine, a resource or a power to be used. His essential nature as part of

the Godhead is often disregarded.

One of the most powerful things a believer can do is to cultivate a personal relationship with the Holy Spirit as their senior partner in ministry. Unless the Holy Spirit is truly respected and submitted to, in the work of Pentecostal ministry there will be as much sterility and futility as in other segments of the church. The Spirit is Lord and where He is truly acknowledged as such there is liberty.

The Holy Spirit Unknown and Ignored

Many devout Christians think so much of Christ that they find no place in their experience for the Holy Spirit and are impatient when prominence is given to His name and operations. Yet the New Testament is simply full of the Holy Spirit and the identity or quasi-identity between the Son and the Spirit does not mean the extinction of either.

It will be a sad day indeed when theology quenches the Spirit. He is "another Comforter" whom Jesus has sent to us, and it is a weak exegesis which ignores that fact. The warning of the Primitive Church against "dividing the substance and confounding the Persons" still has its application.

Let it be remembered, moreover, that if the Holy Spirit is the Spirit of Christ, He is also the Spirit of God, and always has been so, even before the incarnation of the Son. The New Testament naturally and inevitably is full of Christ; it can see nothing but Christ and the Spirit which comes through Him and from Him. But this must not lead us to ignore the wider presence and function of the Holy Spirit in the world and in history, before the coming of Christ as well as since.

R. Montgomery Rees,

Aspects of the Doctrine of the Holy Spirit. London: The Epworth Press, 1920, pp 138, 139.

When the Psalmist queries "Whither shall I go from your Spirit" (**Psalm 139:7**) he not only affirms the omnipresent quality of the Holy Spirit as an integral part of the Godhead, but he also declares that all humanity must eventually deal with the Spirit. He is the one who carries out the work of the entire Godhead in this day of grace and cannot be by-passed.

1.7 Four major names ascribed to The Holy Spirit

While this study will detail many names which are applied to the Spirit, there are four terms used of Him frequently. He is called:

The Holy Spirit,
The Spirit of God,
The Spirit of Christ, and
The Comforter.

These designations draw attention to the major role that the Spirit plays in drawing men and women to Holiness of life, in carrying out the work of the God-head, in revealing Christ and drawing men to Him, and in helping believers.

When the Bible was translated as the King James version in 1611 the term Holy Ghost was used. Today the word "ghost" has developed other connotations than it carried then, and this has added to the sense of mystery which often occur in human thinking about the Spirit. Consequently it is better to use the more accurate term "Holy Spirit". The word 'pneuma' in the Greek New Testament from which 'spirit' is translated simply means 'breath' or 'wind'

and has no current connection to the term 'ghost'

1.8 Dispensations of God's dealings with mankind

He plays a great part in the redemptive work. God the Father planned or purposed redemption, God the Son accomplished it on the cross, and God the Holy Spirit applies it to the heart, thus bringing about regeneration. Today we are living in the Church age or period of grace, which is the dispensation of the Holy Spirit.

When this era of the Spirit is referred to as a 'dispensation' there is a need for a clear distinction from the use of that term by ultra-dispensationalists who divide all of God's dealings with mankind into water-tight compartments. They use this method to deny that the power of the Early Church is available today, and declare that was a different dispensation. By this arbitrary division they rob God's people of any expectation that some of the work of the Spirit is available in modern time. The obvious question is "if God has suspended some of the work of the Spirit, how do we know which is still available?"

1.9 Diverse dealings with the human race

There are three basic dispensations of God's dealings with mankind:

Father - God for His people- Old Testament period

Son - God with His people- The Gospels era

Spirit - God in His people- the Church Age

A dispensation is a period of time in which God begins and concludes a divine purpose. The Holy Spirit began His work when Christ ascended and will cease when Christ returns. It should not be thought however that these periods of time were the exclusive province of any member of the God-head. In creation, redemption, and the church age all three persons are vitally involved except that the emphasis in these periods has been more specifically placed on the particular characteristics which each person of the God-head manifests.

Today the Holy Spirit is convicting, regenerating, enduing with power, imparting gifts and ministries to the Church. He will quicken the dead at the coming of the Lord.

Ignatius, a leader of the Early Church, said, "The grace of the Spirit brings the machinery of redemption into vital connection with the soul. Apart from the Spirit the cross stands alone, a vast machine at rest; and about it the stones of the building unmoved, not till the rope has been attached can the work proceed to lifting the individual life through faith and love to the place prepared for it in the Church of God."

2 The Personality of the Holy Spirit

2.1 Definitions of Personality

The only way possible for human beings to conceive God is by the use of human terms. When we do so, however, it must be clearly understood that we are using terms of accommodation, and these of necessity have limitations. The essential truth that the Trinity consists of three persons but one God illustrates the point. We are immediately beyond our depth if we attempt to define the Godhead beyond the terms that the Bible employs. The personality of God is greater than human terms can describe. We must be careful therefore to observe that the term "person" cannot be completely carried over from the human to the divine as carrying the same content. We therefore realise that it is not impossible to be precise in speaking of the person of the Holy Spirit. The Scripture however, teaches that the Holy Spirit is a person but of the divine order. The Spirit is not something but someone.

It is of the highest importance that we discover whether the Holy Spirit is merely some mysterious and wonderful force which believers may use or manipulate for their own purpose or whether the Holy Spirit is a real person, infinitely mighty and able who is to direct and use the believer.

The idea that we may use the Spirit is heathenish, and differs in no way to the concept of any idolater who has a god which he attempts to placate, use or manipulate. This concept leads to self-exaltation and gives rise to those who are initiated into the mysteries of using their god gaining control over the uninitiated. A proper understanding of the Spirit's right and ability to fill and use the believer will lead to humility and surrender to the will and purposes of God.

2.2 Heresies

During the Church Age there have been a number of heresies about the Holy Spirit.

2.2.1 Sabellianism

Perhaps the first significant departure from the truth about the Holy Spirit was invented by Sabellius in about 215-220 AD. Very little about him has survived. He is thought to have been a presbyter. His error was actually Modalism or the idea that there is only one person in the God-head who manifests Himself at various times or for differing purposes in a variety of "modes". Sabellius taught that in the Old Testament God manifested Himself as creator, then manifested Himself in the Redemptive work as the Son, and now in the Church age manifests Himself as the Spirit doing the work of sanctification. Sabellius was excommunicated by Pope Calixtus I. This heresy died out but was revived during the Reformation period by Michael Servetus, and was ultimately developed as a major doctrine of Emanuel Swedenborg.

This heresy has also found a similar revival among the "Oneness" movement, notably the United Pentecostal Church. Their doctrine of the Godhead is essentially "Modalism" with the specific emphasis that Jesus is the only person in the God-head who variously

manifests Himself as the Father of the Spirit. As a result of this, their doctrine is known as the "Jesus Only " teaching. This error was confronted by the Assemblies of God at the formation of the Movement in 1914 and rejected.

2.2.2 Arianism

Another major heresy was propounded by Arius, a presbyter of Alexandria in the early part of the 4th century. He taught that only the Father is God and both the Son and the Spirit were created beings, and that the Spirit was a lesser being than the Son. He believed that the Holy Spirit was only the "exerted influence" of God. This view known as the Arian heresy was rejected by the Nicene Council in 325 AD. He had been excommunicated by Bishop Alexander in 321 AD.

2.2.3 Socinianism

A further heresy was propounded by Faustus Socinius between 1539-1604 AD, largely in Switzerland and Poland. He taught that the term "Holy Spirit" only applied to God's energies when exercised in certain specific ways, as well as denying the Deity of Christ. This heresy is the basis of modern Unitarianism, and the view regarding the Holy Spirit is the position taken by Jehovah's Witnesses and other cults.

2.2.4 Fundamental fallacies

It is entirely possible that fundamental Bible believers may unconsciously reduce the Holy Spirit to a mere "emanating influence" or energy" in their thinking. R.M.Riggs in The Spirit Himself warns, "The Holy Spirit must never be considered merely as a blessing, a feeling, or all influence. How far short of the full truth it is to refer to Him as It."

Myer Pearlman suggests two reasons why there may be difficulty in understanding the Holy Spirit as a person:-

- (1) Because throughout the Scriptures His operations are invisible, secret, and internal
- (2) Because the Holy Spirit never speaks of Himself or represents himself. Rather, He always comes in the name of and represents another. His special office and work is to exalt the person of Christ, even as Christ exalted the Father.

The Holy Spirit is a person, but He is a spirit not possessing a physical form. It is not necessary for the Holy Spirit to have a body such as we have in order to be a person.

2.3 Personality as defined and applied to The Holy Spirit

A Person is that which when speaking, says 'I', and when spoken to, is called 'thou', and when spoken of is called 'him'. A person is one who possesses a distinct and self-determining will. The Scripture teaches this concerning the Holy Spirit.

Floyd L Ruch deduces that personality exists or expresses itself in a two-directional sphere of consciousness:

- inner or self-consciousness
- environmental or exterior consciousness and then outlines the components of personality in terms of :
 - Character (ethical conduct)
 - Temperament (emotions)
 - Abilities (intellectual and physical)
 - Interests (will)
 - Physical manifestations

These basic elements of personality are commonly reduced to three:-

Intelligence (the power of thought or reason).

Sensibility - Emotion (the power of feeling).

Volition (the power of will).

An examination of Biblical evidence reveals how extensively personality is ascribed to the Holy Spirit, both explicitly and implicitly. His intelligence and knowledge are indicated by such statements as "The Spirit searcheth all things, yea, the deep things of God"

(**I Corinthians 2 :10**) "And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God" (**Romans 8 :27**) He is said to be the Spirit of wisdom (**Ephesians 1:17**), the Spirit of Wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and fear of the Lord (**Isaiah 11:2**).

The personal element of feeling is ascribed to the Holy Spirit in the Scriptures: He can be grieved (**Ephesians 4:20**). "But they rebelled, and vexed his holy Spirit" (**Isaiah 63 :10**). His will is revealed by His volitional bestowal of spiritual gifts upon men: But all these (gifts of the Spirit) worketh that one and the selfsame Spirit, dividing to every man severally as He will" (**I Corinthians 12:11**). The Holy Spirit actively directed the early missionary movement: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (**Acts 13 :2**).

2.4 Scriptural proof of the Personality of The Holy Spirit

2.4.1 Use of Personal Pronouns

The first proof on which to focus our attention is the language used by Jesus in speaking of the Holy Spirit, and it is not possible to accept the statements of Christ and at the same time deny the personality of the Holy Spirit. We must notice here the use of a pronoun of somewhat unusual character, at least in such a connection. In Greek language four or five words are used to indicate our English pronoun "he", but the most definite among them is the one which binds the emphatic and demonstrative - Quote - "He - that one there". Five times our Lord used this word "Ekinos" when speaking of the Holy Spirit. **John 14:26; 15:26; 16:8,13,14**. The personality of the Spirit is emphasised at the expense of strict grammatical procedure in the above references, where the emphatic pronoun "He" (Ekinos) is used of Him in the masculine.

