

THE HOLY SPIRIT

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The Bible reveals Yahweh, the God of the universe, as the one and only God and that no other God has existed or will ever exist. The Bible also reveals that Yahweh is one in His essence or substance and, as one essence, exists as three persons called the Father, the Son, and the Holy Spirit.

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THE INTRODUCTION TO THE THEOLOGY OF THE HOLY SPIRIT

The great God of the universe and the Bible has revealed Himself to us as Father, Son, and Holy Spirit. Many believers have an understanding about God as their Father and Jesus the Son as their Savior but are confused about the Holy Spirit. As the believer begins the journey of understanding the Holy Spirit correctly, two things are needed: 1) A definition of terms, and 2) An understanding of some difficulties.

I. Definitions of the words "theology" and the "Holy Spirit"

A. The word "theology" comes from two words from the Greek language. The first part of the word is from "theos" which means "God" and the second part is a derivation from "logos" which can mean "word, speaking, accounting, reasoning, and motive" depending on context. The ideas of "gaining a true understanding of God," the "study of God," or the "science of God" give us close meanings to the word "theology." It is interesting that with this understanding of "logos" that Jesus is the personified "Word" in John 1:1.

B. The word "Holy" comes from the Hebrew word "qadosh" and the Greek word "hagios" which means "clean, pure, sacred and wholly other and separate." The word "Spirit" comes from the Hebrew word "ruach" and the Greek word "pneuma" which means "wind, breath, air, the expressions and functions of a rational being, and an immaterial substance" depending on the context.

1. In the ancient world, the idea of "spirit" was connected to forces that could not be seen by the human eye (John 3:8).

2. Our English words pneumatic, pneumonia, respiration and inspiration all come from the concept of "spirit."

3. The German word "Geist" which means "breath or spirit" was picked up as the Middle English (and Anglo-Saxon) word "Ghost" and translated into our older English versions of the Bible. Unfortunately, this has added confusion to understanding the precious Holy Spirit accurately today. Instead of the correct ideas of Biblical truth, this concept fosters the concepts of spookiness and a white sheeted flying creature with cut out eye holes.

THOUGHT: As we undertake this study, let's pray for clarity of thought and freedom from fleshly distractions that would hinder us from the true study of God in the person of His Holy Spirit.

II. An understanding of some difficulties to properly understanding the Holy Spirit

A. The place of the Holy Spirit in the progressive revelation of God can make Him the least understood person in Yahweh's Trinity.

1. Progressive revelation is the concept that God reveals more of Himself, His will, and His plan over time. The main five segments of time that this study of the Holy Spirit will cover will be the Old Testament (Genesis through Malachi), the time of Christ (Matthew, Mark, Luke, John), the time of the church (Acts through Revelation 19:21), the Millennial reign of Christ (Revelation 20:1-10, selected passages), and the New Heaven, New Earth, and New Jerusalem (Revelation 21:1-22:5, selected passages).
2. The five phases of progressive revelation as it relates to the persons in Yahweh's Trinity are as follows:
 - a. Old Testament — The Father is primarily revealed with glimpses of the Son and the Holy Spirit.
 - b. The time of Christ — The Son is primarily revealed with glimpses of the Father and the Holy Spirit.
 - c. The time of the church — The Holy Spirit is primarily revealed as He reveals the Son more fully with glimpses of the Father.
 - d. The Millennial reign of Christ — The Son is primarily revealed with glimpses of the Holy Spirit and Father.
 - e. The New Heaven, New Earth, and New Jerusalem — The Father is primarily revealed, and Yahweh as Father, Son, and Holy Spirit reveals Himself as the "all in all" throughout eternity (1 Corinthians 15:28).
3. Therefore in the history of Biblical progressive revelation, people that have studied the Old Testament and the Gospels more than the books of Acts through Revelation have spent more time getting to know the Father and the Son. Also, the way progressive revelation works, it is impossible to gain an accurate understanding of the Holy Spirit without a thorough understanding of both the Old Testament and Gospels as foundational truth. As a result, many believers are deficient or have an incorrect understanding of the person of the Holy Spirit.
 - A. The concept of Father and Son from a human relational standpoint is easier for us to grasp than the Holy Spirit. A human father plans and provides. A faithful son accomplishes the tasks of the father and ends up strengthening the entire family. However, how do we relate to an immaterial Holy Spirit as humans? What does He do and accomplish in the family?
 - B. The placement of the Holy Spirit in progressive revelation as well as the role of the Holy Spirit in revealing the things of the Father and Son (John 16:15) make Him the least conspicuous person of the Trinity. The Holy Spirit functions by thrusting the Father and Son into the spotlight and keeping Himself primarily out of the limelight.

