

# HOLY SPIRIT IN THE LIFE OF A CHRISTIAN

VOL. 1



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LIFE OF A  
CHRISTIAN<sub>VOL.1</sub>**

**BY**

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## CHAPTER ONE

### INTRODUCTION

The Holy Spirit is one of the most neglected and abandoned aspects of Christian theology.<sup>1</sup> The strict puritanical control of behavior leads to a dispensational view of the Holy Spirit confining it to the early church. The Holy Spirit is treated in popular Christianity basically for healing and performing miracles. The classical dispensationalist claims the Holy Spirit activity ceased with the apostolic age.<sup>2</sup> That, the Holy Spirit was meant for the founding of the early church and after the church has been founded, the gifts of the Spirit are now irrelevant and so the Spirit has been withdrawn. This was the major perception of the church before the end of the 4th century during the time of Augustine and Chrysostom.

A major proponent of this view who was also the first articulate spokesman is Hippoclytus, a contemporary of Tertullian. He had the view that prophecy ended with apostle John whose apocalypse was the last valid prophecy to have come from the Holy Spirit<sup>3</sup>. According to Arthur, tongue speaking as a gift of the Holy Spirit is for a sign not to believers but to unbelievers. It was never intended to edify believers but convince unbelievers. To him, miracles, healing and tongue speaking were used to confirm believers and to convince unbelievers; and after the New Testament work has been completed, nothing in Scripture indicates miracle, healing and deliverance of the apostolic era were to continue.

In the West, in Latin orthodoxy, the work of the Holy Spirit has not received the prominence He deserves. The Western orthodoxy traces the Holy Spirit to the Father and the Son. This is reflected in the filioque debate between the Greek East and Latin West. However, the Eastern orthodoxy church subordinates the Holy Spirit to the Father only; it rejects the procession of the Holy Spirit from the Son<sup>4</sup>. The Holy Spirit personality and function have been denied in a most open and undisguised manner. Unsettled opinion and doubt

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<sup>1</sup> R. Calkins, 1931. *The Holy Spirit*: Edinburg Press. Catholic Encyclopedia (New York, NY: The Encyclopedia Press)

<sup>2</sup> M.K. Asamoah, 2004. Mphil Thesis: *The Role and Function of the Holy Spirit in the Day-To-Day Life of the Charismatic Believer (The Case of the Word of Miracle Church)*; University of Cape Coast.

<sup>3</sup> J. Pelikan, 1071. *The Emergence of Charismatic Tradition* Chicago: University of Chicago.

<sup>4</sup> H. Berkhof, 1996. *The Doctrine Of the Holy Spirit* (Virginia: John Knox Press)

prevail on this issue of the Holy Spirit to a surprising degree everywhere even among those who profess to accept the authoritative words of the Prophet, apostles and the sayings of Jesus Christ. Yet this is the truth which is firmly embedded in Scriptures for unmistakable teaching of Christ<sup>5</sup>. However, proponents of the Holy Spirit such as Michael Green, boldly declared, it is simply not the case that healing, prophecy, exorcism and speaking in tongues died out with the last apostle'. Scholars including Calkins have observed that wherever Christianity has become a living power, the personality, functions and the role of the Holy Spirit has uniformly been regarded equally with the atonement and justification by faith as the article of a standing or falling church. Other theologians advocate the view that a vital apprehension of this truth of the Holy Spirit as the energizing force can redeem the individual and the corporate church from the apathy of an uninspired orthodoxy, of a formal ritual or a purely secular activity and cause it to be what God designed it to be.

In Protestantism, the interest in pneumathology has been largely experienced in pietism, a subjective experience, a function that is interior and inward, not a public experience while in Roman Catholicism, its dominant expression has been in books on spirituality or charismatic renewal. The doctrine of the Spirit was indispensable complement of the teaching of the Council.

In the West, the Holy Spirit is seen as addendum, a "false" window to give symmetric and balance to theological design. Theological constructs are built in constitutive Christological system with pneumathological bables, a little Spirit tinsel. The Holy Spirit is also seen as the transcendent Spirit who is manifested in culture and nature, who edifies and judges convertibles but also builds up civic order and pulls down what needs to be destroyed in the society.

There is almost no other subject in modern theology so difficult to deal with as the doctrine of the Spirit. Although it seems as "God in action" it is difficult to give clarity and precision to how the Spirit appeared in salvation history. This in part account for the obscurity which developed around much of early pneumathology. Again, possibly, the impersonal category of 'power' used to designate the Spirit might have contributed to the difficulty. Justin Martyr

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<sup>5</sup> R. Calkins, 1931. The Holy Spirit: Edinburg Press. Catholic Encyclopedia (New York, NY: The Encyclopedia Press)

speaks of the Father, Son and Angels and refers to the Spirit almost as an afterthought. To others, the doctrine of the Spirit is itself a protest against beginning with an anthropological, existential analysis as an approach to hermeneutical questions. It is the Holy Spirit who proves the worth and meaning of Scriptures and brings us into the truth. This is the prolegomenon to hermeneutics and does not rule out an epistemological analysis<sup>6</sup>.

The theology of the Spirit constitutes one of the greatest tasks of systematic theology. For instance, in the New Testament there is no fully reflected theology of the Spirit. What it attests to is the Spirit as the name for the actual presence of divine reality in Christian experience and community. One will therefore expect that nothing would be more familiar to every Christian than the reality of the Spirit. But to the contrary, there is almost no subject in modern theology so difficult to deal with as the doctrine of the Spirit.

Pentecost/Charismatic teach that the term Pentecost to Pentecostal signifies particularly, the descent of the Holy Spirit upon the first disciples enabling them to speak in tongues. So essentially, Pentecost means the event of Acts chapter 2:4: ... and they were filled with the Holy Ghost and began to speak in tongues as the Spirit gave them utterance. By implication, the Pentecost doctrine of the Holy Spirit is centered in the crisis experience in the full reception of the Holy Spirit. Pentecostals contend that, subsequent to conversion, but can on some occasion simultaneously, there is endowment with power with the evidence of speaking in tongues as the Spirit gave them utterance. This experience is called baptism in the Holy Spirit.

The term baptism in the Holy Spirit means that the person is supernaturally, experientially in full consciousness, immersed in or submerged by the power of the Spirit. Pentecostals hold that the Holy Spirit baptizes believers into Christ during conversion but Christ baptizes believers in the Holy Spirit. This means in the new birth the Holy Spirit is the agent, the atoning blood the means, and the new birth the results.

However, in the baptism of the Holy Spirit, Christ is the agent; He shall baptize you with the Holy Spirit and with fire. The experience suggests that

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<sup>6</sup> M.K. Asamoah, 2004. Mphil Thesis: The Role and Function of the Holy Spirit in the Day-To-Day Life of the Charismatic Believer (The Case of the Word of Miracle Church); University of Cape Coast.

believers' whole personality (spirit, soul and body) is supernaturally immersed, surrounded and enveloped in the presence and power of the Spirit coming over him from above and from without. The evidence of the baptism of the Holy Spirit is speaking in tongues. The evidence of the Holy Spirit in such a believer's life is to transform his character to reflect the character of Christ. A school of thought asserts that speaking in tongues is an evidence of the baptism of the Holy Spirit on one's life as could be traced in the book of Acts chapter 2:2-4: 'suddenly, a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. These were what seems to be like tongues of fire that separated and came to rest on each of them. All of them **were filled with the Holy Spirit and began to speak in tongues** as the Spirit gave them utterance. It is recorded in Acts 10:44-46:<sup>7</sup> while Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were surprised that the Holy Spirit has been poured out on the gentiles too. For they heard them speaking in tongues and praising God. Acts chapter 19:6, it is recorded, 'when Paul placed his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied.

Acts 8:15-17... when they arrived, they prayed for them to receive the Holy Spirit, because the Spirit had not yet come on them. ... they received the Holy Spirit.<sup>8</sup> However, the Bible does not record whether they spoke in tongues or not. Despite that, it could be inferred that they equally spoke in tongues or something supernatural happened and that is what Simon the sorcerer saw and thought he could buy the gift of God with money so that whoever he also places his hands on, will receive the baptism of the Holy Spirit or receive some supernatural evidence of the Baptism. These Scriptures clearly show that on several occasions, the baptism of the Holy Spirit was followed with speaking in tongues.

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<sup>7</sup> Holy Bible: Acts 10:44-46

<sup>8</sup> Holy Bible: Acts 8:15-17

## CHAPTER TWO

### UNDERSTANDING THE HOLY SPIRIT

#### Introduction

Before one can correctly understand the work of the Holy Spirit, he must first of all know the Spirit Himself. A frequent source of error and fanaticism about the work of the Holy Spirit is the attempt to study and understand His work without first of all coming to know Him as a Person. It is of the highest importance from the standpoint of worship that we decide whether the Holy Spirit is a Divine Person, worthy to receive our adoration, our faith, our love, and our entire surrender to Himself, or whether it is simply an influence emanating from God or a power or an illumination that God imparts to us. If the Holy Spirit is a person, and a Divine Person, and we do not know Him as such, then we are robbing a Divine Being of the worship and the faith and the love and the surrender to Himself which are His due.

It is also of the highest importance from the practical standpoint that we decide whether the Holy Spirit is merely some mysterious and wonderful power that we in our weakness and ignorance are somehow to get hold of and use, or whether the Holy Spirit is a real Person, infinitely holy, infinitely wise, infinitely mighty and infinitely tender who is to get hold of and use us. The former conception is utterly heathenish, not essentially different from the thought of the African fetish worshipper who has his god whom he uses. The latter conception is sublime and Christian. If we think of the Holy Spirit as so many do as merely a power or influence, our constant thought will be, "How can I get more of the Holy Spirit," but if we think of Him in the Biblical way as a Divine Person, our thought will rather be, "How can the Holy Spirit have more of me?" The conception of the Holy Spirit as a Divine influence or power that we are somehow to get hold of and use, leads to self-exaltation and self-sufficiency. One who so thinks of the Holy Spirit and who at the same time imagines that he has received the Holy Spirit will almost inevitably be full of spiritual pride and strut about as if he belonged to some superior order of Christians. One frequently hears such persons say, "I am a Holy Ghost man," or "I am a Holy Ghost woman." But if we once grasp the thought that the Holy Spirit is a Divine Person of infinite majesty,

glory and holiness and power, who in marvellous condescension has come into our hearts to make His abode there and take possession of our lives and make use of them, it will put us in the dust and keep us in the dust. I can think of no thought more humbling or more overwhelming than the thought that a person of Divine majesty and glory dwells in my heart and is ready to use even me.

It is of the highest importance from the standpoint of experience that we know the Holy Spirit as a person. Thousands and tens of thousands of men and women can testify to the blessing that has come into their own lives as they have come to know the Holy Spirit, not merely as a gracious influence (emanating, it is true, from God) but as a real Person, just as real as Jesus Christ Himself, an ever-present, loving Friend and mighty Helper, who is not only always by their side but dwells in their heart every day and every hour and who is ready to undertake for them in every emergency of life. Thousands of ministers, Christian workers and Christians in the humblest spheres of life have spoken to me, or written to me, of the complete transformation of their Christian experience that came to them when they grasped the thought (not merely in a theological, but in an experimental way) that the Holy Spirit was a Person and consequently came to know Him.<sup>9</sup>

### **Holy Spirit Before The Baptism Of Christ**

The possibility of producing clear doctrine on the Holy Spirit of God based upon the Old Testament has been ruled out by some scholars. Even strong conservatives have expressed caution in this area:

There are about one hundred references to the "spirit of God" in the Old Testament. It is difficult to be confident of an exact number, for some of these are unclear as to meaning. The Hebrew word translated "spirit" is the same word that can be translated "breath" or "wind." It is, therefore, somewhat tenuous to establish clear doctrinal positions on these verses. While people in the Old Testament era could not understand the person and the work of the Holy Spirit as we do, that does not mean that the Spirit was not present and at work (cf. Acts 7:51; 2 Peter 1:21). But the emphasis in the Old Testament was on the role

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<sup>9</sup> R. A. Torrey 2009. Thesis on; The Person and Work of The Holy Spirit. New York, Chicago, Toronto, London and Edinburgh Copyright 1910. pp 1-3

of God the Father, rather than on the Son Jesus Christ or the Holy Spirit.<sup>10ii</sup> While this counsel must be heeded, it is important not to overlook what actually is taught about the Spirit in the Old Testament. With that in mind the current study presents two aspects to examining Old Testament pneumatology. First, a survey of all Old Testament references to the Holy Spirit is provided. The Hebrew word *ruah* (breath, wind, or spirit) occurs some 394 times. Approximately 25% of those are references to the Spirit of God which form the basis for the Old Testament teaching. Second, a section is provided on special issues in Old Testament pneumatology. Here an attempt is made to synthesize what is found in the Old Testament about the Spirit and to investigate any continuities and discontinuities with the ministry of the Holy Spirit in the New Testament.