The use of personal pronouns in reference to the Holy Spirit affirm His personality. In the Greek language the word for Spirit is a neuter noun, which would require the use of a

neuter pronoun; but when the reference is to the Holy Spirit, in numerous instances a masculine pronoun is used. For example, **John 15:26**, "But when He the Holy Spirit is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me."

2.4.2 Incorrect use of 'itself'

The rendering in **Romans 8:16,26** as "itself" due to the Greek neuter gender of "pneuma" is corrected to "Himself" in the Revised Version. Believers should never refer to the Holy Spirit as 'it'. He should be always accorded the honour and respect that both His personhood and God-head demand.

2.4.3 Personal Actions and Qualities

Personal actions and qualities are ascribed to the Spirit. We find many actions and qualities ascribed to the Holy Spirit in Scripture, which essentially involve and imply personality. Personal qualities are ascribed to the Holy Spirit.

Knowledge. **1 Corinthians 2:10-13, 12:8; Romans 8:27**

Emotion. **Romans 15:30.**

Volition. **1 Corinthians 12:11.**

2.4.4 Further evidence of the Personality of the Holy Spirit

He has knowledge. **1 Corinthians 12:11.**

He can command. **Acts 8:29.**

He can teach. **John 14:26.**

He can forbid. **Acts 16:6.**

He can give directions. **Acts 20:28.**

He can think. **Romans 8:6 (R.V.)**

He can speak. **Acts 1:16.**

He can feel, be grieved. **Ephesians 4:30.**

He can comfort. **Acts 9:31.**

He can pray. **Romans 8:26.**

He can work miracles. **Matthew 1:20; Acts 18:6.**

He can exercise special will. **1 Corinthians 12:11.**

He can be tested and lied to. **Acts 5:3,9.**

He can give life. **John 3:5,6; 6:63.**

He can be vexed. **Isaiah 63:10**

He can be blasphemed. **Mark 3:29**

He can be insulted. **Hebrews 10:29, Acts 7:51**

He can strive with the ungodly. **Genesis 6:3.**

These well known passages taken together present to us a picture of the various functions, all of which are inherent in a personal being, and inconceivable in any other. If it could be supposed that such language consistently used could designate an impersonal principle we could not be confident of any reliable interpretation of Scripture.

Behind all knowing, feeling, action and willing there must be mentality. The exercise of thought by the mind. In harmony with this we read in **Romans 8:27** "He that searcheth the heart knoweth what is the mind of the Spirit", and the Greek word "phronema" translated "mind" includes the idea of sentiment, opinion, interest, inclination and purpose.

3 The Divine Personality and His Gifts

A further line of teaching leads us to the conclusion that not only is the Holy Spirit a person, but He is a divine person. He is put side by side with the Father and Son in one class together. It is a fundamental teaching of Scripture that the Holy Spirit is a person in the same sense in which God the Father and the Lord Jesus Christ are distinct persons.

3.1 Another Comforter

Speaking of the Holy Spirit **John 14:16** declares "I will pray the Father and He will give you another Comforter". The name or word used is "Paraclete" undoubtedly meaning Comforter, but also meaning much more; one called in to support, defend, advise, comfort or help - a succourer; but still undeniably a person.

"Another" - in the Greek, "allos" denoting a numerical difference - another of the same sort, not like the relative Greek word "Heteros" expressing a qualitative difference - another of a different kind.

It is hardly conceivable that the Lord Jesus would use such language in speaking of an impersonal influence or power. Also it is not possible to substitute the comfort in the promise. (e.g.) "He shall give you another comfort" in place of a personal redeemer and friend "another" means one like Him who will take the place of the departing Christ.

3.2 The Baptismal formula and Benediction

In the Baptismal formula the Holy Spirit is referred to under the same terms as the Father and the Son. **Matthew 28:19** and also in the Benediction.¹¹ **Corinthians 13:14**. This also applies to such passages as **1 Corinthians 12:4-6; Ephesians 4:4,5,6**.

3.3 Divine names are ascribed to The Holy Spirit

Paul in **Acts 28:25-26** quotes **Isaiah 6:8-9** and states that the Holy Spirit spake by Isaiah but in the book of Isaiah the Lord Jehovah spoke. Along this line we can compare the following Scriptures:- **Jeremiah 31:33 - Hebrews 10:15-16** and also **Psalms 95:7 Hebrews 3:7-11; Isaiah 40:13 - Romans 11:34**. The equality of the Holy Spirit with the other of members the Godhead is shown in **Acts 5:3,4,9**.

3.4 Deity of Th Holy Spirit

3.4.1 The Doctrine of the Trinity

The doctrine of the Trinity has a direct bearing on any study which involves any member of the God-head. For this study to adequately deal with the person, status and work of the Holy Spirit it is necessary to understand the basic ideas of the Triune Godhead as expressed in the Bible.

The Scriptures reveal:-

- The Father who is God. **Romans 1:7**

- The Son who is God. **Hebrews 1:8**
- The Holy Spirit who is God. **Acts 5:3-4**

This can be summed up as follows; "The Father is the fullness of the Godhead invisible,

John 1:18, the Son is the fullness of the Godhead manifested **John 1:14-18**, the Spirit is the fullness of the Godhead acting immediately upon the creature.

I Corinthians 2:9-10" (Great Doctrines of the Bible -Evans)

The Bible describes the fact of the Godhead as a 'mystery'. There is no question that our best efforts to understand this fall short as our finite minds grope with comprehending the infinite. However the clear statements of Scripture that each of the three blessed persons is God cannot be denied or interfered with.

Dr R.A. Torrey put the necessity for a right understanding and a right relationship with the Holy Spirit in the following terms:

"If the Holy Spirit is a Divine person and we know it not, we are robbing a Divine being of the love and adoration which is His due. It is of the highest importance whether the Holy Spirit is a power that we in our ignorance and weakness, are somehow to get hold of and use, or whether the Holy Spirit is a personal Being....who is to get hold of and use us. It is of the highest experimental importance....Many can testify to the blessing that came into their lives when they came to know the Holy Spirit, not merely as a gracious influence....but as an ever present, loving friend and helper"

(Great Doctrines of the Bible)

Since this study is considering only the fact of the Holy Spirit, emphasis will be made upon those features which demonstrate His position as a member of the God-head.

3.4.2 Divine Attributes Are Ascribed to Him

That the Holy Spirit possesses the essence of Deity is established by the following Scriptures:

- He is Eternal - **Hebrews 9:14**.
- He is Omnipresent - **Psalms 139:7-10**.
- He is Omniscient- **John 14:26; 16:13; Isaiah 40:13**,
- He is Omnipotent - **Luke 1:35**.

3.5 Divine Works Are Ascribed to the Holy Spirit

- Creation. **Job 26:13; 33:4; Genesis 1:2; Psalms 104:30**
- Re-generation. **John 3: 7-8** .
- Life-giving. **Genesis 2:7, Job 33:4**
- Conviction of sin. **John 16:8**, and striving with the ungodly. **Genesis 6:3**
- Inspiration of the Scripture writers. **II Peter 1:21 II Sam 23:2, II Tim 3:16**
"inspiration" = God-breathed
- He sheds abroad the love of God in our hearts. **Rom 5:5**
- He calls men to salvation. **Rev 22:17**
- He relates us to the Father **Rom 8:15, Gal 4:6**

- He appoints ministries in the Church. **Acts 13:2; Acts 20:28**
- He predicts the End Times. **I Timothy 4:1**
- He performs miracles. **Acts 2:4, 8:39**
- He seals our souls unto the day of redemption. **Eph 4:30**
- He speaks to the churches. **Revelation 2:7**
- He intercedes for us in prayer. **Romans 8:26**
- He teaches, comforts and guides believers into all truth **John 14:26**

3.6 The Spirit is Distinct From the Father and the Son

- As witnessed by Christ's baptism. **Luke 3:21-22.**
- The clear distinction made in the Baptismal Formula. **Matthew 28:19**
- Christ's prayer for another Comforter. **John 14:16.**
- The Comforter taking the place of the Son. **John 16:17.**
- The Son exalted at the right hand of the Father, and the Holy Spirit on earth **Acts 2:33.**

3.7 Names of the Holy Spirit Expressing Relationship

Relationship with the Father.

- The Spirit of God. **Matthew 3:16, Romans 8:9.**
- The Spirit of the Lord. **Luke 4:18.**
- The Spirit of Your Father. **Matthew 10:20.**
- The Promise of the Father. **Acts 1:4.**

The Spirit is the administrator of the God-head. He works in every realm, physical, spiritual and moral. By, and through the Spirit God created the universe and by Him He preserves it. Through the Spirit - the Finger of God, **Luke 11:20, (Psalms 8:3)** God works in the spiritual sphere convicting and converting the sinner.

Relationship with the Son.

- The Spirit of Christ. **Romans 8:9, 1 Peter 1:11.**
- The Spirit of Jesus Christ. **Philippians 1:19.**
- The Spirit of Jesus. **Acts 17:11 (R.V.).**
- The Spirit of His Son. **Galatians 4:6.**
- Another Comforter. **John 14:16.**

3.8 Names of the Holy Spirit Expressing Deity

The Lord the Spirit. **11 Corinthians 3:18 (R.V.).**

The Eternal Spirit. **Hebrews 9:14.**

The Seven (or perfect) Spirit. **Revelations 1:4, 3:1.**

3.9 Names of the Spirit expressing His actions

- The Spirit of Life. **Romans 8:2,11; Revelation 11:11.**
- The Spirit of Holiness. **Romans 1:14.**
- The Spirit of Wisdom. **Ephesians 1:17; Isaiah 11:2.**
- The Spirit of Faith. **11 Corinthians 4:13.**
- The Spirit of Truth. **John 14:17, 16:13.**
- The Spirit of Grace. **Hebrews 10:29.**
- The Spirit of Adoption. **Romans 8:15.**
- The Spirit of Glory. **I Peter 4:14**

Other descriptions are given as follows:

- The Spirit of Burning - **Isaiah 4:4.**
- The Spirit of Promise - **Luke 24:49; Ephesians 1:13; Joel 2:28;**
- The Spirit of Love, Power and a Sound Mind - **II Timothy 1:7,** and
- The Spirit of Understanding, counsel, might, knowledge and the fear of the Lord - **Isaiah 11:2.**

The following explanations of the works of the Holy Spirit as depicted in the specific designations ascribed to Him enable us to gain an unfolding picture of His general ministry.