THOUGHT: Throughout this coming week, ask Yahweh Father to help you overcome any difficulties and biases in your thinking concerning the person of the Holy Spirit (Psalm 19:14). As you read the Scriptures and go about your day, look for and speak to the Holy Spirit of Yahweh.

THE PERSON AND PERSONALITY OF THE HOLY SPIRIT

Many people in the world today believe that the God of the universe is primarily a creating force or power rather than a personal being who relates to His people. The idea that God is a force or power which either is the universe or part of the universe comes from the philosophy of pantheism (from the Greek words "pan" — everything and "theos" — God or "everything is God"). Forms of pantheism can have multiple gods (Hinduism) or one god (Buddhism and some New Age groups). Christians in this world need to be alert and on guard so as not to be led astray as to Yahweh the God of the Bible's true identity. Scriptures instruct us that God created this world out of nothing (Genesis 1:1, Hebrews 1:3) and so is both greater than and independent from His creation for all time (Yahweh's transcendence over His creation). The Scriptures also teach us that God is a personal being who desires to relate to His people and be intimately related to His creation as God the Father, God the Son, and God the Holy Spirit (Yahweh's immanence in His creation). Many Christian believers today can relate to the personhood of God the Father and God the Son but struggle and end up inserting some concepts of pantheism in their thoughts of the personhood of the Holy Spirit. This lesson is designed to help in the journey of understanding the person of God the Holy Spirit.

THOUGHT: Where are you in your understanding of God the Holy Spirit? Is He a person that you relate to, talk with, and pray to on a regular basis or is He more like a force or power in your life?

- I. The Holy Spirit is a person in the Godhead of Yahweh who is Scripturally placed with the Father and the Son.
 - A. Jesus commanded His disciples to baptize believers in the name (singular) of the Father, Son, and Holy Spirit (Matthew 28:19).
 - B. The persons of the Holy Spirit, Jesus, and the Father are all active in the believer's spiritual life (1 Corinthians 12:4-6), blessings (2 Corinthians 13:14), and in relational and faith activities in the life of His believers (Ephesians 4:4-6).
- II. The Holy Spirit is a person and is described as having a mind, a will, and emotions or feelings.
 - A. The Holy Spirit reminds believers of Jesus' words, teaches them, and knows the thoughts of the Father thoroughly (John 14:26, 1 Corinthians 2:11).
 - B. The Holy Spirit apportions His spiritual gifts to believers as He wills (1 Corinthians 12:11).
 - C. The Holy Spirit is grieved (Greek — "lupeo" — vex, irritate, offend, insult, cause pain, humiliation, outrage, sadness and sorrow) when we as believers don't speak the truth, engage in fleshly anger, steal from other people, engage in corrupt communication, and become bitter and unforgiving with others (Ephesians 4:25-32).

THOUGHT: Living the Christian life with the Holy Spirit is relational and personal. He is a person with a will, mind, and emotions. Am I being kind and courteous to the person of the Holy Spirit who is in and with me?

III. The Holy Spirit is a masculine "he" and not a neuter "it" according to the rules of Greek grammar.

A. Jesus specifically called the Holy Spirit a "he" rather than an "it" (John 14:26; 15:26; 16:13-14).

B. The Greek word for spirit is "pneuma" which is a neuter (neither male or female word). However, Jesus specifically used the masculine pronoun "he" - Greek "ekeinos" rather than the neuter Greek pronoun "ekeino" to describe the Holy Spirit as a Him rather than an it. Normal Greek would have demanded agreement in gender unless a specific point was being made by Jesus.

