

THE HOLY SPIRIT HIMSELF

**A Study of the Holy Spirit's Activity in Man
From Creation to the Early 20th Century
GBTH-590**

**Midwest Seminary
Of
Bible Theology**

ARE YOU BORN AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your MSBT materials. We at MSBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his “son” Timothy states in 2 Timothy 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a savior. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, you must accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

MSBT Directors and Staff

THE VISION

As we have been commissioned by the prophet of God, we now set our hand to write the vision of Midwest Seminary of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" (Habakkuk 2:2).**

- 1) **UNITY** - To build up the Body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide experienced leadership ministries to the small, local Church, to encourage unity and fellowship among pastors, church leaders and para-church groups, through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, wherein we desire to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through M.S.B.T to all of like faith, who desire to join with us in a common goal for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need; to rich or poor, to majorities and minorities, to large and small churches, to free and incarcerated; to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make opportunities available, to those called to minister, to expand their horizons through new associations and experiences. To aid new and/or younger ministers in fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel through education to whosoever will. This education is offered through certificate programs that teach the basics of Christianity and degree programs for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To make available to students the opportunity for education, as well as learning practical application, in traditional and non-traditional settings.
- 8) **DREAM A DREAM** - To cause all persons with which we associate to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the Author and Finisher of their faith.
- 9) **THE CALL** - To encourage each person (all persons) to move out of his/her (their) comfort zone, to be all he/she (they) can be for Christ and to fulfill the call upon their life (lives), to courage each one (them) to pursue his/her (their) purpose, to live up to his/her (their) potential, and to produce the fruit of the Spirit.

Midwest Seminary Of Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth"
II Timothy 2:15*

*Administrative & Curriculum Office
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Part I The Spirit in Man

I. INTRODUCTION

Hebrews 4:12 says:

For the word of God [Elohim] is quick [living], and powerful [energized], and sharper than any twoedged [double mouthed] sword, piercing even [thoroughly penetrating] to the dividing asunder [parting] of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts [deliberation] and intents [mind] of the heart.

Joints and marrow are organs of sensation and motion (soul and spirit). When the priest used the sword to cut the sacrifice, nothing inside could be hidden. Even the joints and marrow were separated. Jesus used the word to separate thoroughly, to pierce even to the division of the spiritual, soulish, and physical.

Soul and spirit can be divided. Genesis 2:7 says: “. . . *man became a living soul.*” The “*breath of life*” was the spirit that came into contact with man's body, and the soul was produced. John 6:63 says that the “. . . *Spirit gives life.*” Romans 8:16 says that “*The Holy Spirit bears witness with our spirit*” that we are God's children.

The original Hebrew word for life is *chay* and it is plural. When the in-breathing of God entered man's body, it became the spirit of man; but when the spirit reacted with the body, the soul was produced. God formed man from the dust of the earth, which refers to the body. He breathed into the man's nostrils the breath of life, which is the spirit; man then lived and became a living soul.

Dye and water become ink. The spirit and the body combine to become the soul. Man's soul represents him and expresses his individuality. It is the organ of man's free will, that in which the spirit and the body are completely merged.

If a man's soul wills to obey God, the spirit will rule over the man. The soul also can suppress the spirit and take some control as Lord of man. From the fall of man, the soul has been dominant, except where a man is regenerated, and then only as a man listens to his spirit and obeys that impulse/prompting does he operate out of his spirit. The soul still wants to dominate, as it is prompted mostly by the flesh.

In the above statements, we can see the example of Trinity, which God is. A light bulb, containing three parts, demonstrates this. The three components required for the original light bulb to produce light are electricity, light, and wire. The electricity is comparable to the spirit, light to the soul, and wire to the body. Electricity is the cause of the light while light is the effect of electricity. Wire is the material substance for carrying the electricity as well as manifesting the light.

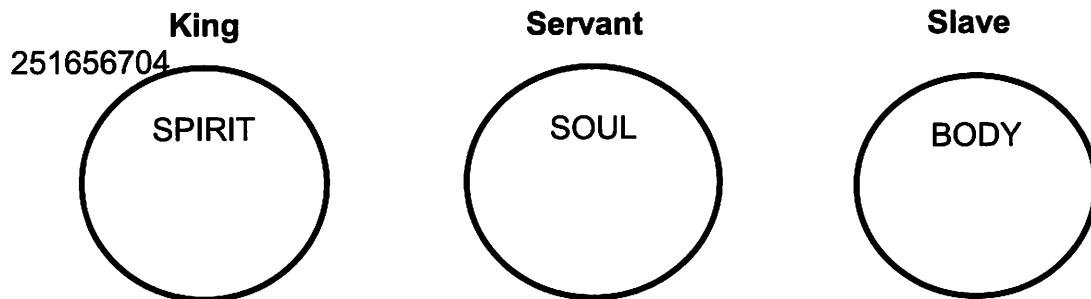
The soul is the place of choices we make in this present life, but the spirit will rule in our resurrected state. It is sown a physical body, and raised a spiritual body (1Co.15:44). The soul has ties to the world, while the spirit has ties to the supernatural realm and is how we commune with God. The soul stands between the two worlds and is the possession of both. The soul is linked with the spiritual world through the spirit and with the material world through the body.

In First Corinthians 3:16, Paul wrote that we are God's Temple and the Spirit dwells in us. The Temple has three parts: 1) outer court- seen and visited by all (with worship offered there); 2) holy place- only the priest enters here; 3) holy of holies- the high priest alone goes in this compartment (Ex.30:10; Le.16:34).

Just so, man is three parts: 1) the outer court- the body that is set to obey God's command; 2) inside holy place- the soul or the inner life of man; 3) inter-most- secret place of the Most High, the dwelling place of God.

II. ANALYSIS OF HUMAN PERSONALITY

And the very God of peace [shalom] sanctify [hallow] you wholly [completely]; and I pray God your whole spirit and soul and body be preserved [guarded] blameless unto [in] the coming [parousia] of our Lord Jesus Christ [Adonay Yah Shua Messiah]. (1Th.5:23)



<u>Born again Nature:</u>	<u>Mind:</u>	<u>Natural Vehicle:</u>
A. Righteous,	A. Intellect; brain	A. Touch
peace, joy	thinking, evaluating	B. Taste
B. Revelation	<u>Emotions:</u>	C. Smell
C. Communion	A. Feeling	D. Hearing
D. Intuition	B. Desire	E. Sight
E. Conscience	C. Moods	
<u>Royal Nature:</u>	<u>Will:</u>	
A. Made kings to rule	A. Deciding	
<u>Priestly Nature:</u>	B. Volition	
A. Made priests to intercede for man		

III. SPIRIT OF MAN

There are four definitions of “life” from the Greek: 1) *bios*- the lowest form of animal life; 2) *psuche*- the soulish area that can appreciate beauty, art, music, etc.; 3) *zoe*- the spiritual, eternal, Christ life; 4) *anastrophe*- a confused manner of behavior (only used twice). For our purposes here, we will not deal with the last definition.

A. Bios

Each of the following Scriptures which have a word translated “life” comes from G979 βίος *bios* (bee'-os), a primary word; “life”, that is, (literally) the present state of existence; by implication the means of livelihood: - good, life, living. As we examine these Scriptures, we can see that the word has to do with the “current state of existence” of man.

In Luke 8:14, Jesus talked about the seed that was sown which fell among thorns, where fruitfulness was choked by “*cares and riches and pleasures of this life*” (*bios*) and would thus “*bring no fruit to perfection*”. Paul said that we were to pray for all that are in authority that we might lead a “*quiet and peaceable life*” (*bios*) when he wrote to Timothy (1Ti 2:2) In 2Timothy 2:4, Paul said that if we would be a successful and pleasing warrior for our Lord, we would not get entangled with “*the affairs of this life*” (*bios*).

Our last noted usage has to do with one of the arenas of sin, the “*pride of life*” (*bios*- 1Jn.2:16). John is speaking of the way the worldly man will be a boaster, with arrogance and price, promoting self by the way he dresses, equips, or other accouterments (accessories with flashy display). It can also be manifested in the desire for honors, titles, and pedigrees. Some will display that pride of life by boasting of their ancestry, family connections, great offices, honorable acquaintances, and the like. It is arrogant assumption and vainglorious display, which we have record of when Satan tempted Eve and Christ. With Christ, Satan tried this temptation by setting Him on the Temple pinnacle and enticing Him to cast Himself down, for as he said, “*He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*” (Mt.4:6b). This was to presume upon God’s care, an example of arrogant “*bios*”. It was the same with Eve, a tempting with unsanctified knowledge.

It is, of course, not of the nature of true trust in God to seek elevation in man’s sight, such as these things would tend to bring. These ideas and manifestations originate solely by the objects and purposes of this life, having nothing to do with faith and the life to come.

While it is not from the Greek, we can see that Ishmael was a son born after the flesh (Ga.4:23), while Isaac was the son of the free woman and came by

promise. Abraham, a man of faith, and the father of the faithful, found Ishmael to be a foreigner to God's way of thinking (Ge.16:11-12; 17:18-21).

A variation of the word *bios* is found in Luke 21:34.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life (biotikos), and so that day come upon you unawares.

This variation, G982 βιωτικός *biōtikos* (bee-o-tee-kos') relates to the present existence, or it is pertaining to the things of this life. This word is also found in First Corinthians 6:3-4 and 14:7. In each of these instances, the statement has to do with the things that "*pertain to this life*".

B. Psuche

The next word that is translated as "life" is the Greek word *psuche*.

He that findeth his life shall lose it: and he that loseth his life (psuche) for my sake shall find it (Mt.10:39).

This word means "breath", and by implication, "spirit, abstractly or concretely (the animal sentient principle only." In other places it has been translated as heart, heartily, life, mind, soul. Looking at this word in Matthew 10:25, it says,

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

The word thought here has been reduced to planning without any notion of anxiety which is in the Greek word. We have here command not to have the habit of worry about food and clothing. Here the word *psuchēi* means the life principle common to man and beast. The word appears in three senses in the Synoptic Gospels: 1) the life principle in the body as here and which man may kill (Mk.3:4); 2) the seed of the thoughts and emotions on a level of the heart (*kardia*) (Mt.22:37); 3) that something higher which makes up the real self (*pneuma*) (Lk.1:46).

The word *psuchē* appears in two senses, or of paradoxical use, saving life and losing it (Lk.9:24-25).

C. Zoe

And this is the record, that God hath given to us eternal life (zoe), and this life (zoe) is in his Son. He that hath the Son hath life (zoe); and he that hath not the Son of God hath not life (zoe) (1Jn.5:11-12).

The word translated life from zoe has to do with the God life or what we know as eternal life. In the Greek, it is G2222 ζωή zōē (dzo-ay'), meaning "life" (literally or figuratively) and has also been translated as "life-time". There are numerous Scriptures that use this word, especially since God has ordained those who will trust him unto eternal life. We share here a few of them:

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life (zoe)? (Mk.10:17)

And shall come forth; they that have done good, unto the resurrection of life (zoe); and they that have done evil, unto the resurrection of damnation (Jn.5:29).

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (zoe) (2Co.3:6).

And after three days and an half the Spirit of life (zoe) from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them (Re.11:11).

We especially want to note to the latter of these Scriptures, for in each instance they speak of the Spirit of God that gives zoe life. Zoe is the Christ life, the divine nature and man's regenerated spirit. The spirit of man is his born-again nature, received because of God's love (Jn.3:16). Regeneration is the point at which man's dead spirit and God's Spirit come together again, just as they were in Adam and Eve before they fell. When a man is born-again, his spirit is revived.

One of the greatest testimonies of all mankind is contained in Matthew 16:16,

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

This is the testimony that God is looking for from every human being, recognition that Jesus is the Christ, the anointed of God. It is by the Spirit of God, that which contains the zoe life, that has brought about the anointing in and through those who have the Zoe life. The closer we align our spirit with God's Spirit, the more anointing we will walk in. There is no description of the "body" of Jesus in the Bible, nor of His soulical parts, that is, His mind, will, or emotions. What we have record of is a description of His Spirit.

The human personality becomes the dwelling place of God. Man has only his spirit to deal with in the great issues of life, with its problems and sorrows.

The spirit of man is the candle of the Lord, searching the inward parts of the belly (Pr.20:27)

Men's minds are God's gifts and able to search one another (Pr.20:5; 18:8; 1Co.2:11). When God breathed that *"breathe of life"* into Adam, he brought into Adam the higher life or that which is above what man has in common with animals. This life, with its insight, consciousness, and reflection, is like a lamp that God has lighted which shines into the deepest recesses of our hearts. It is the *"light that lighteth every man"*, even God's eternal Word. It is this mind in man that is enlightened by God's own Spirit, so that we might distinguish good from evil. The conscience, as it is trained, searches the inmost recesses of the soul.

Reuchlin, in an appendix to Aben Ezra, remarks, is נפש; it is so called as the principle of life breathed immediately by God into the body (Ge.2:7; 7:22). What took place in man is the difference between a man and a beast, and it is *"the mystery of self-consciousness which is here figuratively represented"* (Elster).

This "light" inside of us moves about as the self-conscious spirit. It is a means bestowed on man by God to search out the secrets deeply hidden in the spirit. The candle which God has kindled is man's spirit which comprehends all that belongs to the nature of man; that is the self-consciousness, penetrating, searching out, and recognizing the problem proposed to it, and thus to rule it by its power. The conscience is defined in the dictionary is an inner knowledge of right and wrong: a moral judgment that leads to feelings of guilt when violated.

So it is that man becomes known to himself according to his moral as well as his natural condition in the light of the spirit; *"for what man knoweth the things of a man, save the spirit of man which is in him?"* (1Co.2:11).

Revelation is received by our spirit. Jesus told Peter in Matthew 16:17 that *"... flesh and blood hath not revealed it unto thee"*. No human being had revealed to Peter the truth of who Jesus was. It is evident that no fruit of human teaching, but an express revelation of God to a man soul is what is required for a saving acquaintance with Jesus Christ. Darkness must be removed from the heart by the Holy Spirit before a man can be wise unto salvation.

"The spirit bears witness with our spirit. . . " (Ro.8:16).

It is evident that Paul is talking about the Holy Spirit because that is the main subject he has been dealing with. When a man is born again, the Holy Spirit bears witness or testifies and gives evidence that we have been adopted into the family of God, as His Presence produces in us the appropriate effects of His influence. He is the one who produces *"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"* in us (Ga.5:22-23). By these we have evidence that Holy Spirit is working with our spirit. The effect of

these fruit on the mind is to produce a calm and peace by which we rejoice that we are the children of God.

It is the spirit of adoption, not any disposition or affection of the mind that we might feel, but a knowledge of adoption which can only come from the Holy Spirit Himself. This assurance of adoption gives us the highest possible evidence of the work God has done inside of us. The Word is sealed on our spirit by the Spirit of God and as we walk with Him, we have an abiding testimony from Him. That abiding knowledge also causes a heart cry because of son-ship, “*Abba, Father.*” That is not a natural cry from the unregenerate man, but a cry that comes out of a true knowledge of who our Father is.

D. Conscience

Our conscience receives the Word and dictates to the will to act on it. The conscience determines right and wrong, not by power or reason, but spiritually.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; (Ro.2:15).

We are to view conscience in its practical manifestations. A man's “evil” conscience may be: 1) weak, that is, it is not authoritative in the life, awakening only feeble emotions (1Co.8:7, 12); 2) evil or defiled (He.10:22; Ti.1:15); 3) seared or branded by its own testimony of evil practice, which causes hardening and insensibility to the appeal of good (1Ti.4:2).

On the other hand, the good conscience may be: 1) pure, that is, unveiled and giving an honest and clear moral testimony (2Ti.1:3); 2) void of offense-unconscious of evil intent or acts, or described as honorable (Ac.24:16; He.13:18). These expressions from the New Testament are foreign to the Old, for there the character of moral action was expressed by external revelation rather than by an inward moral consciousness. This inward moral consciousness came about because God has, after the one offering (Christ) made for sin, He put His “*laws into their hearts, and in their minds will I write them*” (He.10:16).

God has written on the fleshly tables of our hearts His revealed law. It makes no difference whether Jew or Gentile, both fall under the same requirements. Even though it was not revealed to the Gentiles as it was to the Jews, the light of nature brought knowledge to them also. The heart here has to do with the mind itself in its knowledge, not in its emotions. This judgment of the mind respecting right and wrong would instantly approve or disapprove, based on the morality or immorality involved. If immorality was involved, the conscience became the man's own executioner (Jn.8:9; Ac.23:1; 24:16; Ro.9:1; 1Ti.1:5). While it is not said that the Spirit of God is involved, we know that right training of the

conscience comes by the Word of God that enlightens the man as the Spirit speaks it to him.

A man's thoughts or reasoning would be a reflection that he might make on his own conduct. These would be attended by pain or pleasure, deepening and confirming the decisions of the conscience, since its decisions are instantaneous. Evil actions would bring "accusing" while good actions would be excused and looked upon with pleasure.

A good conscience is so vital to a man, for it defends him against those who would speak evil of him.

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ (1Pe.3:16).

The unimpaired conscience denotes our understanding within self that is conduct as related to moral obligation is right. The conscience exercises a judicial function, determining right or wrong, and thus approving or condemning and urging to performance or abstinence. The work of the conscience takes place where God is not known, to the extent of its proper training, as well as in the man who is acquainted with Him and is directed by that fact. It is in conscience that man stands face to face with himself.

"Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide, the guide assigned us by the Author of our nature; it therefore belongs to our condition of being; it is our duty to walk in that path and follow this guide" (Bishop Butler).

Man's conscience is a faculty. According to McCosh, in his "Divine Government, Physical and Moral," he says:

"The mind may possess reason and distinguish between the true and the false, and yet be incapable of distinguishing between virtue and vice. We are entitled, therefore, to hold that the drawing of moral distinctions is not comprehended in the simple exercise of the reason. The conscience, in short, is a different faculty of the mind from the mere understanding. We must hold it to be simple and unresolvable till we fall in with a successful decomposition of it into its elements. In the absence of any such decomposition we hold that there are no simpler elements in the human mind which will yield us the ideas of the morally good and evil, of moral obligation and guilt, of merit and demerit. Compound and decompound all other ideas as you please, associate them together as you may, they will never give us the ideas referred to, so peculiar and full of meaning, without a faculty implanted in the mind for this very purpose"

Conscience is also a sentiment, containing conscious emotions which show up when we discern something as good or bad. The judgment thus formed by conscience awakens our sensibility. If our conscience pronounces a thing to be lovable, it awakens love; if it pronounces something to be cruel or vile, it awakens disgust and abhorrence. (See also Ac.23:1; 24:16; 1Co.8:7; 2Co.4:2; 1Ti.1:5, 19; 1Ti 4:2; He.9:9; 10:22).

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ (1Pe.3:21).

It is not the mere application of water in baptism Peter is speaking of, but the “*answer of a good conscience toward God.*” Baptism is connected with our salvation in its own proper way, as an emblem of purification of the heart. No mere external washing, however solemnly carried out, can purify or save us, but it does affect the conscience. Peter is speaking of much more than the outward application of water.

The word “answer” means a question or inquiry. That is, when a candidate is to be baptized, there should be some question or inquiry as to belief of the candidate. The answer expected is to come from a good conscience, or else there is no sincere profession. The real efficacy of baptism is not in the rite, but in the state of the heart. As Bloomfield expresses it (New Testament in loc), “that which enables us to return such an answer as springs from a good conscience toward God, which can be no other than the inward change and renovation wrought by the Spirit.” Thus we see that the internal work of grace by the Spirit does much more than the outward rite. Of course, this does not negate the importance of water baptism, which is the emblem of our salvation, and should never be administered if the candidate does not have a “good conscience” (renovated heart). So it is that the conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ.

IV. UNDERSTANDING THE HUMAN SPIRIT

In the unsaved, the spirit and soul are fused together. This can still occur, at times, after salvation. We must separate them by walking in the spirit and not in the flesh (Ga.5:16; Ro.8:9).

Man is fallen spirit, just as Satan is. Satan was created to have direct communion with God. He fell and was separated from God. But because in the Kingdom, all the angelic creation could directly see God, there was no “salvation” for them.

Man fell into darkness and was separated from God. Man’s spirit still existed, but was separated from God (dead), powerless to commune with Him and incapable of ruling the man as before the fall. The soul had become dominant in the human being.

Regeneration gave man a new spirit as well as quickening his old one. A new spirit was put within the regenerated man. That which is born of the Spirit is spirit (Ezk.36:26; Jn.3:6). The spirit in these passages has God's life in view, for it is not what we originally possessed. It is accorded to us by God at our regeneration.

Through Adam the unregenerate man has a dead spirit, but through Christ we receive both the dead spirit quickened and God's Spirit of life. The Greek word *Zoe* stands for the higher or the spirit life. We receive this at regeneration and this is what is known as eternal life.

This new life or spirit belongs to God and it cannot sin.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2Pe.1:4)

The promises given are part of the plan of securing "*life and godliness*," a part of God's gracious arrangements for that goal. Promises are assurances from one to another of some good. We are dependent on Him for these assurances. These are gracious favors, which we can obtain only from Him, and certainly not because of effort on our part. The promises are "exceeding great and precious" due to their value to us, by supporting, comforting, and honoring us. For these promises we should be highly grateful, clinging to them in good times and bad, with unwavering confidence, for they are the anchor of the soul man needs desperately.

These promises constitute the basis of our hope of becoming partakers of the divine nature. In regard to being a "partaker", it is directly contrary to Pantheism, which says that "all things are now God or a part of God." If we "may become partakers", then it is evident, to some degree or another, or to some individuals, that we are not at this point fully in that position, though it is God's goal for us. Certainly we can never partake of the divine essence or be absorbed into the divine nature in such a way that we lose our personality (Buddhism). This cannot be the case, for there will always be an essential difference between a created and an uncreated mind. If not, then the Divine Mind would not be perfect. Also, all representations of heaven in Scripture point out individuality, such as in worship, etc. So, it must be the moral nature spoken of here by Peter.

They who are renewed become participants of the same "moral" nature; that is, of the same views, feelings, thoughts, purposes, principles of action. Since our nature was sinful when we were born, our nature is changed when we are born again. Our resemblance to God is to increase until we can be said to have become "*partakers of the divine nature*."

Man is the only creature on earth that can be transformed or partake of His nature and we do not yet know the degree of approximation to which we may yet rise toward God's perfect nature. If we look at self from infancy, we see much change, without understanding of many things, but by improvement of years we can reach great heights

in the natural realm. So too we are limited here in learning about God, due to the limited arenas of the natural senses, but we shall have an eternity to grow to be like Him in knowledge, holiness, and conformity to His likeness. Let us certainly gain here in partaking of His nature, as much as is possible.

The fallen man is to be brought back to the image of God. All of the Holy Spirit's efforts to restore relationship with the Father have that as its goal. Man has partaken of an earthly, sensual, and devilish nature; the design of God by Christ is to remove this, and to make us partakers of the Divine nature; and save us from all the corruption in principle and fact. The source of this corruption is lust, the unreasonable and inordinate desire to be and have what God has prohibited, and what would be ruinous and destructive to us if the desire would be granted. Heart-change is the first step in accomplishing this.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (1Jn.3:9).

God's law was given to us as a rule of life. John's goal was to excite to holiness and to deter from committing sin. All who have a hope of heaven will aim to be holy like the Savior. To confirm this, we must, as born-again children of God, lead lives of obedience (1Jn.3:4-10). If we are begotten of God, we do not sin habitually as we formerly did.

Here John shows the nature of sin. These verses show that: a) all sin violates God's law (v.4); b) Christ came to deliver people from sin (v.5); c) true believers do not habitually sin (v.6); d) those who continually sin cannot be true believers, but are of the devil (v.8); e) he who is born of God has the principle of holiness in him, and cannot sin (v.9). Of course this is speaking of a man's spirit, which is pure before God, while his flesh may and will still fail and sin. While sin is ever active, it no longer reigns in the born-again believer. The higher nature, which is born of begotten of God, does not sin. To be "born of God" and to sin is impossible, for these two states mutually exclude one another.

Antinomianism had the opinion people could sin and yet be true Christians (3:7). John understood that this opinion was damnable, for like leaven it would influence the whole church if uncontested in the believer's thinking. While free in Christ, they were not free to indulge in whatever they might desire. Since sin is the transgression of the law, any and all sin that involves this is a violation of that law. The essential nature of sin is to flaunt all action as opposed to the law of God. But if we follow the will of God, we will not indulge in what He has said is sinful. This can also include commission of what He says do not do, as well as omission of what God says we should do.

*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
(2Co.7:1)*

The promises referred to include that God would be a Father, Protector and Friend to us. Since He would be to us a Father, we ought to remove from ourselves whatever's offensive in His sight.

The purifying of self has to do with our working out our own salvation with fear and trembling. While it is the Spirit that purifies us, we must allow him to do so. There are corrupting and defiling influences of fleshly desires and carnal appetites that we must get free of. That filthiness is the gross uncorrupt appetites and passions of the flesh which are inconsistent with virtue and purity that should be ours, since our body is the Temple of the Holy Spirit.

Concerning "filthiness of the spirit," there are thoughts and mental associations that defiled us. Matthew 15:19 speaks of evil thoughts that proceed out of the heart and pollute the man. Paul includes here all sins and passions which pertain particularly to the mind or to the soul. These are in themselves polluting and defiling as much as the gross sensual pleasures that the flesh would undertake. Such things prove that the heart is depraved but they may be more decent in the external appearance. Thoughts are the more easily concealed, but are nonetheless offensive to God. Besides that, a man who is often defiled in his spirit is a man who is most corrupt and sensual in his flesh.

God is looking for us to become perfect in his holiness. Holiness commences in the heart but requires every effort to be made complete in all the parts of a human being. Paul does not say that this work of perfection has ever been accomplished completely, but urges the obligation to make an effort to be entirely holy. Our obligation to be perfect, as children of God, is one that is unchangeable and eternal (Mt.5:48; 1Pe.1:5). No man can be a friend of God and remain contented that he is not as holy as God is holy. That is the reason we are to make it our daily and constant aim.

Since there is a possibility of filthiness of the flesh and the spirit, we may be in need of being sanctified.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1Th.5:23).

The God who gives peace or happiness desires to sanctify us in every part. There is an allusion here to the popular opinion in regard to what constitutes man. As was commonly believed, we have a body; we have animal life and instincts in common with the inferior creatures; and we also have a rational and immortal soul. Thus Paul prays that the "whole body and soul" or animal nature may be made holy, and likely it is that Paul merely speaks in common and popular language. Of course, the word rendered spirit is *pneuma* and refers to the intellectual or higher nature of man, containing the seed of reason, conscience and responsibility. This part of man is immortal, has no necessary connection with the body, as animal life or the psyche has, and consequently will be unaffected by death.

Paul's desire was that we would be *"preserved blameless unto the coming of our Lord Jesus Christ."* While the dead spirit has been made alive in the regenerated man, the soul is a work in progress, being transformed by the renewing of the mind (Ro.12:2). The body being preserved has to do with the fact that it will not enter heaven as flesh, but will be completely changed at the resurrection or catching away (rapture) of the Church. The higher nature, coming from God, requires man to function as a moral and accountable being that is undergoing change into the likeness and image of Christ.

We should note that each of the three parts of man is capable of being sanctified and consecrated in all its powers to God, and made holy. The preservation Paul prayed for is that we might be glorified forever with Him. Sanctification is not to take place in, at, or after death. We are to be, the entire man, in a blameless state at the coming of Christ. Use of the singular verb and the singular adjective (neuter) shows that Paul conceives of man as "an undivided whole" (Frame). While some teach dichotomy, the human soul and spirit are not identical, as proved by the fact that they are divisible (He.4:12). Further, the soul and spirit are sharply distinguished in the burial and resurrection of the body: *"It is sown a natural body* (Greek, *"soma psuchikon"* meaning "soul-body"), *it is raised a spiritual body* (Greek, *"soma pneumatikon"* meaning "spirit-body"- 1Co.15:44).

Perhaps a little explanation should be given here. Because man is "spirit", he is capable of God-consciousness and of communication with God (Job 32:8; Ps.18:28; Pr.20:27). Because man is "soul", he has self-consciousness (Ps.13:2; 42:5-6; 42:11). Because man is a "body", he has, through his senses, world consciousness (see Scofield's comment on Ge.1:26). While we see the three different parts, those parts make a whole man, just as the three Personalities make God (Father, Son, and Holy Spirit).

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (Jn.17:3)

Life eternal is the knowledge revealed by the Holy Spirit to man. Here John says that eternal life consists in knowledge, or rather the pursuit of knowledge, since the present tense marks a continuance, a progressive perception of God in Christ. So it is that we could say, "That they might learn to know" (see Jn.17:23; 10:38; 1Jn.5:20; 1Jn.4:7-8). This is the manner in which eternal life is to be obtained according to John's writing, which is a source of unspeakable and eternal joy (see Jn.11:25; 6:63; 12:50).

With that knowledge, we come to regard Him as Lawgiver, Sovereign, Parent and Friend. With that true knowledge, it is to yield the whole soul to Him, striving to obey His law, with the help of the Spirit. By that help, we come to allow His character and work to make their due impression on our heart and life. It is not enough to simply have heard. We must have a just, practical view of Him in all His perfections as God and man; as the Mediator of the Better Covenant, as well as Prophet, Priest, and our King.

In this intercessory prayer for His disciples, and all humanity (Jn.17:1-26), Christ prayed that the Father would sanctify them (v.17). That is, that they and we would be:

1) consecrated, or separated from common use, devoted or dedicated to God and His service; 2) made holy or pure. This is in reference to the conduct of the high priest in the Old Testament, to whom it belonged to sanctify the priests, the sons of Aaron. So the Father sanctifies us, by His Spirit, causing us to become more and more like Him. This includes getting the ascendancy over evil thoughts, passions, and impure desires. The Word of God is truth that the Spirit uses to sanctify us.

V. UNDERSTANDING THE CROSS

The cross accomplished all, but the Holy Spirit administers to man what the cross has accomplished. The cross grants us position, while the Holy Spirit gives us experience in that position. The cross brings in the fact of God, while the Holy Spirit brings about the demonstration of that fact. The work of the cross creates a position and achieves a salvation by which man can be saved. The task of the Holy Spirit is to reveal to sinners what the cross has created and achieves so that they may receive it and be saved.

The Holy Spirit never functions independently of the cross. Without the cross the Holy Spirit has no proper ground in which to operate. Without the Holy Spirit, the Word of the cross is dead.

John 3:6 Born of the Spirit is spirit	Galatians 5:25 We live by the Spirit
Romans 10:10 New heart	Ezekiel 36:26-27 My Spirit within you

A. Sealed by the Spirit

We are sealed by the Holy Spirit for the Day of redemption.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ep.4:30).

Too often believers will grieve the Holy Spirit of God. This is obviously unwise, for it is the Spirit of God who has sealed us for that event known as the Day of Redemption, the final payment for which we have already received the earnest. Hardened unbelievers resist the Holy Spirit (Ac.7:51), while believers may vex or fret the Holy Spirit (Is.63:10; Ps.78:40; Ezk.16:43). Much of this takes place in the context of corrupt or worthless conversation. Holy Spirit is represented as Himself the Seal (Ep.1:13), and is the element in which we are sealed. Holy Spirit's gracious influence is that seal itself, and by that seal we are kept safe against the Day of Redemption.

When a believer gives way to a wrong temper, unholy word or unrighteous action, they grieve the Spirit of God who withdraws both His light and His manifested presence. A state of insensibility is the consequence of such action on the part of a believer, and hardness prevents it from being felt.

Being sealed is the confirmation that we belong to God and that we are to be wholly employed in God service. The word “grieve” here means to afflict with sorrow, or to make sad and close to be in heaviness. We should not suppose that the Holy Spirit literally endures grief or pain at the conduct of people. What is denoted is that wrong conduct pains the benevolent heart of the Holy Spirit. This wrong conduct could include:

1. Open and gross sins, such as theft, lying, and kindred vices;
2. Anger;
3. Corrupt thoughts and desires;
4. Ingratitude;
5. Neglecting to obey when we are prompted;
6. Resisting the Holy Spirit’s direction and going on with our own plan.

As mentioned above, Holy Spirit is the “*earnest of our inheritance.*” He is the pledge of all that shall be ours until we enter into that inheritance that we have jointly with Jesus (Ro.8:17). This makes us a peculiar people or a people of acquirement to Himself. It involves the complete deliverance from sin and eternal salvation acquired for us by Jesus Christ. The influence of the Spirit renews and sanctifies us, comforting us in trials and sustaining us in afflictions. His work within is “*unto the praise of his glory.*”

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (Jn.14:17).

The world, those influenced and who indulge in the things of this world, such as pride, ambition and pleasure, cannot receive the Holy Spirit. The Holy Spirit teaches the believer truth and guides us into all truth (Jn.16:13). He will keep us from error, directing teachers and preachers who receive the truth that they communicate to others. This enlightening and purifying by the Holy Spirit cannot be received by the world because they see Him not. If a person is under the influence of the sense realm, anything that does not gratify their sight or taste or feeling makes no lasting impression upon them. Their mode of judging of what is beneficial for man is clouded by the world’s influence.

Men often consider the Holy Spirit’s work and conversion of sinners as deception. The unregenerate man loves the world so much that he cannot understand this work or embrace what the Holy Spirit is saying. The world lacks spiritual insight and spiritual knowledge. It failed to recognize Jesus (Jn.1:10), and likewise the

Holy Spirit. The believer can see and desires to become like Him and actually cherishes the Holy Spirit's influence. To participate in a worship service where the presence of the Holy Spirit is manifested creates hunger and thirst for more of that presence, for it causes a "knowing" that they are the children of God (1Jn.3:24; 5:10).

As the "Spirit of Truth", He manifests, vindicates, and applies the truth to the believer. The Gospel of Christ will expose falsehood, remove error, and teach the knowledge of the true God. This is, of course, in direct opposition to the spirit of error (1Jn.4:6). If man submits to the Spirit of Truth, this Gospel will save a man from vanity and illusive hopes, establishing true joy in the soul of those who believe. Without that truth, men are deceived by false knowledge, false faith, false hope, and false love; however, there is no such thing as false truth.

B. The New Nature

It is Holy Spirit that places a new nature in us at the point of regeneration.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2Pe.1:3-4).

Every effect of the Gospel on the human heart, according to the Scriptures, comes from the power of God (Ro.1:16). Paul was not ashamed of the Gospel of Christ (Is.28:16; 49:23). While the Jews considered him apostate, and the wise among the Gentiles persecuted and despised him, he was still not ashamed of the truth. When men reflect on it, they are ashamed of their offenses and the follies of their conduct, but they are never ashamed of what they feel to be right or that which contributes to the benefit of their fellow man. This was Paul's thinking about the Gospel.

Paul knew that it was an effective and mighty plan, containing the power within itself to remove the obstacles of man's redemption. Specifically:1) it is the plan of God; 2) it is suited to overcome all obstacles that may be in the way; 3) it is mighty, even to the pulling down of strongholds (2Co.10:4-5). There is no obstacle that the power of the Gospel cannot overcome. *"The preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God"* (1Co.1:18). Of course, that power of salvation is applied only to "everyone that believeth", which includes the fact that believers *"shall be kept by the power of God through faith unto salvation"* (see 1Pe.1:5).

A proper acquaintance with the Lord or a right kind of knowledge is required for us to receive those things that have been promised to us. It is a glorious display

of His efficiency or virtue that guarantees these promises. This efficiency or energy God displayed in the work of our salvation, but being born again is not the full extent of what God has done for us. He also brings help to us to overcome all evil propensities and temptations.

The Jews were distinguished by the promises they had received from God, first given to Abraham, and continued to Isaac, Jacob, Moses, and the prophets. God promised to be their God, supporting and saving them and giving to them the Promised Land, with a Messiah to spring from their race. Peter says that what had been promised to the Jews was/is also promised to the Gentiles. These valuable promises came at great cost to Christ and would be considered comfort to the Gentiles that salvation was not exclusively to the Jew.

The end result for us is to partake of the divine nature, which will be discussed in greater detail at a later point. It is through the arrangement of God and to bring about their completion that he made these great and precious promises. They are connected to securing “life and godliness” and are a part of his grace. A “promise” is an assurance on the part of another of some good for which we are dependent on him. It implies that it is in his power that he can bestow it or not as he pleases, that is favor which we obtain from him without any independent effort on our part.