3.10 The Spirits action names explained

3.10.1 The Spirit of Life

The particular work of the Holy Spirit is the creation and maintenance of life, both spiritual and natural. **Acts 17:28, Rom. 8:2, Rev. 11:11.** He operates in the life of the believer as the Spirit of Life setting us free from the law of sin and death. **Romans 8:2.** This is the 'abundant life' Jesus promised in **John 10:10.** He also quickens or makes alive our mortal bodies. **Romans 8:11.** This is the ministry of healing which flows to us from the Spirit of life. **I Corinthians 12:9.**

3.10.2 The Spirit of Holiness

He is called the Holy Spirit because He is the Spirit of the Holy One, and because His chief work is Holiness. Salvation has two operations - something done for us, and something done in us. The first was accomplished for us by the death of Jesus; the second is brought to pass in us by the indwelling Spirit who imparts His life to us. Reconciliation was bought for us on Calvary. Salvation is to be completed in us by the law of the Spirit of life in Christ Jesus. The work of the Spirit is to re-organise our nature once we are renewed, and to fight against all its evil tendencies (the fleshly nature). **Isaiah 4:4** calls Him the 'Spirit of judgement and of burning'. He is responsible to activate the human conscience and He creates in the believer the impassioned desire for righteousness. This is the holy fire in our members which John the Baptist spoke of when he said that Jesus would baptise with the Holy Spirit and with fire. **Matthew 3:12.** He burns up the chaff of our lives with unquenchable fire.

3.10.3 The Spirit of Wisdom

The Holy Spirit is the source of supernatural knowledge and understanding. He brings

revelation direct to the human spirit. The anointing we have received abides in us making it possible to be alerted in our spirit or be guided beyond the capacity of our mind to understand. **I John 2:27** The Holy Spirit makes us aware of hidden things by the gifts of the word of wisdom, the word of knowledge or the discerning of spirits. **I Corinthians 12:8,10**. All the treasures of wisdom and knowledge are hidden in Christ (**Colossians 2:3**), but the Holy Spirit has come to 'reveal' to the believer the things of Christ and to guide him into all truth. **John 14:26,15:26,16:13-15**.

3.10.4 The Spirit of Faith

The confession of the believer's faith must be more than a formula or technique. The Scripture says, "having the same Spirit of Faith, we believe and therefore we speak". This is parallel to **Hebrews 13:5-6** which tells us "the Lord has said.....so that we may boldly say...." The Holy Spirit imparts the rhema word to the believers spirit so that there is a release of his faith on the basis of the word of God being alive in him and specifically applied to a definite situation.

3.10.5 The Spirit of Truth

Christ came to reveal the Father. The Spirit came to reveal the Son. He does not bestow a new revelation, rather He unfolds the deeper mysteries of Christ to minds already awakened to receive them. In His ministry Christ only ministered the things which He received from the Father, so likewise the Holy Spirit; He ministers only the things of Christ. Three times the Spirit is called the 'Spirit of truth', and in this respect He answers to and reveals Jesus who is the Truth.

3.10.6 The Spirit of Grace

The power to repent is not really natural to man. He may wish to do so, but sin's power is too strong and does not permit it. The Holy Spirit ministers to men the grace to repent. The Spirit gives the power for sanctification and service. To do despite to the Spirit of grace is to drive away Him who alone can move the heart to repentance, and the man who does this cuts himself off from God's mercy. **Acts 5:31, 11:18, Rom 2:4, 2 Tim. 2:25**. All the endowments which He bestows are really 'grace' gifts (Greek word is Charis = grace). As the executor of the Godhead He imparts to man all things necessary for life and godliness on the basis of unmerited favour. Nothing can be earned or bought, and the Holy Spirit can never be obligated by human education, dedication or donation.

3.10.7 The Spirit of Adoption

In the human family an adopted one is accepted and received in the home but with no impartation of the nature of the new father. With God one is received and accepted and also given of God's nature, and thus God's desires are put into the new-born child. It is not only a legal adoption, but also the Spirit of Adoption. In regeneration we receive the nature of the Sons of God. In adoption we receive the position of Sons of God.

Bishop Andrew writes, 'As Christ is our witness in heaven, so is the Spirit here on earth, witnessing with our spirits that we are the children of God. **Rom. 8:15**. The recipient of salvation is not only given the name of a child of God and adopted into the family of God, but he also receives within his soul the consciousness that he is a partaker of the divine nature.

The word adoption in the original Greek language means 'the placing of sons'. By this process the believer is declared to be an heir of God and a joint-heir of Jesus Christ.

Romans 8:17

In Bible times adoption was a process by which a father would recognise his son as a man mature enough to enter into the family business. By the Spirit of Adoption the believer is conferred with the legal authority to conduct the 'family business' - casting out devils, healing the sick and preaching the gospel to every creature on the basis of Jesus' authority. **Matthew 28:18.**

3.10.8 The Spirit of Promise

He is so called because His ministry is one of the outstanding blessings promised in the Old Testament. **Ezekiel 36:27, Joel 2:28.** Jesus said "I send the promise of my Father upon you" **Luke 24:49.** This promise is fulfilled in the believers life as a result of the accomplished work of Christ. It is one of Christ's prerogative to impart the Gift of the Spirit, but His ability to do so depended on His successfully accomplishing redemption. **John 7:39, Gal. 3:14.**

The Holy Spirit also confirms all the promises of God to the believer by sealing him as the promise or earnest of his inheritance. **Eph 1:14**

3.10.9 The Spirit of Glory

I Peter 4:14 declares that when we are persecuted for righteousness the Spirit of Glory rests upon us. Suffering for Christ is part of the process by which God is preparing the believer for the world to come, and making him victorious in this present world. **Romans 8:18, Note Acts 7:55.**

4 Symbols of the Spirit

4.1 Introduction

A Simile is figurative language descriptive of one object in its likeness to another.

A Symbol is something which stands representing something else.

A Type is an object which is used to prefigure another object. e.g. The Brazen Serpent - Christ.

The word "symbol" comes from two Greek words, "syn" meaning, "together", and "ballo" - "to throw", signifying literally "something thrown alongside another". i.e. to represent it and explain it. In other words a symbol is a material portrait and unfolding of a spiritual reality.

There are many figurative representations used in Scripture to set forth the work and ways of the Spirit, and each one emblem or type reveals another phase of His love and grace. The following symbols and types are used to describe the operation of the Holy Spirit.

Fire. **Matthew 3:11, Acts 2:3.**

Wind. **John 3:8, Acts 2:4, Ezekiel 37:7-10.**

Water. **John 7:38-39.**

Seal. **Ephesians 1:12, II Corinthians 1:22.**

Wine. **Ephesians 5:18-19.**

Oil. **Isaiah 61:1, Hebrews 1:9, 11 Kings 4:2-6**

4.2 Fire (Isaiah 4:4, Math 3:11, Luke 3:16, Acts 2:3)

Fire separates and purifies. **Zech.13:9. 1 Pet. 1:7.** The Spirit is called 'the Spirit of Burning' **Is 4:4**

Fire illumines and guides. **Ex. 13:21-22, Psalm 78:14, 105:39.**

Fire attracts. **Acts 2:3-5.**

Fire illustrates the purging, purification, fiery boldness and zeal by the Spirit. The Holy Spirit is compared to fire because fire warms, illumines, spreads breaks, penetrates, purifies and attracts.

4.3 Wind (Ezek. 37:7-10, John 3:8, Acts 2:4)

The word for wind in Greek is 'pnuema' from which we get 'spirit'.

The wind proclaims the winnowing and penetration of the Spirit's power. **Is 40:7**

The wind is the symbol of the Holy Spirit's power in regeneration, and typifies His mysterious life-giving operation. **John 3:8**

The wind is invisible but indispensable to new life. **John 3:8**

The ever moving wind of the Spirit removes stagnation and brings freshness.

The wind cannot be controlled. It blows where it chooses. So with the Holy Spirit, mankind cannot control or direct Him but must learn to cooperate with His plans.

4.4 Water

It is typical of spiritual life. **Ex 17:6, John 4:14,**

It is prophetic of the New Covenant. **Ezek 36:25-37**

The river of living water. **Ezek 47**

The effectiveness and sufficiency of the Spirit's ministry. **Psalm 65:9, Is 44:3**

4.5 Seal (Ephesians 1:12-14 , II Corinthians 1:22)

A finished transaction. God sets His seal on every redeemed life by the indwelling of the Holy Spirit. **Eph 1:13.** The seal of God on our lives is demonstrated by the work that the Spirit does in us to conform us to His ways. Note **Gal 5:16-17**

A mark of Ownership. This signifies God's proprietary claim to the believer as His own property. **John 6:27, II Corinth 1:22**

The seal is a promise of the future fulfillment of all the potential of our salvation, and guarantees the security of the believer until the Lord returns. **Eph 1:14**

The seal of a king implied authority and power, and indicates the privileged position we hold in this world as 'sealed' believers.

4.6 Light (1 John 1:5, Heb 12:29, Eph 5:9)

* Note that many translations give this as " the fruit of the light". Light is immaterial, diffusive and universal. All these are qualities of the Holy Spirit.

This symbol teaches us of the nature of God who is love, who is spirit, and who is also light. All life on earth is directly dependent on light.

Light is also a symbol of the work of the Spirit towards mankind. He illuminates our sinful and helpless condition outside of Christ, and our righteousness when we are in Christ. He is the Spirit of Revelation and has come to specifically reveal Christ.

4.7 Oil (Isaiah 61:1, Hebrews 1:9, II Kings 4:2-6)

One of the best known and most widely used symbols of the Holy Spirit is oil. This is particularly so in the Old Testament where it is often used in rituals or the service of priests and prophets.

Kings and priests were anointed for service. **I Sam 16:13, Ex 30:30,**

Psalm 133:2. By the ministry of the Holy Spirit believers are made Kings and Priests.

The lampstand of the Tabernacle was regularly filled with oil. This lampstand was the only light in the entire Tabernacle suggesting that our service for God and our ministry to Him is only illuminated as we are filled with the anointing of the Spirit.

The anointing oil was never to be placed directly on man's flesh, but only on the blood symbolising that the anointing oil is never for human elevation but only to draw attention to the redemptive work of Christ.

It also was never to be placed on a stranger to the covenant of Israel. No unbeliever has any claim to the anointing of the Spirit. **Ex 29:19-21**

The anointing oil was not allowed to be imitated. No substitutes for the power of the Holy Spirit are permissible

Oil lubricates. The Holy Spirit creates unity between believers. **Ps 133**

Anointing Oil also speaks of fragrance. When the High Priest came out of the Tabernacle every one was aware that he had been in the presence of God by the fragrance of the anointing oil. The work of the Spirit in our lives makes it obvious when we have been in the presence of the Lord in fellowship, prayer or worship.