## **A Survey of Old Testament Teaching**

### **Pentateuch**

In Genesis the Spirit of God is clearly mentioned twice with a third reference possible. The Spirit of God takes part in creation week by moving on the waters in Gen. 1:2. The idea in this passage, which is hard to take in an impersonal sense, is a hovering or brooding over the waters. In Gen. 6:3, God says "my Spirit will not always strive with man." Here the concept appears to be the Spirit contending with men and women during the wicked days prior to the great Flood. This contention appears to be an internal striving of the Spirit against the wicked imaginations of man. The passage also implies that the Spirit's very presence and ministry could be withdrawn from the human race in some sense. The third possible allusion to the Spirit of God in Genesis is the characterization of Joseph by Pharaoh with the question "Can we find such a one as this is, a man in whom the spirit of God is?" (Gen. 41:38). Pharaoh's understanding is similar to Nebuchadnezzar's description of Daniel as one in whom a spirit of the holy gods (or Holy God) dwells (Dan. 4:8, 9, 18). Although the passage can not be pressed in light of Pharaoh's pagan perspective, it is clear that Joseph's interpretation of dreams is done by the power and Spirit of God and does not flow from any simple

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<sup>10</sup>Paul N. Benware, "The Work of the Holy Spirit Today" in *The Fundamentals for the Twenty-First Century: Examining the Crucial Issues of the Christian Faith* edited by Mal Couch, (Grand Rapids: Kregel, 2000), 312-13.

characterization of him as a godly man. Like Genesis, Exodus only refers to the Spirit of God a handful of times. However, the passages involved all seem to highlight the giving of the Spirit of God to men to give them the capacity to perform natural skills well. In Ex. 28:3, God gives men wisdom in the area of making priestly garments (cp. Ex. 35:35). Although the Spirit of God is not mentioned in this verse, later passages indicate that God filled men such as Bezalel and Oholiab with the Spirit of God for the purpose of artistic design and craftsmanship with regard to the Tabernacle and its instruments (Ex. 31:3, 35:31). This work of the Spirit anticipates the giving of spiritual gifts in the NT although the focus in Exodus seems to be on natural abilities rather than spiritual dimensions. Leviticus never mentions the Spirit of God, but Numbers highlights the Spirit in three separate chapters. On the occasion when God transferred some of the "spirit" that was upon Moses to the seventy elders, it is clear that the ministry of the Holy Spirit is in view (Num. 11:17, 25, 26). First, all of the elders involved began to prophesy which is an indication of the presence of the Spirit of God in special ministry as seen throughout both the Old and New Testaments. Second, Moses, in answering Joshua's objection, wishes that God would put His Spirit upon all the people so that they could prophesy (11:29). The second chapter in Numbers where the Spirit is cited is Num 24:2 where God's Spirit comes upon Balaam, the false prophet.

This shows that according to the purposes of God, the Spirit can even come upon pagans and that such a moving of the Spirit is not a permanent feature. The final occurrence in Numbers of the Spirit is the more permanent nature of Joshua's infilling by the Spirit of God cited in 27:18.

Deuteronomy, like Leviticus, does not mention the Spirit of God. However, Joshua is

said to be filled with the spirit of wisdom which as seen from Exodus gives an implicit reference to the Spirit (34:9; cp. Ex. 35:25). Also, on six occasions, Moses reminds the children of Israel about the history of their experiences by citing the "signs and wonders" that God had done through them and for them (Dt. 4:34, 6:22, 7:19, 26:8, 29:3, 34:11). The reference back to the experience in Egypt (cp. Ex. 7:3) is never clearly described as caused by the Spirit of God although

later revelations from God associate signs and wonders with the power of the Spirit (Rom. 15:19).

### **The Historical Books: Joshua, Judges, Ruth**

The historical books of Joshua and Ruth do not refer to the Spirit of God. However, the Book of Judges marks an intensification of the idea of the Holy Spirit coming upon certain individuals to carry out God's divine purpose. Throughout the time of the Judges, it seems that God sends both His Spirit and evil spirits (9:23) upon certain men on specific occasions. God's Spirit throughout is the Spirit of Yahweh rather than the emphasis on the Spirit of Elohim found in the Pentateuch.

The Spirit of Yahweh comes upon Othniel (3:10) as God used him to deliver the children of Israel from Chushan-rishathaim. In perhaps the pivotal section in Judges, the Spirit of Yahweh comes upon Gideon (6:34) as he gathered and led the people against the oppression of the Midianites. The Spirit of Yahweh also comes upon Jephthah (11:29) as he leads the Israelites in victory against the Ammonites.

However, the most instructive section of Judges on the issue of the Holy Spirit is the account of Samson's life and leadership in the nation (13-16). Samson, dedicated as a Nazirite, enjoyed the blessing of the LORD (13:24). The text affirms that the Spirit of Yahweh began to "move" Samson "at times" (13:25). This general statement explicitly teaches that the work of the Spirit in Samson's life was not a continuous, permanent work. The specific examples cited later show that, in fact, the Spirit seems to come upon Samson and leave Samson according to the purposes of God. In 14:6, the Spirit of Yahweh comes upon him to give him strength to slay a lion. In 14:19, the Spirit of Yahweh comes upon him to slay thirty Philistines. An even greater feat is the slaying of a thousand Philistines with a donkey's jawbone, a feat that is caused by the Spirit coming upon him (15:14-15).

What is unique about the Samson story is that God's Spirit comes upon him while he is in the midst of lust and sin. That means that the coming of the Spirit upon a man is not necessarily conditioned upon his holy life. Throughout the passage it is God's sovereign purpose among the people that is in view (14:4,

16:28-30). There is no way in which Samson earned the right for the Spirit to come upon him. It is also true that the Spirit was no longer available to give him strength, a condition he did not realize for a time (16:20). Finally, it is important to know that Samson's strength was entirely of the Spirit. Had he been a strong man physically in comparison to other Israelite men, it is doubtful that the Philistines would have sought the reason for his great power.

### **Historical Books: 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles**

In the history given in 1 & 2 Samuel, the same emphasis continues that was found in the Book of Judges. However, the focus is on Saul and David in the struggles over kingship while at the same time adding the occurrence of prophesying as a major result of the Spirit's presence.

During Saul's anointing as king, the prophet Samuel predicts that the Spirit of Yahweh will come upon him and will cause him to prophesy and become a different man (1 Sam. 10:1-7). When the prediction comes true (10:10), the text says that the Spirit of Yahweh came upon Saul so that he prophesied among the prophets. In the next chapter, the Spirit of Yahweh comes upon Saul much like He did on the Judges, as Saul delivers the Israelites from Nahash and the Ammonites (11:1-11). The chronicler also records that the Spirit of God came upon messengers sent from Saul to capture David so that they do not accomplish the evil deed but prophesy instead (19:19-21). The last mention of the Spirit coming upon Saul is in the same chapter after the events involving the messengers. When Saul himself travels to Naoith, where he hopes to find David, the Spirit causes him to prophesy as before (19:23-24).

What is intriguing about this event is that it is after an earlier time when the Spirit was said to have departed from Saul (1 Sam. 16:14). This departure coincides with the anointing of David as king, the coming of the Spirit upon David, and the sending of an evil spirit from God upon Saul (16:14-23, 18:10, 19:9). The evil spirit also seems to come and go in the life of Saul.

In David's case, the coming of the Spirit seems to have a more permanent character since it was "from that day forward" (16:13). At the end of his life, David's last words note that "the Spirit of Yahweh spake by me, and his word was in my tongue" (2 Sam. 23:2). In this way, the death of David highlights the

role of the Spirit in causing men to prophesy. In 1 Kings 22:24-25, there is an awareness that the Spirit of God is involved in the words of the prophets as shown by the argument between Zedekiah and Micaiah.

However, in 1 & 2 Kings, the role of the Holy Spirit centers mostly on the prophet Elijah to whom the word of the Lord would frequently come (1 Ki. 17:2, 8; 18:1, etc.). In none of the statements about the word of the Lord is the Spirit of God ever mentioned. However, Elijah is clearly one of the prophets whose prophesying has previously in the OT canon been the work of the Spirit. Nonetheless, there are two concrete examples where the Spirit of God is mentioned in conjunction with the ministry of Elijah. On one occasion, Elijah tells Obadiah, the governor of the king's house, to tell King Ahab that "Elijah is here." Obadiah fears that he will be killed by Ahab because the Spirit of God may carry Elijah somewhere else before he comes back with Ahab (1 Ki. 18:7-12).

The idea appears to be the possibility of transport by the Spirit from one place to another and not simply Elijah being "led by the Spirit" in a kind of subjective guidance. This conclusion is reinforced by the second occasion where the Spirit of God is mentioned in reference to the life and ministry of Elijah. In 2 Kings 2:16, the sons of the prophets tell Elisha that they want to seek for Elijah in case the Spirit of Yahweh has caught Elijah up and placed him on some mountain or in some valley.

Another area of interest concerning the Spirit and Elijah is Elisha's desire to have a double portion of Elijah's "spirit" when Elijah is taken up to heaven by the Lord (2 Ki. 2:9-15). After Elijah's departure, the sons of the prophets recognize that the spirit of Elijah rests on Elisha (2:15). Although this account surely refers to Elisha's keen desire to continue the ministry of Elijah, it probably also indicates the empowerment of Elisha by the Spirit analogous to the elders receiving the spirit that was upon Moses (Num. 11). In 1 Chronicles there is one mention of the Spirit of God as the Spirit comes upon Amasai to encourage him to join himself and his men to David's band of men (12:19). In 2 Chronicles there are four passages to consider:

1. The Spirit of God comes upon Azariah the prophet to give a message to Asa, king of Judah (15:1);

2. Zedekiah hits Micaiah on the cheek while challenging him about whom the Spirit of God really used to speak (18:23);

3. The Spirit of Yahweh comes upon Jahaziel so that he speaks an encouraging prophecy to Jehoshaphat, Jerusalem, and Judah about an upcoming battle with the Ammonites and Moabites (20:14-22);

4. The Spirit of God comes upon Zechariah to preach against the transgressions of the people (24:20). In most of these cases, the Spirit speaks through a man to give guidance for God's will.

### **Historical Books: Ezra, Nehemiah, Esther**

There are no references to the Spirit of God in Ezra and Esther. However, in Nehemiah the Spirit is mentioned in one passage that cites the prayers of the people as led by the Levites.

In 9:20, the people praise Yahweh for the way He gave "His good Spirit" to the children of Israel during the experiences in the wilderness under Moses. Later in the same prayer (v. 30), they praise Yahweh for his patience in sending His Spirit in the prophets to rebuke the people during that time in the nation's history.

### **Poetic Books: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon**

There are only a few isolated passages in the poetic literature of the Bible which speak explicitly of the Spirit of God. No reference to the Holy Spirit can be found in Proverbs, Ecclesiastes, and the Song of Solomon. There are two clear references in Job.<sup>11</sup> The first is the statement by Elihu to Job that he was created by the Spirit of God (33:4). The second is Elihu's affirmation that God's Spirit and breath were necessary for men to stay alive (34:14). Although Elihu's advice is not generally wise in the flow of the argument of the book of Job, these two passages show an emphasis upon two functions of the Spirit of God, namely, Creation and Providence, both of which are clearly taught elsewhere in Scripture (Gen. 1:2; Ps. 104:27-30). The Psalms yield five passages that possibly refer to the Spirit of God. First, Psalm 104:30 in context discusses the role of the Spirit in

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<sup>11</sup>Charles Ryrie 1956; adds Job 26:13 to the list of passages where ruah refers to the Spirit of God (The Holy Spirit [Chicago: Moody Press, 31]).

providential care of the created order (v. 24-30). There is the possibility that "breath" is meant instead of "Spirit" in the passage.

However, most translations opt for the more likely rendering of "Spirit." Second, in Psalm 106:33, the psalmist rehearses the disobedience and rebellion of the children of Israel in the wilderness under Moses. This rebellion is described as "against his spirit." The phrase "his spirit" could mean the spirit of Moses in light of the following statement "he spake unadvisably with his lips," an assessment that would not be made of God. However, probably on account of the close relationship between Moses and God throughout the wilderness experience, some modern translations translate the expression as "His Spirit" making reference to the Holy Spirit.

A couple of other passages in the Psalms mention the Spirit of God without any question. Psalm 139 speaks of the inability of the psalmist to get away from the Spirit and presence of God (v. 7). Psalm 143 gives the psalmist's faithful acclamation that "thou art my God: thy Spirit is good" (v. 10). In the latter example, the writer prays for God to teach and lead him in uprightness, presumably by means of His good Spirit.

The final and perhaps most significant mention of the Holy Spirit in the Psalms is found in the midst of David's confession in Psalm 51. The structure of the pertinent verses (10-12) yield three doublets, each doublet showing Hebrew parallelism:

v. 10 Create in me a clean heart, O God And renew a right spirit within me

v. 11 Cast me not away from thy presence And take not thy Holy Spirit from me

v. 12 Restore unto me the joy of thy salvation And uphold me with thy free spirit

The clean heart and right spirit (v. 10) refer to David's request for God to purify his inner being. Verse 11 is David's prayer that God's presence would not depart from him. He words this also as a supplication that God's Spirit would not be taken away from him. No doubt David was aware of the declension of his predecessor Saul and the history of the Spirit departing from him (1 Sam. 16:14-23). His confession pleads for a repeat not to take place. He longs for the joy of his salvation to return (not the salvation itself) and couples this with a desire to

be sustained with a willing spirit. The KJV rendering of "thy free spirit" may lend itself to an understanding of God's Spirit, but the idea is probably God's gracious provision of a willing spirit to the confessing psalmist.

### **Pre-Exilic Prophets**

Among the pre-exilic prophets, the Holy Spirit is never mentioned in Jeremiah (including Lamentations), Obadiah, Jonah, Amos, Hosea, Nahum, Zephaniah, and Habakkuk. However, the remaining pre-exilic prophets (Joel, Micah, and Isaiah) have significant references to the Spirit of God.

**Joel:** Joel 2:28-32 gives the highly important prophecy concerning the Day of the Lord and associated events. Four elements of God's provision according to the prophecy can be summarized: (1) He would pour out His Spirit on all people, (2) He would provide prophecy, dreams, and visions, (3) He would give cosmic signs, and (4) he would deliver a remnant in Jerusalem. This passage will find its fulfillment during the tribulation period, Second Coming of Christ, and the subsequent national restoration of Israel. The ultimate fulfillment of this passage is found in the millennium.

The quotation of this passage by Peter on the Day of Pentecost (Acts 2:17-21) has engendered no small debate. It may be best to see the events of Acts 2 as analogous to the predictions of Joel in light of the fact that the first three elements cited above were not being fulfilled at the time that Peter quotes the passage from Joel. The Spirit had only come upon the twelve apostles, not all the people. The speaking in tongues in the passage apparently needed no interpretation and may not constitute prophecy, dreams, and visions. There were certainly no cosmic signs on the Day of Pentecost. Thus, Joel's prophecy of the pouring out of the Spirit upon all flesh is yet to be fulfilled. This passage gives what has been called, based upon terminology from Jeremiah 31:31-34, the new covenant that in the latter days will replace the Old Covenant for the nation of Israel. The mention of the day of the Lord in the passage assures that its fulfillment is associated with the end time scenario of tribulation and judgment.