VI. SEPARATE THE SPIRIT

Hebrews 4:12 tells us that God's “Sword” must separate the spirit and the soul.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (He.4:12).

This is a vital Scripture. Since our hearts are perfectly open before Him, we should never attempt to deceive Him. The truth of God is penetrating and searching, and the real thoughts and intents of our hearts will be brought to light. Any place there is insincerity or deception will be exposed. What God has said is suited to detect hypocrisy and show the true nature of the feelings of the soul, so that there can be no escape for the guilty.

But that is not all this verse is about. The Word or Truth of God is not dead or powerless. It is a living power, just as God is a living God. Because the Word of God is “*living and active*” (AMP) or “*quick and powerful,*” it can penetrate to the heart (Is.49:2). In the description of Christ in the Book of Revelation, it says that “*And out of his mouth went a sharp two-edged sword*” (Re.1:16; see also Re.2:12, 16; 19:15). The heart, the very center of action, has its motives and feelings laid open by His Word.

A. Sword of the Spirit

This “*sword of the Spirit*” (Ep.6:17) penetrate so that it may divide between the soul life, man’s natural desires and life, and the immortal spirit of a human. Further, the Word of God is like a sharp sword that brings the sinners “death” because he is slain by the law (Ro.7:9). Further, dividing the joints and the marrow is for the sword of truth “*the Spirit wields*” (AMP) penetrates to the very essence of the soul and lays it open to view.

Also, this sword of the Spirit shows what our thoughts and intentions are. Even as Romans 7:7 tells us, “*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*” In the light of the law we can see our past lives to be sinful. The Word causes us to see in our hearts feelings whose existence we had not suspected before having the truth expose them.

The word “Spirit” of course means the Holy Spirit, but also it means a superior power by which we prefer future things to present, by which we are directed to pursue truth and right above all things, and even to despise what is agreeable to our present state, if it is in competition with, or is prejudicial to, our future happiness.

The law, and the Word of God in general, is repeatedly compared to a two-edged sword among the Jewish writers. The Greek word translated as “*two-edged sword*” is G1366, Δίστομος (*distomos*- dis'-tom-os). While its meaning is “double edged”, we see also that it is understood as a “two mouthed word” (*di* = two; *stomos* = gash as in “mouth”). It is by this sword that we lay hold of and by it we destroy our enemies. This Word of God must be spoken to be effective. God has spoken it once, putting the first edge on it. As the Word of God is revelation to us, when it is preached, the second edge pierces through to do the work God designed to do. It cuts going in and It cuts coming out.

Another thought concerning these two edges is that one edge convicts and converts some, while the other edge condemns and destroys the unbelieving (Re.19:15). This would be especially in reference to its judicial power. This same Word saves the faithful (He.4:2) and destroys the disobedient (2Co.2:15-16).

The word “*discerner*” carries on the thought of dividing. It contains the sense of judgment, the usual meaning in the New Testament. This judgment involves the sifting out and analysis of evidence, with the idea of discrimination and judgment blended together. What is discriminated about or judged are the thoughts and intents of a man's heart.

B. Conviction of Sin

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged (Jn.16:8-11).

Holy Spirit will demonstrate by argument and conveyance of sin. He will apply the truths of God, the “*sword the Spirit wields*”, commands minds that will convince them that they are sinners. All men are by nature sinners (Jn.1:10; 12:31; 1Jn.5:19). The reproving that will take place will be so clear as to leave no doubt in the mind and shut the mouths of those who are gainsayers. This of course took place for the Jews first and also for the Gentiles.

The first thing specified of which the world will be convinced is sin (v.9). In general, this is any violation of the law of God, but especially here it refers to rejecting the Lord Jesus. This was particularly true of the Jews and their rejection of the Son of God was the great truth preached in the early days of the Church (Ac.2:22-23, 37; 3:13-15; 4:10, 26-28). But it is also true of the Gentiles. So we can see that for the Jew, Zacharias statement that “*And they shall look upon me whom they have pierced, and mourn*” (12:10) is true.

As all sin has its root in unbelief, so the most aggravated form of unbelief is the rejection of Christ. The Spirit, however, in fastening this truth upon the conscience, does not extinguish, but consummates and intensifies the sense of all other sins.

C. Conviction of Righteousness

Just as Holy Spirit convicts of sin, he brings Christ's personal righteousness home to the sinner's heart (v.10). This vindication of Christ's rectitude is divine evidence that He is indeed the Savior of the world, for He bore all of our iniquities (Is.53:11). Thus Christ is seen as the perfect relief from the sense of sin. While Holy Spirit convicts of that sense of sin, He never leaves a man without the way out. The perfect righteousness of Christ is the answer to the sin problem. Thus Paul writes, “*Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God*” (Ro.8:33-34).

The reference to righteousness is the innocence of Jesus Himself. He had been persecuted and arraigned on false charges, condemned by the highest authority on planet Earth, and yet Holy Spirit would descend and convince the world of His innocence. His ascension to God was a demonstration of His innocence that would satisfy many Jews and Gentiles. One of the deepest emotions of an awakened sinner is a conviction of the righteousness of Jesus Christ. With the

soul overwhelmed with the conviction of his own unworthiness, a deep desire is formed to obtain a better righteousness than the man's own.

The death of Christ was a judgment or condemnation of Satan. As God vanquished His enemy who had so long triumphed in this world, He will subdue all others in due time. This truth, men will be convinced of by the Holy Spirit (v.11). Sinners who are dealt with by the Holy Spirit know that they are guilty and that God is just. The whole of the work of the Holy Spirit is stated here, in that He awakens, convinces, and renews. Holy Spirit is there at the preaching of the Gospel, using the means of grace and manifesting His power when men yield to Him. Salvation is the result.

Because of the work of the Spirit, through the preaching of the Gospel, we find three different states or conditions of man: 1) under sin with infidelity towards God and without faith in Jesus Christ; 2) under grace where sin is pardoned and righteousness is acquired by faith; 3) in peace and the glory of heaven where Christ will reign with His followers. There are three truths connected with the Christian revelation which contain the sum and substance of all true faith.

1. The general corruption of human nature and the reign of sin until the coming of Christ.
2. The reparation of our nature by the Lord Jesus, and the reign of righteousness by His grace.
3. The condemnation of sinners in the total destruction of the kingdom of sin along with the power of the devil in the last judgment.

D. Dead with Him-Alive with Him

To be totally clean, our soul and our spirit must be separated. Any time that our spirit yields to our soul will cause impurity between our spirit and the Holy Spirit. This shows us that we must lay aside our opinions and ideas and take on God's.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Ro.6:5).

This Scripture tells us that we must be completely one with Him. His death must be our death and His resurrection must be our resurrection. The King James translation does not give us a fully expressed meaning that Paul was writing here. The idea that the original language gives us is much like Christ spoke in John chapter 15 when He said that He was the true vine and His Father was the husbandman. The branches derived sap and nourishment from the main stock or vine. The metaphor has to do with the fact that the branch functions from the attributes of the vine. The metaphor comes from the idea of grafting. A seed planted in the ground derives from that soil its nourishment. The death of Jesus

Christ is represented here as the cause from which His fruitfulness springs. Genuine believers are represented as being planted in His death and growing out of that death, they derive their vigor, firmness, beauty, and fruitfulness. His sacrificial death is the soil in which believers are planted and from which they derive their life and fruitfulness.

This intimate connection or joining together means that we have been intimately united, in regard to death, and can expect also to grow in the same manner and resemble Him. As He rose from the grave, so also those that sleep in Him shall be raised (Jn.14:19). The life that is in Christ is not extinguishable (Lk.24:5; Re.1:18). Though death was immediately in view, Christ knew He had the victory over death, hell, and the grave. Though He died, He was raised from the dead and continues to live. Though He was absent in body from the disciples, they would and we will, because of intimate connection with Christ, be raised also.

Their future life was because Christ lives, just as ours. But if we are separated from Christ, we can neither enjoy spiritual life here nor eternal joy later. It is a guarantee that just as Jesus lives, those who believe in Him will live also. His resurrection was proof and pledge of ours, for He ever lives to intercede for us.

Our spirit is joined with a life-giving spirit of God. It is then filled with life and with this union we take on the mind of Christ.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ (1Co.2:16).

As we allow the Word of God to separate between the soul and the spirit, delineating that which is of God and that which is not, we have the opportunity to follow after the “*mind of Christ*”. No human has ever known the mind of Christ. No one understands Him or fully comprehends His plans, feelings, views and designs. No one by nature, under the influence of sense and passion investigates His truths or loves them when they are revealed. But the believer, influenced by the Spirit of God has the mind of Christ.

A minister of the Gospel should aim to speak in simple truth. That is, he should speak from the mind of Christ. This should rebuke those who want to fill their sermons with ornament rather than solid truth and His thoughts. No minister is to display his eloquence, but the eloquence of God, contained in the Word of Truth.

The faith of the Christian does not stand in the wisdom of men, so why preach the wisdom of men? The Word of Truth is not the wisdom of this world, but the wisdom of God. Folly is demonstrated by closing the eyes to the reality of a man's own condition. The man who is lost and refuses to listen to and act upon the Word of God is a fool. Believers may not be distinguished for the wisdom of this world, lacking understanding of science and other disciplines of man, but they do have a wisdom that will survive when all others have vanished.

The Holy Spirit is the Agent in searching and knowing the man. The Holy Spirit, third member of the Godhead, knows the Father. He knows the Father's wisdom, goodness, omniscience, eternity, and power. Just so, Holy Spirit knows those things about Himself and there is no created being that can have this intelligence (1Co.2:10-11). The believer is to function from a different spirit from the people of this world. We are to be influenced by a regard for God and His glory (2:12).

While those of the world love darkness, believers love the influence of the Spirit. It is by the Spirit alone that our minds are enlightened, sanctified and comforted. It is through the Holy Spirit alone that we are influenced to see our fellow man differently. It is because of the mind of the Spirit that we come to cherish His influence and desire not to grieve Him. Because of the mind of Christ, we discerned the excellency of the plan of salvation and see the results of that preaching. As an aside, the enticing words of man's wisdom are rarely accompanied by the demonstration and power of the Holy Spirit, and then only by the mercy of God, while the words from the mind of the Spirit always function in demonstration and power.

Those born of the Spirit have been endowed with the same disposition as Christ. His mind is within and we are capable of knowing and receiving the teachings of His Spirit. Also, we are well able to convey those truths to others. We can know and we can make known truths from the mind of the Lord. While Scriptural phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with modern language, Paul did not preach in the words which man's wisdom teaches and we should not profane the truths of the Word in that manner either.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand
(2Th.2:2).

If we will maintain our instruction from the mind of Christ, we will not soon be shaken in mind or troubled by things that are not true. The Scripture above is Paul's reference to letters that were being circulated denigrating his message. Some were saying that the resurrection had already taken place. If we will study to show ourselves *"approved unto God, rightly dividing the word of truth"* we will avoid being shaken in mind or troubled with events that some claim have taken place (2Ti.2:15).

If we will pay attention to the mind of Christ, studying and meditating on the Word of God, we will begin to see the transparent side of heaven on earth. We must cease to seek anything by ourselves and only be taught by the Spirit.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (Jn.16:13).

All truth is from “the Spirit of truth.” This was a promise to the disciples that they would be inspired and guided in founding the Church. Though the disciples had long been with Jesus, they were not prepared to hear of the changes that would take place, so He did not explain everything to them prior to His death. The fact of His death he had spoken of, but His burial and resurrection had been veiled and they did not understand. It is likely the apostles learned more of the true nature of the plan of salvation, by revelation of the Spirit, than they could have through years of teaching from Christ.

Holy Spirit does not speak of Himself, but declares what is communicated to Him. He follows the instruction of the Father and the Son, hearing from them concerning the revelation of things to come that He conveys to humans. He also opens our understanding of future events, just like He did the apostles, as well as the whole Book of Revelation which He exposed to John.

Holy Spirit guides us as a father leads the child by his hands. Holy Spirit teaches according to the intimate consent between Himself, the Father and the Son. He explains everything that might appear to be dark or difficult for us, giving us knowledge and the ability to foretell future events, and supplying every truth in this New Covenant relationship. It should be our desire to be led into the truth of God (Ps.24:5).

It is evident that no man can handle the whole truth at one time, so Holy Spirit takes us and guide us into truth a step at a time. To “guide” is to “keep on the right path”. If we continue to seek after the mind of Christ, He will guide us and keep us out of the ditch. Holy Spirit will show us the things that are coming. The Spirit that is in us is deeper than thought or emotion. He is the manifestation of God’s “*holy of holies*” where we commune and wait for His communion (Ex.26:34; 1Kg.8:6).

VII. STRENGTH AND OBEDIENCE

To get to a point of strength in our innermost spirit, we must first be in total obedience to God. It is not our will but His will that must be followed. We must come to God as a little child and see and depend on Him to lead and guide our every move. Our flesh must be in submission to our spirit that is joined to God’s Spirit. This is when we walk with a hedge of protection in full, divine health. To walk here is to experience God at His fullest.

A. Strength

We are strengthened in the inner man- our spirit is strengthened by God Spirit.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ep.3:16-19).

Our help comes from the Lord. It is out of the stores of His rich grace, which is inexhaustible and fully supplies all of our needs that we are strengthened. God intends for us to be powerfully strengthened to bear up under trials and to perform what we are called to do that we might glorify His name. It is not a physical strength that we need! While our body may need to be strengthened every day, it is the soul that needs a constant supply of grace that we might bear up under trials and resist temptation. We must fight the good fight of faith.

We can expect nothing from God except as a free gift through Jesus Christ. This should be the ruling sentiment as we pray. God's own eternal faithfulness, His infinite mercy and goodness are the measure according to which we receive of His ability. God acts on the dignity of His infinite perfection, according to the riches of His glory. There are many enemies which we cannot overcome by natural strength. There are temptations that no human power is able to successfully resist except we have the divine strength and are fortified with His mighty power. It is the sovereign energy of the Holy Ghost that supplies the spiritual strength necessary in this conflict. Even as the natural man requires bread, so the spiritual man needs knowledge, love, peace, and holiness, the "food" of the inward man. It is the Bread of Life that strengthens us- the revealed Word of God.

We must allow, yes even desire that Christ would make His abode in our hearts (Jn.14:23). It is not enough that Christ be on our mind or a passing thought, but that He has His proper seat in our hearts, so that we might be rooted and grounded in love. Trees are not easily moved, being rooted deeply, and neither will we be if we have Him as the centerpiece of our hearts. There is no indwelling of Christ but by faith. Man was formed to be the Temple of God and while in that state of innocence, God inhabited that Temple. When the Temple was defiled, He had to leave. But in His eternal mercy, Christ, the "repairer of the breach," purified the Temple in those who would receive it, that it might again be a fit habitation for the Lord. This is what Paul is pointing out.

As we are rooted and grounded in love, we will come to comprehend (G2638, *katalambanō* - kat-al-am-ban'-o, meaning "to take eagerly, that is, seize, possess, perceive"), or understand the wonders of His great love. Paul gives four directions of measurement, indicated by "breadth, length, depth, and height." Paul is describing the dimensions of God's love that we may know how great it is.

It was a most emphatic manner of speaking that we should fully understand what Paul was saying.

Paul's comparison of the Body of Christ as a building which must have a plan that should be thoroughly understood, lest the building should be improperly formed. Paul is saying that the Body of Christ is a heavenly house or a habitation of God, referencing the Temple at Jerusalem. There was a specific plan given to King David who gathered the material so that his son, Solomon, might carry the plan out. God no longer lives in buildings made with hands. His residence today is the believing heart. Paul is describing the immensity of God when he encourages us to apprehend or grasp the great love of God that has been shown unto us. He is describing the immensity or *"the fullness of God"* which the church ought to measure up to (Ep.3:19).

In these words we can see that: 1) The "breadth" may well imply Christ's worldwide love that embraces all men; 2) the "length" speaks of His plan extending throughout all the ages (v.21); 3) the "depth" indicates God's wisdom which no creature may fully understand (Ro.11:33); 4) the "height" indicates that God's love is beyond the reach of any foe to deprive us of what He has for us (Ep.4:8) [Bengal].

For us to be filled with all the fullness of God is a wonderful thought. It is according to our capacity to receive by faith we receive *"all the fullness of the Godhead dwelling in him bodily"* (Co.2:9). By the love of Christ we know the love of God. The gift of Christ to man is the measure of God's love. What an enigma, for how can a man know that which passes knowledge? The verb used in this phrase in the New Testament often means to "approve" or "acknowledge" God's love. We cannot comprehend God yet we know that He is! So it is with the depth of His love for us; we can acknowledge that it is indeed a great love He loves us with.

We are to be filled with fullness of God, not with some limited measure of His presence. Even as Christ has the fullness of the Godhead dwelling in Him, so we have the fullness of God in us through Christ. We dwell with Him; walk with Him; live with Him; commune with Him; and are like Him! We have become partakers of the divine nature (2Pe.1:4). H

While our flesh is weak, it is our spirit that is most often weak, which is joined to our soul. Our spirit man must be fed the Word for strength, as well as the washing and renewal of the mind. A weak spirit grows weary and faints. A strong spirit perseveres in prayer. A vigorous spirit moves forward under adverse conditions. A frail spirit is impotent to stand against the enemy.

B. Obedience

The inner man will war with Satan, that is, God's Spirit within us is our Defender. We must yield to God's Spirit and be willing to obey. We wait for the Holy Spirit to fill us when we need only to seek Him in the Holy of Holies.

If ye be willing and obedient, ye shall eat the good of the land (Is.1:19).

If we will submit our will and become voluntary in our obedience to God, there is nothing good that we will not receive. This promise to Israel guaranteed that the land would yield its increase and they would be delivered from pestilence, war, famine, and all other problems that they might face in the Promised Land. God had made this promise to their forefathers, based on obedience, which would bring about national and personal prosperity. The slaves that came out of Egypt would certainly connect with this idea that God would be their Protector and Provider (Ex.3:8). These same promises are essentially made in the New Testament (Mt.5:5). As believers, if we will obey the Lord, calamity will be taken care of for us. How simple is that? From this statement we can see that New Testament spiritual promises derive their imagery from the old.

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things (2Co.2:9).

Paul wrote concerning the same matter, desiring to know the obedience of the Corinthian believers. He was not arbitrarily testing their willingness to obey him, but that what he was writing was what should be done; punishment of the offender. When the offender had repented, having been sufficiently punished, he should be brought back into the church. Paul's desire was to find out whether the church would be obedient in carrying out what he had directed.

As obedient children, not fashioning yourselves according to the former lusts in your ignorance (1Pe.1:14).

Peter speaks of obedience as being the actual character of being born again (v.3, 22). "*Obedient children*" means to have obedience as a characteristic and ruling nature. Paul spoke about the children of disobedience (Ep.5:6), which would be the opposite. "Faith is the highest obedience, because discharged to the highest command" [Luther]. Peter said we are not to fashion ourselves like the old man, (v.14), but to "*put on the new man*" (v.15), which is an outward confirmation to New Testament principles. One of the new man's characteristic is to be completely obedient, even as Christ was (Lk.22:42).

People of certain offices are known by the clothes they wear. So the transgressors, the world's servants, fashion or clothe themselves according to their lusts. By this we may understand that they have a worldly mindset, the cause of their conformity to worldly fashions. As obedient children we are not to

fashion ourselves or model our life after that form. There is a form we are to model; there is an example by which we are to frame our lives. It is not by the former principles that we model our life. To do so is to conform to the customs and opinions around us rather than the requirements of God. While we were ignorant of the requirements of the Gospel previously, giving ourselves up to unrestrained passions, we now have the Truth after which we are to fashion our lives.

C. Slavery

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Ro.6:16)

To refuse to obey is to be a slave to unrighteousness and the enemy of our soul. Whoever we yield obedience to, that is who we will obey. Obedience to God results in a righteous character and is to be an enduring condition of the believer (1Jn.2:17; Jn.8:34; Mt.6:24). When we give way to sin, we become a slave to it. Sin is the service of Satan while righteousness is the service of Christ. Sin is a bad master, for under it the slave is treated worse than a beast. As a slave of sin, the life hangs on the caprice of that master, except by the grace and mercy of God Who may well intervene until the last breath.

But concerning the servants of Christ, the condition of being our Master's property has great reward rather than penalty. Since He is infinitely good and benevolent, His service must bring to us perfect freedom. This is because God has no selfish interest to secure. He is not trying to gain a Kingdom, as the enemy is, but already is King of Kings and Lord of lords. Because of obedience to God's requirements, we gain benefit rather than penalty.

The man who becomes the servant of holiness will feel himself bound by the Law of servitude to obey, and to pursue it to its regular consequences. As a voluntary servant of holiness, we receive justification of life (Ro.6:21-22). We feel the nature of obligation to obedience because we have yielded ourselves unto Christ. The service of sin leads to death while the service of Christ issues in holiness or righteousness. Death is the wage of sin, but life is the wage of obedience to Christ.

D. Thought Life

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled (2Co.10:5-6).

The major problem we have is with our thought life. The reasoning of the enemies of the Gospel have been perpetrated upon humanity. These various systems of false philosophy are entrenched and are actually strongholds of the enemy of God. Thus we find man using reason when he resists the Gospel. This means that there is an exalted opinion respecting the dignity and purity of the old, unregenerate human nature. Pride of the human heart and the idea that his understanding is as high as God's opposes the knowledge of God. It is a vain self-confidence when people entertain vain and unfounded opinions regarding their own excellency. These are people who feel they do not need Jesus.

The high thing Paul mentions is not so much "height" as it is something that has been "made high". This has to do with those regions of the air where the powers of darkness "exalt themselves" against Christ and us (Ep.2:2; 6:12; 2Th.2:4). "True knowledge makes men humble. Where there is exaltation of self, there knowledge of God is wanting" [Bengel]. We should notice that the "*high thing*" has exalted itself, rather than that it has been exalted. This speaks of the enemy and opposing force to the knowledge of God.

The strongholds of pride and sin must be demolished. The statement about "casting down" is similar to throwing down the walls of a city. It has to do with the plans and purposes of the soul, containing reason, imagination and the powers of the mind, which are subdued or led in triumph by the Gospel like the inhabitants of a captured city. It is in the name of Christ that this battle is raised and it is by His power the victory is one. All the plans of this life should be controlled by the will of Christ. They should be formed and executed under His control, even as the captives were led by a conqueror into his city. That is, our emotions and feelings must be controlled by Him. Christ is the victor and we are to be led by Him. All the opinions and plans and purposes concocted by man through demonic influence must become subject to the all-conquering Redeemer.

These reasonings or opinions are to be cast down. There is no truth if it does not line up with the Word of God. While philosophers have had ethical systems, based on reason, assuming principles that may or may not exist, the Word of God never misses the truth. Even the pretended sublime doctrines of Plato, Aristotle, and the Stoics fell before the simple preaching of Christ crucified. No matter what philosophical system man may concoct, it must bow to the Truth!

E. Learning Obedience

Though he were a Son, yet learned he obedience by the things which he suffered (He.5:8).

Jesus learned obedience even as we learn obedience. Though He was the Son of God, being of exalted rank, He was willing to learn experimentally what is meant by obedience in the midst of suffering. It is not that He did not know what obedience was, or that He was indisposed to obey God before He suffered, but

He was willing to test the power of obedience in suffering. Thus He became personally and practically acquainted with the nature of obedience (Php.2:8).

We know that Christ laid down His life rather than having it taken from Him. The Scripture in Philippians is speaking of a climax of humiliation, submitting to the death of a criminal (De.21:23). There was a shame associated with the cross and it was a stumbling block to the Jewish people (Ga.3:13). Humiliation was a constant characteristic of Christ as a man. The only parade He was ever in was on the back of the colt of a work animal. This entry into Jerusalem has been termed the “triumph of Christ.” It was indeed the triumph of humility over pride and worldly grandeur; of poverty over affluence; of meekness and gentleness over rage and malice as well as obedience over selfish desires.

Christ emptied Himself of the prerogatives of deity and consented to the lowest conditions of life. He laid aside the symbols of His glory and humbled self, taking the form of a man, putting Himself in a condition of obedience. For the One who was and is King to obey the Law implies voluntary humiliation. The highest honor that has been shown to the Law of God is that it was perfectly observed by Him who made the Law-the Great Mediator.

From Christ's example we learn that one of the objects of affliction is to lead us to obey God. In prosperity there is a tendency to forget this lesson. Too often the believer who gains earthly riches becomes self-confident and rebellious, desiring to do their own thing instead of obeying God. But strength always lies in obedience. The one who refuses to obey will eventually find their strength gone. Some of the most valuable lessons of obedience are learned in times of affliction. Many of the most submissive children of God are such because of the protracted afflictions they have gone through.

Finally, my brethren, be strong in the Lord, and in the power of his might (Ep.6:10).

We are to be strong in the Lord and in His might. The word “strong” in this Scripture is *endunamoō* (en-doo-nam-o'-o), which means “to empower or enable, to increase in strength”. Our strength comes from the Lord. The word “power” here is a different Greek word, *kratos*, which means “vigour,” and has been translated as “dominion, might, mightily, power, strength”. The third keyword in this verse is another Greek word, *ischus* (is-khoos'), which means “force” and has been translated as “ability, might, mightily, power, strength”.

Paul's admonition here has to do with what we use to accomplish what we are supposed to do. It is evident that to do what God calls us to do, we are required to have strength from Him. Therefore Paul was exhorting the Ephesian believers to put on all the strength God makes available, that they might to contend with and be victorious over their enemies. It is only by strength of the Lord that we can hope to have victory. We gain that victory by fighting the good fight of faith.

VIII. TRANSFORMING FROM SOUL TO SPIRIT

To transform from soul to spirit has to do with the way we walk. God wants us to walk in the Spirit so that we do not fulfill the lust of the flesh. However, walking part-time in the Spirit does not guarantee that believers will never again walk according to the flesh. All of God's work is done in our innermost being. To take on the mind of Christ is to know Him and to walk by the intuition of our spirit as it is directed by Holy Spirit. When we sense something in our spirit that we do not understand, we must go to prayer.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Ga.5:16).

We are to walk by the rule of the Holy Spirit. Humans are like an earthen vessel which will be filled with something. We can be filled with the lust of the flesh or we can be filled with the presence of the Spirit. The term "flesh" here indicates the natural man out of which will flow the evils specified as "works" (Ga.5:19-21). The Spirit and the flesh are mutually exclusive to each other. If the spirit that is in us is at ease under sin, it is not the Holy Spirit.

Paul was speaking of the truth about overcoming our carnal nature and avoiding the evils of strife and contention. Our walk is a journey, with the "Word walk" equivalent in Scripture to proper Christian living. It is a newness of life, contrary to the old nature (Ro.6:4). We are to live under the influences of the Holy Spirit, yielding to His direction and refusing to resist Him. By yielding our hearts to his influence, We can overcome all carnal temptation.

It is a command that we do not fulfill the lust of the flesh, as well as an important truth. There is no philosophy or mere resolve of the flesh that can resist lust. No education or religion can accomplish this; only by the guidance of the Holy Spirit. While sensual lust has great power over the natural man, it cannot stand up to the Spirit of God whom we are to yield ourselves to.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (1Jn.2:16).

Every motivation of the world is the polar opposite of the Father. All the world can boast of is a sensual, transient gratification, which promise it cannot even fulfill. These three avenues of temptation encompass all that the enemy can use against the believer. We can see this with Eve in the Garden and with Jesus in the wilderness. These three avenues deprave the mind, diverting it from divine pursuits and keep us from receiving spiritual enjoyments if we indulge in them.

All that the world community lives for is comprised in these three avenues. The inordinate desire of the passions, appetites, and pride of the human being are what the unregenerate man lives for and what can bring down the believer if they are not on

guard against them. These things do not proceed from God nor meet with His approval. While there are religions that will speak against the two “lusts” in this Scripture, they actually build from the pride of a man, thinking he can please God in and through his own efforts. It is an arrogant assumption and vainglorious display for a man to try to get to God. That is religion. God coming to man in the person of Jesus Christ promotes relationship which frees man from the tyranny of sin. What John speaks of is the world's awful anti-trinity.

A. Our Guide

The meek will he guide in judgment: and the meek will he teach his way
(Ps.25:9).

God is to be our guide. The person who is humble, teachable, prayerful and gentle of spirit will be willing to learn and be guided. The proud person thinks that they already know enough, not needing to be taught. The haughty person has no respect for others and therefore cannot learn from them. Also, a person who is willing to believe nothing can never be instructed. In respect to all kinds of knowledge, a meek and docile spirit is required if we would learn.

It is not some administrative justice that is spoken of here, but in judging of truth, duty, values, and the right way to live. In all of these matters we must exercise judgment or come to a decision as to how we will live. It is to the meek that God will teach His way. The methods God uses to do this are:

1. By His Word;

God has laid down principles that are to guide human conduct in His Word. He provides numerous instances that give us specific principles for directing our conduct in all the relations of life.

2. By His Spirit;

By His Spirit, God disposes our minds to candor, enlightening us to see the truth, and causing us to gravitate toward honesty and sincerity in our inquiries.

3. By His providence;

This means that often, in an unexpected manner, those who are sincere in their inquiry about truth and duty God will show them by specific demonstration.

4. By advice and counsel;

There are those that God will bring along the meek person's path of life, some wise person who has been in similar circumstances or who has passed through the same perplexity or embarrassment that will give wise advice or counsel.

The person who goes to God in prayer will find that one of these methods is used to bring an answer to them. Certainly, a proper sense of dependence upon God must be shown. Those who honestly seek for guidance by God can be assured that God will lead them in the correct path. God will never leave us to error if we sincerely desire the truth.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Ps.32:8).

This promise of divine guidance has to do with God's eye being upon us, watching and directing our paths. God will instruct us in the direction we should go. While this statement was likely, specifically said to David, who sought God's glory and assistance, we can know that He will be a guide to all those who are submitted to Him as David was. David often sought God with a repentant heart. God's eye will be upon us, counseling us and directing us in the way we should go. He will tell us when we are out of order and show us when we are on the right path as we seek after him.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them (Pr.11:3).

Those who keep the line of rectitude without turning aside from it will be guided to the goal, while those who seek out devious paths, the ungodly or faithless who try to conceal malicious thoughts and plans, will find themselves destroyed. Integrity and uprightness guards us from the danger of erring in our relationship with other men. When a person disfigures or denies the truth, that treachery turns and destroys the person; they experience the reverse of the proverb.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (Is.58:11).

The promise is that God would go before them, providing for them plenty in spite of the drought. Making "*fat bones*" is to renew the strength. This image speaks of continued prosperity and blessedness which is particularly striking in the East. Campbell, in his African Light, says,

"In a hot climate, where showers seldom fall, except in what is called the rainy season, the difference between a well and ill watered garden is most

striking. I remember some gardens in Africa, where they could lead no water upon them, the plants were all stunted, sickly, or others completely gone, only the hole left where the faded plant had been. The sight was unpleasant, and caused gloom to appear on every countenance; they were pictures of desolation. But in other gardens, to which the owners could bring daily supplies of water from an overflowing fountain, causing it to traverse the garden, every plant had a green, healthy appearance, loaded with fruit, in different stages toward maturity, with fragrant scent proceeding from beds of lovely flowers; and all this produced by the virtue God hath put into the single article of water.”

The Scripture in Isaiah is a picture of the fact that God intends to make a difference between His people and those who will not follow after Him, even as He did with Israel in the land of Goshen. While it is not always from a prosperous standpoint, humanly speaking, it is God's intent to bless His people to the degree that those of the world see the blessing. In a desolate world, the believer will find that which is refreshing and free. They will be satisfied, no matter what the situation is. Such is the guidance of our God to lead us to those places.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (Jn.16:13).

The Spirit of Truth is the One who will teach all necessary truth. He is our Guide, just as He was for the apostles in the Early Church. There were significant changes after the ascension of Jesus. When they receive the baptism of the Holy Spirit, they found that the Spirit declared what was communicated to Him (Jn.7:18), giving them the guidance that they needed (Jn.5:30). The Holy Spirit took them by the hand and guided them in the birth of the Church, as well as its growth and the need to take care of problems that arose. Of course, those “things to come” would also include the revelation that Peter received concerning the Gentiles coming into the Church; that Paul received concerning the walk of the Gentile believer; that John received concerning the future Kingdom of God, etc.

B. Fear and Trembling

To receive God's guidance in our spirit we must wait upon Him. We must refrain from taking our feelings or thoughts as a guide. Whatever we do or can do without trusting, seeking and waiting on God, is known in and by the flesh.

With fear and trembling we must rely upon God for guidance in our inner most being. This is how to walk in the Spirit. We must become a spiritual man. We must be renewed in our soul-man through dying to his will and thinking, that we may be perfectly united to the Spirit of God and become instruments for its expression.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling (Php.2:12).

Our salvation will follow our obedience. Even as we have been obedient to those God places in authority over us, we will find it easy to be obedient to the Spirit of God. Men are not always present, but the Spirit is with us always and is working in us salvation. It is a progressive work of obedience. Holy Spirit makes the means effectual, that we might attain the end of a full salvation.

The work of salvation in our lives goes on whether other human beings are present or not (Php.2:13). As we function in the principle of "*lowliness of mind*" and not disputing with others, we will find salvation being worked out in us (v.14). This is not a slavish fear, but a trembling anxiety that we would not fall short of the goal of full salvation (1Co.9:26-27; He.4:1). We do not want to fall short of entering into His rest, due to reliance upon human insufficiency.

There is no command we see more frequently in Scriptures than the command to take to ourselves a new heart; to strive to enter in at the strait gate; to break off from sin, and to repent. Our personal interest is at stake in this duty. No one else has as much interest in our salvation as we should have, other than the Lord. Earthly friends cannot save us and no effort of theirs will deliver us from eternal death without our own undertaking. While they may have much care for us, there is a point where their efforts will do no more good. There is no reason to expect God to intervene without our own effort.

While we are to work out our own salvation, we do not deserve it on the ground of personal merit. We can make no atonement for past sins. We must come the way of the cross by: 1) truly repenting; 2) trusting in our Savior; 3) giving all that we have to God; 4) breaking off from evil companions and plans in life; 5) resisting the allurements of the world.

It is critical that we work out our own salvation, for many have made shipwreck their faith and we may be in danger of the same thing. The enemy allures us and tempts us in so many different directions that we may be deceived by the wiles of the enemy. There is also the danger that if the present opportunity passes, another may not come our way. Who can estimate the value of the soul that is in danger of being lost forever?

IX. THREE FUNCTIONS OF THE SPIRIT

There are three main functions of the human spirit, which are not the Holy Spirit Himself. These functions of the human spirit are intuition, communion and conscience. The spirit is an invisible substance beyond our present comprehension. Let us compare these three functions to the Ark in the Holy of Holies.

First, within the Ark lies the Law of God which instructed the Israelites what they should do. God therefore revealed Himself and His will through the law. In like manner God makes Himself and His will known to the believer's intuition that the man may walk accordingly.

Second, the Ark had blood sprinkled upon it, which is the mercy seat whereupon God manifested His glory and received man's worship. Similarly, every man redeemed by the blood has his human spirit quickened; through this quickened spirit man worships and communes with God. As God communed with Israel at the Mercy Seat, He today communes with the believer in his blood-cleansed spirit.

Third, the ark is called the Ark of the Testimony because the 10 Commandments were kept within. The two tablets silently accused or excused the activities and attitudes of Israel. So, the believer's conscience, on which God's Spirit has written the Law of God, bears witness for or against the conduct of the believer.

“... My spirit also bearing the witness in the Holy Spirit (Ro.9:1)

Let us observe what respect the Israelites paid to the Ark. The Ark was their only guide to crossing the Jordan River. When they fought against Jericho they marched behind the Ark. Uzzah was smitten to death for touching the Ark. Our Ark, which is our spirit, has a threefold function. If we walk in the fashion that God has designed, we shall have life and peace. But if we allow the flesh interfere, we will encounter nothing but defeat and death. Victory depended not on what or how Israel fought or their thinking, but on where the Ark led.

A. Intuition

As the soul has its senses, so too has the spirit. The spirit of a man is intimately related to the soul and yet it is wholly unlike it. The soul possesses senses but the spiritual man is able to use another set, in his innermost being. The following verses bring out the understanding of that.