Oil was used to anoint the sick as a symbol of the Holy Spirit's ministry of healing. Note

Romans 8:11.

4.8 Dove (John 1:32, Luke 3:22, Mark 1:10, Matt. 3:16)

The dove portrays the nature of the Holy Spirit. Throughout the world the dove is a well known symbol of peace. The Holy Spirit is gentle and promotes peace. He cannot abide with strife or corruption. Note **Eph 4:30-31**. When Noah sent the dove out of the ark it first found no place to rest amid the corruption of the drowned world. The dove is a bird without gall suggesting that it cannot dwell in an environment of bitterness.

The dove brought Noah an earnest or promise of the new world to come by bringing back a leaf in its beak. The Holy Spirit brings to the new believer an earnest of his inheritance and a promise of the World to come. **Eph 1:14**.

The Holy Spirit in the form of a dove descended on Jesus during His baptism. **Matthew 3:16**.

4.9 Wine (Acts 2:15, Zechariah 10:15)

"These are not drunk with wine as you suppose, but this is that which was spoken by Joel", **Ephesians 5:18** declares, "Do not get your stimulus from wine but be filled with the Spirit". As a symbol, wine stands for stimulation, exhilaration and rejoicing as well as empowering and boldness. Note also **Psalm 104:15, Prov 31:6, II Sam 16:2, Eccl. 10:19**.

4.10 Rivers (John 7:37-39, Ezekiel 47)

Rivers picture the abundance of the Spirit's supply and the force of His grace. **Psalm 1:3**, Jesus declared that the power of the Spirit in a believer's life would be rivers of living water flowing out of them.

4.11 Rain (Joel 2:23)

The outpouring of the Spirit is called 'the Latter rain'. The rain speaks of the universal outpouring of the Spirit. When showers come from heaven they cover all the earth as the promise of the Spirit is to 'all flesh'. Note **Psalm 72:6, Hosea 6:3, Zechariah 10:1**.

The Holy Spirit in the Old Testament

4.12 The Holy Spirit was 'not yet given'

The Old Testament era was not devoid of the power of the Spirit. Many of the leaders chosen by God were mightily used to perform miraculous exploits. Nevertheless this was the exception rather than the rule. The scripture declares that this in this period the Holy Spirit was not yet 'given'. John 7:39 shows that this was because Jesus had not yet been glorified. Therefore the work of the Spirit is quite different in the Old and New Testament eras.

The reason for His anointing is on an entirely different basis. He has come to reveal and glorify the Son of God, and all of His supernatural working is intended to bring unbelievers to a saving knowledge of Christ Jesus.

The Holy Spirit could not be given to all mankind until Jesus' work of redemption was complete and had been accepted in Heaven. After His ascension He received the anointing of the holy Spirit from the Father and poured this out on the waiting disciples. For this

reason the Baptism with the Spirit is also called, "the Gift of the Spirit". He had at last been 'given' to the human race.

4.13 The power of the Holy Spirit is prominent in the Old Testament

Many passages in the Old Testament refer to the "Spirit" or the "Spirit of God", and two passages use the designation, "the Holy Spirit". While it is clear that the revelation of the Holy Spirit is greater in the New Testament since the Old Testament era is the period in which 'the Holy Spirit was not yet given' - (**John 7:39**), the Spirit is visible and prominent in the lives and ministries of the patriarchs and prophets of the ancient world.

The Holy Spirit is mentioned a total of 85 times in the Old Testament, one third as many references as in the New Testament. He is mentioned 13 times in the Pentateuch (the first five books of the Bible written by Moses), Judges and I Samuel each mention Him seven times and there are five such references in Psalms. Isaiah refers to the Spirit 14 times and Ezekiel 12 times. In fact there are only 16 Books of the 39 in the Old Testament which do not mention the Holy Spirit by name.

Throughout the whole of the Old Testament period the Holy Spirit was personally involved with mankind and constantly active. During the acts of Creation the Spirit 'moved' on the face of the waters, **Gen 1:2**, and before the Flood in the days of Noah God said "My Spirit will not always strive with man". This work of convicting and restraining the wickedness of the human race was finally abrogated as human consciences were hardened and man deliberately became insensitive to the voice of the Spirit.

4.14 The Breath of God

With regard to the function of creation or regeneration there are two words used in the Hebrew to express the Spirit's life-giving qualities "Ruach" and "Nishma". "Nishma" generally signifies the bodily breath, and "Ruach", the Spirit.

In two passages these words appear together, **Genesis 7:22**, which says "all in whose nostrils was the breath of the Spirit of life". Compare **Isaiah 42:5**, **John 6:63**, and **Romans 8:2** show the Spirit of life in the New Testament.

"Ruach" occurs 378 times in Scripture. 131 times it refers to the wind in a literal or figurative sense; 134 times it refers to spiritual or supernatural influences on mankind; 39 times it speaks of the principle of life or its energies in man, and 74 times it refers to the normal psychological life of man. Whether the spirit spoken of be of God or man is indicated by the context.

(**Romans 8:9**).

"We can correctly speak of the authority of the Bible only when we ascribe its existence to the living God. His activity and His message are the warp and woof of its entire fabric. But though Yahweh is the primary figure and gives to the Bible something of Himself, another power figures prominently, that is, the Ruach-Yahweh, 'the Spirit of the Lord'.

An investigation of the activity of the ruach shows that it is related to authority in two ways. The first is when the Spirit acts independently of means or agency and expresses His authority by virtue of who He is and what He does. The second is when He uses human agency and imparts to that person the authority that belongs to His office as the ruach-Yahweh.

Quite significantly the first mention of ruach occurs in connection with the beginning of all

things, the creation (Genesis 1:2). Though it is not altogether clear from this verse how extensive the work of the Spirit was, it is quite clear from the context and the phrase, "the Spirit of God brooded over the face of the waters," that the ruach was active in the creation of the world. An important passage in this regard is **Psalm 33:6** "By the word of the Lord were the heavens made and the host of them by the breath of his mouth" also **Job 26:13, 33:4**.

4.15 Inspiration or special action

The study of the Holy Spirit in the Old Testament is largely the study of His actions in or upon certain individuals who were called to participate in the kingdom of God on earth. This work of the Spirit invariably took the form of:-

4.15.1 An Anointing or call to speak for God.

Some examples of such anointings include:-

- Physical anointing
Othniel, Gideon, Jephthah, Samson, **Judges 3:10;6:34;11:29; 13:15**.
- Intellectual anointing for ability or wisdom.
Bezaleel **Exodus 35:21**, Other workers on the Tabernacle **Exodus 28:3**, Joseph **Gen 41:38**, Hiram **I Kings 7:14**, **II Chronicles 2:14**, Solomon **I Kings 3:12**, **Daniel 4:8, 5:11-14,6:3**
- Inspirational anointing for prophecy and ministry.
The prophet played a large part in the national life of Israel. He was the spokesman for God and the oracle of God's will and purpose. Note **Acts 1:16;28:25**.
The prophet was also inspired by the Holy Spirit to predict the Church age and even modern times, though they did not understand their prophecies I **Peter 1:11-12**.

The Old Testament prophet was clearly identified as different from the ordinary Israelite, as one who possessed the Spirit of God, and spoke for God in a specific way. They most often prefaced their message with "Thus saith the Lord" They claimed that the message they brought was directly by the Spirit of God. **Ezekiel 2:2**

- Leadership anointings.
Moses was anointed to lead Israel out of Egypt. **Isaiah 63:11-14**.The seventy Elders received of Moses anointing, **Numbers 11:17,25**.Joshua received the anointing to lead God's people into the Promised land by the laying on of Moses hands. **Numbers 27:18, Deuteronomy 34:9**.
- Authority anointings.
Rulership and kingly appointments were validated by anointings suggesting the work of the Spirit in the life and leadership of that ruler. Both Saul and David were anointed for kingship, **I Samuel 10:6,10,11:6,16:1,13**, Note David's prayer for the Holy Spirit not to be taken from him following his moral failure. **Psalm 51:11**
- Ministry anointing as depicted in the setting apart of the priests to their

mediatorial function. **Exodus 29:1-7**

- Scripture writing anointing **I Peter 1:21**

4.15.2 Prophecies of the Messiah.

In the New Testament the Spirit has come to testify to Christ. In the Old Testament He was also creating a clear though unfolding revelation of the coming Messiah and His redemptive work by inspiring progressive prophetic detail to be written. The Psalms particularly are filled with Messianic prophecies and these are said to have been revealed to David by the Holy Spirit. **Acts 1:16, 2:29-31**

The following terms relative to the Holy Spirit's anointing occur frequently throughout the Old Testament;

- God poured out His Spirit
- God filled them with His Spirit
- Gave the Spirit
- Men moved by the Spirit
- The Spirit spoke through or by them.

There are many specific passages in the Old Testament which clearly identify the Holy Spirit as active in, and obvious to the people of that era. Note **I Kings 18:12; II Kings 2:16; Psalm 143:10; Nehemiah 9:20; Haggai 2:5; Isaiah 63:10-14; Micah 2:7; Ezekiel 36:26,27 and Isaiah 59:21. Zechariah 4:6.**

Ezekiel 37 is a prominent case of the activity of the Spirit both to inspire the prophet to speak life to the dead bones and in the eventual restoration of the nation of Israel. One of the most significant prophecies inspired by the Spirit in the Old Testament is **Joel 2:28-29** which predicts the outpouring of the Spirit in a universal way never seen in that era.

4.16 Major differences between the Old Testament and New Testament Anointings of The Spirit

In the Old Testament the anointing of the Holy Spirit came on a number of special individuals and enabled them to accomplish amazing feats. However this empowering only set unusual people like Elijah and Elisha even further apart from the ordinary man or woman. It was never considered that their experience was available to the masses.

On a few occasions this anointing was transmitted or transferred to others, but always in a restricted way and to specially selected supporters or successors such as from Moses to the 70 elders, from Moses to Joshua, from Saul to David, and from Elijah to Elisha. There is no indication in the Old Testament era of anyone apart from Elisha specifically seeking the anointing of the Holy Spirit. It was deemed to be too high and holy for ordinary people apart from the sovereign selection of God. Even then this anointing was always for a special purpose.

The work of the Holy Spirit in these two eras is totally different. The following differences are easy to observe. In the Old Testament the Holy Spirit's anointing and empowering was exclusive to chosen individuals, it was unique and unavailable.

One of the major differences between the Old Testament and New Testament work of the Spirit is that He is often referred to as being "upon" people but never "in" them in the OT.