### **Micah**

The prophet Micah mentions the Spirit of God twice. In one passage, false prophets react to Micah's prophecy of divinely caused disaster for the nation with

the ingenuous question, "O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?" (2:7). The reference to the

Spirit is variously debated as either His anger or impatience that is in view.<sup>12</sup> The second reference to the Spirit in Micah is found at 3:8. In verbal battle with the false prophets of his day, Micah defends his own prophetic witness by asserting that "truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." This is one of the relatively few references to the concept of the fullness of the Spirit found in the Old Testament.

### **Isaiah**

The Hebrew word *ruah* is a favorite of Isaiah. He speaks of the "spirit" of judgment

(4:4, 28:6), burning (4:4), wisdom (11:2), counsel (11:2), knowledge (11:2), deep sleep (29:10), and heaviness (61:3). He further talks about a spirit of the nation Egypt (19:3), a perverse spirit (19:14), the spirit of the humble (57:15), vexation of spirit (65:14), a contrite spirit (66:2), and other various references to wind, breath, and the human spirit. It is not surprising then that the Holy Spirit is mentioned several times (more than any other OT prophet) and that some of the references such as spirit of judgment, wisdom, counsel, and knowledge may apply to the divine Spirit as well.

There are some strongly **Messianic passages** in Isaiah which speak of the Spirit of God. In Isaiah 11, a descendant of David would arise (the Messiah) to fulfill the promises made to David (2 Sam. 7:16ff). Isaiah has already cited the significant ministry of this personage to rule over God's everlasting kingdom (Is. 9:6-7). The Spirit of God would rest upon this Messiah to empower him for his sovereign rule in the coming divine empire (11:2). The highlighting of the spirit of wisdom and understanding, counsel and might, knowledge and the fear of the LORD points to the qualities of this King. In summary, "the attributes of the

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<sup>12</sup>John A. Martin, "Isaiah" in The Bible Knowledge Commentary, Old Testament Edition, (Wheaton, IL: Victor Books, 1985), 1056. It is common in dispensational interpretation to see the three doublets in Isaiah 11:2 as relating to the Holy Spirit and to compare this passage with the seven spirits in Revelation 1:4. However, it is not at all clear that the Revelation passage has the Spirit in mind. In Isaiah 11, the Spirit is nonetheless expressly mentioned in a kind of introductory way to the doublets.

Holy Spirit would characterize the Messiah.” The same concept of the resting of the Spirit upon the Messiah can be found in Isaiah 42:1 where he is described with the term "servant." In both passages, a major outgrowth of the abiding of the Spirit upon the Messiah is righteous judgment.

A third Messianic passage of some significance is Isaiah 61:1 which is quoted at length in Luke 4:18-19. Jesus' instruction on that occasion was that the content of this verse was fulfilled in the hearing of his current audience. Thus, the Spirit of the Lord was upon Him for the purpose of preaching, healing, and deliverance. This correlates well with John's understanding that Christ Jesus possessed the Spirit of God without measure, i.e., in His fullness (John 3:34) as he entered into his First Advent ministry. However, it is interesting that Jesus stops his reading before the statement in Isaiah 61:2: "and the day of vengeance of our God." No doubt Christ knew that fulfillment of such a day awaits His Second Coming. In addition to Messianic passages which speak of the Spirit, a few of the references to the Spirit highlight the promise of **a new covenant or kingdom blessings** for the nation of Israel (32:15, 44:3, 59:19-21). In Isaiah 32:15, there is a Messianic context (a coming king in verse one) and future blessing on the land of Israel (v. 15-20). Verse 15 states explicitly that this time of blessing will not happen "until the Spirit be poured upon us from on high." The "us" in the verse refers to the nation of Israel. The Spirit's special presence in the nation and land corresponds to a time of righteousness, quiet, and peace (v. 17-18). The time spoken of begins with the millennial reign of Christ. In Isaiah 44:3, another description of this glorious future is described by God's promise to give water to the thirsty, His Spirit upon the seed of Israel, and blessing upon the offspring of Israel. In Isaiah 59:19-21, the time of future blessing is described as a time when "the Spirit of the LORD shall lift up a standard against" the enemy and there exists universal fear of the LORD (v. 19). Furthermore, it is a time when the Redeemer comes to Zion and a remnant of the nation repents of its sin (v. 20). Finally, the kingdom is characterized by a special covenant made with the nation (v. 21). It is implied that it is a new covenant and not the ratification of a previous one. Hence, it corresponds to the statements of Jer. 31, Ez. 36, and Joel 2. Isaiah lists two elements in this covenant, both of which are viewed as permanent: (1) God's Spirit resting upon the people of the nation, (2)

the putting of the words of God in their mouths (v. 21). In this way, Isaiah accents the theological intertwining of Word and Spirit that is prominent throughout both testaments. Other references in Isaiah to the Holy Spirit of God highlight the following:

A pronouncement of woe is given those in the nation of Israel who do not seek or follow God's will in the matter of foreign alliances. Such a state of affairs according to God is "not of my Spirit" (Is. 30:1); God's Spirit will gather all of the wild animals which Isaiah predicts will overrun Edom as an act of divine judgment (Is. 34:16); God himself is elevated when one realizes that no man is able to give counsel or direction to God's Spirit (Is. 40:13); Isaiah has been sent to Israel along with God's Spirit (probably a reference to the prophecies given through Isaiah) to speak to the children of Israel (Is. 48:16).

In a section rehearsing the past compassion of God (focusing mostly on Moses and the children of Israel), the text says the children of Israel "rebelled and vexed His Holy Spirit" (63:10). His Holy Spirit had been placed among the people (63:11) and eventually gave them rest in that experience (63:14). This passage contains two of the three uses of the term "Holy Spirit" found in the Old Testament.

### **Jeremiah**

Earlier it was noted that the Holy Spirit is not mentioned by the prophet Jeremiah. However, the concept of a new covenant, which is associated in other prophets with the Holy Spirit, is mentioned in Jeremiah 31:31-34. This new covenant with Israel and Judah is characterized by Jeremiah as the forgiveness of sin, the universal knowledge of Yahweh, and God's law put within the people, in fact, written on their hearts. It is also a time when God will be their God and they shall be His people. Theologically, it is not hard to see how the Holy Spirit would be involved in bringing to pass this state of affairs. Joel 2:28-32 and Ezekiel 36:22-38 describe essentially the same features but also include the Holy Spirit's role in leading the children of Israel into a walk of obedience. The time of the fulfillment of all of these predictions begins with the coming millennial kingdom.

## **Exilic Prophets**

Ezekiel contains several specific references to the Spirit of God while Daniel only contains debatable possibilities concerning the Holy Spirit. The text of Ezekiel yields more than one way of describing the Spirit's activity. For example, the Spirit of God both *lifts up* Ezekiel (3:12, 14; 8:3; 11:1, 24; 43:5) and *enters* Ezekiel (2:2; 3:24). The significance of the former is that the Spirit is involved in giving the prophet a vision. The description of the hand of the Lord moving Ezekiel to the valley of dry bones is essentially the same action although the terminology is different (37:1ff). The use of the latter terminology is intertwined with the former but appears to emphasize the giving of a personal command from God to Ezekiel. Similarly, the idea of the Spirit of Yahweh "falling upon" Ezekiel (11:5) produces a clear prophetic utterance by the prophet.

Another area in which Ezekiel highlights the work of the Spirit of God is the concept of the new covenant. Ezekiel 11:17-20 predicts that at a time when God brings the scattered Jews back to the land, He will "put a new spirit within them" and give them a new heart for the purpose of obedience. Although the Holy Spirit is not directly mentioned, the passage anticipates Ezekiel 36:27 in context where God promises the nation "I will put my Spirit within you." Ezekiel does not use the terminology of a new covenant, but the descriptions match the presentation of Jeremiah 31:31ff. Ezekiel 39:21-29 (esp. v. 29) reinforces the idea that the regathering of Israel into the land and the outpouring of the Spirit upon the nation occurs in the end times at the beginning of the kingdom (Ez. 40-48).

The book of Daniel yields no clear references to the Holy Spirit. Daniel is described as possessing an "extraordinary spirit" (5:12, 6:3) but it is doubtful that the Holy Spirit is in view. Rather, the quality of his character may be the outlook. In several verses (4:8, 9, 18; 5:11, 14) the reader receives the king's pagan viewpoint that Daniel is one in whom "a spirit of the holy gods" dwells. From a biblical perspective it is possible to see the correct understanding as the presence of the Holy Spirit, a presence little understood by the king. However, such would be a theological deduction and not a direct statement of the book of Daniel.

## Post-Exilic Prophets

The post-exilic prophets Haggai and Zechariah both allude to the Holy Spirit but teaching about the Spirit of God is not central to their message. The lone mention of the Holy Spirit in Haggai focuses on the presence of the abiding Spirit in the midst of the nation (2:5). This is to be an encouragement to Zerubabel, Joshua the high priest, and the post-exilic remnant (2:4). In Zechariah, there are three clear references to the Spirit of God. In chapter four, an angel encourages the prophet in the vision of the lampstand with seven channels supplying oil to the lampstand. The angel interprets this picture as a promise from God that the temple would surely be rebuilt but by God's Spirit and not merely by human ability. Hence, the statement is given: "not by might nor by power, but by My Spirit, says the LORD of hosts" (4:6).

The second mention of the Holy Spirit in the book of Zechariah is 7:12. In this section of Zechariah, God scolds the people of Judah of recent times for their hard hearts, selfishness, and disobedience. Their disobedience is described as a rejection of the words from God "sent by His Spirit through previous prophets." Thus, the Holy Spirit is the one who gives the message to and through the Old Testament prophets.

The third mention of the Spirit is the pouring out of "the Spirit of grace and supplication" cited in 12:10 when the house of David and those in Jerusalem will mourn when they see the One they pierced (at the Second Coming). While there is some question about identifying *ruah* here as the Holy Spirit of God<sup>13</sup>, the context leaves little doubt. It will be a day when there is cleansing of the nation from sin (13:1) and when the LORD is their God (12:5, 13:9). This corresponds quite well with other prophetic passages concerning the New Covenant (Joel 2:28-32, Jer. 31:31ff, Ez. 36:24-38, 39:29) in which the Holy Spirit plays a prominent role.

The post-exilic book of Malachi may refer to the Holy Spirit in one extremely difficult verse to translate (2:15)<sup>14</sup>.x In the section on the sin of divorce which the

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<sup>13</sup>Mike Stallard; The Holy Spirit In The Old Testament: PDF pp 6-7

<sup>14</sup>Craig Blasing notes that 2:15 is the most difficult verse to translate in the entire book of Malachi ("Malachi" in The Bible Knowledge Commentary, Old Testament Edition [Wheaton, IL: Victor Books, 1985], 1581). Joyce Baldwin comments that "it is impossible to make sense of the Hebrew as it stands, and therefore each translation,

prophet is highlighting, he asks the question: “Has not the LORD made them one?” The answer is “in flesh and spirit they are his” (NIV). The KJV refers to the “residue of the spirit” and the NASB to the “remnant of the Spirit.” One way of taking the passage that sees the Holy Spirit in view has been summarized this way: “Did not God make us one nation by separating us from the other nations? asks this view. Yet this limiting was not done because the Spirit of God had exhausted the fullness of his blessings, which might have been spread more widely among other nations, but it was done specifically so that he might make from the “seed” a repository of his covenant and the stock of his Messiah.”<sup>15</sup> The position that Malachi refers to the Holy Spirit in 2:15 does have the problem of relating the idea in some way to the divorce issue that is the topic under discussion. Consequently, it is best not to derive any ideas in this passage about the Holy Spirit which are not confirmed elsewhere in Scripture.

### **Holy Spirit During The Ministry Of Jesus**

According to Ralph F. “The threads of the Old Testament, come together in the New Testament to weave a portrait of Jesus, the Messiah, the Son of God. In particular, Isaiah prophesies that the Holy Spirit will rest upon the Messiah, David's descendant (Isaiah 11:1-2; Isaiah 42:1; Isaiah 61:1-2). Peter proclaims this to the people gathered in Caesarea:

"37 You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached -- 38 how **God anointed Jesus of Nazareth with the Holy Spirit and power**, and how he went around doing good and healing all who were under the power of the devil, because God was with him." (Acts 10:37-38)

In this lesson we will examine how the Spirit coming upon Jesus of Nazareth becomes an example or pattern for us of how the Holy Spirit comes upon Christian believers.

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including the early versions, contains an element of interpretation” (Haggai, Zechariah, Malachi: An Introduction & Commentary, Tyndale Old Testament Commentaries, gen. ed., D. J. Wiseman, [Downers Grove, IL: InterVarsity Press, 1972], 240. The issues appear to be the referent of “one,” the translation of “flesh or remnant,” and the idea of “life” or “spirit” (human, national, or divine).

<sup>15</sup>Walter C. Kaiser, Jr., Malachi: God’s Unchanging Love (Grand Rapids: Baker, 1984), 72-73.

## **The Spirit Provides Jesus' Primary Identity -- Son of God**

We start our study with the Angel Gabriel's announcement to Mary explaining how she, a virgin, will become mother of the Messiah.

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God." (Luke 1:35)

*Let's consider this verse carefully.*

**1. The Holy Spirit will "come upon" Mary.** Using Hebrew parallelism, the angel's word includes a second line that is similar to, but carries forward the same idea, "overshadow, cast a shadow, cover."

**2. The Holy Spirit is associated with power,** for "Holy Spirit" is used in parallel with "the power of the Most High." This doesn't mean that the Holy Spirit is merely an emanation of God's power, a force rather than a Person (as the Jehovah's Witnesses allege). However, notice that the Holy Spirit is clearly associated with power, here and throughout the Old and New Testaments.