According to the dictionary, intuition is a noun and has to do with:

1. direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension;
2. a fact, truth, etc., perceived in this way;
3. a keen and quick insight;
4. the quality or ability of having such direct perception or quick insight.

5. In philosophy:
- a. an immediate cognition of an object not inferred or determined by a previous cognition of the same object;
 - b. any object or truth so discerned;
 - c. pure, untaught, non-inferential knowledge.

The following are several aspects or truths that we can see which are related to intuition.

Scripture	Truth about the spirit
Matthew 26:41	the spirit is willing
Mark 2:8	perceiving and his spirit
Mark 8:12	He sighed deeply within His spirit
John 4:23	Worship in spirit and in truth
John 11:33	He was deeply moved in spirit and travailed
John 13:21	He was troubled in spirit
Acts 17:16	His spirit was provoked within him
Acts 19:21	Paul purposed in spirit
Romans 12:11	Be fervent in the spirit
First Corinthians 2:11	What person knows a man's thoughts except the spirit of the man which is in him
Second Corinthians 2:13	I had no rest in my spirit

While a Christian lives spiritually, there is spiritual sense that is in development. Before he experiences the dividing of soul and spirit and union with the Lord in one spirit, his spiritual sense is dull. This spiritual sense, that develops when the Holy Spirit pours into our spirit, is called intuition. Ordinary sensing is brought on by people or things (events) such as rejoicing, grieving, etc. Spiritual sense, on the other hand, does not require any outside cause, but emerges directly from our inner man.

When we are born again, we come in at a higher level through the blood of Jesus Christ. But there are times that we have to deal with stuff that is at ground level. That is, the flesh (dirt) level is where our mind and body still function after we are born again. These things have to be dealt with. God never convicts us or quickens us as a complete package at one time. God does not strike us on the head with His "magic wand" to suddenly change us and conform us to His image. It is our responsibility to deal with the issues in our lives as Holy Spirit brings to us conviction of the truth. When we spoke of our union with the Lord previously, that event brings us back to the place that we were originally designed to live. But the problems of life and the things that are contrary to God's purpose and plan for us must be dealt with.

In the Shema, Israel quoted from Deuteronomy:

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. (De.6:4,
Jewish Publication Society Bible- JPS)

These words form the beginning of what is termed the “Shema” (“Hear”) in the Jewish Services, and belongs to the daily morning and evening service, and may be called “the creed of the Jews.” This is more than a declaration of the unity of God, nullifying polytheism, or the sole authority of the revelation that God gave to Israel against other pretended manifestations of His will and attributes. While other English translations say it differently from what is written above from the JPS Bible, the Hebrew specifically says “*the Lord is One.*” God is All in All. Paul took up this theme in a different way when he wrote to the church at Colossae.

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. (Co.1:15-17).

Paul, writing in Colossians, says that everything was “*created by him, and for him.*” God is the creator and sustainer of the natural world. He is the source and stay of the new moral creation. The word “image” here means exact likeness and perfect representative. Christ, the last Adam, reflects visibly “*the invisible God*” (1Ti.1:17). Even before Christ’s incarnation He was the image of the invisible God as the Word (Jn.1:1-3).

Because He created everything visible and invisible, and since He is One, then God is in all and all are in Him. But because of the fall, a separation took place, since sin and the Spirit are antithetical. God is perfect and sin is imperfect. Sin is the violation of the law, of which God gave Adam only one. By violating that command, Adam spirit man died and the authority that was in his spirit went into his soul man. This is one of the reasons why we have such a problem with our mind, for it was not designed to wield the authority of God. While the mind makes decisions, in its fallen state it is not able to make right decisions.

So we needed one to die for us that we might be reconnected to God in our spirit man. Since everything was created by Him and for Him (for His glory), it should accomplish His purposes and display His perfection. The universe and all it contains is His property, as He was before it (eternal) and by Him it is held together (subsists). Not only did Christ call the entire universe into being from nothing, He continues to maintain it in its present state (Is.41:4; Re.22:13). Nothing less than Christ’s infinite power would be sufficient to uphold the universe and infinite wisdom would be needed to preserve the harmonious action of the systems that function in this universe. None could do this but One who is divine; and hence we see the reason why He is represented as the image of the

invisible God. He is the great and glorious and ever active Agent by whom the perfections of God are made known.

Because He is invisible and Spirit, our communication with God is not at the same level as it is with humans. Yes, we use the language we understand to speak to Him and at times He will speak to us through the language we understand. However, there is a communication that takes place on a different and higher level for the believer. While God can speak to us in an audible voice, as He has done previously with Moses, Paul, Jesus, etc., that is not typically how He chooses to communicate with us. He speaks to us through His Word, by His Spirit in our spirit, which communication we understand as intuition.

We must live by intuition to walk by the Spirit. We sometimes want to do something because our heart delights in it and our own will decides to execute that activity. Yet somehow, in the inner sanctuary of our being arises this soundless voice, strongly opposing what our minded emotions have decided. On the other hand, we sometimes in our inner depths will hear that the same wordless and noiseless monitor which greatly urges us to perform a certain thing which we view as highly unreasonable, contrary to what we usually desire, and it is sometimes even what we do not like to do. This is the intuition of the spirit working. The Spirit is expressing Himself through our intuition.

The Holy Spirit expresses His thoughts through our intuition. We refer to this as being “moved by the Spirit.” When the Holy Spirit and our spirit become one, this intuition rises from our innermost being.

Satan can only attack us from the outside. He dwells in the world, and *“he that is in us is greater than he that is in the world”* (1Jn.4:4). Once we understand this, we will know whether the thought or feelings we sense are originating from our inner or our outer man.

There is also a distinction between the words “knowing” and “understanding”. This spirit knows, but the mind understands. A believer knows the things of God by the intuition of his spirit. The mind can merely understand, but knowing is the work of intuition. Understanding is the task of the mind. The Holy Spirit enables our spirit to know, and our spirit instructs our mind to understand.

We obey the Holy Spirit with intuition and long after sometimes we say “I now understand.” John speaks about this in some detail in his First Epistle.

But ye have an unction from the Holy One, and ye know all things
(1Jn.2:20).

John apparently intended to say that he had no apprehension in regard to those that he had written that they would apostatize and bring dishonor on the faith as others he had charged. They were anointed by the Holy Spirit and understood

the true nature of the faith so John confidently expected that they would persevere.

This word “*unction*” is the same as anointing, which is also an allusion to the anointing of kings and priests as they were set in office. We know that we have been made “*kings and priests unto our God*” and it is this anointing that is emblematic of the gifts and graces of the Holy Spirit that qualifies us to discharge our duties, which was also the picture given to us in the Old Testament (Re.1:6; 5:10). Holy Spirit influence is imparted to those people who submit to God, that they might be enlightened, sanctified, and comforted in their trials. Grace will secure those who are afflicted from error and apostasy as they mind the Spirit.

Everything that we need to know about the faith we can know because the Spirit of God reveals truth to us. Under the influence of the Spirit of God, a believer may be regarded as safe from the danger of fatal error. This is a practical acquaintance with the faith and what is required that we might be secure from falling. Peter gives us a complete list of those things that we are to seek to attain and grow in (2Pe.1:3-8, 10).

These statements by John imply that:

1. The minds of Christians are enlightened so that they have a new perception of the truth;
2. They see this in such a light that they do not doubt but what it is true;
3. Their knowledge of the truth is in large.

The statements that John made about knowing all things can also be applied to the fact that there were deceivers teaching in the Church and needed to be discerned as false teachers. John wrote to guard the Christians against seducers and deceivers who were disturbing and striving to corrupt the Church at that time. He desired them to “*try the spirits*” whether they were of God (1Jn.4:1). Principally, they were to try them by the anointing, that spiritual light and discernment of the Holy Spirit who brings illumination or greater knowledge and discernment of spiritual things.

The anointing will influence our heart and life and illuminate truth, saving us from dangerous error. No man was ever led into error by the influence of the Holy Spirit. The Holy Spirit teaches us. To do God's will, a believer must follow the direction of his intuition, where Holy Spirit has spoken to his spirit man. The anointing operates in man's spirit to enable intuition that we might know God's thoughts.

B. Communion

In the Scripture, communion commonly has to do with the act of receiving the Lord's Supper or as some call it, the celebration of the Eucharist. Also known as Holy Communion, it takes place when a group of persons, having a common religious faith, associate or fellowship together around the communion elements. Communion can also be the interchange or sharing of thoughts or emotions, as in an intimate communication. At the least, it is the act of sharing, or holding in common.

The root word of communion is "commune" which means to: 1) converse or talk together, usually with profound intensity, intimacy, etc.; interchange thoughts or feelings; 2) to be in intimate communication or rapport: to commune with nature.

From the beginning, God communed with this creation, going to the Garden in the cool of the day to talk with Adam and Eve. After the fall, with that communion broken, God longed to renew it. We can see that in the Tent of Meeting in the wilderness, God set a place where He could commune with Moses and give him direction.

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. (Ex.25:22)

It was there at the Mercy Seat that God chose to give special manifestations of Himself as His divine glory was to be seen. Moses went there to consult with God concerning his leadership of the Children of Israel. While God used that sanctuary, as well as the Temple Solomon built, He no longer dwells in temples made with hands. The heart of man is God's sanctuary today where He desires to have communion with us. As our hearts are drawn toward Him, through salvation, we desire to commune with Him also.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. (Ps.4:4)

In this Scripture, we might paraphrase it to say that we are to "tremble before him, and sin not." Paul evidently spoke in the same direction when he said, "Be ye angry, and sin not" (Ep.4:26). This Scripture is teaching us to reflect on the course that we might be pursuing and the consequences of that course if we should maintain it. The counsel, therefore, is what may properly be given to all men who are engaged in executing plans of evil. If our course is rebellion against the Lord, our spirit should be consulted with, for he will be convicted by the Spirit of God and we should be guided by the result of such deliberation. Any time that we are divided against ourselves, our spirit or heart is the part of us that is unbiased and uninfluenced by bad counsel. It is good to be still and listen or

commune with our own spirit. That is, our mind needs to shut up and allow our spirit, which is directed by the Holy Spirit, to speak to us.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. (Ps.77:6).

David had experienced times when there was darkness and sorrow, yet he could sing and find things for which he would praise God. Those things would cheer him and give him a bright view of God, calm his feelings, and bring peace to his soul. It came about because he communed with his own heart of the work of God in time past. David was thinking over the matter and his spirit was making diligent search concerning: 1) grounds of former support and comfort; 2) in reference to the matter that was before him. The search he was making was like lifting up the covers, searching fold by fold and leaving no stone unturned. He was considering attentively the situation.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1Co.10:16)

In communion, believers are united to and dedicated to Christ. The celebration of the Lord's Supper includes the “*cup of blessing*” because over it Christians praise or bless God for His mercy in providing redemption. Thanksgiving, blessing, and praise are rendered to God in the celebration, for the benefits of redemption. During this solemn part of the celebration we “commune” with our Creator and thank Him and praise Him for what He has done and blessing us. This is a fellowship in common that we all partake of, sharing alike in the benefits and obligations of the faith.

God is looking for this fellowship we are talking about. While the Lord's Supper is a joint communion, we do not have to be around our brothers and sisters in order to commune with the Lord, nor should it be only as we partake of the Lord's Supper. God is looking to commune with us on a moment by moment basis. As Alford explains, “The cup ... is the [joint] participation (that is, that whereby the act of participation takes place) of the blood,” etc. It is the seal of our living union with and a means of our partaking of Christ as our Savior (Jn.6:53-57).

Paul gave a warning to the Corinthians when he said that the Gentiles “*sacrifice to devils and not to God*” (1Co.10:20). That is, by their actions they would fellowship with demonic forces, though they may not even understand what they are dealing with. Socrates supposed that such a demon or genius attended him, who suggested good thoughts to him, and who was his protector. In his thinking, these beings were good and well-disposed and it was not supposed to be necessary to offer any sacrifices in order to appease them. On the other hand he thought that those spirits that were evil and wicked required sacrifices to appease their wrath. We know this is absolutely not what we are to do, as Paul was

pointing out. We have no reason to fellowship or commune with demonic forces; what we are to do is put them under our feet or cast them out. Paul was warning that the believers were not to join in sacrifice to them or partake of that by which they were supposed to be actuated. He was speaking about a mode of worship with such beings. Our fellowship and communion is to be with the Lord Jesus Christ!

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord (1Co.1:9).

God is always faithful to us and He calls us to fellowship with His Son, not with the demonic forces. Fellowship or communion with the Son of God will cause us to: 1) take on the views and feelings of Christ (Ro.8:9); 2) participate in trials and sufferings similar to His (1Pe.4:13; Co.1:24); 3) be a joint heir of the glory that awaits Him (Ro.8:17; 1Pe.1:4); 4) participate in His triumph in the resurrection (Jn.14:19; Re.3:21). This communion or fellowship is because of our union with Christ. In this union, Christ is legally one with His people, inasmuch, as what He has done or obtained, is held as done and obtained by them. We partake with Christ in His high privileges, hopes, and promises. God is faithful to His Son and He is faithful to those who are vitally united to Him (Jn.17:21). The believer will have fellowship with God in the triumphs of the latter days when judgment will be meted out. Consciousness of this brings peace and joy.

There is a real union between Christ and His people, which lies at the foundation of this fellowship and communion, without which there can be no communion. Paul stood on nothing that was delivered by hearsay, tradition, or conjecture. He had a full certainty of what he wrote and preached. Thus he was encouraging them that they might be preserved from all false doctrine, having a real participation with the apostles of the grace, peace, love, and life of God, which communion they had with God the Father who had loved them and given His Son to redeem all mankind.

C. Conscience

The third part of a man's spirit is his conscience. According to dictionary.com, the conscience is: 1) the inner sense of what is right or wrong in one's conduct or motives, impelling one toward right action: to follow the dictates of conscience; 2) the complex of ethical and moral principles that controls or inhibits the actions or thoughts of an individual; 3) an inhibiting sense of what is prudent; 4) conscientiousness; 5) consciousness; self-knowledge.

A man's conscience can be convicted, good, void of offence, bear witness, weak, defiled, pure, seared, and/or evil. A man's conscience is only valid to the point that it has been trained as a guide for his life. The conscience will always point a man to what is right, based upon what it knows. Following is what Scripture has to say about these conditions that may be found in the conscience.

1. Convicted by conscience

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst (Jn.8:9).

When Jesus faced those religious leaders that wanted to stone the woman, His writing in the sand likely delineated the sins they were guilty of themselves. This consciousness of their personal state of morals convicted them, justifying the declaration of Jesus that it was an adulterous and wicked generation (Mt.16:4).

When those accusers had left, Jesus immediately addressed the discourse to the people who were present. The trap that had been laid by the religious establishment failed to catch Him, but it did catch those who laid it. They were stunned by this unexpected thrust and immediately left. It is also believed by some that the religious group actually set this situation up, being such impure hypocrites, and it was proper that they were exposed as such in the public eye.

2. A good conscience

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day (Ac.23:1).

As Paul was making his defense before the Sanhedrin, he spoke of his courageous integrity before some who might have been his early fellow-pupils. This word has an indirect reference to the Commonwealth of Israel, of which Paul would signify that he had been part of and was to that hour, an honest and God-fearing member. Paul had been arraigned before the Council and he would naturally observe their appearance and endeavor to ascertain the character of his judges. After all, it was by this council that he had been formerly given letters that he might persecute the Christians (Ac.9:1-2).

This council, the Sanhedrin, was composed of 70 elders to whom were entrusted the affairs of the nation. It is interesting that Paul still addressed them as his "brethren", the usual form of an address among the Jews. His bold declaration of having lived with a "*good conscience*," after the tumult, charges, and accusations of the previous day was strictly true. Paul had persecuted the Christians conscientiously, thinking that he "*ought to do many things contrary to the name of Jesus of Nazareth*" (Ac.26:9). As Paul had been conscientious in his persecution of the Christians, he had also

been conscientious since his conversion to bring others to the same saving knowledge of Christ. His effort had always been to live with a clear conscience.

As a Jew, Paul had lived by the principle of conscience and as a Christian he had done the same. When God opened his eyes to see the nature and truth of Christianity, he became one, because God persuaded his conscience that it was right for him to become one. He was sincere through the whole course of his religious life and his conduct had borne unequivocal proof of it. Paul had never acted dishonestly or hypocritically.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned (1Ti.1:5).

Paul's statement to Timothy here contrasts with the doctrine of the false teachers he was warning about. Love is the sum and the end of the Law and the Gospel alike, while the Gospel is the fulfillment of the spirit of the Law in every essential area. Love is the end of the Gospel and the Law. Bindle has this to say about Paul's statement;

"In Paul the understanding is the seat of conscience; the heart is the seat of love [Bengel].

"Faith unfeigned" is a faith that works by love. The false teachers were drawing men from such a loving and real faith to profitless, speculative questions (Ga.5:6; 1Ti.1:4). God's commandments flow out of His love. Genealogical questions lead to strife and debate. Genealogical questions leave the heart under the influence of vile tempers and evil tendencies, but faith in Jesus purifies the heart. The faith that Paul wanted to see the believers have was a faith that was not hypocritical. The Judaizing teachers pretended a faith in the Gospel that they might have greater opportunity to bring the Mosaic system back into force.

A good conscience will be free from guilt. There is no genuine love to God where the conscience is constantly violated or where a man knows that he is continually doing wrong. Evidence of the love of God includes keeping a good conscience. Pretended love, where the man knows he is living in sin, is mere hypocrisy. Such hypocritical living will eventually destroy confidence in God. It is impossible to love someone whom we have no confidence in.

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck (1Ti.1:19).

Farther down the chapter in Paul's letter to Timothy, he points out that a good conscience as well as fidelity to the Master is required. A good

soldier never betrays his Master's trust and he adheres to the Master's cause with steadfastness. Those who make shipwreck of their faith can do so by not keeping a good conscience. They actually love sin and follow the leading of their fleshly passions. As a matter of course, whether soon or late, they will reject and renounce the Gospel, tacitly at first, and implicitly at a later date. No man can indulge his sensuality and yet love the Gospel which speaks of purity of life. "Consciousness of sin (unrepented of and forgiven) kills the germ of faith in man" [Wiesinger].

3. Void of offense

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men (Ac.24:16).

This was the tenet of Paul's good behavior, by which he exercised himself night and day. He entertained no opinion contrary to God's truth, offered no worship contrary to his dignity, purity and excellence. Further Paul had done nothing to man that he would not, with a change of circumstances have them to do to himself. Paul's intent was always to have a conscience void of offense. It was a great principle in his life and conduct and quite different from the turbulence and sectarianism under which he was charged.

As a believer, Paul had made his conscious aim to never offend his conscience. A man who violates his conscience will feel reproach. As stated previously, the conscience will always point us to that which is right. If we do not offend, it will not cause us to stumble or fall. The enlightened and pure conscience in regard to duty will not be displeasing to God or injurious to man. This will require: a) the conscience to be properly informed in regard to truth; b) that what is right will be honestly and faithfully performed. Without these two things, a man cannot have a conscience that is not offended. Happy is the person who so frames their life.

4. Bearing witness

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another (Ro.2:15).

The work of the law is to make known to man his duty and to enforce the obligation of performing it. Yet all did not and do not have the knowledge that the law imparts, for then there would be no need of revelation. Paul's audience had a legal understanding, but not a revelation of the truth behind the law. As far as it went, they had knowledge of right and wrong.

The difference is that revelation goes beyond reason, shedding light on new duties and doctrines, revealing to man truth beyond the mere words.

This revealed law, the Gentiles did not possess, yet the same requirements were written on their hearts. Though it had not been revealed to them as to the Jews, they obtained understanding by the light of nature. "Heart" here refers to the mind, as it is frequently in the Scriptures. It is not that they loved or even approved of the law, but they had to acknowledge it because it was deeply engraved on their minds.

As Paul spoke of "*their conscience*," he was speaking of the judgment of the mind concerning right and wrong. Man's conscience instantly approves of the morality or disapproves of the immorality of a man's actions or words. This has been called the "moral sense," and is an important principle in a moral government. God designed the conscience to answer His purposes as a witness of man's conduct, compelling him to pronounce on his own doings, and lead him toward virtuous deeds. Conscience may be enlightened or unenlightened and its use may be greatly perverted by false opinions. The conscience never communicates a new truth but simply expresses judgment, imparting pleasure or pain for a man's own good or evil conduct. Thus it is that the conscience bears witness as testimony or proof of a man's actions. It also proves that a man had knowledge of the law.

Under the influence of the conscience, a man's reasoning, opinions, or reflections of their own conduct will either excuse or accuse them. This is different from the conscience, for it makes an instantaneous decision without any process of reasoning. But if a man will reflect upon the reason that he was pained or excused by his action, such reflection will deepen and confirm the decisions of the conscience.

As a man acts according to justice, mercy, temperance and truth, he shows the object of the law. That object is to turn men from injustice, cruelty, intemperance and falsity, so far as their own actions. As with Paul, if they maintain a pure conscience, they may have a comfortable testimony in their own souls as to their integrity.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost (Ro.9:1).

Paul was speaking the truth or affirming, yet respecting his attachment to the nation and the people in what he was about to say. This would be the equivalent of an oath and calling Christ to witness the truthfulness of his statement. It was an appeal to Christ as the searcher of the heart and the judge of all falsehood. He was appealing to Christ for the sincerity of his

motives and the truth of what he was about to say. Certainly he is well able to detect insincerity, hypocrisy, and perjury.

5. Subject for conscience sake

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake (Ro.13:5).

Standing before a magistrate is not the only reason we should tell the truth. For conscience sake, reverence for God's authority, the truth must be spoken. This is the basis of a person who gives testimony in court in the United States laying their left hand on the Bible and raising their right hand and swearing to "tell the truth, the whole truth, and nothing but the truth."

There is a necessity to be subject to the magistrates, for punishment can be inflicted on evildoers. But Paul was more concerned about preserving a pure conscience. The keeping of a good conscience weighs powerfully on every person who fears the Lord. While the government has been appointed by God and violation of those laws would necessarily expose a person to punishment, it is a greater violation if the conscience is offended.

6. A weak conscience

Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled (1Co.8:7).

Corinth was especially a place where the Christians faced the fact of idolatry. Paul had pointed out that an idol is nothing and that the believers worshiped but one God. Thus if they should eat whatever had been sacrificed to idols, it would not cause them to fall into idolatry. While this was generally true, not all believers understood this. Those who thought an idol had a real existence would be offended in their conscience if they saw another believer eat meat that had been sacrificed to an idol; for this cause Paul said they should refrain from eating (1Co.8:11-13). Newborn and young believers must be cared for and believers must act based on the fact that the young ones may still have pagan opinions and superstitious feelings. As the pagans were exceedingly ignorant in this matter at Corinth, so it is that today that there are those new believers who have not had their conscience trained by the truth. The mature believer is not to be the cause of an offense and the stumbling of the baby Christian.

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be

emboldened to eat those things which are offered to idols
(1Co.8:10).

The very knowledge that some Christians pride themselves in will cause the weak to violate their own conscience. In Western culture, there are those Christians who understand that partaking of a little wine will not harm them. However, to partake of that wine in front of the weak believer is to possibly offend their conscience and cause them to fall. This is especially true when the weak believer has had problems with alcohol before their conversion.

Paul's statement to the Corinthians was that they were, by their actions, emboldening them to violate their conscience. Some believers at Corinth, professing the knowledge of the true God, were entering those temples of the idols and eating there. While the Corinthian believers boasted of knowledge, they had very little depth in things that were purely spiritual. Paul backed this up when he told them that he wanted to give them meat but could not, for all they could handle was milk at that time.

Feasts were often celebrated in those idol Temples. The celebrations honored the idol to which the Temple was said to belong. There are places that believers go that, if a weak believer should see them, would cause them to violate their own conscience. Young Christians have a tendency to want to imitate the mature Christians. This is good from one standpoint and dangerous from another. To see a believer in the "Temple of an idol" (bar, casino, etc.), partaking of a "feast" in honor of that idol, the weak believer may feel that it is okay and as a matter of conscience, follow the mature believer's example.

But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ (1Co.8:12).

It is a serious matter to cause other people to sin. The word "sin" here has to do with injuring, offending, or leading into sin. To do so violates the law of love. If we are going to seek another's welfare, we will not sin against them through such actions. While sin is properly against God, certain actions pursued will injure other believers. The word "wound" has to do with beating a person. The weak believer does not have the same knowledge that the mature one does, so such action would be sin against Christ because: a) Christ commanded us to love them; b) since they are intimately united to Christ, to injure them is to injure Christ also.

7. No question for conscience sake

Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? (1Co.10:25-29).

The shambles had to do with the meat market at Corinth. If a Christian was buying meat in that market, they were not to ask whether it was offered to an idol or not, so that their conscience would not face the possibility of being offended. When the sacrifice was made, the blood was poured out in sacrifice to the idol, one part of the sacrifice was consumed on the altar of the idol, a second part was dressed and eaten by the person who brought the sacrifice and the third part belonged to the priest. That third part was often sold in the meat market. To partake of the second part or to feast upon the sacrifice Paul forbade. As to the third share, Paul left them at liberty to eat or to forbear, based on whether they would offend their weaker brother or not.

Paul knew that they might not have scruples on the subject (v.29). He was not making his statements based on the matter of their conscience. Paul encouraged the mature believers to give up their liberty, as to their opinions and feelings. While there was no law against partaking, being not morally wrong, Paul pointed out that if it had been sacrificed to an idol, the right that they might exercise could be misconstrued, misjudged and condemned by others. The weak or scrupulous believer could censure, judge, and condemn them regardless of what was proper and legal. We are not to live for ourselves, but with others in view. God has made us responsible to be our brother's keeper, as He said to Cain. Thus it is that Paul was saying that he would abstain only in the case of liability to offend another person's conscience. While his own conscience had no scruple against it, he was not bound in God's judgment by any conscience other than his own.

8. A pure conscience

Holding the mystery of the faith in a pure conscience (1Ti.3:9).

Faith is revealed to us by the Spirit of God. We are to hold it with a pure conscience; that is, with nothing fake or foreign mixed with it. One of the

greatest mysteries of the faith was undoubtedly the resurrection of the dead, but this was to be held in a pure conscience that we would be void of offense toward God and men (Ac.24:16).

Things that are mysterious have something concealed or hidden, but as Paul is speaking here, those mysteries have been revealed. The word “faith” here is synonymous with the Gospel, in that he should hold firmly the doctrines of the Christian faith that had been concealed from the people for so long that had now been revealed. A mere Orthodox faith was not all that was necessary, for a man might be firm in the belief of the truths of revelation and yet be corrupt in his heart.

9. A seared conscience

Speaking lies in hypocrisy; having their conscience seared with a hot iron (1Ti.4:2).

Through the hypocrisy of those who had been speaking lies, who had a seared conscience, they forbade leaders to marry in some later years. These knew they were speaking falsely, for they had departed from the faith of the Gospel. This apostasy was consistent in their giving heed to seducing spirits which had been leading them to error. They had embraced corrupt and erroneous views on demonology, through the hypocritical teaching of those who were promoting the lies. The characteristics of these teachers were formed by hypocritical, hardened, and arbitrary ministry. They were teaching their own doctrines instead of divine commands. They were forbidding what God had said was lawful.

There is no doubt that this is applicable to the Papal communion, according to Protestants. Doctrines regarding the authority of the Pope, purgatory, the mass, invocation of the saints, veneration of relics, the seven sacraments, authority of tradition, and the doctrine of merit are regarded as false and provable from Scripture. It is apparent that the whole system speaks lies, for it has been done in place of the simple teaching of the New Testament.

Those functioning as Paul have mentioned bear the marks of their hypocrisy, which is evidently an indelible mark in their conscience in the sight of God. It was customary in ancient times to mark with a hot iron those who were guilty of great crimes, such as sacrilege. The heathen supposed that in the next world they would bear such marks, so that the “infernal judges” would appoint the degree of their punishment.

For a man to speak lies in hypocrisy is to have his own conscience seared. That is, he professes to lead others to holiness, while his own conscience is defiled. A bad or defiled conscience always has recourse to

hypocrisy. As faith and a good conscience are joined (1Ti.1:5), so hypocrisy (unbelief- Mt.24:5, 51) is connected with a bad or seared conscience. The Greek here primarily means that a person is “branded” with the consciousness of crimes committed against their better knowledge and conscience, like so many scars burnt in by a branding iron.

10. Defiled conscience

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled (Ti.1:15).

While this likely has an allusion to the distinction made in respect to meat and drink among the Jews, we see that articles of food were regarded as clean or unclean. This meant that those foods were either allowed or forbidden, respectively. Paul was telling Titus that these distinctions ceased under the Christian dispensation. This passage of Scripture should not be interpreted as proving that all things are right and lawful for a Christian, or that whatever they may choose to do should be regarded as pure. There is no sanctity in eating one kind of food over another.

Paul's principal thought is that a pure mind will not regard the distinctions of food and drink. The conscience is not to be burdened and enslaved by these things, but controlled only by the moral laws that God has ordained. Those that are “*defiled and unbelieving*” find nothing pure. Everything they find or receive will be used to increase their depravity. It will make no matter what ordinance of “religion” they observe or distinction of meats, drinks or days that they regard. Everything they do tends to corrupt the inner man and make them more polluted and abominable in the sight of God.

11. Purged conscience

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (He.9:14)

The blood of Jesus Christ will purge our conscience. No animal sacrifice ever did this. Christ on the cross was a victim, laying down His life for sin in man. He was and is inwardly and essentially stainless (1Pe.1:19). His blood will purify us from fear, guilt and alienation from Him. All dead works are done in the natural state, which is a state of sin. Dead works do not function from a living faith and love to the living God. Dead works defile the inner conscience spiritually. Thus the unregenerate person cannot serve God in spiritual communion. In the Old Testament, to have offered a dead animal to God would be an insult, the same as a man not justified by

Christ's blood when he offers dead works in this dispensation. But, those purified by Christ's blood in living faith do more fully serve God (Ro.12:1; Re.22:3).

The word purify is preferable to the word purge. The blood of Christ is infinitely more precious than the blood of an animal could ever be. In this verse, the reference is to the Holy Spirit and the divine nature of God. Christ made His sacrifice under the extraordinary influences of the Holy Spirit. We know that the Holy Spirit indwelt Christ from the day of His water baptism by John. It was the Holy Spirit that led Him into the wilderness to be tempted and brought Him forth after 40 days of temptation, with power. Certainly Jesus was eminently endowed with the influences of the Holy Spirit (Jn.3:34). The Spirit is the source and sustainer of all true faith and since Jesus was given the Spirit without measure, we may certainly understand it this way. Only under such influence and strengthening could a man voluntarily go to the cross.

Christ offered himself, the highest sacrifice that could be made. He was/is without fault and without a spot, defect, or blemish. He was perfect (He.7:26). By that sacrifice, our conscience can be purged or purified.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins (He.10:2).

The Jews, from the time of the Tent of Meeting, had offered sacrifices continually. Their conscience had never been purged. The writer of Hebrews asked the question, "*would they not have ceased to be offered*" if it had been a sufficient sacrifice? This rhetorical question must be answered in the affirmative. The blood of bulls and goats never took care of the problem with the conscience and the mind's remembrance of sin. Like medicine, which we do not have to take continually if it has healed the disease, the blood of bulls and goats never fixed the problem of sin. While it covered man's sin for a season, it did not eradicate the stain of sin. The conscience continued to be defiled due to sin under the Old dispensation. Not so with the blood of Jesus Christ.

12. Evil conscience

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (He.10:22).

We are counseled to come boldly to the throne of grace to find help in time of need. The writer here encourages us to draw near to God with a true heart, without hypocrisy, in full assurance that God will receive us. An evil

conscience keeps a person from approaching God. It is the reason that many times those who sin, instead of running to God, run from Him.

Since we have a material and an immaterial nature, the cleansing of both is expressed by “heart” and “body”, the inner and the outer man. Those who are perfect have their hearts sprinkled and their body washed, implying a continuing state produced by the finished work of Jesus Christ. Because of this truth, we may draw near with a true heart. We can be fully persuaded that God will accept us for the sake of His Son because our hearts have been sprinkled. The high priest, before he entered into the holy of holies, washed his flesh in water (Le.16:4). He never approached God without being purified in this manner. The writer was referring principally to baptisms, the emblem of the purification of the soul by the grace extended through the Spirit of God.

13. Conscience toward God

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (1Pe.2:18-21).

Froward masters are not easy to be subject to. To be subject to them is out of the common manner and is especially praiseworthy in God's eyes. This is due to a conscientious regard to God more than to the man. If we suffer evil in the conscientious discharge of our duty, it is pleasing and proper to God and shows that we prefer His authority to our own ease. This conduct meets with God's agreement for God sees that we are serving Him rather than the man who is obstinate and disagreeable. Suffering injustice with a proper spirit is agreeable to God.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ (1Pe.3:21).

God used water to save Noah by sustaining the ark he built it in faith. Noah trusted God's Word and was transferred from the old world to the new and from immediate destruction to lengthened probation. The antitype to water, namely baptism, saves a person not by itself, but by the spiritual thing conjoined with it—repentance and faith. It is the ark, Christ and His

Spirit-filled Church, and not water which is the instrument of salvation today. The confession of faith, flowing from a good conscience, assures one of being saved.

Noah had believed in God, walked uprightly before Him, found grace in His sight and obeyed Him in building the ark. Baptism implies the same consecration and dedication of the soul and body to God. The picture Peter is drawing here is that: 1) there was salvation in both; 2) water was employed in both cases; 3) the water in both cases was connected to salvation. No outward activity can save us. Peter included this statement concerning the conscience to guard his statement from the abuse to which it would be liable, and which some have aired in claiming, that baptism of itself has a purifying and saving power. So Peter expressly said that he meant much more than some outward application of water.

Concerning a “*good conscience*” which answers toward God, this statement could be related to a question put to a convert at water baptism. By implication, it is an examination of their profession of faith. Evidently when a person was baptized, there was a question or inquiry in regard to the belief of the candidate. There was also an answer expected, implying that they had a good conscience. So the reality or efficiency of the baptism was not in the external rite, but in the state of the heart when the question was asked.

X. DIVINE NATURE

Man has a nature within him. Cats, horses, elephants, they all have a nature within them. Dogs have a nature within them. God has put a nature in all animate things. He has done so to cause them to be of a certain nature that identifies them and actually causes them to function in a particular manner.

Nature has been said to be the material world, especially what surrounds humankind and which exists independently of human activities. Nature can also be the sum total of the forces at work throughout the universe, as well as the particular combination of qualities belonging to a person, animal, thing, or class by birth, origin, or constitution. Nature is the native or inherent character of a thing. For our purposes here, human nature is the characteristics, dispositions or temperament of a person, the moral state of humanity which is unaffected by grace (the fallen nature).

Man, because of the fall of our original parents, has a nature that is corrupt, fallen, wicked, lost, and without hope outside of the grace of God. Fallen man's nature is that of his wicked father and is lacking in all good moral attributes. God has a Divine Nature that is far above ours. His nature is encompassed in several attributes or characteristics that identify Him. God's attributes are located in 2 areas, moral and non-moral. The non-moral attributes are what He is without doing anything, while the moral attributes identify what He does because of what is in Him as His nature. In this life, man does not attain

to the non-moral attributes, but he can move toward the moral attributes, through Jesus Christ.

God's non-moral attributes include the following: 1) He is eternal and unlimited by time (Ps.90: 1-2; Ge.21: 33); 2) He is unchangeable and unaffected by circumstances (Mal.3: 6); 3) He is omnipotent or all powerful (Ge.17: 1; Mt.19: 26); 4) He is omniscient, knowing all things (Ps.139: 4; 1Jn.3: 20); 5) He is omnipresent, everywhere and yet unlimited by space (Je.23: 24).

The moral attributes of God's nature include: 1) He is holy, sinless and hating sin. He is absolutely pure (Le.19:2; Is.6: 3); 2) He is just, fair and impartial. Truth is the basis of His righteousness (De.32: 4); 3) He is faithful, keeping His promises. He is absolutely trustworthy (2Ti.2: 13; De.7: 9); 4) He is benevolent, good, and kind, desiring our welfare (Ps.145: 9; 52: 1; 1Jn.1: 5; 1Ch.16: 34); 5) He is compassionate and full of pity (Ps.145: 8; Ex.34: 6-7); 7) He is gracious, showing undeserved kindness to us and forgiving us (Ex.22: 27; Ps.145: 8; 1Pe.2: 3); 8) He is love (1Jn.4: 8); God's love is a selfless love that embraces the entire world of sinful humankind (Jn.3: 16; Ro.5: 8).