OLD TESTAMENT

Exclusive vs
Transitory vs
Unique vs
Extreme vs
Special vs
Rare vs
External vs
Restricted vs

NEW TESTAMENT

All flesh
Permanent
Fundamental
Indispensable
Basic
Common
Indwelling
Available

5 The Holy Spirit in the Life of Jesus

5.1 Messiah

The term 'Messiah' which applies specifically to Jesus means 'The Anointed' from a verb 'to smear' or 'anoint'. It is frequently used in the Old Testament of the Kings and priests who were consecrated to office by a ceremony of anointing them with oil. The intention of God was that His Redeemer would conduct and complete all of His work and ministry by the power of the Holy Spirit. Jesus was anointed to be prophet priest and king.

Many theologians have developed an unbalanced and distorted assessment of Jesus life and ministry by undervaluing His true humanity. Frequently His works of power are ascribed to His deity rather to the anointing of the Spirit on a true human being.

It is impossible to study the life and ministry of Jesus Christ without considering the part the Holy Spirit played in empowering and directing Him. It would be like trying to separate His life and work from the Father from Whom He came.

This union of the Holy Spirit with Jesus is seen clearly in the prophecies of Isaiah. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (**Isaiah 11:2**). "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles" (**Isaiah 42:1**). Jesus was to personally accept Isaiah 61:1 as applying to Himself. (see **Luke 4:18**) - "The Spirit of the Lord is upon me....."

None of His works of ministry were done through His deity. He laid aside both the power and glory of His exalted position with the Father and humbled Himself to become a man - the servant of the Lord. Phil 2. In this sense He needed to be equipped and empowered by the holy Spirit to fulfill His calling as the redeemer of mankind.

The Holy Spirit from heaven and the Son of God were thus working together in earthly ministry to fulfill the Father's eternal plan and purpose. Every part of Jesus earthly life was overshadowed or inspired by the anointing of the Holy Spirit.

5.2 The Holy Spirit in the major events in the life of Jesus

The major events in the earthly life of Jesus which were influenced by the Holy Spirit are as follows:-

5.2.1 The Virgin Conception and Birth.

"That which is conceived in her is of the Holy Spirit" (**Matthew 1:20**) "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (**Luke 1:35**; see also **verses 26,38**).

The actual conception of the baby Jesus was brought about by the direct work of the

Holy Spirit. The life of the Eternal Word was implanted in Mary's womb through the creative power of the Spirit. This was supernatural insemination by the Holy Spirit without any human generation at all.

5.2.2 The Dedication of the Baby Jesus

In a brief insight into the activity of the Spirit in every facet of Jesus' human life we see the devout and aged Simeon coming into the Temple 'that instant by the Spirit'. The Holy Spirit was upon him and it had been revealed to him by the Spirit that he would not die until he had seen the Messiah. By the Spirit he blessed the babe and prophesied over Him dedicating Him to His life's work.

5.2.3 The Boy Jesus in the Temple

After the visit of the shepherds and the wise men, we hear no more about Jesus until He was 12, when His family found Him in the temple talking with the doctors of the Law. Although it is not specifically stated that the Holy Spirit was the empowering force in His life it is inferred in **Luke 2:40**, "The child grew and waxed strong, filled with wisdom and the grace of God was upon Him". Note **Isaiah 11:2**. His unique understanding of His relationship to the Father, and His responsibility to the Father's business was without doubt due to the influence of the Spirit in His life. Jesus came to the awesome self-discovery of His Godhead and mission through the revelation of the Holy Spirit. The same revelations which are brought to believers by the Spirit were upon Jesus but with a clarity no ordinary believer ever achieves. We see through a glass indistinctly (**I Cor 13**). By the time He was twelve His mind and spirit had been filled with the revelation of the word of God and faith rose within Him to receive the truth of His uniqueness.

5.2.4 The Baptism of Jesus

There is silence again about Jesus early life until He appeared to John the Baptist while he was baptising in Jordan. The Gospels (**Matthew 3:13,17; Mark 1:9,11; Luke 3:21,22** and **John 1:29,34**) all record His baptism by John. Although the accounts differ somewhat, one thing is contained in each: the Spirit descended like a dove and abode upon Jesus. Whatever else may be said for this phenomenon, it was visible to John the Baptist, for he said "I saw the Spirit descending from heaven like a dove, and it abode upon him" (**John 1:32**). He further declared, "He that sent me to baptise with water said "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost" (v. 33). This visible appearance of the Holy Spirit became the mark by which by which John recognised Jesus as 'He that baptiseth in the Holy Spirit'.

From this time on there was a new level of relationship with the Spirit. This was the parallel experience to the outpouring of the Spirit on the Day of Pentecost. The only difference between the Spirit baptism of Jesus and His followers is that He received the Spirit without measure. **John 3:34**

It was at this point and through the anointing with the Spirit which revealed Jesus to Israel as the 'Messiah' that another major revelation was made to Jesus. He was declared to be the "Son of God" **Matt 3:17**. This was the act of adoption by which Jesus as a proven adult was now entrusted with the work and ministry of the Father. The Holy Spirit is called the 'Spirit of Adoption' in respect of believers, but it was during His Baptism with the Spirit that Jesus as a man was also so recognised. Adoption in the ancient culture (Galatians 4:4-6) had more to do with a son being recognised as mature and able to enter the family business than with the acceptance of homeless waifs into a

host family. The Father has declared Him mature and ready to carry out the family business of "doing good and healing all those oppressed by the devil" - **Acts 10:38, Luke 4:18**.

From this time on He was enabled to establish the kingdom of god and overthrow the despotic oppression of the devil. He came to reveal the Father's will to set the captives free and He did this totally by the power of the Holy Spirit.

The Temptation

This is a clear case of guidance by the Spirit (**Matthew 6:13**), He was "led by the Spirit into the wilderness, to be tempted of the devil" (**Luke 4:1; Matthew 4:1**). Mark said, "The Spirit driveth him into the wilderness" (**Mark 1:12**). It had to be, so it could be written of Him that He "was in all points tempted like as we are, yet without sin" (**Hebrews 4:15**). He spent those days in fasting and communion with the Father and defeated Satan with the Word of God.

The temptation was especially directed against His status as the 'Son of God' which had just been revealed and affirmed by the Father during His baptism at Jordan. Even though His special relationship with the Father was attacked it was as a man that He endured and triumphed in the temptation. The entire process of the temptation was arranged by the Holy Spirit for Him to achieve a victorious position from which to deal destruction to the kingdom of darkness.

5.2.5 Ministry in the Spirit

When the devil had done his worst and Jesus had conquered, "He returned in the power of the Spirit . . . and there went out a fame of him.... And he taught in their synagogues, being glorified of all".

At the beginning of His public ministry Jesus claimed the prophecy found in found in **Isaiah 61:2** as specifically relating to Him. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

From this time on Jesus was to minister in a power and demonstration in the Holy Spirit which had not been manifested in the previous thirty years of His earthly life. Peter spoke of His ministry as being "anointed of the Holy Spirit and power, and He went about doing good, healing all who were oppressed by the devil" **Acts 10:38, 2:22**. His power over demons came from the Holy Spirit. **Matthew 12:28**.

All of the miracles of Jesus, His healing work and the exorcisms He performed were all done in the power of the Spirit received at His baptism at Jordan. He did nothing miraculous in the energy of His Deity. He laid aside His divine power and privilege and lived as a man filled with the Spirit.

It was not by essential Deity that all these works were accomplished If that had been the case, then we could never measure up to the challenge of the Great Commission. Jesus did not do anything through His essential deity; otherwise He could not be our example. Jesus said "The Son can nothing of himself" (**John 5:19**) and "I can of mine ownself do nothing" (v. 30). But as a man anointed by the Holy Ghost He worked, taught,

healed, delivered, bound up, and preached. Thus He became the role model for our ministry in the Spirit.

There was never any dependence on mere human talents, acquired skills or training in the life and ministry of Jesus. The motive power of all His work was 'the Spirit of the Lord', **Isaiah 11:2-4**. The supernatural enablings known to us as the gifts of the Holy Spirit functioned in Him and are identified in this passage.

It was always His intention that His disciples would do the same things that He did and through the same power. **John 14:12** He made this promise contingent on receiving from the Father the gift of the holy Spirit and pouring that gift out on His disciples at Pentecost. **Acts 2:33**

5.2.6 Rejoicing in the Spirit

On at least one occasion Jesus expressed such a level of joy when His disciples returned from a ministry trip testifying that the demons were subject to them that it is said He rejoiced in Spirit. **Luke 10:21**. His relationship to the Father was one of worship and communion. In contradiction to the religious emphasis of His day which was entirely ceremonial He taught the worship must be in Spirit and in truth. **John 4:24**.

Jesus rejoiced because ordinary disciples had 'discovered' the power to overthrow the rulers of the darkness. This was his purpose in coming into the world. **I John 3:8**, and His victory during the temptation had been now expanded to include men, who though naturally were unqualified were now supernaturally equipped in Jesus' name.

5.2.7 Teaching By the Spirit

There was a vast difference between the teaching ministry of Jesus and the religious leaders of His day. **Mark 1:22**. The words He taught were a result of His relationship with the Holy Spirit. **John 3:34**. It was through the Holy Spirit that He charged His disciples with the responsibility, and even the promise of the their own baptism with the Spirit was given through the Holy Spirit. **Acts 1:1-2**.

In fact most of the teaching He gave to His disciple in the Upper Room before His crucifixion was about the coming and work of the Holy Spirit. He prayed to the Father "I have sent them into the world even as you sent me into the world" **John 17:8**. He commanded them through the Holy Spirit not to depart from Jerusalem until they had been endued with power from on high. Jesus preached no sermon and did no mighty work until He had received the Holy Spirit. He made this the standard for all His followers to ensure that human energy would not be the modus operandi of those spreading His gospel.

This is why Jesus could so confidently say in **John 14:12** "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

5.2.8 The Redemptive Work

The climax of Jesus life and ministry was His substitutionary death accomplished at Calvary. The Scriptures declare that He offered Himself to God as our sacrifice through the Holy Spirit. **Hebrews 9:14**. The Holy Spirit was His 'comforter' through the Garden of Gethsemane, the betrayal, desertion, denial, trials, mockings, beatings and death. Even in His redemptive work no mere will power was drawn on to sustain Him. He lived and

died in submission to the will of the Father through the enabling of the Holy Spirit.

5.2.9 The Resurrection

Romans 1:4 says that Jesus was declared to be the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead. It was the Holy Spirit who raised Him from among the dead. **Romans 8:11**.

It is clear that not only did Jesus receive the Spirit without measure but His dependence on the Spirit was total. In every event and function of His life He was filled and empowered by the Holy Spirit, and His work was accomplished not in the energy of sinless flesh alone, but by a life fully yielded to the word, will, and way of God.

