

WHO IS THE HOLY SPIRIT?

The notable scholar and historian Edwin Hatch M. A., the Vice-Principle of St. Mary Hall, who lived 1835 to 1889, wrote the lovely hymn, which Princess Diana told Thora Hurd was her favourite hymn, (this reveals a great deal about Diana's desire for God), "Breathe on me, Breath of God; Fill me with life anew, That I may love what Thou dost love, and do what Thou wouldst do." Like our Lord in Jn.3v8., Hatch well understood that God the Holy Spirit comes as unseen and as powerful as a mighty wind to reveal and impart God into our lives. In the Old Testament the Hebrew word for "spirit" is "ruach," 7307, which means, "breath," "wind" or "breeze" "air," "spirit," The Holy Spirit is called in the Hebrew, " ruah Elohim," i.e., "Spirit of God," or "ruah YHWH," i.e., "Spirit of Yahweh." The word used in the New Testament for the Spirit is the Greek neuter noun "pneuma," from the verb "pneo," "to breathe," "to blow." It can occur with or without the article. In Greek the Holy Spirit is, " to pneuma to hagion," however He is often also simply referred to as, "the Spirit," or "the Spirit of the Lord," or "the Spirit of God," or "the Spirit of the Father," or "the Spirit of Jesus." Mt.3v16. Lk.4v18. Jn.14v17. Acts.5v9. Rom.8v26,27. Phil.1v19.

1. IS THE HOLY SPIRIT A PERSON?

a. The Holy Spirit is a person who manifests Holy Spirit power.

The Holy Spirit is a person who fills all time and space with His presence and power; he is the source of all life, physical, intellectual and spiritual. Gen.2v7. Ps.104v30. Job.33v4. . He is a person who manifests a spiritual power and substance, which is also called by the name of Holy Spirit. Peter was filled with that power to speak to Israel's leaders. Acts.4v8.

The Scriptures clearly state that the Holy Spirit is a person with a distinct personality. Mt.3v16,17. 28v19. Jn.14v16,17,26. 15v26. The attributes that make up personality are ascribed to the Holy Spirit. He strives with men. Gen.6v3. He searches out. 1Cor.2v10,11. He divides and reveals. 1Cor.12v11. He instructs and guides. Jn.16v13,14. He sanctifies. 1Pet.1v2. He can be resisted. Acts.7v51,52. We are warned not to "blaspheme against," Mt.12v31,32.; "grieve," Eph.4v30.; "quench," 1Thes.5v19.; or vex the Holy Spirit. Is.63v10.

On many occasions personal pronouns are used to describe the Holy Spirit. Jn.14v26.15v26. 16v13,14. Acts.13v2. We read in Isa.63v10., "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and He fought against them." However, David did experience forgiveness, renewal, and restoring grace, after his repentance; he prayed in Ps.51v12., "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

b. The Holy Spirit is the third person of the Trinity.

The creeds proclaim the truth that the Holy Spirit is God, and the Scriptures confirm this fact.

1. The Holy Spirit is called God, and names and titles that belong exclusively to God are given to Him.

Acts.5v3,4. 28v25-27. with Isa.6v1,8-10. 2Cor.3v17,18. Heb.9v14. 10v15-17.

2. The Holy Spirit has attributes, abilities and knowledge that belong exclusively to God. 1Cor.2v11. He has immortality and eternity of being. Heb.9v14. And by being called Yahweh, He has the attributes of omniscience, omnipresence, omnipotence, transcendence, and immutability. Ps.139v7. The Holy Spirit is looked upon as distinct from the Father. Isa.48v16.

3. The Holy Spirit performs the exclusive divine works of creation and regeneration. Gen.1v2. Neh.9v6. Job.26v13. Jn.3v3-8. Titus.3v5. In Mt.28v19., Jesus commands His disciples to baptise in the name of the Father, the Son and the Holy Spirit.

4. The worship, praise and homage that can only be given to God is given to the Holy Spirit. The God who is worshipped in Is.6v1-10., is said to be the Holy Spirit. See 2Cor.13v14. The unpardonable sin of blasphemy against God is blasphemy against the Holy Spirit. Mt.12v31,32. Mk.3v28-30. In Heb.10v29., doing "despite unto the Spirit of grace" seems to be the same as the sin against the Holy Spirit.

The Holy Spirit is a person who possesses absolute Yahweh deity.