IV. The Holy Spirit does things and performs functions that a person with a personality does.

A. He is called by Jesus "the paraclete" which comes from the Greek word "parakletos" which can mean comforter, helper, advocate, intercessor, or mediator. The Holy Spirit is a person who takes up the cause of the person He is helping and appears before the Father on a believer's behalf (John 14:16, 26; 15:26; 16:7).

B. He teaches and commands believers (John 14:26, Acts 16:6).

C. He searches the mind of the Father and helps us make skillful and wise decisions (1 Corinthians 2:10, 11).

D. He speaks to us as believers (Acts 8:29, 13:2), bears witness concerning Christ with our spirits (John 15:26; Romans 8:16), and prays and intercedes for us (Romans 8:26, 27).

THOUGHT: Throughout this coming week, ask Yahweh Father to help you comprehend the awesome gift of the person of the Holy Spirit which He has given to indwell you as His child in the name of Jesus Christ.

THE HOLY SPIRIT IS YAHWEH

The Bible reveals Yahweh, the God of the universe, as the one and only God and that no other God has existed or will ever exist. The Bible also reveals that Yahweh is one in His essence or substance and, as one essence, exists as three persons called the Father, the Son, and the Holy Spirit. The three persons of the Godhead or Trinity have existed for eternity together in one essence relating to each other, purposing, thinking, and planning together in perfect agreement. This lesson is designed to help in the journey of understanding Yahweh and specifically the person of God the Holy Spirit as Yahweh.

THOUGHT: Where are you in your understanding of God the Holy Spirit as Yahweh? In your mind, is the Holy Spirit the same essence as the Father and the Son or someone or something different?

I. There is one and only one God, the God of the universe, and His name is Yahweh.

A. "Shema" is the Hebrew word translated in English as "hear." "The Shema" is quoted in the Hebrew text from Deuteronomy 6:4 which says, "Hear, O Israel: Yahweh is our God, Yahweh is one." The idea of monotheism (belief in only one God) is central and basic to understanding the Old Testament as well as everything else revealed in the Gospels and New Testament. Even today, devout Jews say the "Shema" as their closing prayer at night, teach it to their children, and include it in their daily prayers of Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41.

B. King Solomon closed his prayer dedicating the temple by saying, "that all the peoples of the earth may know that Yahweh is God; there is no other" 1 Kings 8:60.

C. The words of Isaiah should leave no doubt that there is only one God who exists and that His name is Yahweh (Isaiah 44:6-8, 45:5-6, 21-25).

D. The New Testament is filled with references of Yahweh God's oneness and develops more fully His three person revelation (Matthew 28:19; Romans 3:30; 1 Corinthians 8:5, 6; 1 Timothy 2:5, 6; James 2:19; Revelation 21:22-22:5).

THOUGHT: Meditate on the thought of Yahweh's essence and oneness by memorizing the Shema and some of these other Scriptures. Be aware that many people around you do not believe in the one God Yahweh and pray for them.

II. The person of the Holy Spirit is Yahweh God in His essence in the same way that the Father and the Son are also Yahweh God.

A. The Holy Spirit and Yahweh God are spoken about in an interchangeable way and the deity of the Holy Spirit is scripturally proclaimed.

1. Scripture equates those calling "on the name of Yahweh" as believers who are seeking to live for Yahweh and please Him (Genesis 12:8; Deuteronomy 5:11; Joel 2:32; Romans 10:13). By New Testament times, "the Name" became used as a synonym for Yahweh and His character. When Jesus said that His disciples were to baptize in "the Name of the Father, Son, and Holy Spirit, He equates all three persons with Yahweh (Matthew 28:19).