6 The Holy Spirit in the New Testament Era

The Holy Spirit is designated in the same way in both the Old and New Testaments. He is described as the 'breath' or 'wind' of God. The Hebrew word for Spirit is 'ruach', the Greek word is 'pnuema', and both of these fundamentally mean 'wind' or 'breath'.

A new emphasis on the Spirit as the 'Holy Spirit' is used in the New Testament. In the Old Testament He is referred to by this title only twice, but in the New Testament He is called this between 80-90 times. This depicts the work that He would do during the church age of sanctifying believers and conforming them to image of the Son of God, empowering them for service and causing them to grow to the fullness of the stature of the man Christ Jesus, filled with both his nature and abilities.

There are some specific ways in which the work of the Holy Spirit is seen in the New Testament era.

6.1 The inspiration of the scriptures

The Gospels, Acts and Epistles of the New Testament were written in the same way as the prophets and writers of the Old Testament constructed the scriptures of their time. It was by the absolute and exclusive inspiration of the Holy Spirit

"The process of inspiration may be described Biblically in several ways. Men wrote in the Spirit. The Spirit spoke through them. Men possessed the Spirit as they wrote. The writing was divinely inspired. The action of the Spirit upon the lives of the men produced through them the words of God. However defined, the Holy Spirit must be linked with Scripture. The authority and power of the Holy Spirit backs up the written word. The Bible is the Holy Ghost's book."

-Edmund L Tedeschi

The Holy Spirit and the written Scripture are emphatically connected throughout the history of mankind. The authority and validity of the Old Testament to the New Testament church was based on the premise that these Scriptures were inspired by the Holy Spirit.

David wrote the Psalms through the Spirit. **Matt 22:43, Mark 12:36, Acts 1:16**

The prophets also were used by the Spirit to write their sections of the Old Testament. **Acts 28:25, I Peter 1:11, II Peter 1:21, Hebrews 3:7;9:8;10:15.**

Often the statement 'the Lord speaks' or 'God speaks' is used in the Scriptures. **Mark 12:26; Matt 1:22.** This is often interchangeable with 'the Spirit speaks', further emphasising the Deity of the Holy Spirit.

The most definite statement regarding the inspiration of the Scriptures in **II Timothy 3:16** where the designation of the Spirit as the 'breath' of God is used. "All Scripture is 'God-breathed' (Gk 'theopneustos').

Jesus told His disciples that He would send them another Comforter who would guide them

into all truth. The records and letters which they subsequently wrote were under this same inspiration, and have become the New Testament.

The following Scriptures show the extent of the New Testament revelation:- **I Cor 7:40, Eph 3:5;6:17, I Timothy 4:1, Hebrews 3:7;9:8, Rev 1:10-11.**

Jesus had told His disciples that when the Holy Spirit was come He would speak of Christ and reveal Him. Both the Old and New Testaments do this clearly as their primary reason for existence!

6.2 The Ministry of Power in the book of Acts

The activities of the early church after the Day of Pentecost are characterised by the miraculous. In almost every chapter of the Book of Acts there are supernatural events which are a direct result of the Baptism with the Holy Spirit. There is an immediate and dramatic change in the disciples who were so dispirited after the crucifixion of Jesus, but bold and audacious after the Spirit came.

Their ministry is constantly confirmed with signs and wonders. They minister healing and deliverance to Satan's captives regularly and manifest supernatural wisdom and authority. Within a few years the mighty Roman Empire had been impacted and churches were planted in almost every community of the Mediterranean countries.

These acts of Jesus' disciples were not the result of training alone. During their time with Him they had been enabled to heal the sick and cast out devils, but it was only on special occasions when specifically delegated to do so. **Luke 10.** They had no abiding anointing - the Spirit had not been given before Jesus' ascension. Now they are able to invoke the power of His name through the anointing of the Spirit wherever they go.

6.3 Guiding into all truth

One of the major features of the Holy Spirit's work is to guide believers. This includes giving both geographic directions to the disciples in the execution of their ministry and specific guidance regarding the ways in which their work for God should be conducted.

Jesus had promised His disciples that the Holy Spirit would 'guide them into all truth and He would show them things to come. This does not mean that there would necessarily be revelation about eschatology. Rather it means that the Holy Spirit would provide supernatural wisdom for establishing and organising the fledging church. The appointment of the first elders of the church (**Acts 6**) and the admission of Gentiles were important matters which Jesus did not instruct them in. They were led to solve these matters through the guidance of the Holy Spirit.

There are many other facets of the Holy Spirit's work in the New Testament era. These are developed in the following sections;

- The Holy Spirit and Conviction
- The Holy Spirit and Regeneration
- The Holy Spirit in the Life of the Believer
- The Holy Spirit and the Church

The Holy Spirit and Conviction

John 16:8-11 declares that there is a three-fold work of the Spirit toward the world and the unbeliever;

- To convict of sin
- To convict of righteousness
- To convict of Judgement.

Each of these convicting activities is given a specific reason;

- Because they believe not on me
- Because I go to the Father and you see me no more
- Because the prince of this world is judged.

6.4 Conviction of sin

The convicting work of the Holy Spirit needs to be understood as more than creating an emotional state in the unbeliever.

The King James version uses the word 'reprove'. Henry Alford states:-

"It is difficult to give in one word the deep meaning of the original term; 'convince' approaches near to it but does not express the double sense which is manifestly intended - of a convincing unto salvation and a convicting unto condemnation:- 'reprove' is far too weak, conveying merely the idea of an outward rebuke, whereas this reaches into the heart and works inwardly in both the above mentioned ways"

New Testament for English Readers.

Jesus declared that this convicting work of the Spirit would be based on three things.

The first is a conviction of sin because they believe not. Unbelief is the major sin of the human race. It began with not believing God's word and is manifest in our day by the refusal to accept the Son of God as Saviour. However the Holy Spirit confronts this act of human rebellion and ultimately brings every sinner to account for their sin of unbelief and rejection. It was this innate human wickedness which caused mankind to crucify their God and redeemer. The Holy Spirit begins at this point to reveal the utter depravity of sinful man, and his inescapable culpability before God. The cry of the Christ-rejecters at Jesus' trial is really the position of every unbeliever-"Away with Him, crucify Him, His blood be on us and on our children" Those ancient Jews were guilty for crucifying the Saviour, but modern man is just as guilty for not accepting the Crucified One

This rejection of the Saviour is a reaction to His work in uncovering humanity's sin. He said "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin" **John 15:22**

The Holy Spirit uses the preached word to produce this conviction of sin. When Peter preached at Pentecost and revealed the depravity of the people in rejecting and crucifying the Lord the unbelievers were cut to the heart' **Acts 2:37**. Peters sermon also contained the three essential elements of conviction- sin/unbelief, righteousness/ascension, and judgement/victory over death which was Satan's power over the human race.

This function of the Holy Spirit, anointing the preached word, cannot be too strongly emphasised. Note in **John 16:7-8** Jesus says "I will send the Comforter unto you...and when

He is come He will convict." The convicting work is in and through the Spirit filled lives of believers who carry the word of God into an unbelieving world.

Conviction of righteousness

The second element of this conviction was regarding righteousness, and because Jesus ascended to the Father. This demonstrates to us that redemption of mankind can never be on the basis of pointing out their sinfulness, or of condemning them. The only hope of salvation is through the perfect righteousness of the Son of God being credited to our account. He came not to condemn the world but that the world through Him might be saved. **John 3:17.**

His righteousness becomes ours by faith and the Holy Spirit convinces the world of this miraculous fact. **II Corinthians 5:21.** When Jesus ascended to the Father it was proof that his redemptive work was complete and that the offering of Himself through the Spirit had been effective. **Hebrews 9:14.** Jesus had been crucified as a sinner, but He appealed to the Father for vindication, 'into thy hands I commit my Spirit'. His ascension was a demonstration that He was perfectly righteous.

Conviction of judgement

The third part of the Spirit's convicting work is judgement and is based on the fact that the prince of this world is judged. Satan has been overthrown. The power of death has been taken from him, and Jesus now has the keys of hell and death. **Rev 1:18.** Shortly before His crucifixion Jesus exclaimed, "Now is judgement, now shall the prince of this world be cast out, and I if I be lifted up will draw all men to me. This he said signifying by what death He should die." **John 12:23,31-33.**

In bringing the sinner to total salvation the Holy Spirit convinces him that he is now free from the domination of the devil, and that Jesus work of redemption is totally effective. **Hebrews 2:14-15, I John 3:8.**

The Regenerating Work of the Spirit

Results of the all of man

Man was created by the breathing in of the breath or spirit of life. **Genesis 2:7.** When Adam and Eve sinned they lost the indwelling life of the Spirit of God which had been responsible for their generation, and they became dead in trespasses and sins. **Genesis 2:17, Ephesians 2:1. Jude v19** declares that the unsaved human is now 'sensual, having not the Spirit'.

Process of the new birth

The clearest passage in the Bible on the process of regeneration is found in **John 3.** Jesus teaches Nicodemus, a religious man that until man is regenerated by the Holy Spirit in the new birth experience he cannot even see the kingdom of God let alone enter into it. **John 3:3-8.**

Nicodemus was a good, moral and religiously devout man, yet Jesus insisted on the necessity of him being born a second time, by water and the Spirit. This new birth is mysterious and can never be institutionalised even in the techniques of modern evangelism. The wind blows where it wants to.....so is every one that is born of the Spirit.

When Jesus breathed into His disciples after the resurrection, He said "Receive the Holy

Spirit". This was almost seven weeks before the day of Pentecost. This was the moment of their regeneration. He had breathed into them new life by the Spirit in the same way that Adam became a living soul by the inbreathed Spirit of God. Matthew Henry declares, "As the breath of the Almighty gave life to man and began the old world, so the breath of the Mighty Saviour gave life to His ministers and began the new world." In fact conversion is called by Paul 'the renewing of the Holy Spirit' which had been lost at the Fall. **Titus 3:4** Note also **Romans 8:9, Gal 3:3, 4:6**.

Ezek 36:25-27 makes plain God's plan to bring mankind which is dead in its sin to life again. He said He would give them a new heart and put a new spirit within them. He would take away the heart of stone and give them a heart of flesh. But most important of all He would put His Spirit within them and cause them to be obedient. **Hebrews 8:10** affirms this as having been fulfilled in the new covenant.

7 The Holy Spirit in the Life of the Believer

Jesus' promise to His disciples was "I will pray the Father, and He shall give unto another comforter, even the Spirit of truth, that He may abide with you forever" **John 14:16**. No believer is expected to live one moment or conduct one activity without the help of this Divine Paraclete.

The variety and scope of the Holy Spirit's ministries becomes evident in His work in the life of every believer. He begins before conversion by convicting of sin and after regeneration He continues to work in the believer in ways.