Jesus and the Holy Spirit are both looked upon as having absolute Yahweh divinity, as well as the Father. Some false teachers brush to one side the mass of evidence for the deity of Christ and the Holy Spirit, and say that the Bible teaches that there is only one God, and that He is the Father. The Scriptures do teach the fact that God is one. Deut.4v35. 6v4. 32v39. 2Sam.7v22. 1Chron.17v20. Ps.83v18. 86v10. Is.43v10. 45v18. Mk.12v29,32. 1Cor.8v4. Gal.3v20. James.2v19. However, this does not necessarily mean a mathematical "one," it can be a compound unity and oneness, as is seen in the following Scriptures. Gen.2v24. 11v6. 41v1,5,25. 1Kings.22v13. 2Chron.5v13. Jn.17v22. Acts.4v32. 1Cor.3v8. Eph.2v14. 1Jn.5v7. In these Scriptures there is a oneness, but there is also a plurality.

N.B. The unity in the Godhead is a compound unity. "Echad." Strong 259.

In Deut.6v4., "Hear, O Israel: The Lord our God is one Lord:" the word "one," which here, and elsewhere, is used to speak of the unity of God, is, "Echad," it can speak of a compound unity of distinguishable entities, for

the same Hebrew word, "Echad," that is used to speak of the unity of God in Deut.6v4., is used in Gen.2v24. to speak of the oneness of Adam and Eve.

"**Yachid**," Strong 3173, is used to speak of a mathematical unity, it means, sole, unique, and one of a kind; it is never used of the unity of God. "Yachid is translated, as "darling," Ps.22v20. 35v17.; as "desolate," Ps.25v16.; as "only," Gen.22v2,16. Prov.4v3. Amos.8v10. Zech.12v10.; as "only child," Judg.11v34.; as "only son," Jer.6v26.; and as "solitary," Ps.68v6. Ruth Rachel Spencer, in her book, "The Bud and Flower of Judaism," writes: "Yachid" is used forcefully in the Bible as an absolute unity and is found twelve times in the Old Testament, but not once is it used of the unity of God." End of quote.

The compound unity of the Godhead is also proved by the fact that the word for "God" in Deut.6v4., is the plural "Elohim;" which occurs over 2,700 times in the Old Testament, at least ten times more than the singular "El." The objection that "Elohim" is just "a plural of magnitude," is totally invalidated by the fact that "Elohim" is never used to describe the majesty of a king, nor is this kind of practice used with reference to kings in the Scriptures. The Israelites always addressed their kings in the singular.

It must be noted that "Elohim", though plural, when speaking of God, is nearly always constructed with verbs and pronouns in the singular. Sometimes, however, "Elohim" is sometimes significantly used with plural pronouns. e.g. Gen.1v26., "And God ('Elohim') said, Let us make man in our image." And Gen.3v22., "And the Lord God said, Behold man is become as one of us." In some cases the singular "Yahweh" is united with plural verbs. e.g. Gen.11v6,7. Is.6v3,8. The singular "Yahweh" is also linked with the plural "Elohim" many times in the Scriptures. e.g. Deut.6v3,4,5. Ex.20v2,5. Is.42v5. etc. God gave a sure indication of the compound unity of the Godhead by the use of these plural and singular words being linked together; also in the blessing in Numb.6v22-27., "face" and "countenance" are in the plural.

The compound unity of the Godhead is seen in the way that Father, Son and Spirit are linked together in statements of authority and truth, confessions of faith, benedictions and baptismal formula. To link a creature, or an impersonal spiritual power, with God in this way would be out of the question, it would forever destroy the infinite distinction between God and the creature. Only absolute deity can be linked with the Father in the way that the Son and Spirit are. Is.45v5,6,18,21,22. 46v9. 61v1-3. Is.11v1,2. with Jer.23v5,6. Mt.3v16,17. 28v19. Lk.1v35. 3v21,22. Jn.3v34. 14v16,26. 15v26. 16v7-15. Acts.20v28. Rom.1v1-4. 15v30. 1Cor.2v7-10. 12v4-6. 2Cor.13v14. Gal.4v6. Eph.2v18. 4v4-6. Heb.2v3,4. 9v14. 1Pet.1v2. 3v18. 1John.3v21-24. 5v7. (The Codex Montfortii and Vulgate contain 1John.5v7., but it is not found in the early Greek manuscripts; however, Cyprian, Bishop of Carthage, 200 to 258 A.D., quotes this as being written by the apostle John, Vol.5.418, 423, Ante-Nicene Fathers.)

In numerous salutations the names of the Father and the Son are linked together. Rom.1v7. 1Cor.1v3. 2Cor.1v2. Gal.1v3. Eph.1v2. Phil.1v2. Col.1v2. 1Thes.1v1. 2Thes.1v2. 1Tim.1v2. 2Tim.1v2. Tit.1v4. Philem.v3. James1v1. 2Pet.1v2. 3John.v3. In 1Pet.1v2., the Holy Spirit is mentioned with the Father and the Son. In the Scriptures, "God," sometimes refers to the entire Trinity, and at other times to separate members of the Godhead. It is used in either a plural or singular sense in the same way that "sheep" or "man" is used.