**3. The child will be holy,** Greek *hagios*, "dedicated to God, holy, sacred."

**4. The child is literally the Son of God.** The clear point here is that the child has God as his "biological" father, with Mary as his "biological" mother.] The idea of "son of God" is sometimes used in a figurative sense in the Old Testament, of a special relationship between God and David's descendants (2 Samuel 7:14; 1 Chronicles 17:13; 28:6; and perhaps Psalm 2:7). But Luke 1:35 makes clear that a literal, unambiguous, father-son relationship is intended here, via the Holy Spirit.

*This fact is repeated to Joseph in a dream:*

"Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit." (Matthew 1:20)

Jesus' identity is also confirmed by God's voice when Jesus is baptized and filled with the Holy Spirit.

"When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'" (Luke 3:21-22)

My point is that the Holy Spirit is clearly the basis of Jesus' core identity on earth, our primary identity as children of God, comes through being born by the Holy Spirit.

### **The Spirit is the Source of Jesus' Power**

#### Jesus' Reliance on the Father (John 5:19)

One of the most shocking verses in John's Gospel is this:

"I tell you the truth, the Son can do nothing by himself; he can do **only what he sees** his Father doing, because whatever the Father does the Son also does." (John 5:19)

Verse 19 troubles us because Jesus claims that he can't do anything by himself. Why not? He is the Son of God, after all.

Paul explains that Jesus voluntarily lays aside some of these prerogatives of divinity.

"Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness." (Philippians 2:6-7)<sup>16</sup>

Wayne G. stated that "This is a voluntary submission to the Father's leadership (1 Corinthians 15:24-28). If Christ subjects himself to the Father, you might ask, does this mean that he is somehow inferior to the Father? No. The doctrine of the Trinity explains (in conformity to the New Testament) that the Father and Son and Holy Spirit are equal *in Person*, but the Son and Holy Spirit are subordinate to the Father *in role*. A theologian might word it: "ontological equality, but economic subordination," in other words, "equal in being, but subordinate in role."<sup>17</sup> This understanding of equality and role is apparent in the very words "Father" and "Son."

So the phrase, "the Son can do nothing by himself," indicates how dependent Jesus is upon the Father, especially during his time as a human being. As you study the Trinity, you see that members of the Godhead are interdependent, working together. For example, God creates the world through the agency of the

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<sup>16</sup>Ralph F. Wilson; The Holy Spirit in Jesus' Ministry: [http://www.jesuswalk.com/spirit/02\\_spirit\\_jesus.htm](http://www.jesuswalk.com/spirit/02_spirit_jesus.htm); accessed on 11/01/2022

<sup>17</sup>Wayne Grudem, 1994: Systematic Theology; Zondervan, pp. 251-252.

Son (John 1:3; Colossians 1:16-17; Hebrews 1:2). The concept of independent action is foreign to the Godhead of Father, Son, and Holy Spirit.

I know this is getting theological, but it is important to what I'll say next. Get this: Jesus on earth as a human didn't operate on his own inherent will and power!

### **How Do We Explain Jesus' Miracles?**

Ralph F. opined that "There are some who disagree. Historically, there are two basic ways Christians have explained Jesus' miracles:

1. **Jesus does miracles by virtue of being divine.** He's the Son of God. He is all powerful. However, if this were true and Jesus' life is completely unique, then he can't serve as a useful example for us humans today. Moreover, Jesus would be unable to train his disciples to do as he did in ministry, since his actions would be due solely to his divinity. He would have to tell them: Do as I say, not as I do.

2. **Jesus does miracles by the power of the Spirit.** In his humanness, Jesus performs miracles in the same way that he teaches his disciples to do them -- by direction from and dependence upon the Father, through the power of the Holy Spirit.

I believe that this latter interpretation is much more faithful to John 5:19 than the "Jesus-works-miracles-because-he-is-divine" understanding. And it has huge implications in how we apply the patterns of the New Testament to our lives and ministry.

If we accept that Jesus' miracles resulted (at least in part) from him being a human being who is full of faith and in tune with his Father's will and timing, then Jesus becomes our exemplar as the Spirit-Filled Man, from whom we can learn how to operate in the Spirit!

#### **The Spirit Comes on Jesus without Limit (John 3:34)**

Jesus operates by the power of the Holy Spirit. The Holy Spirit comes upon Jesus in a unique way at his baptism -- without limit!

"For the one whom God has sent speaks the words of God, for God [literally "he"] gives the Spirit **without limit.**" (John 3:34, NIV)

Jesus not only operates by the Holy Spirit, he baptizes his followers in this limitless access to the Spirit of God.

## **Jesus Ministers in the Power of the Spirit**

Luke's Gospel especially emphasizes the work of the Holy Spirit in Jesus' early ministry. Trace this series of references in Luke.

"The **Holy Spirit descended on him** in bodily form like a dove." (Luke 3:22)

"Jesus, **full of the Holy Spirit**, returned from the Jordan and was **led by the Spirit** in the desert." (Luke 4:1)

"Jesus returned to Galilee **in the power of the Spirit**." (Luke 4:14a)

When Jesus is invited to speak in the synagogue at Nazareth, he turns to a passage from Isaiah that provides a paradigm of his ministry:

"**The Spirit of the Lord is on me**, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19, quoting Isaiah 61:1-2)

"At that time Jesus, **full of joy through the Holy Spirit**, said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.'" (Luke 10:21)

*Exactly how* the Father, Son, and Holy Spirit work together during Jesus' earthly ministry is a mystery, though there are hints throughout the Gospels.

Christian believers, too, engage all three Persons of the Trinity. We are to pray to the Father in Jesus' name (John 16:26-27). Jesus promises to be with us always (Matthew 28:20). And we are promised the presence and gift of the Holy Spirit who mediates God to us here on earth (John 14-16). How this all fits together is again a mystery. Nevertheless, countless modern-day disciples have learned to live their lives in the presence of the Father, Son, and Holy Spirit.

The point here is that Jesus clearly ministers through the power of the Spirit -- in the same way we are to minister.

### **The Power of the Spirit to Heal and Deliver**

We've already seen two verses that connect Jesus with the power of the Spirit to heal:

"Jesus returned to Galilee **in the power of the Spirit**." (Luke 4:14a)

"... How God anointed Jesus of Nazareth with the **Holy Spirit and power....**" (Acts 10:38a)

Now let's consider some other verses.

"... And the **power of the Lord** was **present for him to heal the sick.**"  
(Luke 5:17b)

This verse doesn't name the Holy Spirit, but the power is indicated as external to him, "the power of the Lord." Now look at parallel verses where the phrase "finger of God" is inserted as a synonym of the Holy Spirit:

"If I drive out demons **by the finger of God**, then the kingdom of God has come to you." (Luke 11:20)

"If I drive out demons **by the Spirit of God**, then the kingdom of God has come upon you." (Matthew 12:28)

In Jesus we see a Man who lives fully in the Holy Spirit. He is God, yet he has laid aside his heavenly glory and prerogatives (Philippians 2:5) to operate in our midst as a Man. In doing so he shows us how we can minister by the Holy Spirit that has been poured out on us.

In addition to imbuing him with the power to heal, Luke indicates that the Spirit even empowers Jesus to teach -- "**giving instructions through the Holy Spirit** to the apostles he had chosen." (Acts 1:1-2).

Indeed, Jesus' power to minister is dependent on the Holy Spirit that is upon him and in him.

### **Jesus Promises the Holy Spirit to His Followers**

This promise of the Holy Spirit in the disciples introduces a final theme: Jesus will pass on the Holy Spirit to believers after he goes to be with the Father.

### **Baptizing with the Holy Spirit**

We see varied terminology in the Gospels for sending the Holy Spirit. First, John the Baptist tells us that the Messiah will baptize with the Holy Spirit. This promise is contained in all four Gospels.

"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will **baptize you with the Holy Spirit and with fire.**" (Matthew 3:11)

"I baptize you with water, but he will **baptize you with the Holy Spirit.**"  
(Mark 1:8)

"He will **baptize you with the Holy Spirit and with fire.**" (Luke 3:16)

"The one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will **baptize with the Holy Spirit.**'" (John 1:33)

The word "baptize" is *baptizo*, "to immerse." For now, recognize that "baptize" is a *metaphor* describing an experience -- the metaphor of immersion in a liquid. Other metaphors are used by Jesus as well. Late in his ministry, Jesus specified that this baptism with the Spirit would occur in Jerusalem shortly after his resurrection.

"I am going to send you what my Father has promised; but stay in the city until you have been **clothed with power from on high.**" (Luke 24:49)

"On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be **baptized with the Holy Spirit.**'" (Acts 1:4-5)

"You will receive power when **the Holy Spirit comes on you**; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

Synonymous to the "baptism" metaphor, are the ideas of being "clothed," and having the Spirit "come upon" one. where we examine what baptism of the Holy Spirit is.

### **Sending the Spirit in John's Gospel**

While John's Gospel uses the term "baptize with the Holy Spirit" (John 1:33), John 14-16 introduce other terminology. I'll develop each of these verses more thoroughly on the Paraclete or Counselor or Comforter. Here, however, I want you to see that Jesus promises to send the Spirit. In Luke, Jesus says:

"If you then, though you are evil, know how to give good gifts to your children, how much more will your **Father** in heaven **give the Holy Spirit** to those who ask him!" (Luke 11:13)

The next passage comes from Jesus' teaching at the Feast of Tabernacles in Jerusalem.

"38 'Whoever believes in me, as the Scripture has said, **streams of living water** will flow from within him.' 39 By this he meant **the Spirit**, whom those

who believed in him were later **to receive**. Up to that time the Spirit had not been **given**, since Jesus had not yet been glorified." (John 7:38-39)

Several references occur in John 14-16:

"And I will ask the **Father**, and he **will give you** another Counselor to be with you forever -- the Spirit of truth." (John 14:16-17a)

"The Counselor, the Holy Spirit, whom the **Father will send in my name**, will teach you all things and will remind you of everything I have said to you." (John 14:26)

"When the Counselor comes, **whom I will send to you from the Father**, the Spirit of truth who **goes out from the Father**, he will testify about me." (John 15:26)

Finally in the upper room after Jesus' resurrection, we read:

"And with that he **breathed on them** and said, '**Receive** the Holy Spirit.'" (John 20:22)

This last verse is difficult to understand. It seems to be what theologians call a "proleptic act," an act that anticipates or prefigures what will happen a few days hence on the Day of Pentecost.<sup>18</sup>

Before we leave this section, let's look again at the verbs used to describe the sending of the Spirit:

- Baptize (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-5)
- Clothe (Luke 24:49)
- Give (Luke 11:13; John 7:39; 14:17)
- Receive (John 7:39; 20:22)
- Send (John 14:26; 15:26)
- Come upon (Acts 1:8)

### **Holy Spirit In The Early Church**

In the Greek version of the New Testament, spirit is translated as πνευμα: spirit, breath, soul, angels, blowing wind. The fundamental meaning of spirit did not change in the New Testament times. It still remained the principle of life (Mat. 27:50). The Gospel of Luke talks about the soul surviving bodily dissolution

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<sup>18</sup>Ralph F. Wilson; The Holy Spirit in Jesus' Ministry: [http://www.jesuswalk.com/spirit/02\\_spirit\\_jesus.htm](http://www.jesuswalk.com/spirit/02_spirit_jesus.htm); accessed on 11/01/2022

by going into a kind of coma which will become revived upon infusion of the Spirit of God.<sup>19</sup>

But it was Paul who made a distinction between soul and spirit. He seems to have given the spirit a higher order of being to the soul since it is more amenable to God's influence, whereas the soul would pertain more to man's rational nature-intellect and will.<sup>20</sup> For Paul, the spirit is the source of creation and the recreating power of God (Rom. 8: 20-23). It is only by living according to the Spirit of Christ that our own spirit (2 Cor. 16b-7:1) can be turned towards God (Rom. 8: 10-11). Here, we see a different concept in that the Spirit of God dwells in man to make him keep the law of God (1 Cor. 3: 16). However, it behooves upon man to make that radical choice to accept the gift of the Spirit of God which comes as grace to go beyond the writings of the Law.

The new role taken up by the spirit as prophesied by the prophets is manifest in the person and life of Jesus Christ who is the messianic fulfillment of God's covenant with man, even though the Jews saw interpreted the prophecy as words of consolation when they were in Babylon during the exilic times and reread it as the prophecy of a prophet yet to come after the exile. Luke (4:17-21) records Jesus reading the Isaiah prophecy into his mission, making him the long awaited messiah.

The Synoptic Gospels speak also of unclean spirits which possess people and force them to act in abnormal ways. But these spirits are foreign to God since they act in contrast to the peace and harmony willed by God. Thus they are always in conflict with Christ who does not hesitate to cast them out. These spirits do not therefore have their source in God.

The Spirit of God in the New Testament becomes not just personal (by being an indwelling in the soul of the believer) but also a personified figure (Rom. 8: 9). He is referred to not in the language of the Old Testament, but strictly as "Holy Spirit" to mean that nothing contrary to Holiness should be attributed to God who is spirit. Before Jesus began his ministry, he was infused by the Holy Spirit in the form of a dove which gave him power and authority to perform all sorts of

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<sup>19</sup>Lk. 8: 52-55 compare with Ps. 86: 13; 30: 3

<sup>20</sup>Bushinski, L. A. 2001 "Spirit in the Bible" Peter M. Gareffa (ed), *The Catholic Encyclopedia*, vol. 13. Washington DC: Gale Group Inc., P. 424

miracle and even the courage to lay down his life. In order to actualize the plan of the God, he promised and actually did fulfill his promise of sending the Holy Spirit on all those who believe, in order that the redemptive work of his death and resurrection would continue.<sup>21</sup> It is also the Spirit that raised Jesus from the grave and is instrumental in granting resurrection to all Christians, so the faith of the believers in Jesus has an eschatological notion with the Spirit at the heart of this hope (Rom. 8:11; 1 Cor. 6: 13).

The origin of the Church is also attributed to the outpouring of the Holy Spirit on the Apostles on Pentecost day. When a person is initiated into the Christian fold, he/she is baptized during which the Holy Spirit is conferred upon the person by the use of the Trinitarian formula. The person's life is by this very act configured to preach fearlessly. The spirit also endows Christians to speak in tongues, prophecy, preach, heal and perform miracles. Above all these gifts is the gift of love which makes one live like Christ did. The personification of the Holy Spirit in the New Testament set the stage for the development of the Trinitarian doctrine in the early Church.