These moral attributes motivate Him to do certain things. They cause Him to function in certain ways toward us. These same moral attributes are what we are to become in our nature. That is, His nature, His Divine Nature, is to be duplicated in us.

There is an acronym for an acid that is a part of humans, called DNA, which has come into prominence since being discovered. It is used by law enforcement laboratories to identify people who were or were not in a particular location where there was a crime committed. It is also used to identify or eliminate those who fathered a child, as in a paternity suit. The DNA acronym stands for deoxyribonucleic acid. It is a complex compound, found in all living cells, and is composed of 4 things, purines, pyrimidines, carbohydrates, and phosphoric acid. Nucleic acids in the form of DNA and RNA (ribonucleic acid) control cellular function and heredity in living cells.

DNA contains the genetic instructions used in the development and functioning of all living organisms. The DNA molecule stores information and can be compared to a set of blueprints, since it contains the instructions needed to construct other components of cells. Without getting too technical, DNA is organized into structures called chromosomes that are duplicated before cells divide. This replication insures that the next cell will be like the first.

God wants the replication of His nature in us, His Divine Nature Applied in us to the point that we are like Him. This is to be done to such a degree that when others see us, they see the exact replication or duplication of Him. He wants His character and attributes vividly visible in us, His children. John wrote to us that we are to be like Him.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so

are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”
(1Jn.4:16-18- emphasis added)

Love is the root attribute of God's Nature (1Jn.4: 8, 16). It is the characteristic or His Divine Nature that governs and controls all of His actions. God never steps outside of His nature. That is the reason we must get our nature changed, for it is not like our Father until His is applied in us.

If we become like God, it will be because Holy Spirit has done His work in us. Since we are sons and daughters of the King, Kingdom Living should be our goal and becoming like the King is a requirement (Le.11: 44-45; 1Pe.1: 16). Kingdom Living is having our old nature, the one we received from our parents that was corrupt, put to death and the New Nature allowed to function in and through us. We have a choice in this. We can allow the new nature to function, or we can allow the old to be supreme. The King, our Father requires us to have this change of natures if we are going to be a part of His Kingdom. This change starts with the initial event called being “born again.”

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” (Jn.3:3-5)

Nicodemus had come to Jesus with more in his thinking than he originally talked about. While he couched his question as a statement, he really wanted to know who Jesus was. His statement centered on what Jesus had done in full public view, and then Nicodemus questioned just who, in truth, He really was. With that, Jesus pointed him to the New Birth. This New Birth would allow him to see the Kingdom of God, and thus “see” the King. In fact, the New Birth is the initial step into Kingdom Living. It is required for us to enter into the realm of the King and His domain.

When we are born again, this Divine Nature comes into us, but it is not yet applied as the Lord wants it to be. Our nature, the old nature we were born with which has been put to death, will try to resurrect. It can do so if we allow it. The life of the born again person becomes a battlefield for the supremacy of the nature we have chosen versus the one that was previously dominant and in control. Though our first choice is to take the Divine Nature, that same choice, between the old nature and the new will come before us again and again.

A. God's Divine Nature is Holy, Sinless, Hating Sin

The first moral attribute that we mentioned is that God is Holy. There is no impurity in Him. He does not have an impure thought, motive, or action. He is absolutely pure. We speak of things being pure, as in water that is bottled by some plants. But is it pure? Is there nothing but water (H₂O) in them? Most of the bottled water we can buy has elements in it besides water. Many bottled waters actually come from a city water system and then are reprocessed (or not!) and put into a plastic bottle. Some bottlers remove all impurities, as far as their

system can, and then add back minerals for taste. How does that relate to God? He is absolutely pure, without an impurity, and He needs no distilling or osmosis process to get that way. He is HOLY!

Not only is God sinless, but He hates sin. He is against it. He is angered by it and He will put it down completely, ruling with a rod of iron in the Millennium, and will make sure that none of it can enter the Eternal City in the eternity of eternities (Re.19: 15, 21: 27, 22: 14-15).

So how does this affect us? If we are going to enter into the Eternal City, we will have to become like Him. Nothing that is of sin will enter into that City (Re.21: 23-27, 22: 14-15). Kingdom Living is to become like the One we serve. It is to take on His Divine Nature and act as He does, in concert with His character (Re.19: 14). We who are of His Nature will ride with Him and be a part of what He is doing when He comes back to rule with that rod of iron. We will have to hate sin as He does to be a part of that group.

It is possible to be perfectly holy in this body of flesh we function in, but it is seldom demonstrated for long. This body of death holds such sway over us that even Paul said that he did what he did not want to do and would then not do what he knew he should. He sought deliverance from the body of this death (Ro. 7).

“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” (Romans 7: 18-25)

How does this deliverance from the “. . . body of this death” come about? Paul was describing how a whole body of sin was chained to his soul, though that soul was desirous of living as the King wanted him to. This mass of sin and corruption was chained to him and he could not break the chains. There was no law that could set him free, but the salvation offered through Jesus Christ could. Paul had taken on that sinless nature, as spoken of when Ananias came to him and said to him, “*Brother Saul.*” That nature, though not fully developed or demonstrated, nonetheless was in Paul.

Paul’s hatred for sin was demonstrated by his continuous effort to bring others to this Kingdom Living that he had come into. He gave himself to the propagation of

the Gospel to lands far and near. His classic question is posed to the whole world.

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Ro.6: 1-2)

Paul gives us the key a few verses later: *“For he that is dead is freed from sin.”* (Ro.6: 7). If we are dead to sin, we shall live unto righteousness.

B. God’s Divine Nature is Just, Fair and Impartial

God has never dealt with one person differently than He deals with another. Those who oppose Him come to their demise, but He never sets out to destroy a people. The basis of all God’s judgments is Truth. He does not remove from it. Jesus said to us that He is “. . . *the way, the truth, and the life*” (Jn.14: 6).

Jesus is the source and fountain of Divine Truth. He originated and communicated Truth for the salvation of men. This Truth He brought to us is a representation of things as they are. He is the most complete and perfect representation of the True in the eternal. While the ceremonies that were given to the Jews were shadows and representations of the true, the life of Jesus was the Truth. By Divine Truth, we mean the dynamic and living presence of Christ and His Word. Exercising ourselves in the Word of God and prayer are the two primary means of maintaining our connection with Divine Truth. As we do so, the spirit of God will bring the word alive in us by speaking to us (He.4:12).

One of the toughest things for a Jew of the time of Jesus to swallow was that the Gentiles were to be saved as the Jews. The nation had come to a legalistic and exclusivist view that refused to allow for any other people to be saved without coming into the Jewish religion. But the Holy Spirit spoke to Peter in a vision, pointing out that God knows what is clean and what is not, and telling him to go to Cornelius house. It was there he came to this revelation,

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons” (Ac.10: 34).

Peter’s revelation at Cornelius house was exactly what the Lord wanted. He wanted Peter to see that He was and is impartial and that all people who call on Him could/can receive salvation. Peter declared this in his last Epistle, saying the Lord is “. . . *not willing that any should perish, but that all should come to repentance.*” (2Pe.3: 9) Peter had been just as prejudiced toward the Gentiles being in the Church as any Jew. This thinking had been entrenched in them. But there was and is no partiality in God. Holy Spirit works in us that we may be just, fair, and impartial.

C. God's Divine Nature is Faithful- He Keeps His Promises

God is absolutely trustworthy. God is never found not keeping His end of the Covenant. He watches over His Word to perform it.

"If we believe not, yet he abideth faithful: he cannot deny himself."
(2Ti.2:13)

God's Word is His bond. He always does what He says (De.7: 9). His Covenant He will never fail to keep. The person who has taken up His Divine Nature will keep their word too. This is sometimes a tough thing to do, but it is required of us, even when we speak when we should have not promised. Psalms 15:4 tells us that the person who walks with God will keep his oath to his own hurt. His solemn statements in promise to another he will not change due to his reverence for God. This man, too, does not require an oath. The person who will not be honest without an oath will not likely be honest with one.

Jesus addressed this because the Jews were known for their swearing by the city of Jerusalem or the hair of their head (Mt.5: 34). James said that we should not swear at all, ". . . *neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*" (Ja.5: 12)

To swear then is to call upon some outside entity to control us. Nothing is to control us but the truth. We are to listen to Holy Spirit and be guided by Him, the Spirit of Truth. Our truthfulness and the keeping of our promises will hinge upon our character, not external things. We are to be faithful to our word, no matter what it might cost us. Holy Spirit works in us that we may be faithful and keep our promises.

D. God's Divine Nature is Benevolent, Good, and Kind

No human being on their own can claim the benevolence, goodness, and kindness of God. He has given all He has for our benefit and welfare. The Psalmist said that,

"The LORD is good to all: and his tender mercies are over all his works."
(Ps.145: 9)

It is through His matchless mercy and compassion that Jesus tasted death for all men. This nature of God, this desire for our well-being is from His nature as opposed to what men might do, according to the fallen nature. Man in his sins might say that the person who is in trouble physically or financially probably deserved what they were getting. That may be true, but it is not God's heart to see His creation go on in that misery. The misery of lost-ness is the reason Jesus came, because He is benevolent, good, kind, and desires mankind's welfare.

In this portion of God's nature, it is the driving force of His kindness and compassion which disposes Him to do us good. He is willing and ready to bless all. Some think that when someone has tragedy come in their life that they might have deserved it and claim it is the "wrath of God" on their sins. We can know that idea is foolishness. No person faces the wrath of God in this dispensation. Wrath is a part of His nature, but He is not dispensing it now. Jesus proved this when He talked of His commission to minister to fallen man. Jesus quoted from Isaiah 61, the first 2 verses. However, Jesus left out the statement ". . . and the day of vengeance of our God" (Is.61: 2b). God is not showing His vengeance (wrath) today, though there is coming a day when He will (Re.19: 14). That day is still before us, when the armies of heaven accompany Him to put a stop to the destruction of His people, Israel, in the Battle of Armageddon.

God's tender mercies are over all His works and encompass all His creatures. This is so that all His works will speak loudly as witnesses of His all-embracing love for humanity. One of the demonstrations of this is the LIGHT that He brings into the lives of men. The goodness of His Divine Nature shines into all the world, disallowing terror and death as a universal and prevailing situation. Man was totally lost and depraved, but His LIGHT shines into the darkness and gives light to men to see the way out. All spiritual understanding comes because of the light of God shining into our hearts (Jn.8: 12). He shines or makes manifest by the rays of His outshining what we lack and can have through Him. Jesus, the Son of righteousness, is the foundation of all life and it is the LIGHT He brought to earth that shines into the hearts of men (Jn.1: 4-5).

Another demonstration of His nature is that He ". . . sendeth rain on the just and on the unjust." (Mt.5: 45b) We cannot imitate our Father to any greater degree than to follow His example of doing good to our enemies. The unjust are His enemies, if they refuse to ever come to Him. God freely gives to His enemies the rain which is required for life. How critical it is that God loved us while we were His enemies, for we could never have become His children without that love and then could not imitate Him to others. We participate in the divine nature by our treatment of others. Holy Spirit works in us that we would be kind and good.

E. God's Divine Nature is Compassionate and Full of Pity

"The LORD is gracious, and full of compassion; slow to anger, and of great mercy." (Ps.145: 8)

God, by His Holy Nature, is always looking to show favor to us. When He sees someone in misery, what He sees affects His heart toward that person. If there is provocation, He is still of great mercy toward them. These four things give us wonderful understanding of His Divine Nature that is to be applied in us.

“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” (Ex.34: 6-7)

The meaning of the word Yahweh (LORD as translated here), has been called “inexplicable” by some while others say that it is the essence of the Divine Nature. While we cannot elaborate on that, the Strong's Dictionary says that it means “the self-Existent or Eternal; Jehovah, Jewish national name of God.” At any rate, what we do know from this verse is that it speaks plainly of His greatness, goodness and truth. He is the One Who shows mercy to thousands, forgiving sin and iniquity in His great, long-suffering and grace.

God pities the human race that is caught in the trap of sin. While in Exodus 20: 5 God visited sin and put mercy second, here He puts grace, mercy, and goodness in front. This again proves to us His great love for us. God's visitation upon sin is always made a part of His forgiving love. He is always working out the purposes of His love toward His children. We demonstrate his divine nature applied when we are compassionate toward others caught in the trap of sin. If His Divine Nature is Love, and it is, we should all rejoice. For if it was not, He would have already destroyed us all. Holy Spirit works in us that we would be compassionate and full of pity for those who are hurting.

F. God's Divine Nature is Gracious and Shows Undeserved Kindness

The Jew was not to oppress the poor person he had lent to by demanding interest. If the poor had pledged his outer garment, it was to be returned by sunset, since that was what the poor slept in (De.24: 6, 10-13). The Lord here speaks to the heart of the Jew and directly attacks the sins of selfishness and covetousness (Ex.22: 27).

“If so be ye have tasted that the Lord is gracious.” (1Pe.2:3)

Peter speaks into the same area, saying that they had tasted that the Lord is gracious. In this “tasting” the graciousness of the Lord, it is likely Peter was referring to Psalms 34: 8. Here the Psalmist encourages us to “. . . *taste and see that the Lord is good.*” Any who has had an experimental acquaintance with the grace of God will desire to know more and more of His love.

Hebrews 6: 4 speaks to the same issue. To taste here means to experience or to understand a thing. It is derived from the fact that taste is a means by which we can know the quality or the nature of an object (Mt.16: 28; Jn.8: 51). The idea here is that they had experienced the heavenly gift or learned of its nature. When we have experienced His undeserved kindness, we will have a taste that requires

us to seek more of the same and to know Him in greater depths. Part of the divine nature applied in us is to show undeserved kindness to all we come in contact with. Holy Spirit works in us that we would be gracious and show undeserved kindness to others.

G. God's Divine Nature is Love

How majestic and great is this aspect of God's nature. No man can fathom the depths of it. God demonstrates it to us in Christ' death and then continues the demonstration in giving us life in Him.

"He that loveth not knoweth not God; for God is love." (1Jn.4: 8).

God hates sin, but nothing that He has made, because He is love. The absence of the article (God is "the" love) indicates what God is by His Divine Nature and not simply a quality He has. Since God is love, it does not come from an outside source or power. He IS LOVE and this love that He is we find to be selfless, embracing all humanity (Jn.3; 16; Ro.5: 8).

According to Romans 5: 8, we were neither righteous nor good. No quality of humanity deserved this great love. Man's very nature was corrupted at the fall and was and is, without Christ, impious and wicked. Yet God in His infinite mercy sent Jesus to die for us at our worst moment. We were not able to resist sin and were utterly devoid of power to free ourselves from our misery (Ro.5: 6). Our fallen nature had us locked into wickedness. We did not worship the true God and had no ability or avenue with which we could be partakers of His Divine Nature. Satan's rebellious nature lived and ruled in us. However, though we were the enemies of God, hating Him and holiness, and continually acting in hostility to both, Christ came to die for us. We could not get to Him, but He came to us.

His love extended beyond the fact that man hated God. Only true and unadulterated love, Infinite Love, could possibly come to justify and reconcile us to God. We were in a state of passive helplessness, unable to do anything about our condition as sinners. Yet He did that something which forever proves, *"God is Love."* Holy Spirit works in us that we may always act in love toward others.

XI. DIVINE NATURE APPLIED

DNA, the natural kind, tells us what a person is like. It contains all the natural attributes and is a leading factor in the replication of cells in the exact form of the previous cell. So God intends for us, as believers, to replicate or become exactly as Jesus. He came on the inside of us so that He could replicate Himself in us. Man was originally created in His image, but after the fall that image was marred. So, God sent His Son to redeem us and then began the process of replicating Himself in us by the renewal of our minds.

A. Love Brought to Maturity

The Kingdom Citizen who has the Divine Nature Applied in them will, over time, have love made or brought to maturity.

“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.” (1Jn.4: 16-17)

This text reads literally *“the love with us.”* the Amplified Bible says *“In this [union and communion with Him] love is brought to completion and attains perfection with us . . .”* God, Who is love, is producing love in us through the New Birth and the placing of His Spirit within. This is His most desired replication in us, for without love we are completely unlike Him. When we are perfected in God's love in this earthly life, we will have no problem standing with boldness before Him. This is not some presumptuous faith or boldness, for we shall be like Him in the attribute of love in this world. That boldness will be our present likeness to Christ, particularly our likeness to Him in the way we love.

His Spirit abiding in us and His Word abiding in us casts out the carnal mind and the things of it that are enmity against Him. These fill our hearts with Him, perfecting love in us (1Jn.2: 5). His Spirit brings about the perfecting in righteousness and true holiness. It is a perfect imputation and a progressive impartation which causes our love to be perfected. His love becomes a working force in us.

B. Incorruptible Seed

It is the incorruptible seed of the Gospel that Holy Spirit uses to cause the Divine Nature Application in us.

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1Pe.1: 22-23)

A seed carries within itself the DNA of that particular species, be it plant or animal. The seed replicates according to the DNA in it a plant or animal that resembles greatly the parent. The Seed of the Gospel carries the DNA of our Father through Christ to us by the Word of God. By receiving that Seed, we are born again, destined to become like our Father as long as we allow that Seed to remain in us. It is His Nature that is planted in us by His Seed. While we may not see the effects of that Nature quickly, over time, continuing to be hooked to the

Vine, we begin to change and conform to His image, the image of the Seed that is within.

C. Brooding of the Spirit

God's Nature is implanted at the New Birth but comes to fruition in us as we allow Holy Spirit to brood over us.

"The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (hovering, brooding) over the face of the waters." (Ge.1: 2, Amplified Bible)

This indicates the action taken by a hen while hatching her eggs or protecting her young. The idea communicated is that of hatching an egg, which led to the notion among the ancients that the world was generated from an egg. This activity was the reorganization of what was on the land, as we can see in the succeeding verses. The Spirit of God was using the creative Words of God to hover and brood over creation, warming it and filling all with vital energy by His breathe of life. Just so, Holy Spirit hovers and warms (broods) over us to hatch what God put in us. Holy Spirit uses the creative Words of God that He speaks to us and we speak or repeat in faith to bring about the transformation of our lives into what God has created us to be, exact replicas of Christ.

"My little children, of whom I travail in birth again until Christ be formed in you" (Ga.4: 19).

Paul's desire was for Christ to be formed in the believers of Galatia. His figure of speech here is that of an embryo developing into a child. By much labor and prayer Paul had ministered to them and they were dear to him. He was the means of the knowledge of the truth to these people. Just so, Paul was suffering from distress because of their apparent rejection of the spirit of the Gospel. Birth pangs are at once most painful and most rewarding to the expectant mother. It is an appropriate figure to describe the pain that was overtaking Paul again for these people. He desired the full forming of new life in them and that they would have the characteristics of Christ, becoming true followers of His.

It was DNA Paul was talking about. It was the full forming of Christ in their lives, so that they no longer resembled themselves in their thoughts, words, or actions, but Christ. Paul spoke of this in several of his writings.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ep.4: 13)

Too often we see a measure of the stature of littleness, dwarfishness, and emptiness in those who should be mature in Christ. Paul is referring to a man of

mature life. Our Lord appointed pastors and teachers to bring about this maturity in the Church. This is not “sinless perfection,” but manhood as compared to childhood; not the standard in size or age, but moral character. We are all to advance in piety and knowledge, so as to be wholly like Him. It is more than knowing about Him. It is the experiencing of His presence and His power in our lives because the Nature of Christ is alive in us. It is to completely grow up in our faith, becoming like Him. This full maturity comes from Him and is the fullness of Christ Himself. There is to be no defective formation in us. We are not to just be informed on certain sections of truth and lacking in others, but to come to a place of being totally like Him (Php.3:10).

The reality of knowing Christ can only come about by the incorruptible Seed of the Gospel, as Holy Spirit broods over us and forms Christ in us. Christ died as an innocent substitute for sin, as well as a martyr to the truth. Often primitive Christians would have a strong desire for martyrdom. This was apparently also Paul's desire.

Paul's desire was to be fully acquainted with Christ' nature, character, work, and the salvation He worked out for us. He wanted to know of His resurrection, which when properly believed, has great power over us. His resurrection is the proof positive of a Savior. It confirms a future state for us and dispels the fear of the grave. We should desire the power of this truth over our lives. With this truth, we can bear trials and without dread, think of glories we shall view because of the resurrection. The knowing Paul was describing is to have an intimate personal knowledge involving experience and appropriation.

But this resurrection is preceded by sufferings. To share in His sufferings refers to the inward experience, not to outward hardships and persecutions, just as the experience of the power of the risen Christ is an inward experience. Paul desired to be identified with Him by like sufferings. Most would reign with Him, but few seek to suffer with Him. Most want the golden crown, but not the one made of thorns. Many desire the purple robe of ruler-ship, but few the scarlet one of contempt and mockery. Glories and triumphs would be accepted, but not the poverty, contempt, and persecution. Yet Paul saw being a partner in His sufferings as a great honor. Peter said we should rejoice as we are partakers of Christ's sufferings (1Pe.4: 13).

The question to us is whether we are seeking merely the honors of heaven, or seeing it as privilege to be reproached and reviled as Christ was. He was held up in contempt by the world. If we rejoice in that, it is evidence of our love for Him and the Divine Nature being Applied in us. If we seek only the crown of glory then we know little of the nature of true faith in Christ.

Paul was telling us that he wanted to experimentally know Christ, not just doctrine concerning Him. He wanted to know Him fully in His righteousness, not just about it. This comes by identification with Him in His sufferings, and by

bearing the cross we are told to take up. We are to be conformed to His death by the continual mortifying of the carnal self (Ro.8: 29; Ga.2: 20). It was a continual dying to self that Paul saw as necessary to truly know Christ.

Paul was not looking for personal achievement. Paul was looking for faith-righteousness based on the completed work of Christ instead of works-righteousness which is based on law. We are made the righteousness of God in Christ. That is an instantaneous event. But, there are following events, in which His righteousness is “formed” or manifested in us as we are conformed to His image, as with the renewing of the mind (Ro.12:2). The verb that is translated “conformed” is unique to this Scripture. The root noun from which the compound verb is derived is translated as “nature” in Philippians 2: 6-7. Today's English Version of the Bible translates it well, saying that “. . . of his own free will he gave up all he had, and took the nature of a servant.” So are we to take on the nature of our Lord. Paul's wish here was to become so completely united with Christ that he continually was putting his old self (his sinful nature) to death so that Christ's nature would show through.

The power of His resurrection will bring several things to our lives: 1) a sense of assurance of immortality (Ro.8: 11); 2) a triumph over sin (Ro.4: 24); 3) the dignity of the body (Php.3: 21); 4) a stimulation to the moral and spiritual life (Ga.2: 20). This is not the power by which Christ was raised, but the power of the resurrected Christ at work in the life of the believer. It is the raising of that believer from death in sin to a new life in Christ.

D. Submission and Obedience

At the root of the Divine Nature is submission and obedience. Those attached to The Vine have this desire flowing to them. The question is, will they allow it to flow through them to produce fruit? Will they remain vitally united with Christ in order that he may do the work that is required? As we mix the Word with faith, the fruit of the Spirit will be produced in us. The old nature's production takes no faith in God. It is a production of faith in self. Thus, we see too that the production of self is the opposite of love, joy, peace, etc.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.”
(Ga.5: 22-23)

Love and faith are the two critical aspects for the other seven fruit to be produced. Love is the start of the DNA and faith is the finishing part. It is by love that our faith works. This string of DNA proves who we belong to, demonstrating quite handily the character of Christ. Love, to be valuable and productive, must be given away. So too the balance of the fruit Paul describes here. It is love that will take us past the ill temper of our neighbor.

We were all wild branches. As we were grafted into the True Vine, the nature of the Vine began to affect what could/would be produced by the branch. The life flow from the root of the Vine through the branch cannot help but produce the nature of the Vine, for it is where the life comes from (Jn.15: 5). If we will simply stay hooked to the Vine, we will eventually produce from His DNA. The Nature that is flowing into us must be manifested in us. The only avenue through which we can stop producing His Nature is to unhook from Him. Those who stay hooked to the incorruptible Seed will reproduce, at one point or another, from that Seed. Those of the "snake seed" will reproduce from that seed. There is no other way it can be. By their fruit you will know them and what seed they are from (Mt.7: 20; Lk.6: 44).

Fruit is the end result and most perfect form of development from the Vine. Fruit is the measure of our possibilities. Speaking of the fruit we can produce is to refer to that Divine Nature which quickens us, rendering us productive, and brings forth through us the highest result of which we are capable. The true measurement of manhood is involved here. Our truest manhood is the fruit of the Spirit. It is not physical strength or a handsome face or physique, but to manifest the characteristics of Christ. We can know the Holy Spirit by the likeness of our character to His. It is the growth of grace that He brings in us, that life flow from the True Vine that removes the old corruption (2Co.5: 17-18).

Though true Christians, the fruit of the Spirit does not always appear in the Divine order nor in symmetrical proportions. Faith may dominate in one, while love is so evident in others. Seldom is there a perfectly rounded Christian character, and yet all who are hooked to the Vine will demonstrate some of these characteristics at one level or another.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2Pe.1: 4)

God's promises and all of His effort have been to bring fallen man back to the image of Christ. Some feel they cannot receive the promises that come attached to the Divine Nature, but God has already taken into consideration what we did, where we came from, what we thought and said, and He still says it is ours. His DNA qualifies us to receive and for Christ to be formed in us. His DNA will bring a new nature, a new attitude, a new spiritual walk, and a new outlook in us.

A similar expression to that in Second Peter is in Hebrews 12: 10, saying that we might be ". . . *partakers of his holiness.*" Our trials come for just such a purpose. He intends to make us more pure and holy, to promote our best interest. To partake of His holiness is a richer blessing than perfect health, extreme prosperity, or friends without number. He intends for us to be like Him. So, we might ask the question, "Who is your Daddy?" As it is truly the Lord, it will be demonstrated by the fruit we produce because of His Divine Nature Applied.

There must be something of the son that looks like the Father. We may not look totally like Daddy yet, but we should be becoming more and more like Him every day. Holy Spirit is seeing to that!

PART II

The Spirit in Ancient History

I. INTRODUCTION

The study of the Holy Spirit in Bible history cannot be over looked by any Bible believing Christian. Without the Holy Spirit Christianity becomes a religion without life. What has made Christianity unique is the presence and activities of the Person of the Holy Spirit by His involvement in shaping Bible history.

Starting from the beginning of creation in the book of Genesis, we see the Holy Spirit at work as the Bible records that *"...the earth was without form and void and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters"* (Ge.1:2).

Here we desire to unveil some truth about the Holy Spirit that the Church of Jesus Christ has overlooked or ignored for many ages. This shall be done by researching extra biblical writings and more importantly going through the pages of the Bible. Our findings have proven that in the majority of the standard works on systematic theology, little attention is given to the study of the Holy Spirit.

Stanley M Horton claims the majority of the works of the Holy Spirit in Systematic Theology "have been sermonic and anecdotal rather than theological" (Stanley M Horton, Pneumatology, page 7). Therefore a lot should be done in research on the study of the Holy Spirit, so as to educate the Body of Christ. Our study on the Holy Spirit has also shown that He is a person with personal attributes such as speaking and being blasphemed.

The study of the Holy Spirit is called "pneumatology" and in the original Greek language it is "*pneuma*" which means "breath" or "spirit". There is need to study and understand the person of the Holy Spirit, who He really is, as well as His part in the shaping of Bible History. Anyone who has the interest of reading the Book of the Acts of Apostles and Paul's writings will notice the important place that is given to the third Person of the Trinity, the Holy Spirit. Paul's ministry was greatly shaped and impacted by the Holy Spirit-directed mission trips he took.

Holy Spirit opened doors for Paul and also forbid him in certain areas to preach the Gospel before the fullness of time (Ac.16: 6). The Holy Spirit indeed played a vital role in the shaping of Biblical history in the Acts of Apostles and the Bible would not have an important place in Biblical history if the Holy Spirit was not part of its history.

It is amazing that in the majority of the standard works on systematic theology, little attention is given to the Holy Spirit and His works. However, that does not mean that this subject is not important, but that the enemy wants us to be side tracked and ignore such an important subject.

In recent years, the baptism in the Holy Spirit, with the initial sign of speaking in other tongues among various denominations that are non-Pentecostal, has caused a new insight and interest in what the Scriptures teach about the Holy Spirit as a Person, His works, and the Spiritual gifts.

A. Holy Spirit's Impact

The purpose of this study is to learn what the Word of God has revealed about the Holy Spirit and also begin to appreciate His presence in shaping Bible History as well as His divine and distinctive personality in the Trinity. We will look at His personality, His activities in Bible history, His Ministry in Acts, speaking in tongues as an initial sign of baptism of the Holy Spirit, gifts of the Holy Spirit and, what it really means to blaspheme against the Holy Spirit.

While there have been many books written on the Holy Spirit, many due to the Pentecostal revival of the 20th Century, as noted previously, many have been sermonic and anecdotal rather than theological. Those that have attempted to be more systematic have been rather brief. This falls short of what we should know about the Holy Spirit. Our God is One and in the Godhead there are three persons, namely, God the Father, God the Son and God the Holy Spirit. The three are One of the same substance, co-equal and co-eternal. They only differ in their operations or functions, but they are one in essence.

The Holy Spirit is God, and He is the third Person of the trinity. By third, it does not mean lesser than the other members; it refers to their relationship to the Father, because it is said that He proceeds from the Father and He is there to glorify Christ.

1. Holy Spirit inspires Scriptures;

He is the inspirer of Scriptures because the Bible writers were “moved” by Him as they wrote what He put within them. The Holy Spirit breathed upon them and also guided them on what to write and what not to write. God used Moses to write the Holy Law and the writers of the entire Bible through the inspiration of the Holy Spirit, (Ho.8:12).

The Holy Spirit inspired the Writers, and guided them in the process of writing and they were enabled to communicate the precise message God intended. This message which is communicated and faithfully recorded by the power of the Holy Spirit is God's Word to us; it is therefore, free from any error. The Holy Spirit was instrumental in all the activities of God right

from creation and there is great consciousness of the reality of the blessed Holy Spirit in the entire Bible, from Genesis to Revelation.

The writers of the Old Testament and New Testament both refer to the Holy Spirit, although Philemon, Second and third John do not mention Him. However, this does not imply His activities are not found in these letters, but simply that it was not mentioned. The writers themselves were writing under His influence.

2. Unique counsel;

The first century Church had a unique relationship with the Holy Spirit and they had the highest regard of the Holy Spirit in their lives. This can be proven by what is written in Acts of Apostles when Luke wrote, *"it seemed good to the Holy Ghost and to us"* (Ac.15:28).

Jesus' disciples were commissioned into the mission field by the Holy Spirit. This is evident by what Luke wrote, saying that as the Disciples *"...ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work where onto I have called them,"* (Ac.3:2).

The Council of Jerusalem also was aware of the presence of the Holy Spirit in their meeting, whom they could call upon and relate to personally in a real sense. He became indeed the helper on whom to call upon and rely on, when they were in need for God's wisdom. This Council was the one which was presiding on all matters of the Early Church in finding the lasting solution to issues that were too complex for the Church to bear and also making decisions that were a standard for others to follow where ever the Church existed.

An example of such cases was the issue brought by Paul and Barnabas concerning the requirements for Gentile Believers to be accepted as saved. Some were demanding Jewish standards to be followed as laid down by the Mosaic Law.

The major challenge of the Jerusalem Council was, should the Gentiles believers in Christ follow the Jewish laws for them to be saved? The Council had to resolve this problem because among some Jewish Christians it was believed they might weaken the moral standards among all believers if they did not strictly follow the Jewish laws for salvation. Paul and Barnabas with the other believers from Antioch leadership believed that the Old Testament laws of Moses were important, but that they were not a requirement for salvation for a Gentile. Moreover, the law cannot save and redeem a sinner, but only by grace through putting their faith in Jesus Christ.

God's hand rested upon this council and they came up with the best solution to solve the problem when they listened to the testimony of Peter about what took place at Cornelius' house. James finally summarized the report of the whole issue at hand and drew up the decision under the chief guidance and influence of the Holy Spirit as the Scriptures says "*for it seems God to the Holy Ghost and to us.*" (Ac.15:28)

James judgment that was agreed upon was that Gentile Christians did not need to be circumcised, but they should only stay away from food polluted by idols, sexual immorality and from eating strangled meat and consuming blood. The judgment of the Jerusalem Church Council was very critical to the future relationship of the Jewish Christian and the Gentile Christian Churches that were to come.

3. Agent of change;

The Bible treats the Holy Spirit as a distinct divine person and throughout the first century He was the Agent of change in transforming the lives of disciples and by His power the Gospel was spread in many parts of the world. Men and Women in the entire Bible who walked with God or whom God mightily used in each of their dispensations were moved by the Holy Spirit in their generation and knew the Holy Spirit in a very personal way.

In the Old Testament the Holy Spirit would come upon the people of God for service. The Spirit of the Lord came upon Gideon (Jg.6:34) and he blew the trumpet, leading to victory; the Spirit of the Lord came upon Samson and he rent the young lion (Jg.14:6). King Saul prophesized and was turned into a different man (1Sa.10:6) because the Spirit of the almighty God came upon him.

The Holy Spirit came upon the Prophets also to do certain tasks, but in the New Testament, he indwells the man of God and lives in them for service to our God. In the Early Church, the Holy Spirit became the source of encouragement which was an important factor to the growth of the Church and also the spreading of the Gospel to many lands. The believers were enabled to worship God in truth and in spirit under the leading of the Holy Spirit.

A progressive revelation was revealed and passed on from Genesis to Revelation and was made real by the power of the Holy Spirit, so then, His place in shaping of Bible history is of great importance to this study.

B. Personality of the Spirit

We need to understand that the Holy Spirit is the third Person of the trinity and that He is co-equal and co-eternal like God Father and God the Son. Our God is

One, but in the God head there are three distinct persons, of the same substance, God the Father, the Son and the Holy Spirit. The Holy Spirit is mentioned together along with the Father and the Son, as being equal and having the same status. Most churches/groups allow baptism in water in the name of the Father, the Son and the Holy Spirit (Mt.28:19).

C. Attributes of a Person

The attributes that the Holy Spirit has are that of a person and He is introduced with the personal pronoun as “He” in the Bible. He is not a force or wind, water and dove, though He can come in form of wind or water or dove (Mt.3:13-17).

The Holy Spirit has a will, because He distributes the gifts of the Spirit, (1Co.12:11) as He wills, and He has emotions because He can be grieved. We are encouraged not to grieve the Holy Spirit of God, whom we were sealed with from the day of our redemption in Christ Jesus (Ep.4:30).

The Holy Spirit has knowledge and right judgment over issues that concern the believer (1Co.2:16; Ac.15:28a). He knows the secrets of God and He is able to reveal them to the servants of God.

D. Separate Existence

Another proof that the Holy Spirit is a Person is that He is not only mentioned together with the Father and the Son as being co-equal and co-eternal, as having their nature and character, but also He has His own distinct and separate existence. The Scriptures reveals that He proceeds from the Father and He is seen as descending on Jesus on the day of His baptism (Jn.1:33). When the Son came to John for water baptism, the Holy Spirit descended on Him and the Father spoke from heaven in approval of His Son (Mt.3:36; Lk.3:21-22). The Father remained in heaven, the Son was on earth, and the Holy Spirit came to indwell Jesus. A person can speak evil of Jesus, or the Father and can be forgiven, but if he speaks against the Holy Spirit, he cannot be forgiven (Mt.12:32).

In Luke 4:1, it says that Jesus was “...full of the Holy Spirit”, just like any other person who was said to be full of the Holy Spirit (Ac.6:3, 5;7:35). We can likely agree that the people who were full of the Holy Spirit in all those cases in Acts were not the same persons afterward, for their lives were transformed by the Holy Spirit.