There is a perfect oneness of purpose, love and fellowship in the Godhead; however, this oneness and unity goes beyond this, for we read in Jn.10v38. and 17v21., that the Father is not only in the Son, but the Son is also in the Father. In the Trinity there is an interfusion and sharing of personality, nature and glory. It is no good false teachers saying that this is not so, the Bible says it is so, it clearly says that all are called God. Let God be true and every man a liar who contradicts the truth of God's Word.

2. WHAT IS THE HOLY SPIRIT LIKE?

a. The Holy Spirit is the "Paraclete," the Encourager and Guide of believers in Jesus.

The Holy Spirit is an encouraging friend, not a critic.

The Holy Spirit not only convicts the world of sin, and brings us to repentance and faith, He enables us to walk with God and live holy lives. He is the "Paraclete", our Encourager, Counsellor, Advocate, Helper, and Strengtheners, who Jesus promised to us.

The Trinity are united in one purpose, to minister in continuous caring love to believers. The Holy Spirit is generous, good and kind, and he comes to bring the continuous ministry, presence and love of the Father and the Lord Jesus to us. He comes with forgiving mercy, comforting love and strengthening grace, David had proved the words of Ps.34v18, 19. "The LORD is near to those who have a broken heart, and saves such as have a contrite spirit. V19. Many are the afflictions of the righteous, but the LORD delivers him out of them all."

John.14v16-18, 26."And I will pray the Father, and He will give you another Helper, that He may abide with you forever-v17. the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. v18. I will not leave you orphans; I will come to you.---v26. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."

The Holy Spirit is generous, good and kind; He glorifies and reveals Jesus, and illuminates and guides believers

into all truth, and brings our Lord's words to remembrance. Jesus said in John.16v12., "I have yet many things to say unto you, but ye cannot bear them now. v13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things so ever he shall hear, that shall he speak: and he shall declare unto you the things that are to come. v14. He shall glorify me: for he shall take of mine, and shall declare it unto you."

N.B. Prophecy is for edification, exhortation and comfort, not criticism. 1Cor.14v3.

The Holy Spirit comes to speak gentle, up-building, comforting words that draw us into God's loving arms.

b. His first name is Compassion. Exod.34v6,7. Deut.5v9,10.

The first thing that God wanted Israel to know was that He was filled with compassionate mercy. In Exod.34v6. "merciful," is "rachum," 7349, it means, compassionate, full of compassion, merciful, it is derived from "racham," 7355, which means to fondle, to love, to love deeply, to have mercy, to be compassionate, to have tender affection, to have compassion. Before God tells Israel of His perfect justice He proclaims His perfect longsuffering love and mercy.

c. He is holy. He always acts with sacrificial love.

The total dedicated love of the Trinity. The Seraphim in Is.6v2,3., who are seemingly the living creatures of Rev.4v8., express amazed ceaseless worship at the total dedicated love of the Trinity for their creation. "Holy, holy, holy," is not a statement about God's purity, as wonderful as that is; it is an adoring expression of worship and thanks to God for His totally sacrificial caring love for His creation. In Is.6v3., "holy," is the Hebrew "qadowsh" 6918, and is translated as, "sacred, holy, the Holy One, a saint, set apart."

In Rev.4v8., "holy" is the Greek adjective "hagios.," 40, it basically signifies "separated and dedicated," it is used to describe both the earthly tabernacle and heavenly temple, Heb.9v2-4,8,12. 10v19.; and New Jerusalem, Rev.21v2,10. 22v19.; our "holy faith," Jude.v20; "holy angels, Mk.8v38.; "holy apostles and prophets, Eph.3v5.; and of ordinary believers, "hagioi." Rom.1v7. 1Cor.1v2. 2Cor.1v1. etc. We who were defiled by sin have become "holy or dedicated ones," through the love of the Trinity, and death of Jesus.

When "hagios" is used concerning believers, it means separated from evil, and dedicated to God; when it is used concerning the Trinity, it means separated from evil and dedicated to their creation. "Hagios" has a wider meaning than the adjectives "katharos," which means "pure or clean;" or "hagnos," which means "pure, and free from defilement." "Hagios" speaks of the constraint of dedicated love, as well as separation from evil. God's holiness is love in action, ceaseless dedicated love for people. This is what God is like.

d. The Holy Spirit is with us, and knows us better than we know ourselves.

He is thoughtfully, intimately and devotedly involved with all of our lives, and with all the areas of our beings, our bodies, souls and spirits, as someone has said, "He is closer to us than we are to ourselves." **The Holy Spirit is our "Paraclete," our very closest Friend, Teacher, Comforter and Guide.** Like the Father and Son, He is good; He is filled with giving love.

N.B. God's strange and alien act of judgement. Is.28v21.

There is no contradiction between the love and compassion of God and His judgements.