### **Spirit of God in Contemporary Times.**

Christian thought recognizes three main kinds of spirit: (1) the human soul, incomplete in its mode of subsisting and extrinsically dependent on the body; (2) pure finite spirit, i.e., the angel, perfectly subsisting and independent of matter; and (3) Absolute Spirit, or God, infinite, utterly pure, and fully actual being (subsistent existence) without any limitation. Man's primary apprehension of these forms of spirit is gained through self-knowledge.<sup>22</sup>

As God, the Holy Spirit is the re-newer of mankind and the sustainer of life. In the church, there is a lopsided approach to the person of the Holy Spirit. In the Catholic Church, the Holy Spirit is restricted to character and moral formation on one side and a deepening of the faith of the Apostles. On the other hand, we have the new generation churches popularly called Pentecostal churches. Most of them are product of the pragmatic culture of America. Thus

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<sup>21</sup>Onyenuru Okechukwu. Spirit of God in the Old Testament; *Department of Theology, Dominican Institute, Ibadan, Nigeria.*(PDF) Pp 7

<sup>22</sup>James Orr, Ed. 1979. Bible commentary "Spirit" In International Standard Bible Encyclopedia.

the Holy Spirit for them is an instrument of actualizing their social, financial and generally material good. There is an exploitation of the Spirit's power to heal the sick, give prophecy by vision or speaking in tongues etc. with little or no emphasis on character formation.

Among the Pentecostals, there is what is called the "Holy Ghost Syndrome." This is the culture of invoking the Spirit of God as fire to consume persons who are considered enemies of Christians. There is no distinction between the evil that one commits or the evil spirit in a person, and the person itself. Being images of God, how is that the Holy Spirit will be destructive to His most treasured creature? This is contrary to what the Spirit is. The Spirit of God is a spirit of Love and Love does not hurt, but as fire consumes whatever it torches, the Holy Spirit consumes all that is evil, both moral and spiritual, whenever the people of God call on Him with faith, not the individuals since we are temples of the Holy Spirit.

There is also confusion on the use of the phrase "Holy Ghost" in place of "Holy spirit." For the African, the mention of spirits is repellant since it is often draws our attention to supernatural state of dead relatives and ancestors, such that even the prefix "Holy" may not change it. But Pentecostalism is at home with this phrase, while most Catholics prefer to remain with Holy Spirit. However, both ghost and spirit have the same meaning in Greek-πνευμα. Therefore, both Holy Ghost and Holy Spirit mean the same thing.<sup>23</sup>

### **Conclusion**

The doctrine of the Trinity is not explicitly expounded although the language allows for the Spirit of God as the third person of the Trinity.

However, in spite of these limitations, the snapshot of the Spirit given in the Old Testament does yield enough information to portray a divine personality (not a force) who is actively involved in the affairs of the world and of men (both believers and unbelievers).

Continuity with the Gospels of the New Testament aids in understanding that Old Testament saints were regenerated just like Church Age saints and that the Spirit empowered men and women for various tasks. Discontinuity

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<sup>23</sup>Onyenuru Okechukwu. Spirit of God in the Old Testament; *Department of Theology, Dominican Institute, Ibadan, Nigeria.*(PDF) Pp 7-8

between the Spirit's labor in the Old Testament and His ministry in the Church Age can be seen in the much debated absence in the Old Testament of the universal indwelling of the Spirit as argued for above. In addition, the baptism of the Spirit does not exist in the Old Testament, is predicted in the Gospels, but does not begin until Pentecost.

The ministry of the Spirit in providing divine enablement under the New Covenant is anticipated in the Old, reflected in the Church's participation in its blessings today, and fulfilled for Israel in the coming messianic kingdom. Perhaps the most important factor governing discussions about the Holy Spirit in the Old Testament is the need to let the Old Testament text speak on its own. One implication is that literal interpretation (grammatical-historical) should be the approach to the reading of the sacred words. While integration with the New Testament is necessary and enlightening, its instruction cannot veto any clear teaching of the Old Testament, a text given to us by the divine Spirit Himself.

## **CHAPTER THREE**

### **THE HOLY SPIRIT**

#### **The Person of the Holy Spirit**

The Holy Spirit is a fundamental aspect of the Christian faith, yet often misunderstood or overlooked. He is not just a force or energy, but a divine person, coequal and coeternal with God the Father and Jesus Christ the Son. The Holy Spirit plays a vital role in the life of a Christian, and understanding His nature and ministry is essential for a deep and meaningful relationship with God.

The Holy Spirit is a personal being, possessing intellect, emotions, and will. He is not just an impersonal force, but a divine person who relates to us and interacts with us. He is the Paraclete, or Comforter, who comes alongside us to guide, support, and empower us (John 14:26; 15:26; 16:13).

The Holy Spirit is omnipresent, meaning He is present everywhere at all times. He is the one who convicts us of sin, leading us to repentance and faith in Jesus Christ (John 16:8-11). He regenerates our hearts, making us new creations in Christ (Titus 3:5). He sanctifies us, setting us apart for God's purposes and transforming us into the image of Christ (2 Corinthians 3:18; 1 Thessalonians 4:3-7).

The Holy Spirit empowers us for ministry and witness, giving us gifts and abilities to serve others and share the Gospel (1 Corinthians 12:4-11; Acts 1:8). He guides us in our decisions and actions, leading us into truth and wisdom (John 16:13; Romans 8:14). He comforts us in times of sorrow and assures us of our salvation, giving us peace and hope in the midst of uncertainty (John 14:16-17; Romans 8:16).

In addition to His role in our personal lives, the Holy Spirit also plays a crucial role in the life of the church. He unites believers, transcending denominational and cultural divides, and empowers us to live a fruitful and effective Christian life (Ephesians 4:3-6; 1 Corinthians 12:12-13). He inspires Scripture, illuminating truth and guiding us into all understanding (2 Timothy 3:16; 1 Corinthians 2:10-12).

The Holy Spirit is a divine person, coequal and coeternal with God the Father and Jesus Christ the Son. He plays a vital role in the life of a Christian,

convicting, regenerating, sanctifying, empowering, guiding, comforting, and assuring us. Understanding His nature and ministry deepens our appreciation for His work in our lives and enables us to live a Spirit-filled life, bearing fruit for God's glory.

### **The Role of the Holy Spirit**

The church was born on the Day of Pentecost. So the importance of the Holy Spirit to the church cannot be gain said. The church is created by the Holy Spirit. The Holy Spirit is the third person in the Trinity. For the church to function effectively it can't do without the Holy Spirit. It's for this reason I found it difficult for my church in our several minister's fraternal meeting discussed the Holy Spirit manifestations especially speaking in tongues as a crisis as a practice copied from Pentecostal churches mostly by some youths and few ministers. Some of the parishes expelled members because of this experience. How could church expel members that have been blessed by the LORD? Some of us ministers found ourselves punished for expressing this truth and experience. Even if in the quest of protecting our identity as Presbyterians we cannot deny the fact that we are part of the apostolic succession. We are part of the church Christ revealed in (Matt. 16:18; NIV) "I will build my church and the gates of hell will not prevail over it." We can excuse the church for this mistake but in a closer analysis the church has lost a lot over time.

The church is dependent on the power of the Holy Spirit just as Jesus was. Pinnock says church is an event in the history of the Spirit (Acts 2:1; NIV). A fact that I agree with that on the day of Pentecost when all were in the upper room the Holy Spirit came in form of tongues of fire. The very first act of Christ after the resurrection was to breathe the Holy Spirit to the disciples and sent them for into mission (John 20:21-22NIV), (Acts 1:8NIV).

The church's effectiveness is not based on human competency or programming but to the power of God at work. The main rationale of the church is to actualize all the implication of baptism in the Holy Spirit. The kingdom of God would grow through empowered disciples so in the church today. The apostles in the book of Acts are referred to people who turned the world upside

down Acts 17:6. Even the church today needs to be empowered and transform this world which needs to be turned upside down. The church today with baptism of the Holy Spirit will cause a revolution to the structures and foundations which have caused many to backslide and lose faith and become apostate. We can see where there is the fire of the Spirit is spreading; churches are bursting with increased numbers and passion for mission growing strong and fast.<sup>24</sup>

The Holy Spirit maintained relationship with the Father and soon empowered Him for mission. The Church is called to this relationship with the Trinity to be empowered for mission. The Holy Spirit dwells the Church (believers) as a perpetual Pentecost and communicate gifts to the members. The church is not strengthened by the quantity of members but by the power of God at work in and through believers.

The new community of God dwells is love and free embodying the grace of God, Father, Son and the Holy Spirit. Christ is present in the world in a new way through the life giving spirit, bringing life to the world through the Spirit. The Church is born and empowered by the Spirit to be the vehicle of God's saving activity. The Church as the instrument of Christ is called to carry the mission in the power of the Holy Spirit.

The love spread in the Church Clark H. Pinnock refers as suffering love, in his book *Flame Of Love*, A theology of the Holy Spirit, come from the cross through death and resurrection of Jesus Christ. This suffering love brought a new creation the church. The church now became the dwelling place of God (Eph. 2:22NIV) "I will cause breath to enter you and you shall live." God continually breathes, empowers the Church for mission.

### **Unity for the Church**

Paul writes to Ephesians Church to maintain unity of the spirit or enhance unity. Make every effort to keep the unity of the spirit in the bond of peace" (Eph. 4:3NIV). There is one body and one spirit as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of us all, who is

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<sup>24</sup>Clark H. Pinnock, 1996. *Flame Of Love, A Theology Of The Holy Spirit* ( Downers Grove, Illinois: IVP Academic: 113-114

above all, and through all and in all. But grace was given to each of us according to the measure of Christ's gift (Eph.4:3, 4NIV). A perfect of unity is the church at Antioch. And every church should emulate this church. The leadership was a model of other churches to copy. There were apostles' teachers and prophets, rich and the poor (Barnabas a rich, a landowning Cypriot, Levite Simon, different races, Jews,

Africans are found here. But unity created by the Holy Spirit is amazing. They had fulfilled Christ's will in John 17:21 the church should be one. This unity is Antioch can be found anywhere where the Holy Spirit is in control of believers' lives.<sup>25</sup>

## **Worship**

The baptism in the Holy Spirit will enable the church to have deep and strong worship. The New Testament Church was known for strong worship rich in depth among the many gains it's known for. Today's Church can emulate this Church and adopt the many elements in worship that caused this church to turn the world upside down. These elements are prayers in the Spirit, praises, generous giving, and sharing bread together and above all love among the brethren<sup>26</sup>.

### **A. The Evidence Of Baptism In The Holy Spirit In A Believer**

The evidence of the baptism takes a number of forms and manifestations. There is a whole range of debates on which is the clearest evidence of the baptism. Part of the Pentecostal Churches will insist it's only through speaking in tongues i.e. glossolalia. But as we shall explore in this section there is moral and spiritual evidence as given by some scholars, which in my opinion are valid and true. But first we explore the purpose of the baptism in the Holy Spirit.

#### **a.) The Purpose of Baptism in the Holy Spirit**

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<sup>25</sup>Clark H. Pinnock,1996. *Flame Of Love, A Theology Of The Holy Spirit* ( Downers Grove, Illinois: Ivp Academic: Pp.121-123

<sup>26</sup>Michael Green,1975. *I Believe In The Holy Spirit*,( London:Hodder And Stoughton: P. 128

Jesus Christ before ascending to heaven promised his disciples in (Acts 1:8 ;NIV) “but you will receive power when the Holy Spirit comes on you and you will be my witness in Jerusalem, and in all Judea and Samaria and to the ends of the earth.” The term translated as power in this verse is the Greek term *dunamis*, which suggests strength, force. But in this verse this term refers to the endowment of spiritual power or ability from on high. Jesus had in Luke 24:49 commanded the disciples to stay in the city until endowed by this power. Thus the power of God i.e. transcendent power is the purpose of the baptism of the Holy Spirit.

And the purpose is a major component of every disciple of Jesus Christ. The model of Jesus Christ in Luke 3:22 the Holy Spirit descended on Him and he was filled with the Holy Spirit. In Luke 4:1, 14 after the temptations its stated Jesus returned to Jerusalem in the power of the Holy Spirit, after defeating Satan and all his temptations. This power was for the ministry ahead of Christ after baptism. This power was also meant for the disciples in their ministry after Christ’s ascension as promised in Acts 1:8.

They were the instrument by which the ministry of the risen Lord will be carried effectively after His ascension. This ministry will bear the same intensity and reality as it was when Christ was physically present. In (Matt 28:20; NIV), Jesus promised them that he is present (spiritually) with them to the close of the age, “and surely I am with you always to the very end of the age.”

In (Mark 16:17-18; NIV) Jesus promised, “And these signs will accompany those who believe. In my name they will drive out demons, they will speak in new tongues, they will pick up snakes with their hands and when they drink deadly poison, it will not hurt them at all, they will place their hands on sick people and they will recover.” This power is witnessed from the day of Pentecost going forward and in the book of Acts. Peter’s powerful sermon in Acts 2:1ff on the day of Pentecost. Philip in Samaria 8:1ff, Paul in the many missionary journeys and in particular ministry in (Eph. Acts 19:11; NIV), “God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses were cured and the evil spirits left them.” This is fulfillment of what (Mark 16:17, 18; NIV) said.

In (Acts 9:15; NIV) Paul is named a chosen instrument to carry out the name of Christ before Gentiles, Kings and before the people of Israel. He could not manage this challenging ministry without dunamis from on high. From the Lukan view, Jesus is the baptizer equipping the disciples for participation in the ministry Christ called them to.<sup>27</sup>

The effect of the baptism is visible as evidenced by the ministry the disciples carried then and what is going on across the ages to the present times. The purpose of the baptism in the Holy Spirit forms part of the evidence of the baptism of the holy in a believer. The evidences of baptism in the Holy Spirit are a demonstration of power as evidenced in apostles' ministry.