Jesus and the Holy Spirit are two distinct persons of the trinity and separate in functions yet, of the same substance, co-equal and co-external, having no beginning and no ending, but self-existent as God. John wrote that the Holy Spirit was not yet given (Jn.7:37-39), for Jesus was not yet glorified. This was spoken while the Son was already doing ministry on earth with His apostles. Therefore,

this suggests to us that the Holy Spirit must be someone other than Jesus, if the Holy Spirit had not yet been given.

In John 14:26, Jesus stated categorically that He would send to the apostles *“another helper”* which means someone not different from Jesus in substance, but different in the way He would operate. By this Jesus meant the Holy Spirit (Jn.14:6), who proceeded from the Father. Jesus also promised that He would only send the Holy Spirit when He had gone away to the Father (Jn.16:7). He also said that the Spirit would not speak on His own initiative, but He would rather speak which He hears from Jesus (Jn.16:14). This shows to us clearly that Jesus and the Holy Spirit are two independent, separate heavenly persons, but of the same substance as each member of the Godhead.

E. Holy Spirit is Divine

The Holy Spirit is a distinct Divine Person and the New Testament has evidence that shows the Father, the Son and the Holy Spirit are distinct individual persons of the same nature (2Co.13:14). They are joined to each other as one in their divine relationship with each other and in their service to the human race. Qualities that only God possess are also ascribed to the third Person of the trinity that is also found with the Father and the Son.

Just as the Father and the Son, members of the Godhead Who are eternal, so also is the Holy Spirit; because He has no beginning and no ending. He has been there actually from eternity past or before the “beginning”. The Holy Spirit is from everlasting and creation came into manifestation by His power. The Scriptures prove His eternal existence when it says, *“How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?”* (He.9:14).

Our God is an all-knowing God; this is the ability in God to have infinite awareness and understanding or the complete knowledge. This particular quality means that God, by His Spirit, is present and knows everything at every time because nothing takes God by surprise.

This kind of knowledge has been spoken of in the Bible and ascribes it also to the third Person of the Godhead, the Father and the Son, as the Scripture says, *“For to us God has revealed them through the Holy Spirit, for the Spirit searches all things, even the depths of God”* (1Co.2:10).

As a divine person, the Holy Spirit also has the quality of being all powerful, just as the Father and the Son are known to be all-powerful. The Patriarch Job has well defined this quality. Job had reviewed the works of God and he was prompted to say, *“I know, Lord, that you are all-powerful, that you can do everything you want,”* (Job 42:2).

Jeremiah also had to acknowledge God's omnipotence as he prayed during a time of national disaster and said. *"Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you,"* (Je.32:17).

The omnipresence of the Holy Spirit is supported in the Scriptures as true even as the Bible declares that *"the Holy Spirit will come upon you, and the power of the most High will overshadow you,"* (Lk.1:35). God is free to exercise His power and to perform His will.

Holy Spirit is present everywhere at all times and He is not limited by space of time. The Psalmist writes *"Where can I go from your Spirit?"* (Ps.139:7a). It is also said about the Father, *"but will God indeed dwell on earth? Behold heavens and the highest heavens cannot contain you"* (1Kg.8: 27a). No man can hide himself from the presence of the Lord, because our God, through His Spirit, sees everywhere at all times without any obstruction. Jesus said to His disciples *"I am with you always, even to the end of the age,"* (Mt.28:20b).

Modern man needs the full illumination of God's Word and Truth that comes to dwell within man in power. Today the Pentecostals are on the battle front because the enemy does not want this truth of the Holy Spirit to be known to the modern man. The personal experience of the baptism of the Holy Spirit is still the most distinguishing factor of a real Christianity and it introduces man to a new and lovely relationship with God in a deeper way. With that experience, the Holy Spirit becomes the all-sufficient Friend to the believer today and He introduces the believer into the world of the supernatural and great fulfillment in God.

F. Activities of a Person

The Holy Spirit acts as a person and we need to know Him better by understanding fully His personality. He is indeed a gentleman, and has been given or assigned to assist the heirs of salvation in their walk with God. Knowing the Holy Spirit and understanding Him as a person and that He is co-equal and co-eternal to God the Father and the Son, has dramatically changed many.

Holy Spirit is the Teacher and Guide. What he speaks, He does not speak of Himself, but only what He hears from the Father and it is to glorify Christ. This clearly shows to us the unity of the divine trinity.

Another interesting thing that points to the personality of the Holy Spirit is the way John uses the masculine pronouns in Greek language to refer to Him (Jn.16:7-8,13-14). In the Greek language the word "spirit" which is "*pneuma*" is a neutral word (neither masculine nor feminine) and the law of the language calls for it to be followed by neuter pronouns. Twelve times the Greek masculine pronoun "*ekeinos*," which means "that one" or "He" is used in the passage of John 16:7-

15. Again, this same word is found in 1 John 2:6, 3:3-16, In addition, we find masculine pronouns, which emphasis that the Spirit is a person.

The Holy Spirit is a helper "*parakletos*," or one called to be on our side. In John 14:26, 15:26 and 16:17, it shows that the Holy Spirit is distinct from the Father and the Son. He is able to teach and guide us into all truth, so then He is not just a mere force. He can also remind us what is yet to come, as John writes, "*but the helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I said to you* " (Jn.14:26).

God's Spirit is able to speak and also bear witness of the truth. The Holy Spirit bears witness within the hearts of the redeemed that they are the sons of the most High God, as the Scriptures say "*...when the helper comes, whom I will send to you from the Father, He will testify about me*" (Jn.15:26).

The Holy Spirit can fellowship with us if we allow Him to do so, and He can also be forbidden as a person. He can hear (Jn.16:13c), and He searches the inner heart of the person (1Co.2:10b). He has also the power to give life; this can be seen where He raised Jesus Christ from the dead (Ro.8:11).

He also makes intercession for us according to the will of God for our lives, (Ro.8:26-27) and this can only be the activities that a person can do who has intellect and knowledge. The Holy Spirit must become the best friend for every believer in Christ, because life without His presence and support will be very difficult. A mere force cannot engage in the above activities. These activities prove that indeed the Holy Spirit is a person whom we can be in friendship with and develop a lasting relationship that will be meaningful and beneficial.

G. He Can Be Mistreated

Just as a normal person can be injured and feel mistreated, the Holy Spirit as a person can also be mistreated and injured. The words used to describe the injury done to the Holy Spirit are also the same terms associated with the mistreatment of a person instead of power or force.

The Spirit can be blasphemed and lied to, moreover, in most cases He gets offended by our behavior in these areas. When we blaspheme against the Holy Spirit there is no forgiveness, because it is Him who convicts the world of sin and righteousness. The Bible declares that if we sin against the Father and the Son, there is forgiveness, but not against the Holy Spirit, (Mt. 12:31-32).

We have come to understand that the work of the Spirit of God concerns the spiritual convictions of God's people and their assurance of faith. This is how we know that He lives in us: we know it by the Spirit He gave us.

As a person, He can be resisted, grieved and also be insulted or despised. When we ascribe the activities of the Holy Spirit to the devil or as of the devil, this is an insult to the Holy Spirit and, it will offend the Holy Spirit and cause Him to be grieved. These statements made concerning how the Holy Spirit can be mistreated indicate that the Holy Spirit is a real person. The ill-treatment against forces are not usually described as mentioned above, but only a person can be ill-treated in the way we have mentioned.

H. He Guides, Teachers, and Reveals

The Word of the Lord promises the believer the guidance of the Holy Spirit into the truth (Jn.16:13), and the truth is about Jesus Christ and His kingdom. Every believer in Christ is safe in the hands of the leading of the Holy Spirit, never to get lost because guidance is there always.

The Holy Spirit is a teacher and revealer of truth and the things that are yet to come. Jesus said to His disciples the Holy Spirit will tell them “about the future”; that is about the nature of their mission.

The disciples did not understand the nature of their mission, the opposition they would face, and the final outcome of their efforts until the Holy Spirit came to reveal to them. The Holy Spirit even revealed to them the truth that they wrote down in the Holy Scriptures making books we now call the New Testament.

I. He Reminds

Jesus promised His disciples that the Holy Spirit would help them remember what He had been teaching them. The disciples were eye witnesses of Christ's life and teachings and they would therefore need the Holy Spirit's help to remember without understanding or speaking out of their individual perspectives.

J. He Can Be Quenched and Has Feelings

The Apostle Paul gives a warning in 1Thessalonians 5:19, not to quench the Holy Spirit. He here means that we should be careful not to ignore or toss aside the gifts of the Holy Spirit that He gives us. Paul goes further to mention prophesy as the working of the Holy Spirit that it should not be despised, and quenching the Holy Spirit could lead to Spiritual poverty in the church, because He ceases to operate (5:20).

The Holy Spirit has personal feeling such as being grieved as discussed by Apostle Paul in the Epistle to the church of Ephesus (Ep.4:31). Other feelings include love and fellowship depicted in the Apostles benediction to the church at Corinth (2Co.13:14).

II. THE HOLY SPIRIT IN ISRAEL'S BEGINNING

The opening chapters of the Book of Genesis introduce us immediately to the Holy Spirit, showing us that the Spirit had a part in creation.

"In the beginning God created the heavens and the earth. And the earth was without form, and void (empty or inhabited), and darkness was upon the face of the deep (the primeval ocean). And the Spirit of God moved upon the face of the waters" (Ge.1:1-2).

The Holy Spirit here is found to be associated with God's creation activities as the agent of creation, bringing to manifestation into the physical world what God was speaking. Works of creation are not ascribed to one member only of the Trinity, but was a collective effort of each member of the Trinity.

The Father is the source of the creation activity, while the Son spoke what was from the Father (source) and the Holy Spirit had to bring to manifestation what came from the source through the administration of the Son.

It is recognized and mentioned by the Psalmist about the part played by the Holy Spirit in creation when he said, *"Thou sendest forth thy Spirit, and they are Created: and thou renewest the face of the earth"* (Ps.104: 30). The Holy Spirit therefore is linked with creation and God's continuous providence (Is.40:12-13).

A. Symbols of the Holy Spirit

Bible translators have been finding it difficult to easily translate some words used for "spirit" in the Bible. There are mainly thirteen different English words that have been used to translate the Hebrew word, *"ruach,"* in the King James Version and four different words are used to translate the Greek word *"pneuma."*

The different ways in which the word spirit is used in the Holy Scriptures calls for careful study to come up with the right meaning and context of the word used. Without this understanding, or knowledge it is possible to have the wrong interpretation of Scripture.

In the Book of Proverbs 16:2, as we compare it with Job 28:25, the same Hebrew word means either "wind" or "spirit." Sometimes the word may be used in different ways in the same passage for different context and meaning.

B. Hovering Spirit

We are not told exactly what the work of the Holy Spirit was in the Book of Genesis 1:2, but we see the Spirit hovering or brooding over the surface of the waters. The word hovering from the main Hebrew language means to "brood

over,” but here it implies that the Spirit of God moved continuously over the face of the waters, for a “mighty wind” would not seem to “hover” (Ac.2:2).

The Spirit of God here also represents the power of God at work over the affairs of God, as in this case, over creation. We see cooperation between the Godhead Members during creation; the Father gave the plan, the Son spoke the plan, and the Spirit carried out the plan. Thus were things created and came into being.

Scripture reveals that in creation it was the same Spirit who hovered over the waters in creation that also overshadowed Mary, the Mother of our Lord Jesus Christ during His conception. He is the same Spirit who was at work, inspiring the skilled craftsmen in the building of the Tabernacles and the Temple, (Ex.31:2-3; 1Ch.28:11-12).

C. Abraham-the Prophet of God

God warned Abimelech and said *“Now return the man’s wife, for he is a prophet and he will pray for you and you will live”* (Ge.20:7). Abraham was/is regarded as a prophet of God and as a Prophet he was empowered by the Holy Spirit to do service in his generation. Every Prophet in the Bible was moved mightily by the Spirit of God that could come upon him, depending on the need.

In the Old Testament dispensation, the Holy Spirit was not resident upon the earth, but rather visited it from time to time as the occasion required it to happen.

In Hebrew 11:8-19, we see indicators in the life of Abraham that show us the working of the Holy Spirit. He is known as the “father of faith” and that he himself believed God. Faith is spiritual and it takes the Spirit of God working in someone’s life for him to live and walk by faith in God.

Abraham, as a prophet of God, was moved by the leading and guidance of God and wherever Abraham pitched his tent, he built an altar. Before the Pilgrim Fathers on the shores of the new world (Americas) set up their altars of worship, even before they reared their homes, and long after the tent was shifted, the altars stood to show where the man of God had been.

God gave to Abraham an inheritance by promise and one of the promises is the seed of the woman, Christ Jesus, and also salvation which includes the promise of the Holy Spirit (Ac.1:4-5). Abraham wavered not in his faith in God and it was credited to him as righteousness and he became the Father of faith for many nations (Ro.4:17-25).

The Scriptures say, *“Do not touch my anointed ones, do my prophets no harm”* (Ps.105: 15). This includes Abraham, Jacob, Isaac, Joseph and many other prophets. Failure to observe that brought damage to individuals and even nations, proving the fact that they were indeed anointed by the Holy Spirit.

Something to observe here is that the biblical prophet was certain not only that God had spoken to him, but also that he was called to speak God's message.

D. Building the Tabernacle

God raised Moses as a deliverer from bondage for the Children of Israel in Egypt. God made this known first to Abraham that his descendants should all go into captivity, but God was going to bring them back to the Promised Land, Canaan, after 400 years in bondage.

On their way to the Promised Land, as they reached Mount Sinai, God gave Moses instructions and specific directions on how to build the Tabernacle, a dwelling place for God. God wanted a set place where He could meet with His people and manifest His glory in their presence.

The building of the Tabernacle had to be brought about by the wisdom of the Spirit of God and it was not to be done carelessly. God, by His Spirit, gave the exact pattern and measurements for the Tabernacle and also what kind of materials were to be used in building it. This work was not easy; therefore, it needed the touch of God's Spirit as well as His guidance. So God had to find men with the skill whom He had anointed, Bezaleel and Aholiab, in order to do the work of the Tabernacle.

God appointed Bezaleel, a man whom He also filled with wisdom and understanding with skill to build the Tabernacle, and Bezaleel is the type of the Holy Spirit who divides to every man severally as he wills. This appointed and Spirit-equipped overseer, gave to every man his work. It was under his supervision that every wise hearted man and woman operated until the Tabernacle was completed to Jehovah's glory.

E. Upon Moses and the Elders

In Numbers 11:16-17, 24 -30, we see God imparting the same Spirit that was upon Moses on the 70 elders. This is the same Spirit that God give to the Judges of Israel to deliver the people from their enemies and also upon His servants the prophets, and to the kings of Israel.

As the Spirit rested upon the Elders of Israel, they started to prophesy, but Eldad and Medad of the 70 chosen men were not around, and did not go to the Tent meeting; they remained in the camp. Yet God's Spirit rested upon them as well and they also prophesized (Nu.11:26).

F. The Spirit upon Joshua

The Lord warned Moses that his death was approaching and God allowed Moses only to see from a distance the Promised Land (Nu.27:12-23). Moses did not argue with God, but he was concerned about who would replace him (Nu.27:15-17). God told Moses to appoint Joshua as his immediate successor. Joshua was a well-trained young man under Moses, as his assistant (Nu.1:28). Joshua and Caleb were the only two members of the older generation who were to enter the Promised Land (Nu.14:36-38).

Joshua was a young man who had the Spirit of God in him (Nu.27:18), and Moses transferred his authority upon Joshua. In other words, Joshua was empowered by the Spirit of God to lead the children of Israel to the Promised Land. Moses laid hands upon Joshua at a public meeting to transfer God's authority from Moses to Joshua. This activity was to publicly recognize what God had already endorsed by His Spirit upon Joshua. The Spirit filled Joshua long before Moses laid hands on him, and God had already chosen him as a leader.

The victories Joshua had witnessed, under the reign of Moses, was because the Spirit of the Lord was upon him, working in his life. The laying of hands upon Joshua by Moses brought (De.34:9) about the impartation of wisdom. When Moses laid his hands upon Joshua, it does not mean that the Spirit filled Joshua at this point, because in Numbers 27:18, we see Joshua already filled with the Spirit of God.

This process of laying of hands upon Joshua by Moses in Deuteronomy 34:9 was an ordination to take over the responsibility of leadership which was accompanied by the fullness of the Spirit of wisdom upon Joshua. While men carry out ceremonies of ordination today, the fact is that God has already ordained and men are simply recognizing what God has chosen. To feel otherwise is to claim the right of setting man into office in a manner that we are not privileged to do. God is the one who makes the choices.

Joshua, full of the Spirit of wisdom, devised a battle plan that gave victory to children of Israel in many instances, such as during war with the Amalekites. The Book of Joshua reveals how he paralyzed the communication and strength of nations in Canaan by cutting through the middle to first defeat the Southern tribes, before defeating the Northern.

Joshua led the nation of Israel in obedience to God, and he saw the promises of God being fulfilled in his life. He also left Israel with a charge to serve only God, their deliverer from bondage from the land of Egypt to the Promised Land, Canaan. All went well with the children of Israel when Joshua was still alive and up to the time of the elders whom Joshua left. But thereafter, their children turned back from God and went after idol worship, forgetting the charge of Joshua that he had given to the whole of Israel's generations to come.

III. THE SPIRIT IN THE PROMISED LAND

Joshua's death left the children of Israel without a qualified leader to guide them. Unlike his predecessor Moses, who was aware of the fact that his ministry was nearly completed and prepared Joshua to take over the leadership of Israel, there was no one specific person ordained to carry out the work after Joshua. Although Moses was not permitted to enter the Promised Land, he coveted God's blessings for the children of Israel who were anticipating the privilege of entering, conquering and possessing the Land.

As a faithful and successful leader, Moses, appealed to the new generation, and the words of Moses consisted of the writing of the Book of Deuteronomy. We know that Joshua had the Spirit of God upon him, but we do not know why he did not raise up a successor; except that perhaps God was testing Israel's choice as to whether they would follow Him or not. The end result was that everyone did as he thought right in his own sight, pointed out consistently in the Book of Judges.

A public covenant was made by the children of Israel before the death of Joshua by which the leaders assured Joshua that they will serve the Lord all the days of their lives. After Joshua died Israel managed to fulfill this promise only until the older generation.

A. Holy Spirit upon the Judges

Unfortunately, Joshua had failed in his leadership to mentor a successor like his predecessor Moses had mentored him during his time. But he had left the nation without any strong central government or human head of state.

It is important to note here that Israel had no political capital in the days of the Judges. Shiloh, which was established as a religious center in the days of Joshua continued as such in the days of Eli. Since Israel had no king, there was no central place where a judge would officiate. The nation was a confederation of twelve independent tribes without any unifying force except God. This form of government that is of God is called a Theocracy. This means that it was God's rule over the affairs of men, either directly or indirectly through a religious leader.

In Judges the people's sins, primarily were their worship of foreign gods. This repeatedly angered God, who would then allow other nations to gain power over His people. The people would therefore cry to the Lord who in turn, *"...raised up Judges who saved them out of the hands of raiders"* (Jg.2:16).

During the period that is covered by the Book of Judges, twelve such Judges were raised up; six major ones (Othniel, Ehud, Deborah, Gideon, Jephthah and Samson), and six minors ones (Shamgar, Tola, Jair, Ibzan, Elon and Abdon). These Judges had three things mainly that were common among them: a) God

raised them up; 2) God's Spirit was upon them for empowerment to function in an extra-ordinary way; 3) their work led to victory and brought peace to Israel.

It is important to note that the men and women were chosen by God to lead the children of Israel as God's spokesmen during the Judges. Mostly, they were unrecognized and/or unimportant in the eyes of their own people. God was able to change and transform them by the power of the Holy Spirit to use them, even by their weakness. Sometimes they had no faith and were full of fear until they realized that God was empowering them. Judges was indeed a period of Theocracy where Israel's king was invisible.

1. The Spirit's victory through Othniel;

God's choice of Judges with weakness and failures to accomplish his purpose was so that the victories might be seen as coming through His wisdom and by the power of the Holy Spirit, so that God alone would receive the honor.

The Judges themselves acknowledged this truth and also refused to make themselves kings or form a dynasty. In the time of Othniel the children of Israel forgot God and followed after the worship of Baal and the Ashterah. This led them to fall in the hands of Mesopotamia (Jg.3:8), but God was merciful and raised up Othniel in His compassion to deliver the children of Israel.

Othniel was a man of military experience, qualified for the work; but above all God qualified him by pouring "*...the Spirit upon him*" (Jg.3:10a). Othniel may well have been the right person for Joshua to have transferred authority over the nation, but Joshua did the opposite by not leaving a successor after him. Again, this may have well been God's specific plan.

Leaders, when they were anointed, performed in an extraordinary way because God's power rested upon their lives. Each of the Judges had their own task or ministry to accomplish when raised up by God and were anointed by God's Spirit. They were also moved in a different way when the Holy Spirit rested upon their lives to accomplish specific tasks at hand.

God gave them wisdom, strength, and knowledge by His Spirit. The main purpose was that God wanted to use them not merely to bring victories, but also to bring spiritual change and victory over sin and idolatry, by returning to the pure worship of the true God.

2. Debra's wisdom through the Spirit;

At the time of this Canaanite oppression Deborah gained recognition as a prophetess in the land of Ephraim near Ramah and Bethel. By sending Barak, she not only admonished him to lead in the battle, but also personally decided to join him at Kadesh in Naphtali.

Deborah was known for the wisdom that the Spirit of the Lord empowered her with, and she was firm in her faith in God. Deborah was a very courageous woman and she was ready or available to do what God wanted her to do.

God gave Barak also the support of a woman that he needed most during this period to accomplish God's purpose for their generation. Barak was encouraged by Deborah's rebuke and step in faith and Barak is now known among people of faith (He.11:32).

3. Gideon- clothed with the Spirit;

Gideon was a man full of fear who had an inferiority complex. He was commissioned by the Angel of the Lord to deliver Israel when he was secretly engaged in threshing wheat grain from his father's field.

Gideon's background and his family status made him to think God could not use him, but thank God, He is not a respecter of persons. God accomplished His mission through Gideon. Gideon's first task was to destroy the altar of Baal on his father's estate and secondly to go against the Midianites.

By faith Gideon delivered Israel from their oppressors, the Midianites, in his period and brought peace to Israel. The unusual thing that is mentioned with Gideon is how the Spirit of the Lord came upon the young man. The Hebrew language literally says that "...*the Spirit clothed himself with Gideon*" (Jg.6:34). Young's literal translation of the Bible says, "...*and the Spirit of Jehovah hath clothed Gideon.*" We know of no other place in Scripture where this type of statement is made, though it is evident that this could well be the action taken by the Holy Spirit.

From what we understand here, it was no longer Gideon bringing deliverance to Israel, but God Himself by His Spirit upon Gideon. A transformation took place in the life of Gideon by the Holy Spirit. Gideon's personality became, so to speak, a garment in God and moved among men. After this, Gideon acted in faith and in power or strength and tore down the altar of Baal and the pole that was a symbol of the goddess Ashterah. God used him to accomplish great works and Gideon was

obedient and faithful to God in following his mission as God had empowered him to do it.

4. Jephthah, the man of faith;

During Jephthah's time oppression came from two main directions: the Philistines and the Ammonites. God used Jephthah to bring victory and deliverance to Israel against both of these enemies. Jephthah had a challenge because of his social status, for he was the son of a harlot. As a son of a harlot Jephthah was ostracized from his home community in the early stages of his youth. In the land of Tob, God raised him up as a leader, and when the Gileadites looked for a leader against their enemy they came for Jephthah.

God used Jephthah in spite of his weaknesses and the prevailing circumstance around him. Jephthah was empowered by the Holy Spirit and gained the victory so much so that Israel was delivered from the Ammonites who oppressed them for 18 years.

The men of Gilead made Jephthah their leader over Israel as per their promise to him. Jephthah has been recorded among the men of faith in the Book of Hebrews because he acted and met the challenge of delivering his people from the oppression of the enemy by faith and was victorious (11:32).

5. The Spirit upon Samson;

Samson was a great hero who was endowed also with supernatural strength from the spirit of God. He is remembered for his military exploits, but also for his weaknesses and failures. Throughout the accounts on Samson we are told that as a Nazarite the Spirit of the Lord was upon him (Jg.13:25; 14:5, 9; 15:14).

As a Nazarite, Samson was set apart to the service, of God and God endued Samson with super natural strength which could never have been the result of mere muscle and sinews. Samson appeared very early to have discovered in himself this great strength for *"...the Spirit of the Lord began to move him at times in the camp of Dan."*

The men of Judah delivered him bound into the hands of the enemy but Samson would break loose from the bonds as the Spirit of the Lord came upon him. Single handedly he slew a thousand men with the jaw bone of an ass, under the power or strength of the Most High God.

In spite of his weaknesses with the issue with Delilah, Samson gained a renowned place among the heroes of faith (He.11:32). Endowed with such

great supernatural strength, he could have undoubtedly done much more. But, he was ensnared by sin and only in his death did he deliver Israel as expected of him by God.

6. Samuel, the prophet of God;

The prophet Samuel lived during the transition between the Judges and the Kings of Israel. Samuel was also the first in a succession of prophets. Samuel anointed both Saul and David as King, and of course it was King David's royal line that the Messiah eventually came from.

All the prophets pointed to a future Messiah, though Jesus Christ did not appear until the proper time. Samuel's place in the history of Israel is unique, for he exercised the work of a Judge, Priest and Prophet.

Samuel gained great recognition as the greater prophet in Israel since Mosaic times. He also officiated as the leading priest, though he was not of the priestly lineage of Aaron, to whom the responsibilities of the High Priesthood belonged. He served as prophet, teacher, judge, priest and intercessor for Israel. He led Israel in the spiritual revivals and God made use of him to anoint Kings who would bring deliverance of His people, Israel.

B. Time of the Kings

Oil was used in anointing kings, priests and prophets in the Old Testament, as the symbol of the Holy Spirit. But the real anointing is that which comes with the Presence of the Holy Spirit who was yet to come in the New Testament times. God prepared the Kings who were to be anointed and consecrated to the service of God and this consecration was done through the oil of the Anointing.

1. The Holy Spirit upon King Saul;

Saul and David were anointed and also set apart to serve as King over Israel in their different dispensations. Very often in Scripture a public announcement that someone has been appointed to an office was preceded by a secret anointing.

The anointing of Saul as King proceeded with the change of heart and Saul also prophesied as the Spirit of the Lord came upon him (1Sa.10:2-7). The change of heart and the Spirit coming upon Saul were a prerequisite for him to have an effective service in leading God's people.

After Saul had been filled with the Spirit of the Lord he prophesied among the prophets, as Samuel had earlier predicted (1Sa.10:6, 10). Since this incident was intended to be a sign, it must have been therefore the gift of

prophesy and not the office of a prophet. The encounter of King Saul with the Spirit of the Lord coming upon him made king Saul a different man, and he became inwardly renewed, and was under the special guidance of the Holy Spirit to lead God's people.

2. The Holy Spirit upon King David;

King Saul failed God in many ways and God also rejected him, having found a man after his own heart in David, the Son of Jesse of Bethlehem. The Lord told Samuel that he had chosen the Son of Jesse as the next King (1Sa.16:1).

The young man David was very insignificant, though handsome (1Sa.16:2), but God was looking at his heart and not the outward look of his elder brothers that Samuel thought God might have chosen at first.

God always sees the heart and not the outward look of mankind when He is searching for someone to use for His service. God spoke to Samuel to anoint David as the next King (1Sa.16:13a) and the symbolic significance of this anointing is revealed in these words,

"From that day onwards the Spirit of the Lord came upon David in power" (1Sa.16:13b).

The oil upon him dried up, but the anointing of the Holy Spirit had found a place to dwell in the heart of King David. In the Old Testament, the Spirit of God came upon someone to empower him for a specific task ahead of him and afterwards the Spirit could leave them. David is a type of the New Testament church is the reason he enjoyed the presence of the Spirit of the Lord from that day onwards, unlike others in the Old Testament. David knew God in a different and personal way and therefore he treasured the presence of the Holy Spirit in his life and his service to God.

David was aware of the presence of the Holy Spirit over his life and his awareness of the joy and enabling presence of the Holy Spirit caused him to pray like this, *"Do not cast me away from your presence or take away the Holy Spirit from me"* when he had sinned against God (Ps.51:11).

God was very merciful and kind to King David, though He did not forget David's sins by overlooking them. It is also vital to note here that the presence of the Holy Spirit in David's life was to bring him to a point of repentance in life. If David could have rebelled and rejected the warning from the prophet Nathan, God would have rejected him too, for rejecting the Word of the Spirit through his servant Nathan.

David turned to God with the heart of humility and repentance to God and God was kind to His servant to forgive him. Whenever David sinned against God, he was quick to repent and he really saw the mercies of God in his life.

3. Holy Spirit upon Solomon and Job;

Solomon spoke of the Spirit only once in his writing of the Book of Proverbs (1:23). But he knew the inspiration of the Holy Spirit and that he was even the giver of the wisdom he had. The Holy Spirit is the author of the Bible in general, and this should be appreciated and also understood very well.

Job recognized that a man owes his spirit to the Spirit of God (Job33:4). Job also was aware of the presence of the Holy Spirit because he mentioned in his writing, *“As long as I have life within me, the breath of God in my nostrils, my lips will not speak wickedness and my tongue will utter no deceit”* (Job 27:3-4).

4. Holy Spirit in Kings and Chronicles;

The Holy Spirit worked through the prophets in various ways, as seen in the Books of Kings and Chronicles, but our main focus at this time will be on two men, Elijah and Elisha. It is unfortunate that none of the Kings coming from the Northern Kingdom of Israel followed or walked in the pure worship of our God.

Kings from the Southern Kingdom of Judah, unlike the Northern Kingdom of Israel experienced revival, although both the Kings in the Northern and Southern were helped by prophets for a revival to break out in their respective Kingdoms.

Prophets that God sent to these two Kingdoms were key figures in the Book of Kings and God used them to speak on his behalf by the Spirit. This was a solid foundation that the Lord had laid for the future through these prophecies. The main focus of these prophecies was Christ who was to come. Sometimes the prophets prophesied to warn the people of the danger of idol worshiping and the consequences of sin.

There is also a wonderful unity in the messages of the prophets and they all fit well with the standard of the Word of God, because they are backed up by other Books within the Bible. God used his prophets to prophesy and we need to understand that prophecy is like a window that God has opened by his prophets that the people might see what God wants them to see. Through that idea, one can see more of God's purpose in His redemptive work than would be possible otherwise.

5. The Holy Spirit upon Elijah and Elisha;

Like most of the prophets mentioned in the Book of Kings, Elijah simply appeared without any introduction, but Elijah must have been already known at this particular time in Israel's history. Elijah was a unique prophet of God who caused fire to come down in his reign and walked with God faithfully, so much that he was transported supernaturally to Heaven while still alive.

He appeared specifically to announce the judgment of God for the sins of Ahab and the nation of Israel (1Kg.17:1). In Ahab and his wife Jezebel's time, God brought judgment which Elijah prophesied by the Spirit of the Lord. The judgment included the fact that it would not rain for three and a half years. Elijah was an extra-ordinary man of God who could hear and see what God was planning to do in Israel and responded to what God was doing with faith.

James says that the rains stopped because the man of God, Elijah, prayed in faith and made a prophetic declaration that there should be no rain for three and a half years in Israel (Ja.5:17-18). It is important to note here what Dr. Kitto said, "There were two sorts of prophets; prophets of deeds and prophets of words. Of the latter, the greatest is doubtless Isaiah. Of the former there has not been among men a greater than Elijah."

The closing words of Elijah's prophesy, "*except at my word,*" left some hope that if King Ahab and the people repented, the situation might change. But, they did not repent. If they had all repented as a nation, after the message of Elijah, God would have forgiven them and also repented and relented of His judgment that was coming upon the land.

The ministry of Elisha took off immediately after the "double portion" of the Spirit upon his master came upon him. God granted him his request of the double portion of Elijah's spirit. He took on the mantle that was upon Elijah and his life was never the same again. Elisha did more miracles than Elijah in his life time, and changed many lives of people.

Elisha was so anointed that even his bones in his grave still had the anointing to bring the dead to life again. A soldier who was thrown into a grave where Elisha's body had been buried came to life again due to the anointing that was still resident.

Prophets helped to turn the hearts of people to their God, by initiating and bringing revival in their land. They also reminded people about the true worship of God and the blessing of walking in obedience to God and His

Word. Each time Israel turned back to God after a fall, they experienced the blessings of God upon the whole nation.

IV. THE HOLY SPIRIT AND THE WRITING PROPHETS

Prophets were very important in the shaping of Israel's history and they played a major role in bringing spiritual reforms by addressing and confronting sin without any compromise. The main activities of the Spirit of the Lord can be seen clearly in the Old Testament prophets as God used them among his people in bringing the Word of God.

The prophets also were the main writers of the Old Testament Scriptures. Although not all prophets were writers, they had an important part. According to the Jewish traditional views, the prophet Nathan assisted in writing the Books of Samuel and Jeremiah, finishing with the writing of the Books of Kings. We are also aware that the writing prophets and any Bible writers, both Old and New Testament, wrote as they were moved by the Holy Spirit (2Pe.1:21).

Prophecies have been fulfilled that were given concerning the Messiah and yet many more are going to be fulfilled in the same line of the Messiah. Today we are experiencing the continuing fulfillment of the Old Testament prophesies.

A. Outpouring of the Holy Spirit upon All Flesh

The prophet Joel prophesied about the outpouring of the Holy Spirit upon all flesh. Joel is one of the earlier writing prophets and his message about the outpouring of the Holy Spirit was not to be confined to a few chosen people, but this promise was for all people.

In the Old Testament the Holy Spirit was given to particular individuals to fit them for special service, but in the New Testament, the promise is that the Spirit shall be poured out upon all flesh (Ac.2:17). We see partly the fulfillment of this prophecy in the Book of Acts, chapter 2, and it will have its fuller meaning and fulfillment in the Second Coming of our Lord Jesus Christ.

When Joel was prophesying, like any other Old Testament prophet, he did not know the time gap between the first and second coming of our Lord Jesus Christ. A partial fulfillment to Joel's prophecy is also confirmed by Peter (Ac.2:16). Peter here speaks clearly of the Pentecostal outpouring of the Holy Spirit as a fulfillment of Joel's Prophecy. He declared to the people that *"...this is what was uttered through the prophet Joel"* (Ac.2:16). Peter had a correct understanding under the inspiration of the Holy Spirit of what was really happening.

The history of ancient Israel shows us that the Spirit only came upon Jewish people at that stage, but the promise of the Holy Spirit was to be an outpouring upon all flesh regardless of color, race, and nationality, as long as one accepted Jesus Christ as Lord as Savior. Joel shows us as he saw in the Spirit that all

barriers and limitations to the working of the Holy Spirit in man or through the believer will be removed. This also proves that one has to experience the new birth first to experience this outpouring in his life, and apart from the new birth it is impossible.

B. Micah

The characteristics of someone filled with the Spirit of God in the Old Testament was to see one who had been filled with power, justice, right decision making and with strength. Micah, a true prophet of God, was full of power by the Spirit of the Lord (Mic.3:8), and he did not take personal credit for his ministry because it was God's Spirit that empowered him to truly proclaim God's message to the people.

Holy Spirit's empowerment upon Micah, in Micah 3:8 can be compared to Acts 1:8 in which the enablement includes, being filled with the Holy Spirit, having a powerful message from God and the teaching strength to give the message. Micah did not lie to the people about their spiritual conditions, but spoke out powerfully for justice and warned them about the consequences of their sins.

Micah boldly and impartially declared God's judgment under the power of the Holy Spirit in hope that the people would respond in repentance and find mercy before God. Power and moral courage in Micah's life represents the sign of the Spirit of God being present in the life of a true prophet of God. God expects His servants to be able to say what He wants us to speak and do what He sends us to do.

Micah revealed that the source of his own revelation and preaching was due to his being "full of power by the Spirit of Jehovah." By that power had come the revelation of the divine will and with the revelation had come might to declare to the nation their sins and transgressions.

C. Isaiah

Isaiah was a contemporary of the prophet Micah, and he came from a loyal family in Jerusalem, while Micah came from a village within the country on the edge of Philistine territory near Gath. According to Jewish tradition, it is believed that Isaiah was related to the royal family of which Hezekiah the King was his relative. However, Micah and Isaiah have an emphasis on the same truth about the Messiah who was to come and His work.