The reasons for God's judgements are very clear, His judgements proceed from His love, as well as His justice, they are an attempt to produce righteousness, as well as to judge evil. We read in Isa.26v9., "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: **for when Thy judgements are in the earth, the inhabitants of the world will learn righteousness.**" God insists on righteousness and enforces it, because righteousness is the only means of producing concord, stability, peace and happiness in society. God acts as the protector of the oppressed. When Jesus returns and sets up His kingdom the righteousness He enforces will produce permanent peace and happiness in society, we read in Is.32v1,16,17., "Behold, a king will reign in righteousness, and princes will rule with justice. v16. Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. v17. **The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever.**"

The Old Testament reveals that on several occasions acts of Divine judgement occurred on a large scale, the most notable being the flood and the plagues on Egypt. The judgement of the inhabitants of Canaan reveals the amazing longsuffering of God; they were given 450 years to repent. Gen.15v16. Elijah brought fire from Heaven upon men. 2Kings.1v8-16. Gehazi was inflicted with leprosy for lying and greed. 2Kings.5v25-27. Those who continually resist the Holy Spirit, are, in the end given over to being deceived by lying evil spirits and deceitful prophets. 1Kings.22v14-27. Isa.37v5-7. Micah.2v11. See and note well. 2Chron.36v14-16., "Until there was no remedy." When Saul backslid God allowed an evil spirit to harass him. 1Sam.16v14. 18v10. 19v9.

The ministry of Jesus seems to have consisted entirely of mercy gifts; for He came to save and bless, not to judge or condemn, and so in this age of grace, the operation of the gifts in judgement is rare until the closing years of this age. We are told to bless not curse. Mt.5v44. Rom.12v14. 1Cor.4v12. 14v16. Spiritual gifts can only be used in judgement at the express command of God, for He loves to restore and bless, not judge. However, several cases of Divine judgement have occurred in the New Testament. Ananias and Sapphira. Acts.5v1-11. Herod. Acts.12v1-5,21-24. Elymas the sorcerer. Acts.13v6-12. Hymenaeus and Philetus were executed by Paul

for destructive heresies that over threw the faith of Christians. 1Tim.1v18-20. with 2Tim.2v16-18. When the man who had committed incest with his father's wife repented, mercy was shown and the judgement was withdrawn and Paul instructed the Corinthians to warmly welcome him back into their fellowship. 1Cor.5v5. with 2Cor.2v1-8. The Trinity do not desire to condemn, they always prefer to forgive, save, restore and bless.

This age will close with the greatest manifestation of spiritual gifts in judgement, that the world has ever seen, through the ministry of the Two Witnesses. Rev.11v5,6. We read in Is.28v21., that the angry ("thumos") judgements of Jesus and the Father, at Christ's return are God's strange {"zuwr," to be strange} work, and His strange {"nokriy," foreign, alien} act, God's anger explodes because of the catastrophic suffering in the world caused by Antichrist, the most ruthless of all power-hungry politicians. This is the anger of Divine love on behalf of a suffering world, He returns to finish all the suffering, once and for all.

3. WHAT THE HOLY SPIRIT HAS DONE. His character and generous love is shown by His acts.

A. The Holy Spirit was the agent in creation.

The Holy Spirit exercised the power of the Father and the Son in creation. We read in Gen.1v2., "And the Spirit of God moved ("rachaph," 7363, to brood; was brooding or hovering) upon the face of the waters." The picture is that of a brooding or hovering bird. See Deut.32v11,12. Here the Holy Spirit operates in mighty creative power to bring divine order and beauty out of the primeval chaos. In Job.26v13., Job states, "By His Spirit He hath garnished the heavens." And in Ps.104.v30., the Psalmist writes, "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." At Christ's return the Holy Spirit will again renew creation, He will make the wilderness become a fruitful field. Is.32v1,15. 11v1-10. 65v17-25. God breathed in man the breath of lives. Gen.2v7.

B. The Holy Spirit inspired the prophets to write the Scriptures.

The most usual manifestation of the Spirit in the Old Testament was through prophecy. A prophet "nabi," could also be called a seer, a "roeh" or "chozeh," The word New Testament prophet, "prophetes," is one who speaks for God. Abraham was called a prophet, so was Moses. Gen.20v7. Deut.18v15. Like Ezekiel, the prophets said their messages came from God. Ezek.2v2. 8v3. 11v1,24. 13v3. Micah.3v8. We read in Amos.3v7,8., "Surely the Lord ("Adonay")GOD ("Yahweh") does nothing, unless He reveals His secret to His servants the prophets. v8. A lion has roared! Who will not fear? The Lord GOD has spoken! Who can but prophesy?" (NKJ) Sometimes a group of prophets would prophesy together with musical instruments as in 1Sam.10v. David prophesied in his psalms. 2Sa.23v1,2. In 1Pet.1v10,11. we read that the "Spirit of Christ," inspired the Old Testament prophets to write the Scriptures, and He revealed to them the sufferings and glories of Christ. See. Heb.3v7. 9v8. 10v15. The prophets were inspired by the Holy Spirit to write the Scriptures, and he unveils them to us, He is the revealer of all divine truth. Micah.3v8. John.14v26. 16v13. 1Cor.2v7-16. The oracles of God. Rom.3v2. Heb.5v12. 1Pet.4v11.