### **First Evidence: Transformation of a Believer**

As on the Day of Pentecost Acts 2:1ff the descent of the Holy Spirit transformed the disciples to be new people. Even the people who heard them believed they have taken new wine. The inner man (nature) is radically transformed that the Holy Spirit fills the deepest recesses of the souls with Himself<sup>28</sup>. Christ said in John (7:37-39; NIV), "Out of him will flow rivers of living waters, flowing into the world". The one hundred twenty disciples in the upper room experienced a new change after tongues of fire fell on each one of them. They were a glow with fire which caused indomitable courage, enthusiasm and joy. This is the same when a believer is filled with the Holy Spirit, expresses the same joy, enthusiasm, love for Christ grows strong. Peter on the Day of Pentecost demonstrated insight in the scriptures. Quoting from the Old Testament, he preached a powerful sermon glorifying the risen Christ under the inspiration of the Holy Spirit. The abundant fruit of preaching in power had visible results.

So is to a believer in every age and season. We are blessed differently or gifted differently but in every actualization of ministry, there is demonstration of these effects of the baptism in the Holy Spirit.

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<sup>27</sup>Stanley M. Burgess and Eduard M Van Der Mass eds., the New International Dictionary of Pentecostal and Charismatic Movement, 356

<sup>28</sup>John A. Schep, 1972. Baptism In The Spirit, according to Scripture,(185 North Ave Plainfield N.J.:Logos International: P 30

## **Second Evidence: Fruitfulness of a Believer**

It is with unutterable joy i.e. stamped with the sacred joy of heaven, radiating a supernatural luster of eternal glory fills a believer after baptism in the Holy Spirit. This experience stirs the believer to a new nature and identity that recognizes and accepts one position in God. Paul in (Rom. 8:15-16; NIV), says we cry, “Abba father” in prayers the spirit himself bearing witness with our spirit that we are children of God and if children, then heirs with Christ. A believer adoption to God’s family is strengthened by the testimony of the Holy Spirit consisting of His powerful operation in one’s heart and life. Paul calls Galatians and believers in general to walk by the Spirit (Gal 5:16; NIV) surrender wholly to the Holy Spirit that the Holy Spirit has total control. The flesh is crucified with its evil desires and that the believer bears the fruits of the Spirit Gal 5:22ff.

In Ephesians 5:18 Paul calls for believers to be filled with the Holy Spirit not to be drunk with wine which leads to debauchery but filling with the Holy Spirit in a believer result to speaking to another with psalms, hymns and songs from the spirit, singing and making music from hearts to the Lord<sup>29</sup>. Either wine or Spirit exercises tremendous influence on the inward condition and the outward conduct of persons. There are two types of effects spiritual and moral. Wine leads to sinful actions, set aflame with unholy fire which brings shameful licentious actions.

Holy Spirit kindles holy fire in the whole of believer’s personality. It creates God honoring enthusiasm and a consecrated submission to God’s will . This results to sanctified singing of psalms, hymns and spiritual songs. When one is filled with Holy Spirit, he has holy joy that honors Christ and lifts one heart and voice to glorify Him. Ephesians 5:18 intimates moral qualities that are evidenced after spiritual baptism. Thus verb do not be drunk with wine but be filled by four consequences of the Holy Spirit baptism. A believer is under the control of the Holy Spirit as compared to a drunkard under intoxication of alcohol. In Acts 2:13,

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<sup>29</sup>John A. Schep, 1972. Baptism In The Spirit, according to Scripture, (185 North Ave Plainfield N.J.:Logos International: Pp 60-61

the people said, “They are filled with new wine, yet the apostles were speaking intelligently in the native languages of Asia and Africa<sup>30</sup>. The evidence of Holy Spirit fullness in the apostles was recognized by their speech which was intelligent (can be heard and understood). The apostles were sober not drunk as claimed by some, had controlled healthy relationships with God and with each other. The fullness of the Spirit leads to restrained and rational moral behavior, transformed the believer into the image of Christ. The believer is sensitive to the leading of the Holy Spirit.

### **Third Evidence: Spirit Fullness**

This one takes a number of manifestations, involving the following:-

#### **i) Speech**

Speaking to each other, Col 3:16 first; the fruit of the Holy Spirit is love; sign of the fullness is rich fellowship where believers address one another not in worldly chats or conversations, but in psalms, hymns and spiritual songs. Believers give testimonies from their heart banks of spiritual resource in their daily walk with Christ, receive impartations. They share portions of scripture, enriching one another, building, forgiving, enlightening, one another. Any encounter means presence of Christ in their midst as they share even if its sufferings along the journey. Speech is very important, announces who you are and one standpoint. This is true for fellowship expressed in true worship. Psalms 95:1ff “Come let us sing for joy to the Lord, let us shout aloud to the rock of our salvation. Let us come before Him with thanksgiving and extol him with music and song.”

#### **ii) Singing and making melody to the Lord**

The Holy Spirit loves to glorify the Lord Jesus Christ, manifesting Him to His people in such a way that they delight to sing His praises,” Sing to the Lord with all your heart.”

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<sup>30</sup>John A. Schep, 1972. Baptism In The Spirit, according to Scripture, (185 North Ave Plainfield N.J.:Logos International: P. 56

### **iii) Always and for everything Giving Thanks**

Spirit filled Christians give thanks always for all things in the name of our Lord Jesus Christ and to God the Father, the Holy Spirit witnessing we are God's and our Heavenly Father is good and wise. When the Holy Spirit fills a believer, one gives thanks to God at all times for all things. These consequences are Godward effects as the Holy Spirit puts a right and praising relationship with the Father and the Son. The Spirit filled believer has not practical difficulties with the doctrine of the Trinity.

### **iv) Humble Submission**

This is an important Christian behavior. Humility is mentioned numerous times in the New Testament. This mentioning around thirty two times expresses the importance for humility. Self-submission is the hall-mark of the Spirit filled Christian "Out of reverence for Christ." (Eph.5:21;NIV). Our unique duty is to have reverent and humble submission to the Lord Jesus Christ. Humility is a major subject in the Corinthian and Ephesian epistles and so being filled with the Holy Spirit is a continuous appropriation, a developing experience in the spiritual life and growth. Humility plays an integral role in this spiritual life and growth following the example of Christ. As Paul says in (Eph. 1:13, 4:30; NIV) "we are sealed with the Holy Spirit." We should not grieve the Holy Spirit whom we were sealed for the day of redemption. As believers we are temples of the Holy Spirit. We are marked by God as His own; therefore we have no choices but to be submissive to Him and to one another.<sup>31</sup>

Following the four moral qualities, showing the evidence of spirit baptism or fullness, the unique mark that further evidences Spirit baptism is the fruit of the Holy Spirit not gifts. Paul intimates spiritual gifts without love are valueless (1Cor 13:2; NIV), so true evidence is when a believer portrays the fruits of the Holy Spirit, in (1Cor12:31b; NIV) Paul calls it a more excellent way.

The fruit of the Holy Spirit (Gal.5:22; NIV) is the portrait of Christ. He has exhibited these qualities more than any other man or woman ever with such

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<sup>31</sup>John R. W.Stott,1979. *The Work of the Holy Baptism & Fullness Spirit Today* ( Intersarsity Press: Downers Grove ILLINOIS; p.58

balance and perfection. Everyone should long to be like Christ. He was Spirit filled from birth and was continually filled. He never failed to demonstrate this fruit even in the worst of times for example on the cross, He demonstrated love and throughout the passion week even when Judas betrayed Him with a kiss, He gave him a moment to repent and the healing the High priest's servant ear which was cut by Peter. Jesus is the ideal model or portrait of a Spirit filled person. Spiritual gifts are for service and mostly we see gifted believers demonstrating spiritual gifts, especially glossolalia (speaking in tongues) but inwardly bitter, angry and the endless divisions within the Pentecostal circles leaving believers hurt and bitter. Paul said the greatest of gifts is love (1Cor.13:13; NIV) and now these three remain faith, hope and love. But the greatest of these is love, "love is for this world and transcend to eternity."

#### **Fourth Evidence: The Fruit of the Spirit**

The fruit of the Spirit can be divided into three triads namely Christian's relationship first to God, relationship to others and Christian relationship to oneself.

##### **i) Relationship to God**

This is part of the Spirit fruit composing love, joy and peace. The Holy Spirit puts God's love in our hearts, God joy in our souls, and God's peace in our minds. These three graces pervades a Spirit filled Christian, the principles and abiding characteristics as everything is conceived on love undertaken with joy and accomplished in peace.

##### **ii) Relationship with Others**

The part of the Spirit fruit is patience, kindness and goodness. Patience bears rudeness and unkindness from others and refuses to retaliate. Kindness never wishes to harm but positive benevolence i.e. wishing everyone well. Goodness turns wish into deed and takes initiative to serve people in concrete, constructive ways. This is a principle trait to others. That's why Paul was able to relate well with all people. This part of the fruit eliminates racism, gender, sex or nationality. We are all one in Christ (Col. 3:10; NIV), "and have put on the new

self, which is being renewed in knowledge in the image of its creator.” Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free but Christ is all and is in all.”

### **iii) Relationship with Ourselves**

The part of the Spirit fruit being faithfulness, gentleness and self- control. Faithfulness here is ‘pisti’. This is a Greek term referring to faith as in (Heb.11:1; NIV) “Now faith is the things hoped for the assurance of things not seen,” but faith here means faithfulness that invites others to rely on us. Trustworthiness is that solid dependability a quality that intimates one who always keeps their promises and finishes their tasks. Gentleness is the quality of the strong and energetic whose strength and energy is kept under control. Self- control is the mastery of our tongues, thoughts, appetites and passions. This is the portrait of Christ ideal of the balanced Christ like, Christ like Spirit filled Christian. The fruit of the Spirit is a bunch of fruits or harvest that constitutes Christlikeness<sup>32</sup>. The goal of Spirit baptism is to transform one into Christ’s image i.e. Christ like. One cannot be Spirit filled without embracing all these graces. Some are very hard to comprehend or portray in the natural realm e.g. Stephen while being stoned to death prayed that Lord Jesus would receive his spirit. Then he fell on his knees and cried out, “Lord does not hold this sin against them.” Acts 7:59 and in verse 55, “But Stephen full of the Holy Spirit looked up and saw heaven and saw the glory of God and Jesus standing at the right hand of God.” The Holy Spirit led Stephen in this entire painful ordeal unto ultimate death yet not bitter but forgiving. This was divine moment, it’s not normal in such circumstances to remain just like a sheep being slaughtered while innocent of the crime accused of. The subsequent stoning to death of Stephen in Acts 7:59 yet forgiving while dying is the fruit of the Holy Spirit. We do not suppose every Christian has to pass through such but in the recent past, we have seen Christians beheaded in Libya, Syria, Iraq by the Isis, dying martyrs. A Roman Catholic priest was asked why he remained in Iraq yet the church was driven out by Isis from Iraq yet he has an opportunity to flee to Germany and avoid persecution by the Isis. Father

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<sup>32</sup>John R. W. STOTT, 1979. *The Work of the Holy Baptism & Fullness Spirit Today* ( Intersivarsity Press: Downers Grove ILLINOIS; pp. 76-77

Douglas Yousef al-Bazy, who worked with the priests killed in the attack, said that he was also stopped at a roadblock as he sought to get to the church after hearing explosions. He said: "The people who did this want to kill the church ... but we will stay in this country because still there are Christian people here and we still have a mission here." A believer must cultivate all the graces as leaving some will be a lop-sided Christian, lop-sided Christian is a carnal Christian but there is wholeness, roundness, a fullness of Christian character which only the Spirit filled Christian ever exhibits.

**Note.** The fruit metaphor about the Holy Spirit implies it's supernatural in origin because it's a fruit of the Holy Spirit. The Holy Spirit is divine, in God, but fast it has to grow in a person who is flesh. The Spirit fruit harvest grows and gathers in a life of a believer whom He fills. Like the way a seed grows in soil and brings forth harvest, same the seed of the Holy Spirit grows in a human heart and consists of qualities which He works supernaturally as they are beyond natural ability. These moral Christ like qualities are a sweet savory of the Lord Jesus Christ, a token of Good's grace and a temple of the Holy Spirit. Thus holy living is a product of the Holy Spirit. Thus all conditions of growth must be met.<sup>33</sup>

### **The Fruits Of The Holy Spirit**

The New Testament employs several different terms to convey the thought of fruit of the Spirit. The central passage when discussing spiritual fruit is Galatians 5:22,23, which speaks of the fruit (karpos) of the Spirit and then enumerates a suggested list of nine. The expression "fruit of the Spirit" is best understood to mean products of which the Holy Spirit is the source. It is especially significant that Jesus, in His last discourse, spoke somewhat at length about fruit (John 15:1–17) and about the coming of the Holy Spirit (John 14:16–18,26; 15:26,27; 16:5–15). It is not accidental that in this farewell discourse of Jesus He speaks also about love, joy, and peace — the first three fruit mentioned by Paul in his list of spiritual fruit. A number of other New Testament passages

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<sup>33</sup>Geoffrey K. Wanyoike, 2018., "In Defense of the Baptism of the Holy Spirit in the Believer: *A Presbyterian Perspective*" *Seattle Pacific Seminary Thesis*. [https://digitalcommons.spu.edu/spseminary\\_etd/14](https://digitalcommons.spu.edu/spseminary_etd/14)

deal with the subject of fruit (Matthew 7:15–23; 12:33; Luke 6:43,44; Romans 6:22; Ephesians 5:9; Philippians 1:11; Hebrews 12:11). Other terminology related to this is found in the expressions that speak about being led by the Spirit, walking in the Spirit, and being spiritual. Romans 8:14 says, “All who are being led by the Spirit of God, these are the sons of God” (NASB).