7.1 Sanctification

He is the Spirit of Holiness, and seeks to produce in the believer a lifestyle that is conformed to the image of Christ. **Romans 15:16, I Peter 1:1-2**. As part of this function He is constantly developing the 'Fruit of the Spirit' as the believer seeks to walk in the Spirit and not fulfil the lust of the flesh. Galatians 5:16 This nine-fold fruit product of our relationship with the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Galatians 5:22. Paul says that the love of God is shed abroad in our hearts by the Holy Spirit. **Romans 5:5**.

Sanctification means to be set apart or to be devoted for a special purpose. The Holy Spirit is the one who works this sanctification in us and sets us apart for the use of God. **II Thessalonians 2:13**. We are set apart from the world and its ways by the Spirit.

7.2 Guidance

The Holy Spirit is able to guide the believer in all things that pertain to life and godliness. **Romans 8:14**. One of the main ministries of the Spirit is to guide believers into all truth, **John 16:13**; yet there are other instances of specific guidance which are attributed to the Holy Spirit. **Acts 8:29,35; 10:19-20; 13:4-5; 16:6-7**. It is worthy of note that each of these experiences of guidance had to do with direction or re-direction in the ministry of the word. There is nothing flippant or foolish about these acts of guidance. sometimes people say, "the Lord led me to do this or that", but the things they claim guidance for are bizarre or nonsensical.

7.3 Empowering

Jesus promised His disciples an endowment of power through the Holy Spirit. **Luke 24:49, Acts 1:8, Mark 13:11**. This anointing and enabling was for the specific purpose of being witnesses unto Christ. It is a vain thing to expect supernatural assistance from the Spirit for any ministry which does not reveal Christ and draw men unto Him. The word says in **Acts 4:31** that the disciples were filled with the Holy Spirit and spoke the word of God with boldness. The Holy Spirit imparts special strength and courage for declaring the truth about Jesus.

As part of this supernatural enablement the Holy Spirit is the source of miraculous

manifestations through the believer's ministry. **Acts 13:8-12, I Corinthians 2:4-5;12:7-11, I Thessalonians 1:5.** (This section demands a more extensive development and is covered in another series of studies on the Baptism and Gifts of the Spirit.)

7.4 Teaching

The Holy Spirit has come to teach Christians the truth about Jesus and the ways of God. **John 14:26,16:12-14;1 Corinthians 2:10-13.** No doubt these passages have an application to those who would be used of the Spirit to write the New Testament, and in particular, the Gospels. The Spirit brought all things to their remembrance. However the application of this promise is for modern believers as well. The Bible is the sword of the Spirit. We can depend on Him to bring to our remembrance the things we have read and to teach us what the word means. The Bible says that the natural man does not comprehend the things of God but they are 'revealed' unto us by His Spirit. **I Corinthians 2:14.** The Holy Spirit brings revelation knowledge to us beyond the ability of our naturally educated minds to know. The abiding anointing spoken of in **I John 2:20, 27** enables us to discern when error is being taught. Jesus said "my sheep hear my voice and the voice of a stranger they will not follow, but they will follow me". **John 10:4-5,27.**

7.5 Temples of The Holy Spirit

The Scriptures teach us that a believer's personality, and in a special sense, his body is the temple which the Holy Spirit resides in. **I Corinthians 3:16, 6:19.** This special place of intimate relationship with God is never to be defiled. The tri-partite nature of man, body-soul-spirit is like the three stages of the Tabernacle of Moses. The body is the outer court where external things are concentrated on. The soul is the Holy Place where true worship begins, and the spirit of man equates to the Holy of Holies where ultimate relationship with God occurs. These stages are an apt illustration of the different levels of relationship with God various believers experience. Some opt for a basic relationship at salvation or water baptism only, others press into the Baptism of the Spirit, and still others go all the way to a face to face life of worship. Paul states that he who is joined to the Lord is 'one spirit' and he relates this to our bodies being the temple of the Holy Spirit. If we press in to know the Lord spirit to Spirit in a Holy of Holies kind of living, the effects of that intimacy will also be manifested in our bodies making it obvious to all that we are indwelt by God.

7.6 Comfort from The Holy Spirit

The promise of Jesus to His disciples before He left them was "I will not leave you comfortless, I will come to you" **John 14:18.** The meaning of the Holy Spirit's special name, 'Paraclete' is 'Comforter'. This trait of the Spirit goes far beyond merely sympathising with believers in their times of persecution or pain. It is dynamic victory in the midst of tribulation. He enables believers to rejoice in the midst of hurt and horror. Paul and Silas singing in prison is a wonderful example of the power of the Spirit to provide supernatural consolation. He is called the Spirit of Grace, and this miracle ability to turn tragedy to triumph is part of His ministry to believers.

W. Kelly says,

"The word (paraclete) has an incomparably larger meaning than advocate on the one hand and Comforter on the other. It includes both, but takes in a great deal more than either. It means one who is identified with our interests, one who undertakes all our cause, one who engages to see us through all our difficulties, one who in every way becomes our representative, the great personal agent that transacts our business for us."

-The Work of the Spirit

7.7 The witness of The Spirit

The Holy Spirit attests to the believers new birth by confirming with his spirit that he is indeed a child of God. **Romans 8:16.**

Often there is a battle in the mind or soul life of a new Christian, and doubt arises regarding his acceptance by God, or the reality of his cleansing. Frequently both new and old believers are assailed by condemnation and lack confidence toward God. Their prayer life and the expression of their faith is often negated by this insidious work of the enemy.

The Scriptures show us that the Holy Spirit counteracts this condemnation. **Romans 8:1; I John 3:21-24.** It is the law of the Spirit of Life which sets believers free. We have not received the spirit of bondage again to fear, but the Spirit of Adoption, whereby we cry Abba Father. **Romans 8:15-16.**

The Holy Spirit not only confirms our salvation but He reveals to us the exalted place we have been brought to as 'heirs of God and joint-heirs with Jesus Christ' **Romans 8:17.** Paul shows us in **Galatians 4:5-7** that our salvation does not confer on us the status of a slave in God's kingdom, but that of a son. This revelation is brought to us through the Holy Spirit.

7.8 The Holy Spirit and prayer

7.8.1 Praying through the Spirit

One of the most intriguing statements in the Bible about prayer is found in **Romans 8:26-27.** It declares that we often do not know how to pray effectively, but the Holy Spirit helps us and makes intercession through us ensuring that the right things are presented to God, and that our prayer may be always in the will of God. The tongues at Pentecost caused the recipients of the Spirit to extol the wonderful works of God as the Spirit gave them utterance. **Acts 2:11,4.** This type of worship in prayer goes far beyond the ability of a natural mind to exalt the Lord. Paul said of his own prayer life that there were times when he prayed in a usual way and at other times he prayed with the Spirit. **I Corinthians 14:15.** He urges the believer to 'pray at all seasons in the Spirit' as part of his spiritual armour. **Eph 6:18.** Jude also urged the believers to build themselves up on their holy faith by praying in the Holy Spirit. **Jude v20.**

7.8.2 Praying to the Spirit

One of the questions often raised in any study of the Holy Spirit is whether prayer should be addressed or directed to Him. Since the Spirit is very clearly equal with the Father and the Son in the Godhead every prayer to God is to the Spirit as well. Although there is limited reference to our prayer relationship with the Spirit in Scripture since the Holy Spirit has not come to speak of Himself, it is clear that we are joined to the Spirit as one **II Cor.6:15.** This equates with the 'one-flesh' relationship of husband and wife and therefore deep fellowship occurs.

II Thessalonians takes this a little further and shows the entire Godhead relating to believers: the grace of the Lord Jesus Christ, the love of God, and the 'communion' of the Holy Spirit. It is impossible to be 'one spirit' with the Holy Spirit, or to experience the 'communion' of the Spirit without talking to Him. Prayer to the Holy Spirit is valid and indeed necessary to cultivate our relationship with Him at a Holy of Holies level.

The Holy Spirit is also called 'the Lord of the Harvest'. Jesus urged that prayer be made

to Him for labourers to be sent out.

The Holy Spirit and the Church

7.9 Inhabited by The Spirit

One of the most used figures of the church in the New Testament is that of a Body. It is the Holy Spirit who is the life-giving force to this body of all believers throughout the world, and directs its affairs. He is seen as appointing leadership, **Acts 20:28** directing and forbidding ministries and imparting gifts. The church is called 'the habitation of the Spirit' **Eph 2:22**, and love, fellowship, worship and unity are to be 'in the Spirit' **Col. 1:8; Phil.2:1;3:3; Eph. 4:3**. Paul declares that the church is an epistle of Christ...written by the Spirit. **II Cor.3:3**.

7.10 Operating in community by The Spirit

I Corinthians 12:13 declares that "by one Spirit we have all been baptised into one body". Our entrance into the Body of Christ joins us into community and unity with other believers. Although the Spirit works extensively in the life of the individual believer there are functions of the Spirit which properly belong to the community of faith. The apostles were able to say at the first Church council "It seems good to the Holy Spirit and to us" **Acts 15:28**. There was a revelation of God's will about difficult, new problems in the church, but this solution came through the Spirit to the group and not to an individual. There is no case for a Papal edict which claims to be infallible as the word of God to the church.

Direction was given regarding a new phase of missions to unreached nations but it too was given by the Spirit in community. **Acts 13:2**. In such a setting there is an opportunity for any word purporting to be the word of the Lord to be tested by others. Paul declares that this should be the normal practise regarding accepting the prophetic word. **I Corinthians 14:29**.

While Paul declares that prophesying must be submitted to the body it is also clearly a function of the community of saints in session. Usually prophecy is not a private matter but is practised publicly before the whole church. **I Corinthians 14:31** assures us that we may all prophecy and **verses 23-24** clearly state that this is to be 'when the whole church be come together'.

7.11 Worship in The Spirit

Worship in the Spirit is another activity of the Church. **Ephesians 5:18-19** tells the church to be filled with the Spirit and speak to one another in psalms, hymns and spiritual songs. Jesus declared that the worship of God must be in Spirit and in truth. **John 4:24**.

7.12 Preaching by the inspiration of The Spirit

Preaching is another public function. The Holy Spirit was present in this activity of the Church in a powerful way. **I Corinthians 2:4** shows Paul's dependence on the Spirit to preach the word. Note also **I Thessalonians 1:5-6; I Peter 1:12 and Acts 10:44**.

7.13 Evangelism and world mission through The Spirit

The Lord of the Harvest. Jesus told His disciples to "pray the Lord of the Harvest to send forth labourers into the harvest" It is clear from **Acts 13:2-4;16:6-19;20:28** and other

Scriptures that it is the Holy Spirit who is actively involved in directing the evangelistic and missionary work of the church.

8 Sins and Offences Against the Holy Spirit

There are at least seven human actions against the Spirit which the word of God condemns, and one of them carries a terrible consequence.