The prophets of God are not to be confused with the forbidden practices of the occultists and Spiritualists mentioned in Lev.19v31. 20v7,27. Deut.18v10-22. and Is.8v18-20., or a soothsayer like Balaam, who in Josh.13v22., is called a sorcerer, "qacam," 7080, this word is used of those who practised forbidden divination, or of Israelites who prophesied falsely. We read, Josh.13v22., "Balaam also the son of Beor, who practised divination, did the children of Israel slay with the sword among the rest of their slain. God surprised Balaam by talking to him directly, and warned him that he could not curse the people of God. We are told in Numb.23v23., that we never need fear being cursed by those who manifest the power of the Devil, there is no enchantment or divination against the children of God. Gen.12v3. Lk.10v17-24. N.B. v19.

The Holy Spirit gave visions to prophets, and this is why they were called seers. 1Sam.9v9. We see in 1Chron.29v29., the three names given to prophets. "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer "roeh," 7200, and in the book of Nathan the prophet "nabi," 5030, and in the book of Gad the seer "chozeh," 2374." (KJV)

C. The Holy Spirit called and equipped people for various kinds of service.

a. The Holy Spirit conferred wisdom and ability upon chosen leaders.

The Lord was with Joseph to increase his natural abilities and give him special abilities. Gen.39v1-6,21-23. Gen.41v37-41. Joshua was filled with the spirit and wisdom by the Holy Spirit for leadership, this took place when Moses laid his hands on Joshua, we read in Deut.34v9., "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him." See Numb.27v18. God gave Daniel and his friends wisdom to come top in the exams, and also gave Daniel the supernatural gifts of the spirit that gave him the ability to interpret dreams and revelations. Dan.1v17. 4v8. 5v10-14. 6v3. David said, "The Spirit of the Lord spoke by me, And His word was on my tongue." 2Sam.23v2. The Holy Spirit entered and directed the prophets, Ezekiel said; "The Spirit entered me when He spoke to me." Ezek.2v2.

b. God raised up deliverers for the children of Israel, when they repented and cried out to Him for help.

God has enabled the weak to become strong. 1Cor.1v26-31. Joshua. Numb.27v18. The Holy Spirit came upon other leaders, judges and warriors and gave them victory in war. Othniel, the son of Kenaz: "And the Spirit of

Yahweh came upon him, and he judged Israel. Judges.3v10. Gideon, we read in Judges.6v34., "The Spirit of Yahweh came upon (literally, clothed itself with) Gideon." We read in Judges.11v29., "The spirit of Yahweh came upon Jephthah." In Judges.13v25., we read that "the Spirit of Yahweh began to move" Samson, and in Judges.14v6., that, "the Spirit of Yahweh came mightily upon him." Saul lost his anointing and the Spirit departed from him because of his disobedience, rebellion and attempted murder of David. We read in 1Sam.16v14., "the Spirit of Yahweh departed from Saul, and an evil spirit from Yahweh troubled him." See 1Sam.10v6,10,11,26.

c. The Holy Spirit bestowed wisdom and skill for practical purposes.

The Holy Spirit gave daily practical guidance, protection and provision to Israel in the wilderness. Neh.9v12,13,20. Through Moses, God imparted to the elders of Israel the ability to wisely guide and judge the Israelites. Numb.11v14--29. The Holy Spirit extended Bezalel's natural talents, and enhanced his ability to work in gold, silver and brass, etc., in the building of the tabernacle, and for others to make Aaron's garments; Exod.31v2-4. 35v31. 28v3.; and possibly enabled Hiram to build Solomon's temple. 1Kings.7v14. 2Chron.2v14. The Spirit's grace enabled Zerubbabel to rebuild the temple Zech.4v6-10.

D. THE HOLY SPIRIT IN RELATION TO THE BIRTH, LIFE AND MINISTRY OF JESUS.

a. The miraculous births and ministries of John and Jesus were the work of the Holy Spirit. Mt.1v20.