Closely related to this concept are the words of Paul that we are to “walk in the Spirit” (Galatians 5:16,25). In verse 16, the verb is *peripateo*, which was the everyday Greek word for the activity of the legs and feet in getting the body from one place to another. But in the New Testament, the word is also used in the figurative sense of conducting or behaving oneself. For instance, Romans 6:4 speaks about walking “in newness of life,” and Ephesians 4:1 entreats us “to walk in a manner worthy of the calling with which you have been called” (NASB).

But the verb in Galatians 5:25 is *stoicheo*, which is more specialized. The general idea of this word is to agree with or to follow. In verse 25, it means to keep in step with the Spirit, to follow Him, to agree with Him. Using this verb, the New Testament talks about walking in an orderly fashion (Acts 21:24), following in the steps of the faith of our father Abraham (Romans 4:12), walking by or following a rule (Galatians 6:16), and “Following in line by that same standard to which we have attained” (Philippians 3:16, margin, NASB).

A final, related term is the word *spiritual* (*pneumatikos*). While this word sometimes refers to spiritual gifts, as we have already seen, it has the more general meaning of Christian maturity. In this sense, it occurs in 1 Corinthians 2:13,15; 3:1; Galatians 6:1. The last passage reads, “Brethren, even if a man is caught in any trespass, you who are spiritual restore such a one in a spirit of gentleness” (NASB).

All these terms are found in the immediate context of the classical passage on fruit of the Spirit (Galatians 5:22,23). This would indicate they are different ways of expressing the same idea.

How, then, can we define what the New Testament means when it speaks of the fruit of the Spirit? We can speak of them as Christlike virtues or qualities produced by the indwelling Holy Spirit as the Christian abides in Christ.

Similarities Between Gifts and Fruit of the Spirit have several points in common. As we have seen, their source is the Holy Spirit. They do not originate with the believer apart from the enabling of the Spirit. The element of the supernatural is found in both. Second, the purpose of both is to edify. The overarching purpose of the gifts is to edify the body of Christ (1 Corinthians 12:7; 14:26). Likewise, the purpose of spiritual fruit, epitomized by the fruit of love, is to edify (1 Corinthians 8:1).

Third, both works of the Spirit are perfectible. In other words, the believer does not receive them in finished form. The thrust of 1 Corinthians 14 is instructional. Paul does not question the validity of the gifts claimed by the Corinthians; yet he insists the gifts need to be developed to edify the congregation. Similarly, spiritual fruit must be developed.

They must be brought to a state of maturity. This is the thought behind the concepts of Christian maturity and growth the continuing transformation of the Christian into the image of Christ (2 Corinthians 3:18).

### **The Definitions of the Fruits of the Spirit**

**1. Love** is the sincere, sacrificial, enduring affection, goodwill, and the help of God to make me successful in His kingdom. Only as we experience the love of God in Christ for ourselves can we then obediently go on to love one another with this same kind of love. The demonstration of such love toward others is characterized by the rest of the Spirit's fruit.

**2. Joy** is my response to acknowledging God's benefits for me in the Gospel, namely, that He loves, cares, provides, protects, assures me of eternal life, and that nothing can separate me from Him and His love for me. It is the joy of salvation, the joy of fellowship with God through the work of Jesus and applied by His indwelling Holy Spirit. My joy results not from my circumstances but from the input of the Holy Spirit through my faith in God's promises, so that I thankfully, consistently, and consciously am basking in God's love, my fellowship with my Lord, and the benefits of the Gospel. It is closely associated with my hope, peace, patience, and thankfulness to the Lord.

**3. Peace** is that experience of knowing with all assurance that God is not against me, but He declares that He is completely for me. Knowing this, I can securely embrace all circumstances with joy being assured that He works all things to the good of my salvation and that nothing can separate me from His love for me in Christ Jesus! Further, this peace so permeates the very life of Christ's Church that it enables them by the work of the Holy Spirit to live in harmony with one another. This peace is so precious that the Church is pledged to honor and keep it to their own hurt. This bond of peace is not only a bond of peaceful brotherhood between believers, but in turn they are to be agents of reconciliation in the world extending this peace even to their enemies. Our peace is dependent upon our hope and joy, and it is of necessity associated with love, forgiveness, forbearance, unity, and thankfulness.

**4. Patience** is the ability to restrain one's anger, retaliation, and revenge in the face of provocation, thus it is being slow to anger and long suffering. The experience of patience begins with God's patience with me which is then to be extended toward others. The practice of patience encompasses not only my actions but especially my words and attitudes. It forbids being critical, judging others before its time, grumbling, gossiping, whining, and complaining. It is the result of the Holy Spirit's strengthening, and it is motivated both by our hope in the Lord and its ensuing joy. Further, it is associated with love, forbearance, forgiveness, perseverance, and thankfulness toward those who provoke and offend us. The proper response of those receiving patience is repentance.

**5. Kindness** is directly associated with patience or long-suffering. Patience is basically restraint, while kindness is restraint and more. Kindness is not simply the absence of retaliation, but its definitional accent is on its positive action. It is a gesture which not only restrains arrogance, harshness, pain, or evil, but positively it seeks only good for the other which is extended humbly, in sweetness, softness, gentleness, usefulness, and graciousness. It is the positive gentle work of the Holy Spirit moving God's kindness through our souls then extending that kindness to others through us. It is supremely displayed in God's saving acts in Christ which are motivated by His love, mercy, and grace. Thus, kindness is motivated by love and is an expression of goodness.

**6. Goodness** is a heartfelt, moral quality of desiring and being of benefit to others according to God's will. It is a moral quality because goodness can have no part in any kind of evil. Thus, its motivations and actions must be morally pure. Goodness must be good. Kindness is a category and demonstration of goodness.

It is goodness without any harshness only gentleness, while goodness itself is the larger quality and behavior and encompasses both the ability to be soft and kind (kindness), as well as, the ability to be tough, stern, and firm when good calls for it. For example, we see Christ's goodness in His sternness when cleansing the temple and denouncing of scribes and Pharisees because God's good purpose was best served by confronting these evils. The moral nature of God which revealed in His moral law defines the standard of goodness.

**7. Faithfulness** is being diligent and tenaciously persevering to fulfill a trust given to me. It is being true to my word to others and especially consistently demonstrating my fidelity to Christ in every detail. It is the quality of enduring and consistent reliability. By the Holy Spirit our faithfulness is to reflect and witness to Christ's faithfulness to God, the Father, and to us.

**8. Gentleness (meekness)** is first and foremost the necessary, heartfelt condition of mind which humbly accepts and surrenders to the Word and will of our heavenly Father and our Lord Jesus Christ with an attitude of positive faith.

Meekness stems not from weakness but from the inner strength to be obedient to God's will and to restrain selfish ambition, self-assertion, hardness of heart, and resistance to God's will, as well as, grumbling and complaining. Its essence is the enthusiastic surrender, a joyful running to do God's will. Gentleness is exercised toward others by imitating the meekness of Christ. Such meekness is especially needed when correcting and admonishing others. It is generally to characterize our dealings with everyone.

**9. Self-Control** is first self-denial, saying no to self, and then it is yielding and disciplining oneself by the Holy Spirit to obediently serve the Lord. Gentleness (meekness) and self-control go hand in hand. To be surrender I must be self control. Such is being filled with the Spirit and to have the mind of Christ.

Self control enables me to live not to please myself but to please the Lord and to live for His glory.<sup>34</sup>

### **The Gifts Of The Holy Spirit**

The gifts of the Holy Spirit are called "demonstrations," according to the scriptures verses; 1Cor.2v4 "signs," "distributions" Heb.2v4 "operations," 1Cor.12v6., however, it is probably best to call them "spiritual gifts," or "manifestations of the Spirit," as Paul does in 1Cor.12v1,4,7,9,31. 14v1. In 1Cor.12v1. and 1Cor.14v1., the word translated "spiritual gifts" simply means "spirituals." However, the proof that these manifestations of the Spirit can be called "spiritual gifts" is found in 1Cor.12v4,9,31., for Paul uses "charismata," which means "gifts of grace."

The following Scriptures also confirm our right to call these manifestations of the Holy Spirit by the name of spiritual gifts. Rom.12v6, Eph.4v8. 1Tim.4v14. 2Tim.1v6. So it is quite correct to call these "spirituals," "gifts of the Spirit," or "manifestations of the Spirit." The first shows us that "spirituals" are a gift of grace and we cannot earn them, and the second shows that these "spirituals" have their source in God the Holy Ghost.

These nine gifts fall into three definite divisions, and these divisions help considerably in the study of the manifestations of the Spirit.

#### **The first three gifts can be called "gifts of revelation**

**and information."** They spring from God's omniscient love.

1. The manifestation of a word of knowledge.
2. The manifestation of a word of wisdom.
3. The manifestation of discerning of spirits.

#### **The second three gifts can be called "gifts of power and**

**demonstration."** They spring from God's omnipotent love.

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<sup>34</sup><https://waptheophiluspiritword.wordpress.com/>

4. The manifestation of faith.
5. The manifestation of working of miracles.
6. The manifestation of gifts of healing.

**Three gifts can be called "gifts of inspiration and edification."** They spring from God's omnipresent love.

7. The manifestation of prophecy.
8. The manifestation of various kinds of tongues.
9. The manifestation of interpretation of tongues.

The description that we have given to these three groups of gifts show the major characteristics of each group, obviously the description of one group can apply in a lesser measure to the other groups of gifts. The description that we have given shows the major characteristics and uses of these three groups of gifts. It is worth noting that Paul speaks of one Christian having several manifestations of the same gift in one meeting, whereas other gifts are spoken of in a singular to show us that we cannot expect them to be so common.

Let briefly discourse on the first three gifts of the holy spirit.

### **The gifts of revelation and information;**

#### **The Word of Wisdom**

This is the first gift mentioned in the list in 1Cor.12v8-10., and it is without doubt the most important of the nine spiritual gifts.

A word of wisdom is a supernatural revelation given by the Holy Spirit of the mind and purposes of God. It is God's will, commands and plans revealed to man by the Holy Spirit. Through this gift the Holy Spirit has revealed divine truth, and He can still give divine guidance under all circumstances, and can reveal God's plans and purposes for individuals, communities, churches and nations.

## **The Word of Wisdom is the greatest of the Gifts of the Holy Spirit.**

Nothing is so great, wonderful, or important as the revelation of the mind and purposes of God. By words of wisdom we learn of God's plans to manifest the gifts of power. We are instructed, and informed of God's desires. We come into the secret place of the Most High to hear His secret purposes. God tells His children who seek Him, His secrets and plans. Gen.18v17-19. Jn.15v13-16. Mt.5v6,8. God gives to us His perfect wisdom, wisdom springing out of His omniscience, i.e. His unlimited knowledge God has given the Scriptures to us by this gift, it is the record of God's eternal purposes and His dealing with mankind in the light of these purposes.<sup>35</sup>

## **The Word of Knowledge**

This is the second gift in the list in 1Cor.12v8- 10., and though the word of wisdom is without question the greatest of the spiritual gifts, for it reveals God's plans and purposes, the word of knowledge comes close behind it in importance. Indeed, there is a similar close link between words of wisdom and words of knowledge, as there is between natural wisdom and knowledge. Sometimes we need a word of knowledge to make sense of a word of wisdom, and we often need a word of wisdom to deal with the situation a word of knowledge reveals. A word of wisdom can tell us what to do, a word of knowledge tells us of a fact that we do not know, sometimes it may only need common-sense to act on the revelation of a word of knowledge, at other times we may need the wisdom of God through a word of wisdom.

The word of knowledge is a supernatural revelation given by the Holy Spirit, that reveals to us facts that we need to know, but which we could not know other than by divine revelation. It includes all area of knowledge except that covered by the discerning of spirits, and the words of wisdom. It can tell us of events or things in the past, present, or future. (Here I disagree with H. Horton, and agree with A. Linford, that the word of knowledge can inform us of future events.)

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<sup>35</sup>F.O. Yusuf, 2019: Gifts of the Holy Spirit; *PDF*. pp 1-2

## **The Discerning of Spirits**

This is the third of the three gifts of revelation, however, it is seventh in the list in 1Cor.12v8-10. This gift has a much more limited use than the word of wisdom or the word of knowledge, however, it is a spiritual gift of very great use and importance and can be the ultimate in blessing to the child of God. This gift is an indispensable means of defence from Satan's attacks, and it enables the Church to attack Satan's kingdom and works. The discerning of spirits is entirely supernatural in operation; it is seeing the unseen spiritual realm by Divine revelation, it brings part of the unseen realm into visibility. It is the Holy Spirit enabling us to discern unseen spiritual things by supernatural means. The regularity of the manifestation of this gift varies very considerably with different Christians, some have a regular ministry of this gift, others have a less regular occurrence of this gift, and some we are sorry to say have no desire for this precious gift and so they have no manifestations of the discerning of spirits. Let us now consider some important facts about the discerning of spirits.

The gift of discerning of spirits is the supernatural discerning ability given by the Holy Spirit to temporarily see into the spirit world. It can reveal a fragment or a wide range of activity in the spirit-world, either in the past, present or future. It brings the revelation of either good or evil spirits. It can reveal the presence of the angels of God and the ministrations, activities, and accomplishments of the Holy Spirit, and it can be the ultimate means of encouraging a child of God, when they are given visions of Christ, the Father and Heaven 1Cor.12v1- 4.

The gift of discerning of spirits can also reveal the operation of Satanic forces, and can reveal the presence of demon-possessed or demon inspired people, or the demon powers oppressing a person. This gift reveals the unseen source of outward spiritual manifestations, by a vision into the unseen world, so it can deliver us from evil angelic deception. In Eph.6v11. Paul warns us against the "wiles," or rather "stratagems," of the Devil. The gift of discerning of spirits is a God-given gift that can protect individual Christians and churches from the

wiles and stratagems of Satan, God can give us visions and reveal the presence and activities of the powers of evil.<sup>36</sup>

### **Conclusion:**

The role of the Holy Spirit in a believer's life is an important one. The Christian should desire to have the Spirit working and flowing in their lives. Those believers who have experienced the baptism of the Spirit have a duty to their families and the Church to pass on this experience to them. Let's not get caught in a trap like others, and ignore the Spirit. Many believers are not hearing the Spirit because they are not expecting Him to speak to them. Christians expect Him to speak only to certain people or special people, when in fact He wants to speak to them as well.