8.1 Blasphemy against The Spirit

This sin is often explained away as only being the final impenitence of an unbeliever, a refusal to repent and to die without Christ. However this is a perversion of the clear words of Jesus. We are told in **Mark 3:19-30, and Matthew 12:22-37** what this sin was and what its judgement would be.

Jesus had cast out an evil spirit and the Pharisees stated that He was casting out devils by the power of Beelzebub, the prince of devils. Jesus clearly stated that He overthrew Satan's kingdom by the Holy Spirit's power. He then identified this sin of blaspheming the Holy Spirit as ascribing to Satan the works that the Spirit does. He further declared that anyone who practices this level of malicious, cynical, refusal to acknowledge the Holy Spirit and who deliberately confuses the works of Satan and the Spirit will not find forgiveness in this world or the one to come.

There is a temptation to rationalise this terrible decree and to explain it away, but this prohibition on attacking the Holy Spirit is because He has come in a gentle and defenceless mode. He does not speak of Himself. Therefore Jesus warned the hardened hearts of His day of their eternal danger.

Those who in modern times state that those filled with the Holy Spirit and speaking in other tongues are of the devil, are in very similar danger.

This blasphemy is not to be confused with the honest inquiry or even the confusion of a person who does not fully comprehend the work of the Spirit. It is not even criticism of those used by God nor is it maintaining a neutral position regarding Spirit empowered people. It is specifically attributing to Satan the miracles or blessing the Holy Spirit performs.

8.2 Resisting The Spirit Acts 7:51

Stephen declared to the Pharisees that they were 'resisters of the Holy Spirit'. He drew on Old Testament history to show that they were just like their forebears. When God had sent prophets empowered by the Spirit to declare to Israel their sin, they had invariably refused the message and often killed the messenger.

Stephen said that Israel was 'stiffnecked and uncircumcised in heart and ears' The word 'stiffnecked' is another term for 'stubbornness' There was in them an obstinate refusal to even consider the message of the prophets or the ministry of Jesus.

This sin is tantamount to fighting against the Holy Spirit and seeking to nullify His work. Though it is futile many indulge in it, by opposing that which the Spirit is doing. That it tends to become a permanent lifestyle is demonstrated by the fact that these same ones who had slain the Lord Jesus were now the murderers of Stephen. This sin is the ultimate self-

centredness which by the action of opposing God's work infers that they know better than God.

8.3 Grieving The Holy Spirit Ephesians 4:30

This offence is shown to be one that Christians may inadvertently commit. The Holy Spirit is the gentle Spirit. Like the dove which has no gall, He cannot abide bitterness or strife. Paul warns the church that the spoken word and bad attitudes, unforgiveness, and even clamour (unrestrained or undisciplined behaviour) can cause the Holy Spirit to depart.

His necessary environment is one of peace and unity and control. Note **verse 21-32**.

8.4 Quenching The Spirit I Thessalonians 5:19

This warning like that for grieving the Spirit is placed in the middle of a section listing a number of facets of Christian behaviour. This time however Paul shows the positive environment that the Holy Spirit enjoys and functions in. i.e. Peace, patience, prayer, praise, thankfulness, proving all things, prophesying, abstaining from the appearance of evil.

In the midst of this he says "Quench not the spirit" In other words "do not inhibit the work of the Spirit by restrictions"

Evidently the Thessalonian Christians were lapsing into a cold indifference of spiritual activities such as prayer, praise and worship and were also so concerned about error creeping in that they had virtually banned all manifestation of spiritual gifts. This may have been a reaction to the excesses of the Corinthian church in this regard. Paul warns them that they are 'throwing the baby out with the bath water'.

If we create the right environment in our lives the Holy Spirit will begin to work with us. Paul warns that even though it is necessary to prove every thing, not to despise the charismatic gifts of the Spirit which will quench his work quickly. Note **verses 12-23**.

8.5 Vexing The holy Spirit Isaiah 63:10

This offence is particularly related to rebellion. This is deliberate refusal to obey the will and direction of the Spirit. In ancient Israel's time it turned the Spirit to be their enemy and to fight against them. In modern times it would be easy to document many occasions where rebellion and continued willful sin in a Christian's life, despite the Spirit's frequent warnings and drawing to repentance, has resulted in the Spirit fighting against that person and bringing their sin or rebellion into open exposure.

8.6 Testing The Holy Spirit Acts 5:3-11

Annanias and Sapphira conspired to put the Holy Spirit to the test by lying to the apostles. This stupidity was inspired by Satan who gained entry through their materialism. It is obvious that Annanias and Sapphira were not convinced that the works being done in their midst were really of God. They had devalued His presence in much the same way that Israel put the Lord to the test at Rephidim (**Exodus 17:1-7**). They tempted the Lord their God by saying "Is the Lord among us or not" and "what can the Lord do in this situation!" (**Psalms 78:18-19**).

They also turned back (**v41 and 56**) and they limited the Holy One of Israel. **Psalms 95:9-10** tells us that it was because they always erred in the heart and did not know God's ways.

This careless attitude of disrespect to God's presence caused those of Israel who tested God ten times in the wilderness to miss out on the Promised Land. God said "they have seen my glory and my miracles.....but they did not hearken to my voice. This sin is called 'provoking' God. It means to displease Him by an attitude of casual contempt.

It is clear from **Acts 5:3** that the sin of Annanias began in the heart. Like Israel he turned back, lusted for material things and limited God by saying "If we give all this money can even the Lord provide for us".

8.7 Insulting the Spirit of Grace Hebrews 10:29

This sin is ultimate backsliding. It is not merely coldness of heart or a falling back into worldliness for which there is always the possibility of repentance and restoration. This is a deliberate and calculated repudiation of the redeeming work of Christ which had been once experienced. It is called 'apostasy'. Since the Holy Spirit is the agent of our regeneration the willful sin of repudiating Christ is also a repudiation of the Spirit's grace by which we are saved. **Eph 2:8-9**.

Hebrews 6:4-6 speaks of this type of apostasy as being committed by those who tasted the heavenly gift and were made partakers of the Holy Spirit. If anyone should become apostate, he in effect crucifies Christ afresh and puts him to an open shame. Judas would be an apt example of this kind of willful sin. He caused Christ to be crucified and put Him to an open shame and found no place of repentance.

8.8 Ignoring The Holy Spirit

The modern Pentecostal movement is as guilty as others in this offence. Many times the Holy Spirit is presumed on, taken for granted, disrespected or organised out of the Church's proceedings. Most churches have been 'seduced' by "decently and in order" and give no room for the Spirit to minister in unplanned ways. Cliches have become as important as scripture. We say, "The Holy Spirit is a gentleman. He will never do anything offensive". With this expectation the Holy Spirit has been manouvered out of the Church's life and His power and presence is often ignored. The routine religion that results is a parody of a Spirit filled church.

9 The Holy Spirit and the End Time

9.1 The end time harvest rain

Since the outpouring of the Holy Spirit is to be on all flesh (**Joel 2:28**) we can expect an increasing level of the work of the Spirit as the end of the Church Age approaches. The book of Revelation shows the Spirit speaking to all the churches listed in this book. As well as being seven actual churches of the first century, each of them represent a period of Church history right up to the coming of the Lord. So the words of the Spirit to these churches and church periods are relevant and important to the whole church right up until the rapture of the church. The book of Revelation ends with the Spirit still calling men to Christ, **Rev 22:17** showing that there is to be no cessation of the Church's Great Commission until the final trumpet sounds. **Matt. 28:18-20**.

The 'Latter Rain', as a term for the outpouring of the Spirit, is suggestive of this being closely linked to the 'end-time' There was an early rain outpouring at Pentecost to begin the church, but the latter rain is for the ingathering of the final harvest. Jesus said that the harvest was the end of the age, **Matt 13:39**.

9.2 Like the days of Noah

Jesus also said that the time of His return would be like the days of Noah. It was in this period before the flood that God declared "my Spirit will not always strive with man". The end of our world as we know it will be characterised by the same type of wickedness, violence and corruption that the ancient world practised to their doom. In the end-time there will be an increasing level of warning by the Spirit in preaching and prophecy and the fulfilling of signs that the end is near.

I Timothy 4:1 shows us the Holy Spirit speaking expressly about the end-time and warning of the conditions which will prevail.

However He will not strive forever with rebellious mankind. There will come a moment when the Bridegroom comes and the wise go in with him while the foolish are shut out of God's grace through their rebellion and hardness of heart. **Matt 25**.

9.3 The resurrection of believers

Paul makes it clear that it is the Holy Spirit who will quicken (make alive) the mortal bodies of believers at the end of this age. **Romans 8:11** shows us that He raised up Jesus and will in the same way raise up believers. **Romans 8:23** relates this hope as the believers having the 'firstfruits of the Spirit'. There is a final work of resurrection or translation **I Corinthians 15:51-52**, which will be performed by the Spirit of Life.

9.4 The Holy Spirit during the tribulation period

Some believe that the Holy Spirit is the 'restrainer' of **II Thess 2:7** who will be taken out of the way to allow the Anti-Christ to emerge. This cannot be so. The Spirit is omnipresent in any case. There is nowhere anyone can go from His presence. The restrainer is the church which will be raptured prior to the Great Tribulation. Jesus said that the church was the 'salt

of the earth'. This depicts its preserving function in holding back total corruption and fighting against evil. Note **Eph 6:12, II Cor 10:1-4, James 4:7, Matt 16:19.**

However, after the rapture of the Church the work of the Holy Spirit will take a different style. It is true that the day of grace will be past, but men and women will still be saved during the first half of the Tribulation at least. **Rev 7:9-14.** There will also be the 144,000 sealed ones from the tribes of Israel who will be evangelists during these dark days. The major difference between the work of the Spirit in this time and the Tribulation will be in strengthening those who come to believe in Jesus for martyrdom. All the tribulation saints except the 144,000 will be slain.

9.5 The Holy Spirit and Israel

One of the major works of the Spirit during the Tribulation will be the stirring of revelation and faith in the Jewish people. The Spirit of grace and supplication will be poured out on them Zechariah 12:10. The promises of a national revival will also be fulfilled in this period as their eyes are opened to see how they have been deceived by the Anti-Christ. **Romans 11:16,26; Jeremiah 31:31; Ezekiel 11:17,19;37:14;39:26-29, Isaiah 66:7-8.**

From the beginning of human history to the end of this age the Holy Spirit is specifically involved in convicting the sinner, revealing the Lord Jesus, regenerating the human spirit, equipping and empowering the believer, communing with the saints, directing the church, managing the harvest and preparing the Bride for its eternal destiny.

The Blessed Paraclete has come in His fullness to complete the promise of God and the work of grace in us, therefore:

BE FILLED WITH THE SPIRIT.