Lk.1v15,35,41. We read in Lk.1v35., that Gabriel said to Mary, "The Holy Spirit ("pneuma hagion") shall come upon thee, and the power of the Most High ("dunamis Hupsistou") shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." We read in Mt.1v18., that Mary was found to be with child "of the Holy Spirit," ("ek pneumatos hagiou"), and an angel, probably Gabriel, appeared to Joseph in a dream, and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. This was a fulfilment of the prophecy of Isa.7v14., which stated, "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

We read in Lk.2v25-36., that when the baby Jesus was presented in the temple, devout and godly Simeon, who is described as one upon whom the Holy Spirit rested, came by the Spirit into the Temple and took Jesus up into his arms and praised and blessed God for sending the Saviour into the world. Anna, the remarkable 84 year old intercessor and prophetess, led by the Holy Spirit, came at that same time and gave thanks to God for Jesus, and "spoke of Him to all who looked for redemption in ("en") Jerusalem." Luke.2v36-38.

b The childhood and baptism of Jesus.

The "child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon him." Lk.2v40,52. The boy Jesus was guided, protected and educated by the Holy Spirit. The Holy Spirit developed the prophetic and intercessory prayer ministry of Jesus, and trained Him in the use of prophetic spiritual gifts, during His life at Nazareth. Ps.69v8-11,20,21.. Is.49v1-3. 50v3-7. Lk.1v40,52. John Baptist was filled with the Holy Spirit from His mother's womb, to prepare him for his ministry. Lk.1v15.

The Holy Spirit came upon Jesus as a dove at Jordan, to give Jesus power for His ministry, and as a sign to John Baptist. Mt.3v16,17. Mk.1v9-11. Lk.3v20,21. Jn.1v33. 3v34. Is.61v1,2. "The Spirit of the Lord shall rest upon Him." Is.11v2. In Is.42v1., we see God the Father's delight in the ministry of Jesus, and the enabling power of the Holy Spirit, "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles."

We read in Jn.3v34., that there was an unlimited fullness in our Lord's baptism in the Spirit, we read, "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure." In Mt.3v16., we read that after our Lord's baptism, "the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him," and Mk.1v10. uses similar words. Luke states that the Spirit descended in "bodily form, as a dove." In Jn.1v32,33., John Baptist saw the Spirit descend upon Jesus as a dove out of heaven, and abide upon Him, and God told John that this was how he would recognise Jesus as "He that baptiseth in the Holy Spirit." The dove emphasises that the Holy Spirit manifests His almighty power with the gentleness and harmlessness of a dove. He is a perfect "Gentleman." He comes to hover over our lives with the gentle creative power that He hovered over the chaos of the world before creation, to create life, beauty, creativity and fulfilment. Gen.1v3.

c. The Holy Spirit and the temptation of Jesus.

After His formal act of consecration at Jordan, and His identification with us in baptism, Jesus received the power of the Holy Spirit without measure. Jn.3v34. The fullness of our Lord's baptism in the Spirit at Jordan enabled Him to fulfil His ministry. Acts.10v38. We are told in Mt4v1. and Lk4v1., that after His baptism in water, Jesus was "led" by the Spirit into the wilderness to be tempted of the devil. Whereas, Mk.1v12., states that after the His baptism, "straightway the Spirit driveth ("ekballei") him forth into the wilderness." This was Christ's final exam before His ministry, and the urgency of the Holy Spirit's desire to meet the needs of mankind is seen by this "driving" of Jesus into the wilderness. It seems that as with Job and Peter, Satan had demanded permission to tempt Jesus for a prolonged period, and was permitted to make a sustained attack on Him. We are told in Luke.4v1,2., that Jesus was tempted by Satan for forty days, and this almost certainly included the forty nights as well. Jesus almost certainly had a vicious mental attack in dreams and visions in the same way as Job, who

said, in Job.7v13-15., "If I say, 'My bed will comfort me, and my couch will ease my complaint,' v14. then you frighten me with dreams and terrify me with visions; v15. so that my soul chooses strangling and death rather than my life." Satan tried to terrify Jesus with dreams and visions. The temptation of Jesus was a horrific affair, but His victory was magnificent and total. Jesus came out of the wilderness "full of the Spirit," He had totally resisted Satan's vicious attack on His Sonship, His Messianic task, and the provision and character of His Father. Jesus also refused to misuse his power by taking presumptuous action, and to exchange His cross for worldly glory and position. We read in Lk.4v13., "Now when the devil had ended every temptation, he departed from Him until an opportune time ("kairos")." Jesus only had a temporary respite from the attacks of the Evil One.

d. The public ministry of Jesus.