Isaiah declared that *"The Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor"* (Is.61:1). Of course, this word concerns the Messiah who would be anointed in the fashion Isaiah had prophesied. The Spirit coming upon someone is an expression to emphasize the presence of the Holy Spirit over an individual.

This prophecy had a double fulfillment, for it was applicable presently with Isaiah also future in Christ's life. It was fulfilled when Christ came to His home town to announce the ministry God had given Him. In the Book of Luke Jesus Christ declared openly that the Spirit of the Lord was upon Him and that He was also anointed to set the captive free and to preach Good News (Lk.4:18-19).

Isaiah was given the warning about the coming of judgment upon Israel (Is.28:1-22), but they do not repent. They scorned the prophecy and did not take God's Word seriously. Isaiah declared that they would miss their rest in God and the refreshing from God intended for them if they do not repent.

Isaiah presented the Messiah as the coming King, or the Anointed One with the anointing. Secondly, he presented the Messiah as the "suffering servant" of the Most High God (Is.55:1-5). Christ was coming as King and He was coming to reign among His people Israel. He came from the lineage of David and was the "root of Jesse," and as a suffering servant Christ would take away the infirmities of His people.

The prophets in the Old Testament had the ability granted to them by God to see the end times, but not how the order of the events were going to unfold. These things God kept to His own power and authority, but our focus here is on the working of the Holy Spirit. Isaiah presented both the Holy Spirit resting upon Messiah as the Son of God and the fact that a virgin would bear this Messiah. This fits well with the supernatural conception of the Messiah in the womb of the virgin Mary when she was overshadowed by the Holy Spirit.

The virgin-born child in Isaiah 9:6-7 is also called the Mighty Counselor, the name ascribed to God and the Holy Spirit. The Holy Spirit is also known as the Counselor, Comforter and the Spirit of Truth. In Isaiah 11:1, in reference to the Messiah, the prophet Isaiah prophesies a sevenfold dimension of the Spirit of God resting upon Him with the sevenfold fullness. The Hebrew people believed that this also indicated the Spirit resting upon the Messiah continuously.

The baptism of the Holy Spirit on the Day of Pentecost in the Book of Acts was just a foretaste, but we will see the greatest anointing of the Holy Spirit upon the Messiah in the millennial reign.

The Pentecostal experience was just an installment of what was yet to come in the future, with the fullness of the sevenfold Spirit to be manifested in full in the age to come. It is the Holy Spirit that will usher also Christ in the favorable conditions of the Millennial Reign of Christ on earth.

E. Ezekiel

Ezekiel mentions more frequently about the Spirit of the Lord than any of the other remaining prophets of God in the Old Testament, but all were under the

inspiration of the Holy Spirit in their writing of their various books which they wrote. Jeremiah does not mention the Holy Spirit by name in his writing; however, this does not mean that the Holy Spirit was not active in his ministry, because as a Prophet of God, he received God's presence over his life and ministry.

In Ezekiel's writing, "*...the hand of the Lord*" (Ezk.37:1), or "*...the finger of God*" is used interchangeably to imply the power of the Third Person of the Trinity at work in one's life and Ministry. Jewish people were used to concrete terms of picture words to describe the power of God at work, rather than what could be called vague or abstract. The power of the Lord is always made known to us through the presence of the Holy Spirit. Ezekiel used both of the terms in his writing, the hand of the Lord or the finger of the God. This is unlike the other prophets, but the truth remains whether one uses the terms "*...the hand of God*" or "*...the finger of God*." No matter which phrases used, the power of the Holy Spirit was at work or it indicated the presence of the Spirit.

The Holy Spirit is known as the mighty power of God, one of the qualities of God. He is gentle and His gentleness is also characterized with great strength, and not of weakness. All the true prophets of God willingly worked together with the Spirit of God as fellow laborers and yielded to the Spirit, though we know Jonah had some problems in obeying.

The Spirit of God made Ezekiel to stand on his feet so that he could listen to the message of the Lord. This shows that the prophet was depending on the Spirit of God for him to speak to the people the Word from God. Ezekiel's experiences with the Holy Spirit are so unique; he could be lifted and transported by the Spirit of God. God could lift him up to a high spiritual level in his life to receive the revelation or that he could be lifted up in his visions by the Spirit of God.

The present and future work of the Holy Spirit, according to Ezekiel, Haggai and Zechariah, is to bring restoration by removing the stony heart in man and putting in him a heart of flesh. The stony heart, in other words, is the great hindrance to the move of God and it also blocks the showers of blessing upon God's people.

F. Zechariah

The return of the exile from Babylon in 538-530 BC, found Judah destroyed and Jerusalem in great ruins, but they had high hopes of rebuilding it up again. The plans to build were met with great obstacle from their enemies who were not happy with its progress. It was in this context that the prophets of God, Haggai and Zechariah, confronted the people and encouraged them to build and complete the task. Zechariah was indeed a prophet of hope and encouragement to the people in their most difficult times.

He called on the people to return to God and not to follow the wicked ways of their forefathers. Zachariah also reminded the people of God's faithfulness and assured them that the Kingdom would come in its fullness after God's enemies had been completely destroyed.

The task to build was like a mighty mountain that could not be moved with merely human strength or resources, but Zechariah was assured that no mountain is too great that God could not level it by His power and strength. Zechariah was moved by the Holy Spirit and declared to Zerubbabel that *"It is not by mighty nor by power, but by the Spirit of the Lord."* With the help of God's Spirit, the task was to be accomplished, despite all the difficulties and opposition from the enemies which they encountered (Ezra 4:4-24). The Word of the Lord to Zerubbabel, indicated by the phrase *"...not by might nor by power but by My Spirit"* told him it would not be by human strength that he would accomplish his task. *"But by My Spirit"* was saying that it would be by His Omnipresence, the infinite power of God, that the task would be accomplished.

The vision of the two gold pipes that poured out golden oil represented the Spirit's abundant power flowing to God's servant (Zec.4:12). That vision showed that God would supply the necessary power and also the divine resources for His work to be done.

The golden lamp stand, the two olive trees and the stone (Zec.4:14-15), stood for Zerubbabel and Joshua as they were anointed of God to fulfill the offices of governor and High Priest. They were symbolic of things to come (3:8), representing the coming Messiah, the Anointed One. The meaning of Messiah (Hebrew) and Christ (Greek) is "anointed one and his anointing." It refers to being set apart and empowered by the Holy Spirit for God's work.

G. Former and Latter Rain

The main truth that is found in the Book of Hosea, 6:3, is the promise given that the Lord will come to His people as the rain, which is the latter rain, which is a proper description for God's outpouring of the Spirit. This outpouring of the Holy Spirit began on the Day of Pentecost and it will be experienced in a greater way in the future age to come.

The latter rain prepared the Jewish people for the time of harvest and therefore it fits well with the feast associated with Pentecost, as the beginning of the great harvest of souls as the Gospel is being preached in the power of the Holy Spirit to all people.

H. The Holy Spirit and the Word

God has always used the Word to speak to His people and the Holy Spirit speaks to people through the Word. He has inspired men to write down God's message

for them in the Holy Bible. Our main responsibility in evangelism is to give people God's message and help them hear His voice and obey it. The Holy Spirit works with the Word, transforming lives and making saints out of sinners.

We need to understand that God always speaks and what He speaks by His Spirit is always in line with His written Word, the *logos*. If one prophesies and the prophetic word given is not in line with God's written Word, then that prophecy is not from God.

It is interesting to know that the Word and the Spirit cannot be separated. In the application of the work of redemption, the Two worked together, the Spirit using the Word as His instrument. The preaching of the Word does not yield the desired fruit until it is made effective by the Holy Spirit. The challenge then is that we need to know, in-depth and by revelation, the Holy Word of God. Every man of God must discipline himself to study God's word because God is expecting a lot from His servants and the people around us are also looking up to the man of God to teach them God's Word.

In Malachi 2:7 we are encouraged that the priest should keep knowledge, so that people should seek the word from him because he is the messenger of the Most High God. Proverbs 4:1 encourages the aspect of receiving of instruction from the Lord and in Proverbs 4:21-22, it shows us that in the Word of God there are issues of life and health to a man's whole body.

I. The Spirit Gives Life

There is a need to strike a balance between the letter which is the Word and the Spirit. It is important because an imbalance of this truth would be destructive. Sometimes man intends to be full of the Word without the Spirit and sometimes the opposite, which is dangerous. This is especially critical because The Word without the Spirit is the letter of the law which kills.

A healthy spiritual life is, therefore, a combination of the Word and the Spirit. Joshua was told that to "*Let not this book of the law depart from your mouth*" and that he should "*meditate therein day and night,*" for by doing so, he would make his way "*prosperous*" (Jos.1:8).

We are also told that those who are "*...led by the Spirit of God are Sons of God*" (Ro.8:14). The leading of the Holy Spirit will always glorify Christ in our lives and when we yield to His leading we will never go stray because He will lead us into all truth.

The prophets were men like us who were led by the Holy Spirit and they were moved to do things for God. It is interesting to note that Jeremiah felt the word of God as a "fire" in his own bones and he could not stop talking (Je.20:9), because of that fire of the Spirit. Every fresh move of the Holy Spirit has always brought a

fresh hunger for God and His Word in the hearts of the people. If someone says that he is filled with the Holy Spirit and has no desire for the Word of God in his life, then there is a problem in his life.

The Word and the Spirit must move together because God, who is the author of Scriptures, is Spirit and by His Spirit He inspired the writers of the Scriptures. So then the Spirit cannot deny the Word of God and neither can the Word deny the Spirit, but there is interdependence on each other.

The same Spirit that moved the writers is the same Spirit leading us to study God's Word and giving us understanding that we need to study God's Word for our lives. To understand and have an illumination on God's Words, we need the help of the Holy Spirit to give us that enlightenment of the Holy Scriptures.

Teaching of the Word was an important part of the ministry of the prophets and it is also important part of the Holy Spirit's work today, for he will teach us all things that are to come and will remind us of things to come that we have read.

The Holy Spirit continued His activities after the Book of Malachi as we can see in the first part of the Book of Luke in the New Testament. The Holy Spirit has continued to be the teacher even in our time, giving us the fresh move of his presence and hunger for God's Word. Holy Spirit revivals should always draw us to a deeper relationship with God in the Word, desiring to know Him more. An intimate relationship with God comes when one fellowships with Holy Spirit and meditates on God's Word, with an intake of the Word through disciplining ourselves to study God's Word daily.

V. THE SPIRIT IN THE LIFE OF JESUS

During the 4,000 years prior to Christ's coming, did the Holy Spirit stop moving or acting in the lives of men of God? Surely He was not completely silent, but there must have been some remnants through to whom and through whom God was speaking. The writing prophets, as they were moved by the Spirit of God, foretold the coming of the Messiah, who was going to be born through a virgin and God's plan for man's redemption was to be fulfilled in and through Him.

Their message was not lost, but God preserved it for its proper time and season and we see in the Gospels that there were remnants that were Spirit-filled and were expecting the Messiah to come in their day and time. Remnants were moved by the Holy Spirit when the Messiah was born and they also recognized Him as the One sent from God for the consolation of the nation of Israel and the salvation of mankind.

We can see that the Holy Spirit played a major role at the conception and birth of Jesus Christ. At the baptism of Jesus Christ by John the Baptist, we see the Holy Spirit at work and also leading Christ throughout His entire ministry as He spoke God's Word to the

hungry hearts. Further, Christ healed the sick and taught His disciples under the direction and power of the Holy Spirit as He declared that,

“The Spirit of the Lord is upon me, because He has anointed me to preach to the poor,” etc. (Lk.4:18).

Jesus Christ depended totally on the empowerment of the Holy Spirit in His life and ministry. He did nothing on His own but in everything he relied on the power and the authority from above. He greatly emphasized the importance of the Spirit and recognized the vital role of the presence of the person of the Holy Spirit, by also speaking judgment on those who dared to blaspheme against the Holy Spirit.

We can also see the harmony and beauty of the three members of the Trinity working together. Jesus came into the world as the only begotten Son of the Father to show us the way and revealed what the Father was like to us. Christ then left us with the Holy Spirit, Who proceeded from the Father and Who still works in our lives today in transforming man to the master plan of God. The Holy Spirit is here to help us in our walk with God and Christ is glorified in our lives as we yield to God through His Spirit.

A. Waiting for the Messiah

God used the godly remnants to carry out His plan and purpose of bringing into the world the Savior, Jesus Christ, as it was prophesied by prophet Isaiah of the virgin birth of Christ. The remnant waited expectantly for the coming Messiah and for the salvation which was coming in Him for the whole world. We have enough evidence in Luke chapter two that godly remnants were still in existence in the time just before Christ was born. The Bible tells us of those who were waiting for the consolation and redemption of Israel and that they were men and women moved by the Holy Spirit.

God also had confirmed to them that they would *“...not die until they have seen the Messiah the Christ”* (Lk.2:26), who would bring redemption to Israel. When Simeon saw Christ, he said to God, *“Let now your servant depart in peace, for my eyes have seen your salvation”* (Lk.2:29).

Luke chapter 1 and 2 reveal that John and his parents, Zechariah and Elizabeth, were filled with the Holy Spirit. The Spirit came upon Mary and was upon Simeon, a just and devout man, which implies that the same Holy Spirit was at work. Anna, the prophetess, had the Holy Spirit come upon her and as she was waiting for the Messiah, while spending much time in the temple in prayer.

Luke, in his writing, gives clear evidence to prove that the Holy Spirit was indeed at work in Israel at this time, preparing the way for the coming of the Messiah, both for his birth and also for his ministry as well. Just like during creation before God spoke *“let there be,”* the Holy Spirit was at work already and He is still at work even now in transforming the believers.

B. Conceived of the Holy Spirit

The virgin birth of Christ was announced and explained clearly in the Gospels, especially in the Book of Matthew and the Book of Luke. The virgin birth was made possible by the direct act of God through the power of the third Person of the Trinity, the Holy Spirit. It was the Holy Spirit that prepared the way for the incarnation of God's Word in Jesus Christ.

We see that the child Jesus was conceived in the womb of Mary by the power of the Holy Spirit (Lk.chp.1). The angel Gabriel announced the birth of the Christ and made it clear to Mary that the Holy Child to be born was to be the Son of God and the savior of the world. Both Matthew and Luke are very clear that Joseph was not the Father to Jesus because Joseph "*knew her not*" from the time of taking her into his house until she gave birth to Jesus.

Matthew 1:20 shows that Joseph was informed by the angel Gabriel that the child Jesus was conceived in the womb of Mary by the Holy Spirit, and that this virgin birth of Christ was of God and not of human source. Thus it was clearly a miracle and Joseph then obeyed God in taking Mary to be his bride.

Matthew's words about Joseph's behavior, since he was minded to put Mary away secretly, also emphasizes the agency of the Holy Spirit in creating a body for the Messiah and that no human agency played any part in this event. Plainly we see this when Scripture says, "*...for that which is conceived in her is of the Holy Spirit*" (Mt.1:18-20).

C. Baptism in the Holy Spirit and Fire

On the day of Jesus baptism in water, as he came up out of the water, the Holy Spirit came upon Him in a bodily form like a dove (gently) and rested upon Him. John the Baptist was to baptize people in water as a sign of repentance, but Christ was/is the one who baptizes with the Holy Spirit and fire (Mt.3:11-12). Only Matthew and Luke spoke of the baptism of fire and that John the Baptist baptized people only after they had repented their sins and put their belief in God.

It must be mentioned here that the baptism in the Holy Spirit was for service, while the baptism of fire has been variously understood. Some say John referred to afflictions and persecutions while others believe that fire has to do with judgment or wrath. This latter thought means that it would be a fire of vengeance. Fire is a symbol of vengeance (Is.5:24; 61:2). If this is the meaning, Jesus ministry would be more searching and testing, with His preaching to be refining, powerful, and purifying, as fire is also the emblem of purity (Mal.3:2).

Believers are to be baptized in the Holy Spirit while the sinners await the judgment of fire as Christ returns in the age to come. Christ, in His first coming, did not come to judge the world (Jn.3:17), but to serve the lost and bring deliverance to the world. However, the second coming of Christ is different because He is coming then as Judge with the judgment of fire and not as the Savior.

D. Emblem of a Dove

Jesus' baptism in water was before the Spirit coming upon Him, because we see the Holy Spirit came upon Christ as he was praying immediately when he was out of the water (Lk.3:21). The Holy Spirit descended upon Jesus in the emblem of the Dove and rested upon him. As the Holy Spirit came in a bodily form like a dove, John the Baptist saw the Spirit upon Jesus, and then he knew that Christ was the baptizer in the Holy Spirit whom he had been prophesying about. This prophetic message John had shared with all Israel as he was preparing the way of the Messiah, in the wilderness, as he was preaching.

All four Gospels have given a record of the Spirit descending upon Christ like a dove, with Luke alone mentioning, that the Holy Ghost descended in a bodily shape like a dove upon Him. On this day the Father's voice was heard affirming His Son in the ministry as He was about to start His assignment. The Father delighted greatly because the Son had finally identified Himself with mankind and the plan to redeem lost humanity was on course, leading toward the final destination of the cross and the grave, resurrection and ascension.

E. Jesus Identification with Man

Jesus, in all what He went through, identified Himself with mankind, by taking the form of man and being like man in all His life on earth, though without sin. Jesus emptied Himself of "...all privileges and rightful dignity" to be like us. He refused to use His divine power so that He could keep Himself from being hungry and also to feel what man feels.

The Spirit came upon Him to empower Him, guide Him, and encourage Him, even as He does in us. Jesus was filled with the Spirit without measure.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (Jn.3:34).

Holy Spirit was given to Jesus fully and completely, rather than to a small degree, as to the prophets when they were delivering special messages or while writing. Jesus was continually filled with the Spirit of God and dwelt in Him as a bottomless ocean, rather than as a vessel. Men receive the Spirit in a limited degree, but God gave the entire fullness of divine life and power to Jesus. The present tense statement "...for God giveth" indicates the permanent

communication of the Spirit to the Son (compare Jn.1:15). The coming of the Spirit upon Jesus did not break His identification with us as human being.

Christ overcame the devil and his demons as man and not as God, because He had man in mind and it would have been unfair to the devil if He defeated him as God.

F. Ministry by the Spirit

Jesus was full of the Spirit and directed to the wilderness for 40 days of prayer and fasting, and to be tested of the enemy. The Holy Spirit came upon Jesus to empower and direct Him for the work of the ministry. He healed the sick and commanded the devils to leave under the power of the Holy Spirit. Christ defeated the devil and his demons in all the areas where Adam and Eve failed in the Garden of Eden. Jesus proved to man that it is possible to win the battle and have victory over worldliness and sin in life. In fact, Jesus demonstrated this again and again to those disciples and all who were interested enough to follow Him. Man is an over-comer, just as Christ overcame the devil. We can have the victory over sin, sickness and principalities.

Jesus, in His ministry on earth, depended fully upon the Holy Spirit, though the Gospels do not many times mention the Holy Spirit in the ministry of Christ, as the Word says “...how God anointed Jesus of Nazareth with the Holy Spirit and with power” (Ac.10: 38a). The entire ministry of Christ shows how He worked hand-in-hand with the Father and the Holy Spirit, because we see a continued perfect cooperation between the three Persons of the Trinity.

The people saw and felt Christ’s authority and power in the ministry and they were in great amazement because His teachings were different, for He taught as one with authority. Christ returned to Galilee in power under the influence of the Holy Spirit and this was seen in His teaching and healing ministry. Jesus plainly declared His mission of coming to earth, saying openly in the Temple that, “*The Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor*” (Lk.4:18-19).

Christ outlined his main mission of coming into Earth and it was to preach good news, heal the sick and set the captives free. Matthew’s Gospel also says that the healing ministry of Jesus Christ was a fulfillment of the prophesy of the ministry and work of the Holy Spirit upon God’s servants. Jesus is still healing and setting the captives free today through the ministry of the Holy Spirit in the lives of His servants, the preachers of the Gospel throughout the world.

Christ rejoiced in a unique way with the ministry of the 70 who were sent out two by two to preach the Gospel, because He saw the ordinary people, His disciples doing great signs and wonders, and how God used them in exercising His power over the demons. The demons responded by departing at the command by the

disciples in Jesus name and by the authority of the Holy Spirit in them. God has not changed in His way of empowering and delegating His authority like He did to the disciples, because now He is doing it through the Church.

As the disciples ministered with authority, evil spirits departed which brought great fulfillment in the life of Christ because ordinary men were made extraordinary by the power of the Holy Spirit who was working in their lives. It brings great joy to our Lord Jesus as the men of God utilize His power to bring souls to Him through the preaching of the Gospel to the nations. Their acts of obedience, with faith in His name makes them His fellow workers in the harvest field of the most High God. Christ anticipated the future victories and His full life in the Spirit kept Him in focus and filled Him with great Joy about the future.

G. Blasphemy Against the Holy Spirit

The Pharisees questioned the power and authority upon the life and ministry of Christ, as to whether it was supernatural, but their challenge to it was because they were in great amazement about what was happening, but more so because they saw their own authority slipping away. They saw Jesus as very ordinary while doing extraordinary things. Others among the Pharisees simply did not want to accept Jesus' claims and deliberately ascribed His power to be of the devil. This challenge made Jesus to respond with a warning about the terrible sin of blasphemy against the Holy Spirit, which cannot be forgiven.

Blasphemy against the Holy Spirit is a difficult subject in the New Testament and in this day, because there is a great mystery behind it. We dare not take this subject lightly, because Christ addressed it with great seriousness and warned the people of His time to watch out. One can sin against the Holy Spirit by ascribing the works of the Holy Spirit to the devil purposely.

In the synoptic Gospels a severe warning is given about blaspheming the third Person of the Trinity. In Matthew 12:13, the hearts of the Pharisees were highly corrupt and this was seen by their attitudes towards Christ and his Ministry. The analysis of W.E Biederwolt on this subject is that "the insults and outrage to the Spirit comes when those who were once enlightened and made partakers of the Holy Spirit, those who tasted the Heavenly gift, the good Word of God, and the power of the age to come, turn away."

Jerome, the Bible translator of Vulgate and Chrysostom the orator who died in A.D 407, viewed and claimed that blasphemy against the Holy Spirit was to face Jesus personally and to attribute His miracles to demons or Satan. Franz Delitzsch, said that "it is not the individual word of blasphemy itself, or the individual deed of blasphemous opposition, but those taken in connection with the disposition of mind is manifested in them, that constitutes the unpardonable sin."

Blasphemy of the Holy Spirit is to charge Jesus with working miracles by the power of the devil. This is what constitutes the unpardonable sin. Jesus Christ did the miracles in the power of the Holy Spirit and all his works were centered under the influence of the Holy Spirit, hence, it becomes blasphemy ascribing those works to the devil or demons. It is important to understand that *“...anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come”* (Mt.12:32).

The main reason for this statement is because the Holy Spirit is the one who convicts the world of sin and righteousness. If He is blasphemed, rejected as to His conviction of truth, then there can be no conviction of sin and righteousness anymore. The Pharisees had blasphemed against the Holy Spirit by attributing the power by which Christ did His miracles to Satan (12:24), instead of to the Holy Spirit. The unpardonable sin in this case is the deliberate refusal of acknowledging God's power in Christ's work.

This action indicates a deliberate and irreversible hardening of the heart. Sometimes believers worry that they have accidentally committed this kind of sin but only those who have turned their back on God and rejected all about faith have need to worry. Jesus said that such people can not be forgiven, not because that their sin is worse than any of other person, but because they will never ask for forgiveness. Whoever rejects the promptings of the Holy Spirit removes themselves from the only source that can lead them to repentance and ultimately restoration to God.

Blasphemy reveals a heart attitude of unbelief and non-repentance. Moreover, a deliberate, ongoing rejection of the works of the Holy Spirit means a person has rejected the work of God Himself. The religious leaders accused Jesus of the blasphemy, but ironically they were the ones guilty of the sin, when they looked Jesus in His eyes and accused Him of being possessed by devils as He did the work of God under the power of the Holy Spirit.

The indicator that one has not committed the unpardonable sin is when one has concern about it and the feeling that he has sinned, because this is a sign the Holy Spirit is at work in convicting of sins of righteousness to God. Blasphemy against the Holy Spirit results in spiritual death (Mk.3:29), and the Book of Hebrews describes the spiritual status and death of an individual who has turned against Christ (He.6:4-6), by neglecting the only way of salvation in God.

John referred to people who left the Christian fellowship and joined the anti-Christ's teaching (1Jn.5:16-17). By rejecting the only way salvation, these people put themselves out of reach for prayer. In most cases, even if we know that a terrible sin was committed by someone, we would not have a sure way of knowing that the person in question has committed the unpardonable sin. Therefore we have a duty to pray for people for God's mercy in their lives, that they may return to God.

VI. THE HOLY SPIRIT IN THE TEACHING MINISTRY OF JESUS CHIRST

Jesus taught extensively on the subject of the Holy Spirit when dealing with His disciples. The synoptic Gospels have a lot to say on the activities of the Spirit of God as Jesus taught (Jn.14:16, 25; 15:26; 14:13). We can know the Holy Spirit as Jesus knew Him because Jesus said that the Holy Spirit is the revealer of all truth and also One who reminds of things that are to come. He will reveal Jesus to us in a fuller way if we open up to Him.

Paul taught that our heavenly Father is a giver of every good and perfect gift and he also taught that we should also desire for the gifts of the Spirit. God wants us to ask and express our total confidence that He is the only provider and giver of all good things. Christ taught His disciples to ask anything in His name and that it should be given, while not begging but simply asking in faith. We are his children and God is more than willing to give us if we ask in faith according to His will.

On the Day of Pentecost, 120 disciples were gathered in the upper room praying and asking the Father, as per the promise for the baptism and infilling of the Holy Spirit and, God granted them their requests, because *"...they were all filled with the Holy Spirit and began to speak with other tongues"* (Ac.2:4). It is also our privilege to ask the Father for the Holy Spirit in Jesus name. Jesus also taught that if the heathen parents know how to give good gifts to their children then how much more will our heavenly Father do. He will give us the best of all the gifts.

The problem that believers have is that they ask with wrong motives and also not in line with His will, as expressed in the Word of God. God wants us to exercise our faith as we ask, although He already knows what we want. Luke's record gives us how much emphasis Jesus gave on the subject of the Holy Spirit as one of the good and perfect gifts from the Father, which the Father wants to gave to His dear children, the believers. God wants to give the Spirit in greater depth to us, just as He gave to Jesus in His ministry life on earth. But, we need to prove that we are going to use that power and authority for His purposes and will be completely obedient, as Jesus was, when He tells us what and how to do something.

A. Co-laborers with Christ

Although the disciples were commissioned by the Holy Spirit who worked great signs and wonders in their lives, it did not mean then that they were free from opposition and attacks of the enemy. On the other hand, when they were to be brought to court for Christ' sake, the Holy Spirit gave to them what to say. We should expect the same help of the Holy Spirit as Christians, in our labor for God to help us by giving us His wisdom from above and also what words to use.

The Holy Spirit gave Peter and John the clear witness to the death and resurrection of our Lord Jesus Christ. Jesus warned His disciples as He was

sending them out that they would find great opposition for His name's sake, even being arrested, whipped and brought before the Sanhedrin. He also gave them His guarantee of ultimate victory in spite of the continued opposition; He was going to be with them up to the end of the age.

B. The Great Commission

The timing in which Jesus issued His Great Commission was spoken of by Daniel (7:14), where the Son of man was given authority by the ancient of Days and all the people of the whole earth would worship Him and there would be no end to His Kingdom. The Great Commission looks forward to the fulfillment of Daniel's vision in time. Jesus has authority over all things because He humbled Himself to the Father in His Plan, so that all would come under His influence. He rules in nature, the Church, and the whole universe because He did what God wanted.

Jesus has the highest authority even in heaven and on earth. Satan attempted to bribe Him with authority over the nations of the world by saying *"...all these things I will give you if you will fall down and worship me"* (Mt.4:9).

The Pentecostal gift of the Holy Spirit was Jesus' first provision for His disciples who were carrying out the Great Commission and this pattern has not yet changed; it is still the best of all the spiritual strategies. We need therefore to desire first to be filled with the power of God from on high before we can go out to preach the Gospel. Christ was obedient to the Father and now He commands with great authority, not only on earth, but also in Heaven as well (Mt.28:18). He therefore has the authority to commission His disciples in power to go into the whole world and make disciples of all nations.

In Luke's Gospel (24:49), the commissioning was sanctioned by the power of the Holy Spirit, because the evangelistic outreach cannot be done without the power of the Holy Spirit present as Jesus said to His disciples, *"...you will receive power when the Holy Spirit has come upon you, and you shall be witnesses"* (Ac.1:8).

C. The New Birth Experience

To be born into the family of God is not done in a natural way as we are born from our mothers. But it is done spiritually and it is God's gift to mankind through Jesus Christ our Lord. This right to belong to God's family (Jn.1:12-13) and is not based on race or anything a person has done or could do, but is simply a gift from God, creating a new nature in those who receive Christ as their Lord and Savior.

Jesus spoke to Nicodemus of the spiritual birth that he was to be born of the water and the Spirit (Jn.3:3-5). The meaning of water in the phrase *"...born of water"* is to be born of the Word of God, therefore; we can say that we must be

born of the Word and Spirit. Our new birth, being born again of the “...*water and the Spirit*,” is not by man’s power or will, but it is of the Spirit and the Word.

This birth must come through the Spirit. The statement presupposes the activity of the Holy Spirit within all who enter the Kingdom. Nicodemus knew nothing of the Spirit experientially. In the Old Testament teachings, the Spirit came upon the prophets or other specially chosen men for specific reasons, but nowhere in Judaism was taught the coming of the Spirit upon all men for their personal regeneration.

Just as water from the natural cleanses the outward man, so also does the Word of God cleanse the inside man, with the application coming from the Holy Spirit, making man a “*new creature*” (2Co.5:17). The main transforming Agent of change for the new birth in man is the Holy Spirit. If He is blasphemed, as we spoke of previously, then repentance and conviction of sin becomes impossible—only Holy Spirit can bring that about.

Unbelievers can find the spiritual experience we are talking about very difficult because they cannot see the working of the Holy Spirit in man with their naked eyes. The fact that the Holy Spirit is like wind that which cannot be seen with our eyes does not mean He is not working in man. With time, the “fruit” of the Spirit’s working is seen, just like wind, for we see the trees shaking and making movements.

D. Believer’s Life in the Spirit

It is one thing to be born of the Spirit of God or born of God and it is another thing to begin to live in the Spirit. There are wonderful blessings that believers are supposed to enjoy when they are in Christ. The indwelling of the Spirit of God brings about our adoption into God’s family and we are sealed to the day of redemption, when the resurrection and divine glory, preserved by God’s love for His children that are in Christ Jesus, takes place.

Living in the Spirit therefore is made possible when we continue to be in fellowship with Christ, by abiding in Him (Jn.15:5-6). God is Spirit (Jn.4:23-24), and for us to please Him and walk in agreement with Him, it is vital we begin to walk and live in the Spirit (Ro.8:4; Ga.5:16, 25). It should be noted here that the Holy Spirit is the Source of life. Therefore, if the Spirit is the Source of life we should also let the Spirit direct our course in life.

We can not live in the Spirit without giving the Holy Spirit the liberty to direct us in our spiritual walk with God. Carnality is the greatest enemy to living in the Spirit and we can not have an access to God’s fullness when we are carnal. Choosing to obey the Spirit will lead to an obedient walk of faith in Christ and to being at peace with God. Our walk in the Spirit is by faith in God, and through the divine

enablement of the Spirit of God. A mind controlled by the Spirit thinks godly things, while a carnally minded man has his mind full of the things of the flesh.

Our mind sets the agenda for our relationship with God and attitudes toward him; therefore, we need the renewal of our mind (Ro.12:2). Paul encouraged the Galatian church to serve one another in love (5:13), while living by the Spirit (5:16), and keeping in step with the Spirit. Those who truly live by the Spirit will be tempted to indulge in sinful behavior, but they can and most will resist. In addition, those who live by the Spirit will ultimately demonstrate, by their behavior, that the Spirit is living within them. This is proven by bearing proper fruit in actions as well as in attitudes to others. These virtues go beyond mere than lip service of men. The man who allows the Spirit to work in him will begin to live and walk by the Spirit to the glory of the Father.

The new birth experience is the first step in the life of a believer, towards living in the Spirit and is not, therefore, the end. This truth must be emphasized today in local assemblies, because the spiritual development of a new believer in Christ as a member of the Body of Christ is also very important.

E. Worshipping in Spirit and Truth

Jesus promised the believers an inflow and an overflow of the Holy Spirit. In the Old Testament the Spirit came upon the people of God, but in the New Testament, He has come to stay in us, for service to our God and for inner change and cleansing. When Jesus talked to the Samaritan woman (Jn.4:23-24), He was literally appealing directly to her religious sensibilities. In effect, He said,

“If you really want to know the truth about worship, you will find it not in the formula of our Fathers, but in the relation of your own heart with God. You deal with him through his Spirit and on the basis of truth which precludes the kind of a life that you are living now.”

Worship as a whole is one of the most vital aspects of life in the Spirit. When we fail to worship God, we have automatically failed to live in the spirit that pleases God. The Spirit of God wants to pray through us and if we let Him do it, it is already a part of worshipping in the Spirit.

The true focus of our worship should be the Father (Jn.4: 21). Worshipping Him in Spirit, that is within our soul (inner man) and in truth means we worship in the sincerity of our hearts, and not just for a formality (Jn.4: 23-24). The main reason for this kind of worship is that the Father is not a person or human being who is located in a particular geographical position, but He is Spirit, Who wants to commune with man who is also spirit. We worship God in spirit by pouring out our hearts according to His will (the Word) and also through praying in the Spirit (in tongues), as well as with the understanding. All these are wonderful ways in

which we fellowship with God and receive the desirable strength that we need as believers in Christ in our walk with God.

Worshipping in the Spirit is one of the aspects of getting connected with God on our daily walk, because worship is an act of service to God. By how we have lived our day and to whatever we committed our lives and time to, we have worshipped that thing, or we have worshipped God, depending upon how that time was spent.

F. He is Our Comforter

Jesus taught that the Holy Spirit is our Comforter (One called to be on our side), and that the primary ministry of the Holy Spirit was/is to teach us and guide us into all truth. As the Comforter, the Holy Spirit has a duty to minister to us, teaching and convicting us about sin. Christ's promise of another Comforter meant "another of the same kind" as Jesus, with the "same substance", helping and teaching in the ways of God as Christ did. The Holy Spirit teaches us through bringing new understanding and new illumination of the truth to us.

Yielding to Him will make our walk and fellowship with God meaningful and real. As our Comforter, the Church needs to understand and appreciate His role as third Person of the Trinity and allow Him to grow us up in the faith of our Lord Jesus Christ.

G. Regeneration by the Spirit

The last passage, in John's Gospel, deals primarily with the subject of the Holy Spirit after Christ resurrection (20:19-23). This has been known also as the "Johannine Pentecost" as Jesus breathed the Holy Spirit upon His disciples prior to the day of Pentecost. We see the prophets use significant acts to represent the nature of their message, as in Jeremiah 13 and 18, etc. Here, the act of breathing represented the nature of the influence that would come upon them as well as the source of that influence. His breathing on them was a sign or pledge that they would be endowed with the influences of the Holy Spirit.

Every Word of Christ, received in the heart by faith, comes by this Divine breathing, even as God breathed into Adam the "*breath of life*". Nothing is seen, known, discerned, or felt of God but through this. No man ever did or can preach the Gospel of God, so as to convince and convert sinners, without the Divine Spirit. It is the Spirit Who makes the Word alive in man (He.4:12). The gift bestowed was not that of the personal Holy Spirit, but rather an earnest of that gift; an effusion of the Spirit.

H. Springs of Living Water

Jesus in His teachings (Jn.4:10-14) pictured the Holy Spirit as Living Water that flows or is “springing up.” The same word is used in Acts 3:8, of the cripple who leaped up when he was healed, at the Beautiful Gate of the Temple. There is nothing lame or crippled about the work of the Holy Spirit. He comes with power to change life situations, and He comes upon someone in a great overflow so that the person is empowered to serve God.