2. Peter said that if someone lies to the Holy Spirit, that person lies to God (Acts 5:1-4).
 3. Believers as temples of the Holy Spirit (because the Holy Spirit indwells them) are also temples of God (1 Corinthians 3:16-17; 6:19-20).
 4. Quotes in the Old Testament spoken by Yahweh God are said to have been spoken by the Holy Spirit (Acts 28:25-27, Hebrews 10:15-17).
- B. The Holy Spirit has attributes or qualities which are only found in Yahweh God.
1. He is omniscient (knows and understands all things; John 16:13, 1 Corinthians 2:10-11).
 2. He is omnipresent (does not have the limitations of size or spatial dimensions and so can be everywhere at all times; Psalm 139:7-8).
 3. He has power that only Yahweh God has who is omnipotent (all powerful; Matthew 19:16-26, Luke 1:35, Romans 15:19, 1 Corinthians 12:1-11).
 4. He is eternal (Hebrews 9:14) and only God is eternal (Psalm 90:2).
- C. The Holy Spirit does things and acts in certain ways that only are ascribed to Yahweh God.
1. He was involved in and continues to be involved in creation (Genesis 1:2, Job 26:13, Psalm 104:1-32, especially verse 30). He is involved in salvation by giving new spiritual life (John 3:5-8), baptizing us into Christ's body (1 Corinthians 12:13), and is intimately involved in the believers sanctification and resurrected new bodies (Romans 8:11, Titus 3:5).
 2. He has given us the Scriptures (with the help of chosen co-authors) and preserved them for us (2 Timothy 3:16-17, 2 Peter 1:20-21).
 3. The Holy Spirit has equality with the Father and the Son on the basis of several New Testament Scriptures (Matthew 28:19, 1 Corinthians 12:4-6, 2 Corinthians 13:14, 1 Peter 1:2).

THOUGHT: Praise Yahweh! Hallelu-Yah! Yahweh the Holy Spirit loves you, cares for you, prays for you, encourages you, gifts you, has provided the Scriptures for you, gives you life, works in you, and will give resurrection life to your current mortal bodies!

YAHWEH'S TRINITY: CORRECT AND INCORRECT VIEWS

The Scriptures reveal to us that Yahweh, the God of the universe, is one essence or substance that exists as three persons called the Father, the Son, and the Holy Spirit. This one true God has existed as this three person in one essence Being in eternity past, before the creation of this world, and will continue on as this Being throughout eternity future. The concepts of Yahweh's Trinity have been difficult for created people to understand and teach in a correct way. This lesson is designed to help in the journey of understanding Yahweh's Trinity by clinging to the essential truths of Yahweh's Being and by discerning and avoiding pitfalls.

I. The essential truths of Yahweh's Being:

A. He is one essence or substance (Deuteronomy 6:4; 1 Kings 8:60; Isaiah 44:6-8, 45:5-6, 21-25; Matthew 28:19; Romans 3:30; 1 Corinthians 8:5, 6; 1 Timothy 2:5, 6; James 2:19; Revelation 21:22-22:5).

B. In His one essence are three persons equally God called the Father, the Son, and the Holy Spirit.

1. The idea of Yahweh's three persons was progressively revealed in the Old Testament (Genesis 1:26, 3:22, 11:7; Psalm 2:1-12, 45:6-8, 110:1-7; Isaiah 59:15-21, Isaiah 63:7-10; Zechariah 1:12).

2. The names of Yahweh's three persons were specifically revealed in the New Testament (Matthew 3:16-17, 28:19; John 15:26, 17:1-4; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:2).

C. The Athanasian Creed, which was written for the Christian church between the fourth and fifth century A.D. and has been the main standard concerning the Trinity, words it this way. "That we worship one God in Trinity and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father: another of the Son: and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one: the Glory equal, the Majesty coeternal."

THOUGHT: Does Yahweh's one essence — three person Being increase or decrease your ability to relate to Him and/or worship Him? In your journey as a believer in Yahweh, are you finding yourself relating more to His persons in prayer?