Deuteronomy 11:18-20 gives us a command as believers to teach the ways of the Lord to our children. They need to learn more about the Holy Spirit and how He wants to work in their lives. Many scholars agree that there is no formal ending to the Book of Acts, suggesting that our stories are to follow. Alton Garrison wrote a book, Acts 2, about church growth. This is to keep the Stories of the Works of the Holy Spirit going. Growth comes through the work of the Holy Spirit working in our lives.

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<sup>36</sup>F. O. Yusuf, 2019: Gifts of the Holy Spirit; *PDF* pp 3-10

## CHAPTER FOUR

### THE HOLY SPIRIT AND THE CHURCH

#### **Responsibilities of the Holy Spirit**

Parakletos is translated in most Bibles as Helper, Comforter, Counselor, or Advocate, yet those translations fall short of encompassing the Spirit's role in the life of the believer. Bound up in the term Parakletos in everything the Lord did for the disciples at their side. He guided them; He taught them and helped them to understand spiritual things. He led them because they were willing to follow. He encouraged them, exhorted them, corrected them, rebuked and reprovved them when necessary. He was their coach, their teacher, their guide, their counselor. There is only one word that incorporates all these things in the English, the word mentor. Merriam-Webster's Collegiate Dictionary provides two ranges of meaning for mentor. 1. "a friend of Odysseus entrusted with the education of Odysseus' son Telemachus". 2. Trusted counselor, guide, tutor, coach. 15 Odysseus was the commander of the Greek army in Homer's ancient work, The Odyssey. Prior to waging war on the Trojans far across the sea, Odysseus summoned another to continue with his son's training and development in light of his pending deployment. The one summoned to continue with his son's training was named Mentor.

The following characteristics and responsibilities of the Holy Spirit are revealed to the disciples by the Lord prior to His departure: He would be with them forever (John 14:16). He would reside in them (v. 17). His presence will be invisible yet known (v. 17). He will teach them all things (v. 26). He will help them remember everything the Lord taught them (v. 26). He will guide them into all the truth (16:13). He will disclose things to them (vv. 13-15). The Lord surely fulfilled all these things as their first Mentor, but there is one thing He wasn't to them, invisible. Therefore, the Lord prepared the disciples to depend upon one who they could not see, the one who would enable them from within to do what they could not do without the Spirit mentoring them. Hence, the protocol is being established for a new dispensation in the doxological purpose of God; a dispensation of dependence upon an invisible Mentor to fulfill a unique spiritual

life. As we study the New Testament Epistles we discover that the Holy Spirit's responsibility to mentor the believer from within has not changed.

### **The Role of Holy Spirit in the Ministry**

The church teaches that human vessels for ministry work are prepared by the Holy Spirit. Without the influence of the Holy Spirit, the ministry work become rigid and regimental.

However, the Spirit empowered the pure vessel that is yielded to a life of prayer, the word and holy living (interviewee 6). This means, when we sin, it cuts the flow of the power of the Spirit.

In this situation, when we operate in the flesh, we can deceive, destroy and kill. It is the Holy Spirit who empowers us to heal and perform miracles that persuade people to believe in the power of the gospel (interviewee 7). Our Leaders are prepared by the Holy Spirit so they can equip the flock for their God-given assignment. The Holy Spirit guides and empowers us for evangelism. We are enabled by the Spirit to preach with boldness and prick the heart of the unregenerate to become sober and to receive Christ as his/her savior and Lord. It is the Holy Spirit that quickens the Word that we preach, convicts of sin, and effects conversion (interviewee 7).

### **The Expectation for the New Role of the Holy Spirit in the Believers' Life**

#### **He fortifies and empowers believers**

The field data also showed that the born again experience brings spiritual empowerment to the believer. The believer become indwelt and concurrently immersed with the Spirit of God Almighty thus making the believer very spiritually strong and capable to do great things. The church believes and teaches that the experience makes the initiate strong in Spirit, gives him power to live the Christian life, helps him in his prayers and equips him for spiritual battle.

The narrative below indicates it: The born again experience means we receive the indwelling of the Holy Spirit in us so we become strengthened with might on the inside. We are equipped, enabled divinely by the Spirit to be able to do things that we could not do before.

That is, we receive enablement to do great things that naturally we cannot do for God. Power to overcome all manner of challenges is given to us as believers through personal encounter with the Holy Spirit. Great faith, boldness and confidence in the Lord emanate from the encounter with the Holy Spirit as we continue in prayer and study the word of God. This means fear disappears and we are able to do great things for the Lord. It involves ability to preach with power to perform miracles such as healing the sick and raising the dead (interviewee 8).

### **He enables believers to operate in the supernatural and enhances communion**

It was revealed that the Holy Spirit is the path to the divine, where the believer is enabled to penetrate the supernatural realm through communication with his creator and receives supernatural insight into the word of God when engrossed in studies and meditation of the word of God. There is a great delight in involving in church activities and freely relating to people very well with love.

The narrative below reflects it: The Holy Spirit helps us to pray often and pray well. He provides us the urge to study God's word and meditate on it often. It is also the Holy Spirit who motivates us to participating in church activities, guides us in making friends and fellowshiping with other believers and enables us to be dedicated to the service of God. All this is possible because we are born again. (interviewee 6).

### **He purifies the believer**

The field data also shows that the born again experience makes one sensitive to sin, abhor sinful behaviors and easily repents for both sin of omission and commission and to make conscious effort to walk in the will of God.

The voice below attests to that: The born again experience makes us become so conscious of sin.

We feel bad or guilty when we sin. We open up to the Holy Spirit so that he can lead us into the will of God and in so doing we are able to avoid treading in sinful areas either in deed or in thought. We become so transformed by the Holy Spirit and inspired to live for God. The Holy Spirit works our minds to enable us think pure and behave right (interviewee 7).

### **He inspires believers to speak in tongues**

The data shows that Pentecost/charismatic believe and teach that speaking in tongues must necessarily follow as the sign of infilling of the Holy Spirit baptism. In addition, speaking in tongues enable the church members to utter mysteries to God in their prayers, edify and refresh themselves and to magnify God. He enables believers to speak to God directly in the language that the devil even does not understand.

The voice below shows it: When I received the baptism of the Holy Spirit, I started speaking in tongues. And I still speak in tongues during my prayers. Anytime I feel restless in my spirit, I speak in tongues and I become alright. During church worship, I worship God in my local language and I also speak in tongues. By speaking in tongues I know my spirit is praying and therefore can touch on areas that my mind cannot understand. After the worship, I feel relieved; I know I have really worshipped the Lord. Our church also emphasizes on the need for people to receive the baptism of the Spirit and to speak in tongues as the Spirit grants the members' utterance (interviewer 9).

### **Hindrances to Effectiveness and Work of the Holy Spirit in the Life of Christians**

**Doubt or intellectual pride.** In the 1960s a journalist named John Sherrill decided to write a book discrediting the phenomenon of speaking in tongues. But after he interviewed countless people about this experience, his doubts were shattered and he was baptized in the Holy Spirit himself. His book, *They Speak With Other Tongues*, became a Christian classic. Spiritual experiences cannot be figured out with the mind. To receive the Spirit's infilling you must let go of your intellectual arguments and display childlike faith (see Matt. 18:2-4).<sup>37</sup>

**Religious tradition'** I knew an Episcopal priest who was filled with the Holy Spirit in the 1970s in New York City. He was excited about the new vitality he felt in his faith-and thrilled that his wife had experienced a physical healing. But when he shared his testimony with his bishop, he was told he was crazy! And the bishop referred him to a psychiatrist! Religious people who are locked

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<sup>37</sup> L.S. John, 1964. *They Speak with other Tongues* (Old Tappan, NJ: Fleming H. Revell Co).

into "the way we've always done it" find it hard to receive the anointing of the Holy Spirit. You must be willing to break free from tradition.

**Fear of the supernatural.** Some Christians grew up in denominations that taught against the infilling of the Holy Spirit. They were told that Pentecostals are all fanatics who go into trances, speak mindless gibberish and swing from chandeliers. Actually, the first disciples in the New Testament spoke in tongues and experienced miracles-yet their faith was not strange. It should be the norm! People who are afraid of God's supernatural power will struggle to receive it.

**Unconfessed sin.** The Bible tells us that the Holy Spirit can be "quenched" as well as "grieved" (1 Thess. 5:19; Eph. 4:30). Because He is so holy, our sinful habits and attitudes can cause Him to withdraw. This is why it's so important for us to walk in constant communion with God, and to be willing to repent quickly when we know we have sinned. Some people "stuff" their secret sins in the closets of their hearts. If you want to be filled with the Spirit, you must be willing to open those closets and invite the light of God's holiness into every dark corner of your life.

**Emotional wounds.** Like the young man I prayed for sometimes ago, some people are just too burdened with emotional baggage to be filled with the Spirit. Some have been abused, others weighted down by anxiety, others grieved or depressed. They need healing first. Like Lazarus on the day he was raised from the dead, they are bound by the grave clothes of the past, and they need to be unwrapped before they can experience God's full anointing (see John 11:44). Healing is often needed before a person can receive the blessing of Holy Spirit baptism.

**An un-yielded spirit.** You cannot be filled with the Holy Spirit if you are full of yourself. Some people are too willful. They have not surrendered their plans, finances, relationships or time to God. They have their lives planned out and they don't want God interrupting their agendas. Yet God is looking to fill hearts that have been emptied and surrendered. Only the fully yielded can experience the fullness of His power.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### Summary

The doctrine of the Trinity is not explicitly expounded although the language allows for the Spirit of God as the third person of the Trinity.

However, in spite of these limitations, the snapshot of the Spirit given in the Old Testament does yield enough information to portray a divine personality (not a force) who is actively involved in the affairs of the world and of men (both believers and unbelievers).

Continuity with the Gospels of the New Testament aids in understanding that Old Testament saints were regenerated just like Church Age saints and that the Spirit empowered men and women for various tasks.

The role of the Holy Spirit in a believer's life is an important one. The Christian should desire to have the Spirit working and flowing in their lives. Those believers who have experienced the baptism of the Spirit have a duty to their families and the Church to pass on this experience to them.

The Holy Spirit has many functions, roles, and activities today like HE did in the past, He does a work in the hearts of all people everywhere. Jesus told the disciples that He would send the Spirit into the world to "convict the world of guilt in regard to sin and righteousness and judgment" (John 16:7-11). Everyone has a "God consciousness," whether or not they admit it. The Spirit applies the truths of God to minds of men to convince them by fair and sufficient arguments that they are sinners. Responding to that conviction brings men to salvation.

#### Conclusion

The Christian should desire to have the Spirit working and flowing in their lives. Those believers who have experienced the baptism of the Spirit have a duty to their families and the Church to pass on this experience to them. Let's not get caught in a trap like others, and ignore the Spirit. Many believers are not hearing the Spirit because they are not expecting Him to speak to them.

Christians expect Him to speak only to certain people or special people, when in fact He wants to speak to them as well.

Once we are saved and belong to God, the Holy Spirit takes up residence in our hearts forever, sealing us with the confirming, certifying, and assuring pledge of our eternal state as His children. Jesus said He would send the Spirit to us to be our Helper, Comforter, and guide. “And I will ask the Father, and he will give you another Counsellor to be with you forever” (John 14:16). The Greek word translated here “Counsellor” means “one who is called alongside” and has the idea of someone who encourages and exhorts.

The fluid relationship between the indwelling Spirit and Christian obedience guarantees the Christian’s sanctification. Just as one’s behavior is paramount in the Christian life, so too is God’s grace upon them ensuring their ability in actualizing it. Through confession, the Holy Spirit descends on the believer and dwells with them, prompting one to live out a life in tandem with Jesus Christ, effectually attracting others to do the same. Jesus promised His followers that He would be with them always, and His Spirit testifies to the work of His children when the community bear witness to His life in them. In faith, Christian assurance is predicated on God’s promises and His pledge to fulfill His every Word. Christians can be confident, even in the midst of their trials, that through prayer God will sanctify them so they can overcome any temptation or experience they may find themselves in. By becoming obedient to the Holy Spirit, the mind of the believer is renewed, and their sanctification is reciprocated as they incrementally grow deeper in the faith, looking forward to that final goal, when all those who put their trust in Jesus Christ, are glorified in the New Heavens and New Earth.

### **Recommendations**

It is recommended that proper reflections about the role of the Holy Spirit be made in order to rethink the subordinate and the neglected place of the Holy Spirit in order to embrace Him, to fully perform His role in the affairs of humanity especially matters regarding effective Christian living and the great commission mandate.

Future studies should include historic mission churches and the Neo-prophetic ministries.

## "About the Author



Sunday Olumide, ADELUGBA is a dedicated and passionate scholar, educator, and minister of the gospel. He holds a strong educational background, with a Diploma in Theology from Christ International Divinity College (CINDICO), a Bachelor of Science in Public Health from Global Wealth University, and a Master of Theology from Saint Enock Theological Seminary. Currently, he is pursuing his PhD in Religious Education at Revival Bible University. In addition to his academic achievements, he holds professional certificates in Project Management (PMP), Teaching (TRCN), Human Resource Management (HRM), and Health and Safety (HSE). Single and devoted to his calling, S. O. Adelugba is committed to sharing his insights and knowledge to inspire and empower others in their walk with God. In this book, "Holy Spirit in the Life of a Christian," he shares his understanding of the vital role of the Holy Spirit in the life of every believer."

### **ABOUT THE BOOK**

The Holy Spirit is a vital part of the Christian faith, and is often referred to as a helper, comforter and guide <sup>1 2 3</sup>. Some of the roles of the Holy Spirit include <sup>2 3 4</sup>:

- Convincing people of their sins and need for redemption
- Giving new life to believers
- Assisting believers in prayer
- Regenerating and renewing believers
- Comforting believers in difficult times
- Guiding believers into truth
- Giving believers special gifts
- Enabling believers to produce fruit of the Spirit
- Sealing believers as belonging to God