The symbol of water is an interesting one since water is essential to life and growth. Flowing water has force to remove and move obstacles standing in the path way. Isaiah especially refers to the Lord as the source of streams of waters which is in reference to the Holy Spirit, and also as one who is water to us (Is.32:2, 21). On the Day of Pentecost, when 120 believers were gathered together, the prophecy of “living waters” begun to be fulfilled. Before Pentecost, the “living waters” were with them but not in them, for Christ had not yet ascended so that He could send the Holy Spirit upon the Church.

I. A Measure of the Spirit

There was a measure of the Holy Spirit that was upon the disciples before Pentecost and the emphasis of Pentecost was on receiving of power, while John 20:22-23 is on receiving believers’ authority that came with the new birth. The Bible uses a variety of terms for what happened at Pentecost, and there were other infillings of the Holy Spirit later. The Holy Spirit is a Person, but there is no limit to the degrees we can share with Him.

The disciples in John 20:22 were already in good relationship with Christ, and by the phrase “*receive the Holy Spirit,*” when He breathed on them, disciples were now identified as belonging to the Body of Christ.

J. Christ, the Giver of Good Gifts

God wants us that we bring all our needs to Him, and Jesus taught that our prayers should involve real needs as we come to God in persistent faith. If our earthly fathers know how to “...*give good gifts to their children*”, we should also be expecting to receive good gifts from our heavenly Father.

Luke records how Jesus placed emphasis on the Holy Spirit as the “good gift” from the Father. He wants to give to us the Holy Spirit, as a gift which in a sense sums up and concludes all other gifts that the Father wants to give us, and will do so when we ask in the name of Jesus.

VII. POWER OF THE SPIRIT IN THE EARLY CHURCH

Pentecost came 50 days after the Sabbath Passover week of Leviticus 23:15-16, and in the Old Testament it is also referred to as the Feast of Weeks (De.16:10), the Day of First Fruits (Nu.28:16), and Feast of Harvest (Ex.23:16). The Book of Acts (2:1-4), opens to us the events that transformed the disciples lives as they tarried in the upper room. It was on this Day of Pentecost, after Jesus had returned to the Father as He had promised that we have seen in our studies of Joel's prophecy, the event of the coming of the Spirit in a new way.

With the event of the outpouring of the Holy Spirit coming upon all flesh, the disciples in particular were changed and the Church of Jesus Christ also began to grow rapidly. This rapid growth of the Church in the Book of Acts can only be attributed to the presence of and the role played by the Holy Spirit. The Holy Spirit is the great Agent behind the spread of the Gospel and the Pentecostal movement, of the Book of Acts. Without the presence of the third Person of the Trinity in the Church, there would have been little to no impact or effect upon the lives of those in Jerusalem, and certainly not of such a magnitude.

The Acts of the Apostles is an important resource for our insight and understanding of the work of the Holy Spirit in the Early Church. Any teaching about the Holy Spirit would be irrelevant if it neglected what we learn about the Holy Spirit in Acts.

A Apostolic Commissioning by the Holy Spirit

Jesus told his disciples to tarry in Jerusalem for the infilling of the Holy Spirit, with power from above. When the Pentecostal experience finally took place, the disciples were commissioned in power to be witnesses of our Lord Jesus Christ.

In Acts 1:8, Jesus revealed what would happen to the disciples after their commissioning into the ministry by the Holy Spirit. He said they would receive power and become true witnesses of Christ, both in Jerusalem, Judea, Samaria, and to the ends of the earth. Starting from the Day of Pentecost, the Holy Spirit directed the Apostles ("sent ones") into all activities of the Church establishment. The coming of the Holy Spirit brought about the birth of the Church of Jesus Christ, in power (Ac.13:1-3).

The disciples were also empowered with the gifts of the Holy Spirit to help them do the work of the ministry which was demonstrated in the preaching of the Gospel of Christ when miracles, signs and wonders took place. Everywhere they went, they were spreading the Gospel.

Because of faith in Christ, the disciples were commissioned as "sent ones", apostles, with power, and the Church become very vibrant as the Holy Spirit was working through them. Their preaching was accompanied with supernatural power and the Church grew because of that power. The Church did not start the

growth, neither was it by the apostle's strength and ability, but they relied on the divine source of the Holy Spirit. Prior to this day of commissioning, the apostles (disciples) were cowards, especially so at the crucifixion and the next 2 days. But, the Holy Spirit brought boldness and courage to the disciples like Peter, who later preached with power and 3,000 were saved (Ac.2:41).

B. Pentecostal Empowerment

A remnant that gladly received the Good News was the ones that the Lord used in the birthing of the Church in Jerusalem as they were empowered by the Holy Spirit on the Day of Pentecost. The Book of Acts begins with the wonderful outpouring of Holy Spirit at Pentecost and also the commencing of proclamation of the Gospel of Christ by those chosen as Apostles. The Holy Spirit came that man could be freed completely from sin and the bondage or enslavement to sin. This new order of the Kingdom of God on earth is the order of the Spirit of God who brings new life.

Pentecost was a feast day to celebrate the wheat harvest and it began in the Old Testament. The New Testament symbolism of Pentecost implies that Pentecost is the beginning of the great harvest of souls to be reaped because of Christ's accomplished work at Calvary through His death, burial and resurrection. It is also meaningful to see that for the believer in Christ, the Holy Spirit brought the truth of the law as He teaches, guides, and helps them as the believers in Christ.

It is the Holy Spirit who brings the new nature that the believers receive at the new birth. Then, those believers are to begin to take steps of faith in obedience to the Spirit of God on a daily basis.

The sign of fire with tongues on the 120 disciples was a symbol of the approval and acceptance of the Church as the Body of Christ by the Father in Heaven, while recognizing the individual believers in Christ as the temple of the Holy Spirit.

C. Partial Fulfillment of Joel's Prophecy

The Day of Pentecost was a partial fulfillment of Joel's predictions of the outpouring of the Holy Spirit. F.F. Bruce says, on Peter's quotation of the Book of Joel, says that,

"Peter could not have realized their full impact when he quoted it on the Day of Pentecost. Certainly, the outpouring of the Spirit on 120 Jews could not itself fulfill the prediction of such outpouring on all flesh, but it was the beginning of the fulfillment. The greatest and final fulfillment will be in the age to come when Christ returns on the earth during His Second Coming. The return of Christ to reign for one thousand years will usher in the great fulfillment of the outpouring of the Holy Spirit."

Peter's reminder of Joel's prophecy in Acts (2:16-21) was a proof of the resurrection of Christ. The coming of the Holy Spirit also was a fulfillment of the predictions made by John the Baptist and as a promise by Jesus Christ (Lk.3:15-16; 24:49). The context of Peter's message at Pentecost, as well as the main results that proceeded, shows that Joel's prophecy started to be fulfilled on the Day of Pentecost and that the fulfillment had to continue until the end of the age, when the Judgment Joel saw comes to pass in the end times.

D. Growth of the Church in Acts

It should be noted here that the Holy Spirit was the catalyst to Church growth in the Book of Acts. He empowered believers and the Apostles spread the Good News of our Lord Jesus Christ and gave them the strength in the middle of the persecution to stand firm in the truth. Even when it cost them their lives, they did it with joy.

Jesus put great emphasis on spiritual growth at the starting point. His followers were to be filled with the Spirit first, then sent in the power of the Spirit to carry out His plan for world evangelization (Lk.24:46). This occurred on the Day of Pentecost, which followed 10 days of prayer. Pentecost will always be remembered in Bible history for the role the Holy Spirit played in the birth of the Church. The Church was born in a supernatural way as an instrument to bring man in fellowship with God that he had lost.

Suwandoko Roslim and David Duncan, suggest that,

“This day marked the beginning of a new period of time, the time of the Holy Spirit. For the first time the Spirit completely filled the believer with His power so that they could be effective witnesses. The Spirit's presence had been with the disciples since Jesus breathed on them (Jn.20:22). However, He did not come into their lives in baptismal fullness and assume His full work in them until the Day of Pentecost.”

E. Holy Spirit Upon the Samaritan Believers

The Church in Samaria also received the power of the Holy Spirit when the Apostle Peter and John were invited there by Philip the Evangelist, one of the deacons in the Jerusalem Church. The result of their visit was that the Samaritans received the Holy Spirit baptism with speaking in other tongues (Ac.8:14-17).

We see also the Holy Spirit transporting Philip after ministering to the Ethiopian eunuch supernaturally (Ac.8:27-39). The fact that Philip was snatched away by the Holy Spirit did not bother the now-converted Ethiopian eunuch, who went on his way rejoicing (Ac.8:39). History tells us that this event was the impetus for the

eunuch to share the Gospel with many in his nation, which caused revival all over that nation.

F. Holy Spirit In-fills Gentiles Too

This event took place at Caesarea, in which the Gentiles at the house of Cornelius were filled with the Holy Spirit while Peter was still speaking (Ac.10:44-46). The gift of the Spirit was God's way of testifying to the fact that He had accepted the Gentiles also and that they were believers in Christ. This was also to confirm to Peter, the leader of the Church at Jerusalem, that God was not a respecter of persons. Peter's word in Acts 15:8 suggests the great prejudice of some Jewish Christians who demanded the Gentile brothers be circumcised, but the event of Acts 10:44-46 showed that before God they were accepted even without circumcision.

The Jewish believers may have been less disturbed by Cornelius reception of the Holy Spirit than by its reception by those who were with him. They would have been familiar with God fearers like Cornelius who attended the Synagogue, (Ac.14:1; 17:17). We cannot, therefore, simply assure that all those present were God-fearing Gentiles. Some of those converted may have been "pure" Gentiles. Peter's statement in Acts 10:35 can be interpreted as referring to those who feared God after hearing his sermon, and not those who feared God before the Gospel was preached.

Peter's statement that God does not show favoritism was meant to encourage those listening to fear God. The Holy Spirit enabled the listeners to speak in tongues in praise of what God has done (Ac.10:46). What they said may have been understood by hearers, although it was tongues, just as they had seen it with the case on the Day of Pentecost (Ac.chp.1-4, 11).

G. Holy Spirit Upon Disciples at Ephesus

The Ephesian believers were simply born again and ignorant about the baptism of the Holy Spirit. From how they answered Paul in Acts 19:2, the disciples in Ephesus meant that they had not heard that the baptism in the Holy Spirit was available for them. Paul explained to the disciples at Ephesus about the Holy Spirit and after that, placed his hands on them and they received the baptism of the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance (Ac.19:6-7).

This incident is similar to the one involving the Samaritans (Ac.8:14-17), and here also the sign of the indwelling of the Holy Spirit was important to show that a new group, in this case the disciples of John, had been fully incorporated into the community of believers in Christ.

H. Holy Spirit Upon the Jerusalem Church

The main key geographical locations in the Book of Acts are: Jerusalem, Samaria, Lydda, Joppa, Antioch, Cyprus, Pisidian Antioch, Iconium, Lystra, Derbe, Phillipi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Malta, and Rome. But the main headquarters of the Christian movement of that time was Jerusalem, the birth place of the Church. It was at Jerusalem where the main event of the feast of Pentecost took place and the outpouring of the Holy Spirit that later spread to other places. This came about as disciples went preaching, being expelled by events of persecution at Jerusalem.

The coming of the Holy Spirit on the Day of Pentecost marked the beginning of the Christian experience and real life in the Spirit. One cannot be a Christian without the spiritual experience of regeneration by the power of the Holy Spirit. To be one with Christ, we must encounter the third Person of the Holy Trinity to baptize us into the Body of Christ and to bring about adoption into the Family of God, so that we can be called the children of the Living God.

The transformation of men and women by the Holy Spirit in that upper room at Jerusalem will always be a reminder in Biblical and Christian history of the birth of the Church and that it was born in power on the Day of Pentecost.

I. Stephen Full of the Spirit

Luke describes Stephen as full of the Holy Spirit and full of wisdom from above (Lk.6:8-10). In Acts 7:55, he describes Stephen's face as shining like an angel and not afraid to die because he was full of boldness by the Spirit. Stephen saw the glory of God and Jesus the Messiah standing by the right hand of the Father. His vision of Jesus standing by the right hand of the Father angered the Jewish leaders who condemned Jesus to death, accusing Him of blasphemy.

J. Saul's Encounter with the Holy Spirit

Saul, later known in Scripture as Paul, encountered God on the road to Damascus. Paul was left in a blinded state by the impact of a bright light and later he was prayed for, to receive back his sight and to receive the Holy Spirit. Ananias was the one who prayed for Paul to receive his sight. Along with his sight, Saul received the Holy Spirit that day which transformed his life, later to bring great impact for the Kingdom of God.

Previously, Saul was a murderer, persecuting the Church. But the encounter with Jesus and the Holy Spirit totally transformed a once known murderer into a great servant of God. Paul was so transformed, by the event on the road to Damascus and by time spent in Arabia getting his theology straightened out, that he went around preaching and teaching the Word of God, working miracles by the power of the Holy Spirit.

Acts 9 :17-18 mentions the infilling of the Holy Spirit in the life of Paul, his changed life and subsequently giving a strong witness to the Holy Spirit's presence and power in his life and ministry. The Holy Spirit shaped Paul's missionary journeys and ministry after that encounter and he was no longer a murderer, but a saint. He stopped persecuting the Church of Jesus Christ and began to preach strongly the faith of our Lord Jesus Christ and became a defender of the true faith. Saul/Paul wrote more books in the New Testament than any other Apostle of the Lord Jesus Christ. His writings are full of wisdom and knowledge because he was empowered by the Holy Spirit in his life and ministry.

K. Holy Spirit Upon the Syrian Antioch Church

The Holy Spirit began to direct the mission of the Early Church, calling and directing the missionary journeys of Paul. The Early Church depended totally on the leading of the Holy Spirit rather than a man's strategy. Prayer was the cardinal thing in both the life of Paul and the entire Early Church. Every step taken in Church and by the Apostles was dependant on the direction of Holy Spirit revealed during prayer times.

The Holy Spirit called for the separation of Paul and Barnabas for the work of missions ahead of them (Ac.13:1-3). The Church only dedicated Paul and Barnabas to the work of God that was ahead of them, but the decision made for them to go on missionary journeys was by the Holy Spirit.

In this context, to dedicate means that they were "set apart" for a special, specific task that God assigned to them. We should also learn to depend on the Holy Spirit to set us apart for Christian duties, rather than to set ourselves apart. If God does not call, He will not be involved. The Holy Spirit gave the Apostles the strategy they needed for Church planting as He led them and as they were willing to follow. The Apostles followed the best communication routes of the Roman Empire, making travel easier.

VIII. THE FIVEFOLD MINISTRY AND SPIRITUAL GIFTS

The Church of our Lord Jesus Christ was born in power as we have discussed, and it started to grow, spreading across the world. In the Church of our Savior Jesus Christ, there are many members, but one Body. These members are gifted differently for the good of the Body (Ro.12:6).

Christ gave the fivefold ministry gifts to the Body, the universal Church, to bring establishment and edification of the local Body, as well as service in outreach for Christ. The Church cannot and will not reach maturity if She cannot access and embrace the fivefold ministry gifts that have been given to Her.

Besides the fivefold ministry gifts of Christ, we also have spiritual gifts that the Holy Spirit gives as He wills to the members of the Body of Christ as they exercise their faith in God, and ask according to the will of God for their lives. A healthy Church is the one that exercise the gifts of the Holy Spirit. Howard says,

“For generations the subject of spiritual gifts was largely misunderstood or ignored by much of the Christian Church. The New Testament gives clear teaching regarding spiritual gifts and states emphatically that the exercise of such gifts is part of the normal life of the Christians community.”

A. The Fivefold Ministry

There are specific people whom God has called into the fivefold ministry of Christ. Not every member of the Body of Christ has the calling into the fivefold ministry, though all are called to minister in some capacity. Not everyone can be an Apostle, Prophet, Evangelist or Pastor or Teacher (Ep.4:7-14), but there are certain people whom God has called into these offices (Ep.2:20-22).

The Apostle Paul gives a clear instruction on the spiritual gifts. Paul shows that these leadership gifts are to be understood in terms of spiritual gifts: He gave, “...some to be Apostles, some to be Prophets, some to be Evangelists, some to be Pastors and Teachers.” These are not all the gifts, but they are the leadership or enabling gifts.

Christ gave these gifts to the Church so that they may bring edification to the Church, help the Church reach the measure of the fullness of Christ, reach the unity of the faith in Christ and attain the knowledge of the Son of God, to a perfect man in Christ Jesus. This suggests to us that the fivefold ministry work of critical importance, for the purpose of attaining the stature of Christ.

The role played by each of the gifts must be received by the Church. It is high time that the Church embrace the full restoration of the fivefold Ministry, because for years we only embraced the Pastoral, the Evangelistic and the Teaching movements in the Church. During this season we have seen that God now is bringing the restoration of the apostolic and prophetic movements. We need all these gifts active for the health of the Church and thanks to God that He is still in the business of calling and ordaining men and women into the fivefold Ministry today.

1. Apostles;

Apostles have a duty to establish Churches and also breaking of new ground for church planting. As long as we still need to open and pioneer new churches and lay the foundation for churches, then we need Apostles on the ground. Apostles are a gift to the body of Christ, and as Jim Laffoon rightly puts it that,

“As we see throughout the Book of Acts, apostles are anointed church planters. Although each apostle can receive a different measure of the apostolic office, most of the ones I have met have received a grace from God to plant strong health local churches.”

2. Prophets

Prophets are as vital as the apostle is vital to the Body of Christ. Prophets give divine foresight to Churches, believers, families and nations. They hear from the Holy Spirit to give divine direction, divine counsel to leaders and bring back the lost truth and the relevance of the Church of our Lord Jesus Christ. Prophets of God are uniquely empowered by God and are also appointed by God's Holy Spirit, independent of any official position. If the Church is spiritual it will recognize the authenticity and immediacy of the prophetic gifts.

3. Evangelists;

Evangelists have the heart to bring in the lost and point them to the cross of Jesus Christ that they can experience the saving grace of our Lord. They do not point people to themselves, but to Christ who is the central theme for their message.

4. Pastors;

The duty of the pastor is to shepherd the souls who have been preached to, and have put their faith in Christ. He oversees a local church and looks after the welfare of the spiritual needs of the members, as a good shepherd.

5. Teachers;

The duty of a teacher is to ground the believers into the truth of our Lord Jesus Christ and preserve the faith of Christ. We also note here that all these gifts are important and that none of these gifts are more important than the others, for they each have their part to play in extending the Gospel.

B. Spiritual Gifts

The exercise of the spiritual gifts in a local church is a sign of the healthy church and it should be a way of life in the local assembly. Every member of the local assembly can flow in the spiritual gifts that have been baptized in the Holy Spirit, while not every member can flow in the fivefold ministry gifts.

Spiritual gifts were one of the major teachings that the Apostle Paul dealt with in the Book of First Corinthians, which was brought about by questions raised by the Corinthians (12:1-31). Paul started by specifying that there are different kinds of spiritual gifts, kinds of service and also kinds of working. He also emphasized the unity of function between the different persons of the Trinity, and he linked the gifts with the Spirit, the kinds of service with the Lord and the kinds of workings with God (1Co.12:4-6).

The Spirit manifests in different ways (1Co.12:7), and the gifts were not given for the benefit of the gifted person, but for the common good of the Body. These gifts manifest as the occasion demands, not as the gifted person feels so, but as the Spirit wills. And God has given the gifts of the Holy Spirit to always bear witness to the truth of the Gospel.

Paul used the analogy of the human body with its many parts to demonstrate in his teaching that the Body of Christ has many different parts with many different gifts, but is still one body (1Co.12:12). Regardless of their background or origin, all Christian believers are baptized or regenerate by one Spirit, that is the Holy Spirit and are given the one and same Spirit to do great exploits in Christ.

The different parts of the body do not envy each other and the same should be applied to the believers in Christ (1Co.12:14-20), for each has their part to play. Similarly, there should be no looking down on one another because as we are members of Christ and constituted to one body, Christ's Body. In the same way God designed the human body, and He has planned that the different individual should contribute to the good of the Church. The different parts of a body all need each other just as individual Christians need each other. Just as the human body shares the pain and has a concern for each member, so should the Body of Christ be concerned and share the pain with one another, even as much as they share in pleasures, to the glory of God in Christ Jesus.

Finally Paul told the divided Corinthians that, in spite of their many short comings, they are the Body of Christ (1Co.12:27), and in His divine sovereignty, God has appointed people with various gifts to serve His Church in Corinth and also around the world (1Co.12:28).

Spiritual gifts are classified in three main groups which are Revelation Gifts, Power Gifts and lastly Utterance Gifts. Our God is God of variety and in all this variety of gifts the Holy Spirit seeks to exalt the Father and the Son. The Father and the Son are actively involved in the operations of all the Spiritual gifts, so then we need to look to God and exercise our faith to be a blessing to the Body of Christ. Each one of us should be able to find a place in God and discover who we are in the Body of Christ so that we can be a blessing.

1. Revelation gifts;

There are three gifts that fall under this category and these are Word of Wisdom, Word of Knowledge and Discerning of spirits.

- a. The Word of Wisdom is the ability given to the believer by the Holy Spirit to be able to know how to apply what we know.
- b. The Word of Knowledge as a gift is the divine ability to understand and comprehend by the Spirit of God the prevailing circumstances.
- c. Discerning of spirits is being able to distinguish by the power of the Holy Spirit between good and bad (Ac.14:8-9).

2. Power gifts;

The gift of Faith, Healing and Miracles are identified as gifts of power. These gifts, as we said early, are manifested as the occasion demands.

- a. The Gift of Faith manifests in a supernatural way to meet the needs of God's people (Ac.14:9-10), and it is different from faith as a seed at our new birth experience (Ro.12:3).
- b. The Gift of Miracles is a supernatural intervention in the life of a believer, overriding the natural principles by God in meeting the needs of a believer by faith.
- c. The Gifts of Healings covers mental problems, physical and also spiritual, including every area of our lives, all these areas God is able by His power through His Gift, ministered by a Believer, of full miraculous healing.

3. Utterance gifts;

The Gift of Prophecy, Tongues and also Interpretation of Tongues are all Utterance Gifts of the Spirit.

- a. Prophecy is forth telling and it manifests to edify the Church. Prophecy as a gift does not come as a new thing, but comes to confirm what God has already being speaking to someone. It is therefore for exhortation, rebuke and also for correction in our lives as believers (1Co.14:3).

- b. Tongues as a gift is the manifestation of the Spirit which enables a person to speak to the Church in tongues he does not understand and which is incomprehensible to the hearers. This manifestation is not found anywhere in the Old Testament or New Testament prior to the Day of Pentecost. This Gift is to work together with the Interpretation of Tongues.
- c. The last gift is Interpretation of Tongues which is the ability to give meaning to what has been said in Tongues that it may bring edification to the Church or individual.

Concerning the manifestation of these Gifts, we need to learn to be sensitive and yield ourselves to the Holy Spirit. We need to be willing to be used by the Spirit of God in these Gifts so that we encourage and edify our fellow believers in Christ; as we operate within the guide lines of the Holy Word of God. God is a God of order and we are admonished to operate under the influence of the Holy Spirit with maturity so as to edify every member of the body of the Christ.

Tongues and prophecy have brought a lot of confusion, especially in Pentecostal churches, just like the Corinthian church was also found in the same dilemma. Love must be the basis from which these gifts should be manifesting because in so doing Christ will be glorified. The Corinthian church was seeking for spiritual gifts rather than the Holy Spirit Himself and their aim was not necessarily love to their brothers and sisters. He who speaks in tongues speaks to God first and secondly, he edifies himself. The Bible says that he who prophesies “...*speaks to men for their strengthening, encouragement and comfort*” (1Co.14:3).

The Church is not edified by tongues, but She is edified by prophecy. Therefore, this does not mean we exalt one gift over the other, but we affirm both tongues and prophecy. Paul, in addressing the problem on tongues and prophecy began by showing how tongues also can become an intelligible gift through interpretation to edify the Church (1Co.14:13-19). The main goal here is not to bring self edification, but to edify the Body of Christ and the members of the Local Church.

C. Order in Worship

Paul gave guidelines of orderliness in how to operate in the gifts of tongues and prophecy in the community of believers (1Co.14:26-33). Everything in worship, as far as Paul was concerned, must be done in an orderly way and to the edification of the church. Paul said that two to three can speak one by one, then let there be an interpretation, however, this does not suggest that Paul was against tongues.

This is the case where someone is speaking in tongues as a gift and with a message to be interpreted to edify the church, not tongues for worship or devotion and praise. When there is confusion in the church service, the enemy always gains ground against the Church. A lot needs to be done in the areas of teaching and preaching to educate the Body of Christ on this subject.

Spiritual gifts have been given for edification of the believer and the local assembly. Moreover, they are for service to one another and to God. For a local church to be encouraged and for the exhortation of believers in Christ, spiritual gifts must be operating in the local assembly. God has given us these gifts so that we build up His Church, for these gifts are supernatural abilities that come from God. We need also to understand that not everyone has the same gift, just as not all parts of the body are the same.

We need to learn to dedicate our gifts to the service of Christ, and not for personal gain or to have an “ego trip.” We must be willing to use our gifts wholeheartedly, not holding back anything from God’s service. Spiritual gifts are given to each person by the Holy Spirit as special abilities which are supposed to be used to minister to needs of the Body of Christ with a sole purpose of building and unifying the Body of Christ. Gifts are different in nature, power, and effectiveness, not according to human ability but according to God’s ability. Our role therefore is to be faithful and seek ways of how to serve others with what Christ has given us.

We are called to serve others and God, not our self or for self-enjoyment, but to the service of the Body of Christ and as an act of worship to God. God always exalts the humble at heart and all those willing to lower themselves for the service of God. Humility and servant-hood are attitudes that expose the condition of our hearts, as we serve other people to the glory of God. Jesus Christ led by example about servant-hood when He washed the feet of disciples.

We are permanently in debt to Christ for the lavish love He has poured on us and the only way we can begin to repay is by fulfilling our obligation to love others. The main motive in exercising spiritual gifts should be love, because if not done in love, it cannot glorify God. We are encouraged to imitate God in regard to loving one another. In 1Corinthians 12, the Apostle Paul gave evidence of the Corinthian church’s lack of love in the utilization of spiritual gifts, and he gave us chapter 13 which defines real love, while chapter 14 shows how love works.

Love is the most important of all the spiritual gifts exercised in church as a whole. Great faith, acts of dedication and sacrifice and miracle working power has little effect if there is no love. Love makes our actions and our gifts useful. Although people have different gifts, love is available to everyone. The God-kind of love is directed outwardly towards others and not inwardly towards ourselves.

Society often confuses love and lust. Unlike lust, the God-kind of love is directed outwardly towards others, but lust is self centered and self seeking. Love is seeks the highest benefit of someone regardless of the cost. Love is utterly unselfish and this kind of love goes against our natural inclinations. It is impossible to have this love unless God helps us set aside our own natural desires so that we can love and not expect anything in return. Therefore the more we become like Christ, the more love we are going to show to other people.

To conclude here, Spiritual Gifts are not given for our own self-advancement or self-glorification, but they are given to us for the service to God and enhancing spiritual growth of the Body of Christ as we express them in love.

PART III

The Spirit in Modern History

I. Introduction

We desire to note here that the events documented are mostly in the USA, though we do know that revival took place in other nations. However, we do not have the documentation of the events in those nations like we have of the events in the USA. So, that is basically where we will focus for this portion of the course. The events, though not always mentioning the moving of the Spirit of God, were quite evidently His work.

Joel prophesied of the events that began in earnest at the beginning of the 20th Century in the United States.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit (Joel 2:28-29).

But even prior to the time of the beginning of the 20th Century, there were patterns of spiritual renewal that took place in the USA. Spiritual awakenings, whether in biblical or church history, manifest patterns that are similar. While all elements may not be present in each instance, for the most part awakenings progress through a cycle whose phases include these various aspects of God's working. Here we include that pattern from issue 23 of Christian History.

A. Spiritual Depression

“Awakenings are usually preceded by a time of spiritual depression, apathy and gross sin, in which a majority of nominal Christians are hardly different from the members of secular society, and the churches seem to be asleep.”

"The causes of each decline differ widely, but when the prophetic voice and moral leadership of the church has been in quiet for some time, social evils are usually rampant. In 18th Century England, it was seen that alcoholism was at an all-time high and capital punishment was used routinely for trivial crimes. Further, slavery was practiced throughout the empire and the churches were totally out of touch with reality. John Wesley and George Whitefield aroused the English conscience and applied political pressure and action, which cured these and other ills that were plaguing Great Britain."

B. Consciousness of Sin

"It is under the conditions noted above that 'an individual or small group of God's people become conscious of their sins and backslidden condition, and vows to forsake all that is displeasing to God.'"

"It seems that the Spirit of God brings about recall of the past outpourings of God's grace and power and certain believers long to see that happen again. As histories of awakenings have been written in later years, it is often discovered that individuals at great distances and completely unknown to each other, prior to the awakening, have been praying simultaneously that God would move in behalf of their nation."

C. Prophetic Insights

"Because of this yearning for a manifestation of God's power, 'a leader or leaders rise with profit-making insights into the causes and remedies of the problems, and a new aware in some holy and pure character of the Lord is present.'"

"In other words, God's standard of holiness exposes the degeneracy of the age. Because this standard of holiness is made aware in the heart of some believers, it stimulates a striving after holiness by God's people. These leaders find that their heart for God and His moving amongst the Church is shared by many who also desire the same thing. Because of a common desire, they rise up to follow the leaders."

D. Higher Spiritual Life

"Due to this common desire, 'the awakening of Christians occurs: many understand and take part in this higher spiritual life.'"

"There may or may not be evangelism of the unsaved that accompanies this renewal in the life of the believers. For instance, in the great revival of the Reformation, salvation of those outside the Church was not a primary issue. The heart's desire was that the Scriptural Doctrine be promoted."

What this tells us is that revivalism is not synonymous with evangelism. Revival and mass evangelism is not the same thing.”

“While all genuine movements of God’s Spirit bring about the conversion of people, when a society has been bathed in the teachings of the Gospel for a long period, evangelism may not be the aim of the Church. Such was the case in the Welsh revival of 1905. When we look at Pentecost in Acts chapter 2, we see that the awakening of Christ-redeemed people and the bestowal of the Holy Spirit was followed by evangelism of the unsaved (Ac.2:5-12, 37-41). Thus we can see two aspects of the Holy Spirit’s work in the awakening of the Church, though they are separate. We could say that an awakening is ‘a widespread renewal that includes the simultaneous conversion of many people to Christ.’” (Christian History, Issue 23).

E. Preparation

An awakening may be God’s means of preparing and strengthening his people for future challenges or trials. It has been seen throughout history that renewal often comes before persecutions. God often allows severe trials to test and teaches people to trust fully and completely in him.

II. NEW ENGLAND

North Hampton, Massachusetts was the location where Solomon Stoddard pastored from 1669 to 1729. Stoddard was an evangelical and had an intense desire to reach the unconverted. He and other Puritan leaders were very concerned because the spiritual life of New England had eroded greatly since the time of the founding fathers. A “Reforming Synod” was called in 1679 to address the situation. Rev. Samuel Torrey had lamented that,

“there hath been a vital Decay, a Decay upon the very Vitals of Religion, by a deep Declension in the Life, and Power of it; that there is already a great Death upon Religion, little more than a name to live; that the things which remain are ready to die; and that we are in great danger of dying together with it....”

A. Cry for Revival

Such was the heart cry of the pastors of that era. Some have wondered why the devout Puritans of New England did not remember this and seek revival. There had been some movement by Holy Spirit as He breathed new life into the Church, and while many have probably not forgotten, there was little unity among them in a call for prayer for an awakening.

Stoddard urged the need for spiritual awakening upon his fellow ministers, but received a lukewarm response. He was careful in his writings and sermons to

explain what revival meant and he is thought to almost single-handedly have begun the first era of active evangelism in American Christianity.

Stoddard also felt that many preachers of his day were overly proud of their preaching abilities, while not paying attention to the content of their message. Stoddard agreed that we must not expect constant revival, for God does not work that way. Yet he said that though there would be long periods when God allows His people to backslide into sin, there must also be those periods of great spiritual refreshing. What Stoddard saw was a valley, a spiritual low point.

Stoddard followed his own advice and in response to his strong preaching and pastoral methods, five awakenings or harvests came upon his church and the area of North Hampton, occurring in 1679, 1683, 1696, 1712, and 1718. More souls were turned to Christ than at any of the time in New England before the Great Awakening.

In a sermon by Rev. Stoddard, 1712, he preached on "Doctrine: There are some special seasons wherein God doth in a remarkable manner revive religion among his people." In this sermon, he showed that a people who are revived have several things take place:

1. Saints are quickened;
2. Sinners are converted;
3. Many that are not converted do become more religious;
4. This reviving is sometimes of longer and sometimes of shorter continuance.

Solomon Stoddard completed an amazing pastorate of 60 years. In 1729, the church called an assistant to aid him, selecting Jonathan Edwards, Stoddard's grandson. It was this Edwards that became the leading colonial advocate of Awakenings and America's greatest theologian.

B. Middle Colonies

Theodore Jacob Frelinghuysen was a gifted minister that came from Holland to the New World in 1719. He was sent to pastor four churches that had been established for the scattered Dutch immigrants in the Raritan Valley of New Jersey. He was devoted to the teachings of Pietism, which stressed personal conversion and a life of obedience, faith, and love. He soon discovered that the Dutch living in that area had taken up horseracing, gambling, dissipation, and rudeness of various kinds. He found that religion consisted of a formal pursuit of the routine of duty.

Those Dutch farmers must have been stunned when their new pastor called on them to repent and be converted to Christ. This set the tone of his evangelistic preaching for years to come. He declared that only those with such a conversion have salvation and may entertain a hope for heaven. While the Dutch members of his congregation did not find such doctrine unacceptable in itself, they were amazed that their new pastor seemed to regard them as unregenerate, self-righteous and hypocrites. Many in the congregation were denied communion and they became outraged that their young pastor had accused them of being lost in sin. Appealing to Dutch ministers in New York, a controversy was started that would finally split the Dutch Reformed Church in the New World in 1721.

Gilbert Tennent, a young Presbyterian preacher was of like heart with Frelinghuysen. Tenant later described his beginning in the ministry as having the pleasure of seeing much of the fruits of Frelinghuysen's ministry. It excited him to great earnestness in ministerial labors and he became distressed at a lack of success.

Frelinghuysen's labor was an important source of the Great Awakening in the time of the great English evangelist, George Whitefield. While we know little of Frelinghuysen's work, we know he made several important contributions and his demand for a conversion experience, strict church discipline, and the authority of the clergy greatly influenced the churches on the American frontier. The awakening that took place under Frelinghuysen's ministry was not large in numbers, but he contributed in shaping a ministry concerned with religious renewal that gave him an important place in American history among promoters of the great work God would do in the future.

III. THE GREAT AWAKENINGS

After Solomon Stoddard died, in 1734, Jonathan Edwards began to stress evangelism from his North Hampton pulpit, using a series of sermons on "Justification by Faith". While it did not become apparent that there was any move of the Spirit at that time, it became evident that "The Spirit of God began extraordinarily to set in and wonderfully to work among us". The town of Northampton became enveloped in spiritual concern. Other pastors began to promote the awakening and it spread to over 20 communities in western Massachusetts and Connecticut. Edwards had not only promoted the Awakening, but kept a careful written account of his observations. Published in London and Boston, with 20 printings by 1738, New Englanders read it and inched toward the Great Awakening of 1740.

There were three groups of persuasion brought into focus by these publications:

1. "Old Lights," a group that were opposed to anything but the usual expressions of worship, and who regarded emotional excesses as harmful to religion;

2. Those who tended toward excesses of emotionalism, such as the preacher James Davenport, who later drew criticism upon the Great Awakening by his wild behavior;
3. “New Lights,” who were open-minded and steered a middle course between the two extremes. This group was much larger than the opponents of the Awakening, seeing much to be thankful for, though they felt that excesses were not a necessary aspect of the work of God.

In a time without television, radio, or mass communication, the Colonies craving for news of the Awakening was not confined to the happenings at North Hampton. Even more publicity was given to the activities of the English Methodist evangelist, George Whitefield in England and the southern Colonies. A book about Whitefield, published in Boston, included a preface invoking the blessing of God upon Whitefield to the end that “his purposed coming to us, maybe with as full a blessing of the Gospel of Christ as other places have experienced, only more so, by God's grace.” Whitefield was coming to New England to preach. Jonathan Edwards had plowed the ground by preparing New England but it was the powerful preaching of Whitefield that brought the Great Awakening to life.