When Jesus made His first visit to Nazareth; He started His first sermon by quoting from Is.61v1,2., "The Spirit of the Lord is upon me." and then amazed the congregation in the synagogue with His beautiful and gracious ("charis") words. The text, and doubtless the sermon, described in some detail the major objectives which the Holy Spirit would accomplish through Christ's Messianic ministry, preaching to the poor, bringing release to the captives, recovering of sight to the blind, and proclaiming the year of Jubilee, the acceptable year of the Lord. In Is.61v2., "acceptable," is "ratsown," 7522, a pleasure, a delight, a favour, goodwill, and acceptance, it was the year both God and the people delighted in. Jesus came to bring the year of God's grace and delight, when, as in the year of Jubilee, all prisoners were released, all debts were cancelled, and all lost inheritances were restored. Christ's sermon startled and enraged them all, particularly when He said in Lk.4v21., "This day is this Scripture fulfilled in your ears," and they were so angry that they tried to murder Him. Lk.4v16-30.

The miracles of Jesus were wrought through the power of the Holy Spirit, we read in Jn.5v19-21,30., "Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. v20. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. v30. I can of Myself do nothing. As I hear, I judge; and My judgement is righteous, because I do not seek My own will but the will of the Father who sent Me."

Jesus said in Lk.11v20., that He cast out evil spirits "with the finger of God," and in the parallel passage in Mt.12v18,28,29., Jesus said He attacked Satan's kingdom and cast out demons by the Spirit of God. We read in Is.11v1-5., that the "shoot out of the stock of Jesse," would be endowed by the Spirit with "wisdom and understanding" and manifold gifts, and that His ministry would bring in the kingdom of righteousness and peace. The prophet Isaiah promised that the Spirit would anoint the ministry of the "servant" of Is.42v1-4., and would bring healing to the broken, and "justice to the Gentiles."

e. The work of the Holy Spirit in the death and resurrection of Jesus.

The Holy Spirit had a vital part to play in the atonement of Jesus, for we read in Heb.9v14., "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." It was the Holy Spirit who raised Jesus from the dead, we read in Rom.8v8-11., "So then, those who are in the flesh cannot please God. v9. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. v10. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. v11. But if the Spirit of Him who raised Jesus from the dead dwells in you, **He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**" In Rom.1v3,4., Paul states, "Concerning His Son, who was born of a descendant of David according to the flesh, v4. and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord."

We read in Jn.20v22,23., that after the resurrection and before the ascension, Jesus breathed on the disciples and said to them, "Receive ye the Holy Spirit. v23. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." This was an extension of the authority he had already given them, into new areas of spiritual release, and also of spiritual discipline and judgement. Jesus said that the Holy Spirit can enable Christian leaders to do greater works than He did, "Verily, verily, I say unto you, 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 my Father." Jn.14v12.

Luke tells us in Acts.1v2., that Jesus gave commandments "through the Holy Spirit," and in Acts.1v5., Jesus informs the disciples, "John baptised with water, but you shall be baptised with the Holy Spirit not many days from now." And in Acts.1v7,8., Jesus promises them, "It is not for you to know times or seasons which the Father has put in His own authority. v8. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

f. Pentecost and after.

The most significant event for the post Calvary Church was the outpouring of the Holy Spirit on the day of Pentecost. This baptism in the Holy Spirit was the gift of our exalted Lord, and God the Father to the Church, and it is promised to all believers in Jesus. Acts.1v4-8. 2v37-39. Peter even used this message as part of his evangelistic appeal. Acts.2v1-21,33,38,39. The prophecy of Joel is still being fulfilled. Joel.2v28-32. As a result of this strategic outpouring of the Holy Spirit on the day of Pentecost, three thousand devout Jews became

missionaries for Jesus. The Holy Spirit still gives varieties of gifts to the body of Christ; these edify and unite believers in love, and empower the Church in evangelism. 1Cor.12 v1-31. Rom.15v18-21.

Special filling of the Holy Spirit were given to people to help them to do special acts for God, or to give strength in time of great trial. The phrase, "filled with the Holy Spirit," is applied to Peter in Acts.4v8., and in Acts.4v31., of the movings of the Holy Spirit on a company of the disciples and apostles after persecution and threatening. Stephen was filled with the Holy Spirit to tell the religious leaders of Israel, that, like their fathers, they have always resisted the Holy Spirit. Acts.7v51-55. Stephen was "full of the Holy Spirit," both in his ministry and his death, and his face was so transfigured by God's power, that even the members of the Sanhedrin saw that his face was like the face of an angel, but they still murdered him. Acts.6v5,8,15. 7v55., and of Paul when he was directed to bring judgement upon Elymas in Acts.13v9. In Acts.6v3., we read that those who served the widows had to be "full of the Holy Spirit."

God executes Ananias and Sapphira for lying to the Holy Spirit. Acts.5v3,9. Peter rebukes Simon Magus for attempting to purchase the power and gifts of the Holy Spirit with money. Acts.8v18-24. Elymas the sorcerer is made temporarily blind for his opposition to Paul's Gospel. Acts.13v8-12. The judgement was performed by "the hand of the Lord," i.e. God the Holy Spirit.