A. First Great Awakening

It was over 30 days that Whitefield preached along the New England coast, through Massachusetts, New Hampshire, as far north as York, Maine. His Sunday evening message on 12 October, 1740, was heard by an estimated 20,000 persons in Boston. Going westward, he arrived in North Hampton and met Edwards on October 17, 1740. Whitefield preached four times in his church, with this recorded in Whitefield's personal journal:

“Friday, October 17..... Mr. Edwards is a solid, excellent Christian, but, at present, weak in body. I think I have not seen his fellow in all New England. When I came into his pulpit . . . To remind them of their former experiences, and how zealous and lively they were at that time, both minister and people wept much.”

Whitefield left Northampton and New England going south to meet Gilbert Tennent on Staten Island, New York. Tennent arrived in Boston in December, 1740 and proved as popular to many as Whitefield had been. The Awakening continued to blossom.

Edwards was often portrayed as a “hellfire and brimstone” preacher because of the sermon preached on January 8, 1741 at Enfield, Connecticut. The famous sermon, Sinners in the Hands of an Angry God, would later cause Edwards to shudder to think that any of his hearers might not heed his warnings about eternal damnation. Edwards was not a spellbinding speaker and had no wish to

be; his sermons were delivered in a calm fashion, but with penetrating force. The congregation at Enfield could not control themselves as they listened to the “Sinners” sermon and Edwards, as he progressed with the delivery, could not be heard for the commotion. He stopped to quiet them that they might hear the rest of the sermon.

Edwards shared an entirely different light upon the revival from its critics. Even though the Puritan Fathers dreamt of a nation that was ruled by God and His Law had not fully come true, he saw that the Lord was now using the Awakening as “the last ingathering of the elect before the end time”. Of course this would have been at the threshold of the Millennium in his mind. His enthusiasm for the Awakening was fired by his vision of hope for the establishment of God's Kingdom on the earth. It is not surprising that he felt this way, for all over New England there was a remarkable transformation taking place.

B. Middle Colonies Awakening

The early 18th Century saw many churches in the Middle Colonies without pastors, and it was understandable that some would not respond during these times, for the weak often proved unfit for the harsh and demanding conditions of the frontier. Rev. William Tennent of Pennsylvania decided he would train young men for the ministry himself. His school was a log building on his farm property, mockingly called the “Log College” by those who opposed him. By 1734, four young men who had been his pupils had been ordained as Presbyterian ministers. Three of them, Gilbert, John, and William, Jr. were Rev. Tennent's sons. Gilbert was an avid student of the methods and preaching of Frelinghuysen, and though he discovered that the two were from different backgrounds and denominations, he found that his beliefs matched Frelinghuysen's.

George Whitefield arrived in Philadelphia and was invited to preach in a Church of England pulpit to which he agreed. Soon, William Tennent Sr. appeared to ask Whitefield to assist in the revival begun by the Log College men. In Philadelphia, Whitefield's dramatic preaching was a sensation, even capturing the amazement of Benjamin Franklin who became a lifelong friend. Whitefield caused such a stir that soon the fighting amongst the three groups noted before took a backseat, and diverse groups such as Moravians, Quakers, Anglicans, Presbyterians, Baptists, and Congregationalists were benefiting from the spiritual renewal. Whitefield's success in Philadelphia was overwhelming. He left Philadelphia for New Jersey, preaching at Burlington and then at Gilbert Tennent's church in New Brunswick, before reaching New York on November 14. The Anglican official denied him a church to speak in, so the Presbyterian pastor invited him to preach and he also preached outdoors to large crowds.

After leaving New York, at Elizabethtown, New Jersey, Whitefield preached to upwards of 700 people and leaving there, Gilbert Tennent took Whitefield on a

tour of the Presbyterian Awakening in New Jersey and Pennsylvania. Later Whitefield returned to Philadelphia and his month-long visit, in the Middle Colonies, had spurred the revivalist to greater efforts, fanning the Awakening in New Jersey, and starting one in the Philadelphia area.

C. Second Great Awakening

By the year 1800, perhaps 1 million people had made their way west of the Blue Ridge Mountains into Kentucky, Tennessee, the Northwest and into the Indian territory. While it seemed an opportunity for national expansion, with the Louisiana Purchase in 1803, many believers wondered how the church could possibly keep ahead of the vast movement to new areas.

Suddenly, about the year 1799, the atmosphere had changed dramatically. A Presbyterian Pastoral letter stated that there was much immorality and vice, but in 1801 he wrote a letter that expressed greater joy. His second letter said that

“Revivals, of a more or less general nature have taken place in many parts and multitudes have been added to the church. From the West, the assembly has received intelligence of the most interesting nature. On the borders of Kentucky and Tennessee, the influences of the Spirit of God seem to have been manifested in a very extraordinary manner.”

This was the beginning of the Second Great Awakening. The heritage of the first awakening last seen in the 1740s was surfacing again. James McGready, a stirring preacher, is credited with influencing such young men as Barton W Stone and William McGee. McGready was pastor of three small churches at Muddy River, Red River, and Gasper River in Logan County, Kentucky. This area was primitive in the extreme and the pioneers lived hard lives, full of danger, loneliness, and privatization. McGready was a fearless preacher, telling his hearers that they had not left the eternal God behind them. The first manifestations of God's power came in June, 1800. Some 400 to 500 members of the McGready's three congregations, plus 5 other ministers, gathered at Red River for a camp meeting that was scheduled to last several days. On the final day, there was “a mighty effusion of God's Spirit” that came upon the people, “and the floor was soon covered with the slain; their screams for mercy pierced the heavens.”

McGready and his colleagues planned another camp meeting for late July, 1800 at the Gasper River church. An enormous crowd, as many as 8,000, came from distances as great as 100 miles. Tents were set up, wagons with provisions brought in and trees cut to be used as seats. The term Camp Meeting was not used until 1802, where there was a continuous outdoor service combined with camping out. After three intense days, the emotions of those backwoods people were exposed at a huge evening meeting that was lighted by flaming torches.

The Presbyterian pastor, William McGee, gave a throbbing message on a doubting Peter sinking beneath the waves. McGready recalled,

“The power of God seemed to shake the whole assembly. Towards the close of the sermon, the cries of the distressed arose almost as loud as his voice. After the congregation was dismissed the solemnity increased, to the greater part of the multitude seemed engaged in the most solemn manner. No person seemed to wish to go home-Hunger and sleep seemed to affect nobody- eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude; and even some things strangely and wonderfully new to me.”

The Gasper River camp meeting was the turning point of the Awakening in the West. But, the full force of the movement was yet to be experienced, which came through Barton W Stone, Presbyterian pastor of the Cane Ridge and Concord churches, northeast of Lexington Kentucky. Stone had gone to Logan County to observe McGready's work, returning home to plan a similar meeting in August, 1801 at Cane Ridge. Since it was better publicized than the meetings in Logan County, the Cambridge revival attracted an amazing multitude, estimated between 10,000 and 25,000. This is amazing, since Lexington, the largest town in Kentucky, had fewer than 1,800 citizens. While Stone and his colleagues had not expected such crowds, they divided into separate congregations, inviting the Presbyterian, Methodist and Baptist preachers so that they might be united in one purpose.

The Rev. Moses Hoge said of those meetings,

“The careless fall down, cry out, tremble, and not infrequently are affected with convulsive twitching's. Nothing that imagination can paint can make a stronger impression upon the mind than one of those scenes. Sinners dropping down on every hand, shrieking, groaning, crying for mercy, convulsed; professors praying, agonizing, fainting, falling down in distress, for sinners or in raptures of joy! As to the work in general there can be no question but it is of God. The subjects of it, for the most part are deeply wounded for their sins, and to give a clear and rational account of their conversion.”

While there were excesses of enthusiasm, with hysterical laughter, trances and more bizarre forms of behavior, this wildness was grossly exaggerated and often used to discredit the camp meetings by their enemies. However, it cannot be denied that audiences at frontier awakenings often became highly emotional. While those camp meetings were sometimes the scene of excesses, they were much more the scenes of great spiritual awakening. The rough, violent, irreligious frontier, which many felt had threatened to undo the morale of the new nation, was being tamed by the Spirit of God.

D. In the East

In the same timeframe, Timothy Dwight, the grandson of Jonathan Edwards, described the period before and during the American Revolution:

“The profanation of the Sabbath . . . profaneness of language, drunkenness, gambling, and lewdness, were exceedingly increased; and, what is less commonly remarked, but is not less mischievous, then any of them, a light, vein method of thinking, concerning sacred things, a cold and contemptuous indifference toward every moral and religious subject.”

These were not exaggerations that Dwight wrote down. It has been described as “the period of the lowest ebb tide of vitality in the history of American Christianity.” Not long after the events of the American Revolution, the new nation turned its thoughts to another revolution taking place in France. Soon the truth of widespread murder and lawlessness in France became known. Dwight and other clergyman made the connection between the French adoption of Deism and the atrocities of the French Revolution. Deism taught that God was not involved in the world, and that human reason, not God's Word, was the ultimate authority in judgment of right and wrong. In 1784, Ethan Allen, a soldier of the Revolution and the one who captured Fort Ticonderoga, wrote a book titled “Reason, the Only Oracle of Man.” In 1794, Thomas Payne, one of the helpers in the cause of freedom in America, wrote “The Age of Reason”, which ridiculed the Old and New Testaments as “unworthy of a good God.” He said “It would be more consistent that we called it the word of a demon than the word of God.” Believers in supernatural Christianity saw the spirit of infidelity rising.

Yet there were rising points of hope. In Virginia, an awakening started that spread through several Virginia counties from 1787 to 1789. When New Englanders heard of these Virginia awakenings, longing for a similar outpouring of divine grace, they seemed to be rewarded when renewal broke out in Lee, Massachusetts, in 1792. In addition to the Lee revival, there were a number of minor awakenings throughout Connecticut for some years.

Timothy Dwight became the leader in the New England awakenings. He had decided to follow in the footsteps of his grandfather, Jonathan Edwards, and entered the ministry in 1777. Elected President of Yale College in 1795, he found that there were two alternatives, Christianity or infidelity at Yale. Some of the faculty did not even claim to be Christian. (Ed. Note: While this may not seem strange today, in those days all colleges were started by Believers and teachers were nearly always Christian.) But Dwight showed great ability, with openness in discussing sensitive subjects and his concern for their souls. In the spring of 1802, two students were overwhelmed with conviction of their sins. They came to faith in Christ and after making a public confession of their faith, they joined the college church. In 10 days before vacation, 50 young men had declared themselves eager to find salvation. As students gathered in their rooms, at

meals, and around New Haven, the great subject of conversation was eternal salvation.

While there was some display of emotion, orderliness and a lack of fanaticism typified all that was done at Yale. While some feared that the spring vacation would cause the revival to abate, instead the opposite occurred. Having carried the news of Yale's turnaround to their homes, and returning after the summer break, more students offered their lives to God. Dwight witnessed the conversion of 80 out of the total enrollment of 160 students. There was also a new awakening in April, 1808, which was almost as powerful as that in 1802. Succeeding revivals took place in 1813 and 1815.

Dwight was not the only central figure in the college revivals that radiated from Yale to other New England schools. The second great change, brought about largely by Dwight, came from his ideas and practices concerning how awakenings happen. He placed great emphasis on human choice and for that reason another major shift in American Christian thinking and practice took place. It is fascinating that Timothy Dwight, his grandfather Jonathan Edwards, and his great-great-grandfather Solomon Stoddard each represented a major turning point in the history of awakenings in America. While each of these men would have argued that the awakenings were the work of the Holy Spirit, there was an increased feeling that God invited men to cooperate with Him by praying and preaching for revival. The work of these three men set for a major shift in the methods of conducting awakenings and Charles G Finney was the man who stepped onto that stage.

Finney appeared on the religious scene in late 1825, with nearly a quarter-century of blessing overtaking America. This Second Great Awakening had sent missionaries to the field, founded many schools and colleges, and saw the conversion of tens of thousands. Then Finney propelled the Awakening to center stage in America and gave it another 15 years of life. The side effects were more widespread, for from it came the anti-slavery crusade, women's rights, prison reform, temperance, and much more.

In Finney's day, preaching was often very formal. But Finney charged into evangelistic work in 1824 by offending some who said he destroyed the dignity of the pulpit with his direct, personal style. He spoke rapid-fire and had a large impact on congregations and the converts grew in number. Many warned him that being so dramatic in the pulpit would turn away the educated person, but just the opposite proved to be true. In late 1825, Finney left the rural areas and began campaigns in the area of Utica, New York. When he opened the evangelistic meetings in the town of Western, New York, October 1825, he likely did not know that he would begin seven years of the most intensive evangelistic activity that the United States had ever seen. The results were far-reaching and crucial in modern evangelism, even to this day.

Some 500 were converted in Rome, New York. A Presbyterian pastor said of the meetings, "Solemn and sometimes terribly so by the presence of God which made sinners afraid and Christians humble and still," at Utica, New York. Finney's practices were condemned, as some claimed that they upset the order of society and church life. Amazingly, these "new methods" included:

1. Praying for persons by name;
2. Allowing women to pray and testify;
3. Encouraging people under conviction to come forward;
4. Mobilizing the entire community through groups of workers visiting homes;
5. Displacing the routine services of the church with special services held each evening, sometimes for weeks.

It was aggressive evangelism, though the methods were so new and striking that they were bound to stir controversy. Concern was raised about the possibility of fanaticism and disorder in Finney's meetings. Rumors and exaggerations flew, and some claimed Finney was a "wild ranter" of the most dangerous type. But, Finney saw revivals very differently from Stoddard, Edwards, Whitefield, or Wesley. Finney believed that the initiative should be in the hands of the Christians: if they did the right things, revival would come. Finney changed American religion from God-centered to command-centered. Whatever their opinions, there was no denying by anyone that great numbers were being converted wherever he spoke. Holding revivals in Rochester, New York, in 1831, leading minister Lyman Beecher said that there were 100,000 in the nation that made religious affiliation within a year, an event "unparalleled in the history of the church."

Life in that entire area was profoundly influenced. Enemies and critics frequently became firm supporters, acknowledging that in Rochester there was little or nothing to criticize. Taverns closed, the theater became a livery stable, and the crime rate dropped in Rochester by two-thirds and remained that way for years. The nation was waiting for this. The awakening at Rochester was almost singularly responsible for a national awakening in 1831. Men influenced by Finney and others seem to be everywhere and they continued for years to come influencing the nation for God.

E. Third Great Awakening

The Third Great Awakening occurred in 1857-1859. During this time, there were some 10,000 people in New York City alone gathered together daily, some even leaving work to pray. Similar prayer meetings were taking place all over the

country. By the 1840s, the concept of large campaigns led by preachers who were not pastors was generally accepted. These numerous preachers entered the ranks of traveling evangelists.

Despite this, the religious life of America was in decline from 1840 to 1857 with many things being responsible, including the issue of slavery, which had reached a boiling point between the North and the South. Others were disillusioned over spiritual things because of the extremes of the Millerites, a group that claimed Christ would return to Earth between March 21, 1843 and March 21, 1844. Upon failure of that date, William Miller set a new date of October 22, 1844. Those who trusted his predictions were disappointed and infuriated. Added to that disappointment was the fact that in October, 1857 there was a financial panic that occurred with banks failing, railroads going into bankruptcy and financial chaos arising everywhere. Too, Civil War seemed unavoidable and America tottered on the brink of disaster.

Yet in Canada an awakening was starting, with Dr. Walter Palmer and his wife conducting Camp Meetings in Ontario and Québec with crowds of 5,000 and more. While they were waiting for a train connection to New York City, Samuel Rice, a Wesleyan minister heard they were in town and invited them to speak. The Wesleyan Methodist Church on McNab Street was the place of the meeting and on his second evening, 21 people were converted. Due to the response, Palmer stayed and some 600 professed faith in Christ. This is believed to mark the beginning of the Third Awakening.

Phoebe Palmer was the main speaker, though her husband assisted her and the revival was declared by both Canadian and American newspapers to be a "model of orderliness". Traveling to Oswego, Binghamton, and Union, New York, for meetings, they then journeyed to St. John, where there were 400 converts, and in Halifax 170 professed faith. Moving on to Prince Edward Island, some 700 conversions were recorded.

Much prayer was taking place in 1857. Many cities had interdenominational prayer meetings and one of these held daily at 4 PM in Bethel, Connecticut, was attended by those of various types of work, which claimed 400 conversions.

There was a weekly prayer meeting led by Jeremiah Lanphier, started on September 23, 1857 in New York City. Two days after the prayer meeting started, the Bank of Pennsylvania failed in Philadelphia, shocking America's financial community. Within a few days, so many people were in attendance that the prayer meeting began to meet daily. On October 10, the New York stock market crashed, shutting down businesses everywhere. Soon the crowds at the prayer meetings were overflowing into such places as John Street Methodist Church. Attitudes changed dramatically and the financial panic seems to have been the catalyst that triggered the awakening in New York. Within six months, over 10,000 people were gathering daily for prayer in numerous places in the

city. Such was the stirring of the city that at about this time, Dr. Henry Ward Beecher was leading 3,000 people in devotions at Burton's theater. He was interrupted while reading Scripture by an overflow prayer meeting crowd in an adjoining bar. The Spirit of God was on the move!

The form of worship was always the same: any person might pray, give a testimony or an exhortation, or lead in singing as they were inspired. Although pastors often attended, and gave their enthusiastic support, laypeople provided the leadership for those prayer meetings. The chief rules concerning the meetings were that they begin and end punctually and no one should speak or pray for very long. In Chicago, the Metropolitan Theater was filled every day with 2,000 people. In Louisville, Kentucky, several thousand crowded each morning into the Masonic Temple and overflow meetings were held around the city. In Cleveland, the attendance was about 2,000 each day, and in St. Louis all the churches were filled for months on end.

It was front-page news, but there was no fanaticism, hysteria, or objectionable behavior. There was simply an impulse by the Spirit of God to pray. Little preaching was done, and the people were largely silent as they prayed with an overarching attitude of glorifying God. One captain who was a believer guided his ship into New York Harbor during the Awakening and reported that he and the crew, as they were sailing into the city, had a great hush fall over all of them, what seemed to him to be the power of the Spirit. By the time they had reached the dock, most of the men had committed their lives to Christ.

We include here an article from David R. Mains, director of the Chapel of the Air radio ministry, who was formerly pastor at Circle Church in Chicago. This article, adapted from the chapter "Praying Boldly" is from his book, The Sense of His Presence (Word Publishing, 1988).

"I have a conviction that to experience another day of awakening in the church, leaders are going to have to model what boldness in prayer is all about. Boldness regarding prayer is mentioned frequently in the New Testament, and I am convinced that boldness for the most part is lacking in the prayers of the church and desperately needs to be rediscovered. Never has there been an awakening without God's people learning the efficacy of prayer."

"The church knows boldness when all its people pray exactly as though they were talking to Jesus face-to-face. The less Christians sense His presence, the less bold or confident they will be when coming before Him in prayer. This does not take the deductive reasoning of a genius to figure out; why put a lot into conversation if you think the person you're talking to is not listening? Why be bold when your mind hasn't been captured by the majesty of the One to whom you come to speak? The modeling of prayer in our worship services as little more than verbalization says to observing

people, 'Don't expect much, folks, because we don't really sense that the King is near enough to be responding at the moment.'"

"How would the life of the church be transformed if we were all actually to hear Jesus say, 'My subjects, I'm attentive and receptive right now to what you as a people have to say to me'."

"I often get a feeling, when people share their prayer requests, that the requests relate more to surface issues than to substantial ones. Seldom do the matters at hand touch in any way the deep concerns of the King who is being addressed. Instead, most of the requests expressed seem to center on the comfort of the subject voicing it. I believe that the church must learn to refrain from voicing requests that would sound silly were the King bodily present to hear and to respond."

"If our prayers in church were actually spoken as though we were talking to Christ face-to-face, sooner or later His spiritual reality would begin to make itself known. This authenticity would then be caught by Sunday morning attendees, and eventually would make its way into the small prayer groups in the church, as well as into individual prayer closets and private groanings before the Lord. God's people would rapidly begin to know a new and mighty confidence and boldness. When we realize that this is the King of the universe and that He has truly given us His attention, that realization will result in boldness. And before we know it, we see early signs of awakening. Revival and prayer always go together. They are inseparably linked."

In summary of these awakenings, there are several things we should point out:

1. Most of our great popular denominations in America came to strength during the 19th Century awakenings;
2. The American and British awakenings led to worldwide evangelical awakening, spreading the Gospel around the world throughout the 19th Century;
3. Of nine colonial colleges in America, six were born as the result of the awakenings;
4. Awakening started the foreign missions movement in the United States, with American missionary work starting from a haystack prayer meeting during a thunderstorm in 1806;
5. Some of the best impulses for social reform in America's history came out of the awakenings;

6. The Third Great Awakening, 1858-1859, was brought about by prayer meetings in cities in Canada and the USA, led by devoted laypersons.

IV. EARLY 20TH CENTURY – PENTECOST AGAIN!

The 20th Century opened with a growing hunger for the presence of God to be manifested and revival to take place. An outgrowth of this hunger was a move of the Spirit of God in Topeka Kansas, where Agnes N. Ozman asked that hands be laid on her to receive the Holy Spirit, for she said she desired to go to foreign lands to be a missionary. She is the first known person to be baptized in the Holy Spirit in the 20th Century.

Prior to this, in October of 1900 in Topeka, Kansas, Charles Parham started Bethel Bible school. The school invited ministers and Christians who were “willing to forsake all, sell what they had, give it away, and enter this school for study and prayer, where all of us together might trust God for food, fuel, rent and clothing.” There was no tuition or board charged and they all wanted to be equipped to take the Gospel of the Kingdom to every nation. The only textbook was the Bible. Searching the Scriptures, they came upon the great problem of the second chapter of Acts. In December of 1900, Parham set his students to work, asking them to diligently search the Biblical evidence of the baptism in the Holy Spirit. All of the students came back with the same answer: the baptism in the Holy Spirit came on the early disciples and the evidence of that was that they spoke with other tongues.

Though they had this head knowledge, they desired to actually receive the experience. In a “Watch-night” service on December 31, 1900, about 75 people gathered to meet including the 40 students. It was at this service that Osman asked for hands to be laid on her. It was sometime after midnight, according to Parham, that he laid hands on her. In his own words, Parham said:

"I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days. When she tried to write in English to tell us of her experience she wrote in Chinese, copies of which we still have in newspapers printed at that time."

Within 10 years that tiny prayer meeting in Topeka spread to Houston and then to Azusa Street under William J. Seymour, as well as birthing/empowering the healing ministries of John G. Lake and F. F. Bosworth. That meeting ultimately gave birth to the Assemblies of God, the Church of God, the Church of God in Christ, and the Pentecostal Assemblies of the World.

Thousands of missionaries were sent out because of the meetings at Topeka and Los Angeles, which resulted in many receiving the baptism in the Holy Spirit. Churches sprung up in Germany, Sweden, Norway, England, Scotland, Canada, Holland, France,

Denmark, Ivory Coast, Mexico, Brazil, South Africa, El Salvador, Venezuela, Chile, Liberia, Nigeria, the Congo, Egypt, India, Sri Lanka, the Philippines, Fiji, New Zealand, Australia, and even China.

So far-reaching was this one service that when Miss Nettie Moomau, a missionary to China, heard about the Azusa Street Revival, she traveled from China to Azusa Street in October of 1906. Filled with the spirit, she returned to China with a great healing ministry, planting churches in many cities.

It is amazing that all this was accomplished in 10 years without formal organization and in spite of the limitations of communication and travel in the early 1900s. It was evident, God was pouring out His Spirit upon all flesh, even as Joel prophesied.

A. Azusa Street

The Azusa Street revival took place in Los Angeles, California, led by William J. Seymour, an African American preacher. The first meeting was on April 14, 1906, and the revival continued until about 1915. This revival was unusual from many aspects, such as:

1. Ecstatic spiritual experiences accompanied by miracles;
2. Dramatic worship services;
3. Speaking in tongues;
4. Interracial mingling.

Though there was much criticism by secular media and Christian theologians for behaviors considered unorthodox and even outrageous, the revival is considered by historians to be a primary catalyst for the spread of Pentecostalism in the 20th Century.

Prior to Azusa Street, the Welsh revival had taken place in which approximately 100,000 people have been born again. A pastor of the first Baptist Church in Los Angeles, Joseph Smale, went to Wales to witness the revival. Returning to Los Angeles, he attempted to bring about the same thing in his congregation. When the revival did not ignite, he left to found the first New Testament Church, where he continued to preach revival.

Other small-scale revivals were taking place in Minnesota, North Carolina, and Texas. There were reports of speaking in tongues, supernatural healings, and lifestyle changes that accompanied these revivals. Evangelicals across the United States began to pray for similar revival as they heard the news of what God was doing by His Spirit.

William Seymour, 34-year-old son of former slaves, was a student of Charles Parham and interim pastor for a small Holiness Church in Houston, Texas. When Neely Terry, an African-American woman visited Seymour's church, she heard him preach on the baptism of the Holy Spirit with the evidence of speaking in tongues. Impressed with his character, and home again in California, she suggested that Seymour be invited to speak at the local church. Receiving the invitation, Seymour travelled there for a planned one-month visit.

Arriving on February 22, 1906, Seymour preached a message at Julia Hutchins' church, indicating that speaking in tongues was the first biblical evidence of the baptism of the Holy Spirit. He had ministered there several times, but on Sunday, March 4, he returned and found that the door of the church was padlocked. Elders of the church had rejected his teaching and his message was also condemned by the Holiness Church Association of Southern California. But not all members of that church rejected Seymour's message, and he was invited to stay in the home of a member of the congregation, Edward S. Lee, and began to hold Bible studies and prayer meetings there.

Relocating to the home of Richard and Ruth Asberry, at 214 N. Bonnie Brae St., white families began to attend along with colored folks and the entire group met regularly to pray to receive the baptism of the Holy Spirit. Three days into an intended 10 day fast, Edward Lee spoke in tongues for the first time. At the next meeting, Seymour shared Lee's testimony and preached on Acts 2:4 and six others began to speak in tongues as well. Ms. Jenny Moore, one of the attendees, spoke in tongues and was later to become Mrs. Seymour. While Seymour had not yet received the baptism of the Holy Spirit, on April 12, 1906, he spoke in tongues for the first time after praying all night long.

News quickly circulated of the events taking place and African American, Latinos and White residents of the city came to the front porch of the Asberry home to hear the messages. Hutchins eventually spoke in tongues and her congregation joined in the meetings. The crowds became so large and were filled with people speaking in tongues, shouting, singing and moaning. A too large crowd caused the front porch to collapse, forcing them to seek new accommodations.

Neighbors spoke of the events thusly:

"They shouted three days and three nights. It was Easter season. The people came from everywhere. By the next morning there was no way of getting near the house. As people came in they would fall under God's power; and the whole city was stirred. They shouted until the foundation of the house gave way, but no one was hurt."

A suitable building was found at 312 Azusa St. in downtown Los Angeles. Originally an African Methodist Episcopal Church, the rent was eight dollars in what was described by the Los Angeles Times as a "tumble down shack." While the building was littered with lumber and plaster, they cleaned and prepared for

services, meeting the first time on April 14, 1906. Benches were placed in a rectangular pattern on the first floor, some of which were simply planks placed on nail kegs. Though there was no pulpit initially, Frank Bartleman, an early participant, recalled that:

“Brother Seymour generally sat behind two orange crates, one on top of the other. He usually kept his head inside the top one during the meeting, in prayer. There was no pride there.... In that old building, with its low rafters and bare floors.”

Naming the church the Apostolic Faith Mission, there was an office on the second floor as well as rooms for residents including Seymour and his new wife, Jenny. It also had a large room that would serve as overflow from the altar services below.

Anywhere from 300 to 1,500 people would attend the meetings by mid-May, 1906. Flies constantly bothered the attendees since horses had been stabled there previously. A diversity of backgrounds came together to worship. People of all ages flocked to Los Angeles; some with skepticism and some with a desire to participate. Intermingling of races and the group's encouragement of women in leadership was remarkable, for it was at the height of the “Jim Crow” era of racial segregation in 1906.

Worship was frequent and spontaneous at Azusa Street with services being held nearly around-the-clock. Members of the Holiness movement, Baptists, Mennonites, Quakers and Presbyterians all frequented the revival. There were no instruments of music and none were needed. There was no choir, for the angels were heard by some who were said to be “in the spirit”. There was no collection taken and no bills posted to advertise the meetings. No organization backed the meetings, for all knew that they were in touch with God as soon as they entered and that the Holy Ghost was the Leader of every meeting.

The Los Angeles Times was not kind in its description of the meetings, saying that the “devotees of weird doctrine” practiced the most fanatical rites, preached the wildest theories and worked themselves into a state of mad excitement in their peculiar zeal. They criticized the black and white mixing in the congregation and claimed the night was made hideous by the “howlings” of the worshipers who spent hours swaying back and forth in a nerve-racking attitude of prayer and supplication. The Times was not the only one critical, for Charles Parham said that

“a white woman, perhaps of wealth and culture, could be seen thrown back in the arms of a big ‘buck nigger’ (slang for Negro-Ed note) and held tightly thus as she shivered and shook in freak imitation of Pentecost. Horrible, awful shame!”

Such were the events and the moving of the Spirit that

“Proud, well-dressed preachers came to ‘investigate.’ Soon their high looks were replaced with wonder, then conviction comes, and very often you’ll find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.” (the Apostolic Faith Mission).

First-hand accounts said that the blind were having their sight restored, diseases cured instantly, and that immigrants who spoke German, Yiddish, and Spanish heard their native language spoken by uneducated black members, who translated the language into English by “supernatural ability.” There was sporadic singing, usually a capella, or occasionally in tongues. Attendees were occasionally slain in the spirit. Visitors gave their testimony and members read aloud testimonies sent to the Mission by mail. There was prayer for the gift of tongues, for the sick, missionaries, and whatever requests were given or mailed to them. Spontaneous preaching and altar calls were given for salvation, sanctification and the baptism of the Holy Spirit.

While the core membership of Azusa Street mission was never more than 50 to 60 individuals, hundreds and even thousands of people visited or stayed temporarily over the years. But by 1913, the revival had lost much of its momentum and by 1915 the media attention and crowds had left.

Thousands of visitors from around the world had come to the Mission to witness the revival firsthand. On the other hand, thousands of people were leaving Azusa Street with the intention of evangelizing abroad. Rev. K. E. M. Spooner visited the revival in 1909 and became one of the Pentecostal Holiness Church’s most effective missionaries in Africa. A. G. Garr and his wife were sent to Calcutta India as missionaries from the Azusa Street Mission. Bernt Bernsten was a missionary to North China who traveled to Los Angeles to investigate the happenings after hearing that the biblical prophecy of Acts 2:4 were being fulfilled. So many missionaries went out from Azusa Street, with 38 leaving in the month of October, 1906 alone, that within two years the movement had spread to over 50 nations.

There were several denominations that adopted the Pentecostal message, such as the Wesleyan-Holiness denominations that functioned under the names of the Church of God (Cleveland, Tennessee), the Church of God in Christ, and the Pentecostal Holiness Church. New denominations were also brought into existence, sometimes by differences in doctrine between “Wesleyan Pentecostals” and their “Finished Work” counterparts, such as the Assemblies of God which was formed in 1914 and the Pentecostal Church of God formed in 1919.

B. Lessons From Azusa Street

There are perhaps seven important lessons that we should learn from Azusa Street that will save contemporary revivals from imploding, even as we saw take place in the early 21st Century in Lakeland, Florida. The following quotes were posted by Eddie Hyatt from The Apostolic Faith, the official publication of the Azusa Street Revival published from September 1906 – October 1908.

1. Stay focused on Jesus;

We do not have time to preach anything else but Christ. The Holy Spirit has not time to magnify anything but the Blood of our Lord Jesus Christ. We are simply a voice shouting, "Behold the Lamb of God!" When we commence shouting something else, then Christ will die in us. If Christ be lifted up, He will draw all men unto Himself. (January 1907)

2. Measure everything by the Word;

We are measuring everything by the Word, every experience must measure up with the Bible. Some say that is going too far, but if we have lived too close to the Word, we will settle that with the Lord when we meet Him in the air. (September 1907)

Do we need to study the Bible as much after receiving the Holy Ghost? Yes, if not we become fanatical or many times will be led by deceptive spirits and begin to have revelations and dreams contrary to the Word, and begin to prophesy and think ourselves some great one, bigger than some other Christians. But by reading the Bible prayerfully, waiting before God, we become just humble little children, and we never feel that we have got more than the least of God's children. (October 1907- January 1908)

The Corinthian church was one of Paul's most gifted churches, and just as it is today, where a church is very gifted, the only safeguard from deceptive spirits is by rightly dividing the Word of God, to keep out of fanaticism. We must rightly divide the Scriptures and compare Scripture with Scripture so that there is no confusion, and no deceptive spirit or wrong teaching may creep in. (January 1908)

3. Learn to flow with the Spirit without becoming fanatical;

Many times when we were receiving this blessed Pentecost, we all used to break out in tongues; but we have learned to be quieter with the gift. Often when God sends a blessed wave upon us, we all may speak in tongues for awhile, but we will not keep it up while preaching service is

going on, for we want to be obedient to the Word, that everything may be done decently and in order and without confusion. (January 1907)

The demonstrations are not the shouting, clapping, or jumping so often seen in the camp meetings. There is a shaking such as the early Quakers had and which the old Methodists called the “jerks.” It is while under the power of the Spirit you see the hands raised and hear speaking in tongues. While one sings a song learned from heaven with a shining face, the tears will trickle down other faces. (October 1906)

4. Avoid pride - stay humble;

We humble ourselves under the mighty hand of God and constantly search the Scriptures to know His whole will and plan. (October 1906)

There is no pope, Doweism, or Sanfordism, but we are all little children knowing only Jesus and Him crucified. This work is carried on by the people of Los Angeles that God has united by the precious blood of our Lord Jesus Christ and the power of the Holy Spirit. (December 1906)

(Note from E. Hyatt: The references to “Doweism” and “Sanfordism” pertain to John Alexander Dowie and Frank Sanford, two of the most famous, charismatic ministers of the day who projected themselves as special end-time apostles and prophets)

5. Avoid exaggerations;

Correction: We want to correct some errors that were in the last published report from Portland. It was stated that one hundred were baptized at the evening camp meeting. The saints believe there were not so many. The insane persons that were brought for healing were not fully healed, or else through lack in our faith and through weakness lost their healing. The saints want the simple truth stated about the work. Amen! May no one from any place send in a report that is overstated but rather let it be understated. (January 1908)

6. Realize that you can receive directly from God;

Is it necessary to have hands laid on in order to receive the Holy Ghost? No, you can receive Him in your private closet. The gift of the Holy Ghost comes by faith in the Word of God. You may receive the Holy Ghost right now, that is, if you are sanctified. Take your Bible, turn to the first chapter of Acts, 5th verse, *“For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”* Read this verse of Scripture and cry out to the Father, *“Lord Jesus, baptize me with the Holy*

Ghost,” and believe the Lord with all your heart and the power will fall.
(October 1907- January 1908)

7. Equality of women with men in the new era of the Spirit;

Before Pentecost, the woman could only go into the “court of the women” and not into the inner court. But when our Lord poured out Pentecost He brought all those faithful women with the other disciples into the upper room and God baptized them all in the same room and made no difference. All the women received the anointed oil of the Holy Ghost and were able to preach the same as men. They both were co-workers in Eden and both fell into sin; so they both have to come together and work in the Gospel. (January 1908).

(by Eddie Hyatt)

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Course Work Recognition

COURSE RESEARCHED AND DEVELOPED:

Zgambo, Cosmos, Th.D.
Thompson, Verda L., Ph.D.,
D.R.E., D.C.C., Th.D., D.Div.
Price, Roger K., Ph.D., D.R.E.,
Th.D., D.Div., November, 2012

MSBT PASTORAL ADVISORS:

Braswell, Dick, Th.D.
Burden, Wendell, D.Div.
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