Jesus promised His disciples that the Holy Spirit would give them the needed wisdom when they were on trial, He said, "It is not you that speak, but the Holy Spirit." Mk.13v11. In Lk.12v12. Jesus also promised, "The Holy Spirit shall teach you in that very hour what you ought to say." In Mt.10v20., Jesus said, "It is not you that speak, but the Spirit of your Father that speaks in you."

g. Jesus promised an overflowing fullness of the Holy Spirit that will satisfy the thirst in our souls.

We read in Jn.7v37-39., "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. v38. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' v39. But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet {given,} because Jesus was not yet glorified." In Lk.11v13., Jesus states, with the warmest words possible, that God our Father's affection for us is greater and better than that of the very best parent, He said, "If you then, being evil, know how to give good gifts to your children, **how much more** will your heavenly Father give the Holy Spirit to those who ask Him!" Through the Holy Spirit's presence the Father and Son shall make their abode in believers in Jesus, and the fountains and rivers of living water they give sat. Jn.14v23.

h. The Holy Spirit comes to unite the heart and mind of the believer with the heart and mind of Jesus.

The Holy Spirit comes to reveal Jesus to us and to bring to our minds spiritual truth. Jesus confirms the personality of our Divine Helper. He is called "another Comforter," and Jesus sends "Him." In Jn.14v26., 15v26. and 16v14., "He," is the masculine pronoun "ekeinos,"). Jesus said in Jn.14v26., "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." In Jn.15v26., Jesus states, our Lord states, "But when the Comforter is come, whom I will send ("pempso," future tense) unto you from the Father, even the Spirit of truth, which proceedeth ("para tou patros ekporeuetai," "from beside the Father;" the present tense here suggests continuous timeless action) from the Father, he shall testify about ("peri") me."

i. Jesus and the Holy Spirit hide truth from us until we can bear it.

In Jn.16v12-15., Jesus is even more explicit about the Holy Spirit in relation to Himself, "I still have many things to say to you, but you cannot bear them now. v13. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. v14. He will glorify Me, for He will take of what is Mine and declare it to you. v15. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you." The Holy Spirit comes to inform and illuminate our minds, by revealing and illuminating Christ's truth, and warm our hearts and expand our spirits by revealing the Father and Jesus and their great love to us. Paul

j. The Holy Spirit comes to give us victory in the trials of life, and produce His character and fruit in us.

Paul states in Rom.5v3-5. , "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; v4. and perseverance, proven character; and proven character, hope; v5. and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us." (NAS) The baptism in the Spirit is a certain proof of God's ownership. Rom.8v9. We have not received the Spirit of bondage, but the Spirit of adoption, "whereby we cry, Abba, Father." Rom.8v15.

Righteousness, peace, and joy in the Holy Spirit are the privileges and constituents of the kingdom of God. Rom.14v17. We are to abound in hope through the Holy Spirit. Rom.15v13. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control." Gal.5v22. God's Word is the sword of the Spirit, and we are urged to take it and use it, in spiritual warfare. Eph.6v17. Paul warns us of the conflict between the flesh, and the redeemed human spirit and the Holy Spirit, and instructs us to crucify the evil desires of the flesh, and walk in the Spirit. Rom.8v1-16. Col.3v2-6. Gal.5v13-26. If we live after the flesh, we die; if after the Spirit, we live. Rom.8v6.

Sanctification. The noun "hagiasmos," 38, is translated "holiness" 5 times, and "sanctification" 5 times in the KJV, but in the R.V. always translates it as "sanctification." The corresponding verb "hagiazo" means, "to set apart to God." The noun "hagiosune," 42, speaks of "holiness" in personal conduct; and is used to speak of the perfect holiness of Jesus in Rom.1v4.; believers are to be "perfecting holiness in the fear of God," 2Cor.7v1. so that they may be found "unblameable in holiness" at the return of Christ. 1Thes.3v13. Holiness is love in action. 1Jn.4v16,17. A sanctified and holy person is one who cares for others.

In 2Cor.3v3-18., Paul contrasts the ministration of the Spirit with the letter of the Law, and states that the Holy Spirit is not only our source of liberty and joy, but also of transfiguration of character. Godly character and the Holy Spirit's aid, is the source and power behind effective intercession. Rom.8v26.

k. The Baptism in the Holy Spirit is God's mark of ownership.

In Eph.1v13., "ye were sealed," is "esphragisthete," this word is used to describe the seal by which a king stamped his mark of authorisation or ownership upon a document. In Eph.1v14., the baptism in the Spirit is called a foretaste of Heaven, "earnest," is "arrhabon," 728, money which in purchases is given as a pledge or down-payment that the full amount will subsequently be paid.

Conclusion. We receive the promise of the Holy Spirit by hearing God's promise with faith.

In Gal.3v2., Paul asks the Galatians, "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?" v3. Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?---v13. Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree" v14. in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith."

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