II. Using the essential truths of Yahweh's Being, we can now use these truths to discern and avoid pitfalls.

A. Throughout the history of Christianity, some people have fallen into error concerning Yahweh's Oneness. Some of them include:

1. Polytheism is the belief that there are many (from "poly" - Greek) gods (from "theos" - Greek).

2. Tritheism is the belief that there are three separate gods called the Father, the Son, and the Holy Spirit.

3. Bitheism is the belief that there are two separate gods called the Father and the Son. This view designates the Holy Spirit as a force or power instead of a god.

B. Throughout the history of Christianity, some people have fallen into error concerning the three persons of Yahweh all being equally divine. Some of them include:

1. Monarchianism is the belief that the Father is the only true God because of the high regard for the true God's "sole sovereignty" (what the word "monarchy" literally means) over His creation. Under this view, neither Christ nor the Holy Spirit are divine beings. This view has two main subgroups of thought.
 - a. Modalism (also called Sabellianism) is the belief that there is only one person who is the true God but that He appears in different roles or modes throughout history. In other words, the one person of God can appear as Father, Son, and Holy Spirit.
 - b. Adoptionism believes that Jesus was only a man but was adopted by God as His Son (at Jesus' baptism — Matthew 3:17) because of Jesus' ability and use of God's divine power on this earth.
2. Arianism is the belief that Jesus was not fully God but was the first of God's creations with a status that was just below God's.
3. Docetism is the belief that Jesus was fully divine but only "seemed" or "appeared" (from the Greek word "dokeo") fully human (see Colossians 2:8-9; 1 John 4:1-3).

C. In trying to explain Yahweh's one essence and three person Being to people today, we need to be very careful not to fall into error.

1. The physical illustrations of the three leaf clover (each leaf representing a person of the Trinity), the three states of water (gas, liquid, solid), and the three parts of an egg (the shell, the white, and the yolk), all are imperfect analogies when trying to explain such a great Being. Usually Tritheism, Modalism, or Docetism are commonly fallen into if not explained with caution.
2. The human illustrations might have more merit but still fall short. The idea that humans are body, soul, and spirit falls short because even though all are part of being human, they are different substances and the soul and spirit leave the human body for a time at death. Augustine's view of the human mind's activity in remembering God, knowing God, and loving God gets us a little closer to the truth but falls short from the limited capacity of time and space in which we exist.

THOUGHT: In your mind, meditate on Yahweh's precepts and fix your eyes upon His ways, then delight in His statutes and don't forget His word (Psalm 119:15, 16). Yahweh, our three person in one essence God, loves us all very much and is teaching us more about Himself!

THE HOLY SPIRIT IN THE OLD TESTAMENT

The Old Testament begins the process by which Yahweh, the God of the universe, begins to reveal His purposes and many acts in creation, redemption as well as His coming kingdom under the rule of His Messiah. Throughout the pages of the Old Testament, Yahweh also reveals more and more of Himself to His people and all those in this world who would diligently search for Him (Jeremiah 29:13). Even though the three persons of the Godhead are not as precisely mentioned in the Old Testament as they will be in the New Testament, for the diligent reader, the truth of Yahweh's three persons in one essence should be fairly evident. This lesson is designed to help in the journey of understanding the Holy Spirit as He is revealed in the Old Testament.

- I. The divisions of the Old Testament can help us get an overview in our understanding of the Holy Spirit by looking at first and last occurrences.
 - A. Hebrew or Jewish believers viewed their Scriptures (which Christians call the Old Testament) as consisting of three parts. These three parts were known as the Law of Moses (Genesis through Deuteronomy), the Prophets (Joshua, Judges, Samuel, Kings, and Isaiah through Malachi), and the Psalms or other writings (Psalms, Proverbs, Ruth, Song of Solomon or Canticles, Ecclesiastes, Lamentations, Esther, Job, Daniel (either here or with the prophets), Ezra, Nehemiah, Chronicles). Even Jesus acknowledged these divisions in Luke 24:44.
 - B. In the Law of Moses (also known as the Law or the Pentateuch), the Holy Spirit is first seen as involved in creation (Genesis 1:2) and is last seen as being intimately involved in the deliverance of Israel through filling Joshua with Yahweh's wisdom (Numbers 27:18, Deuteronomy 34:9).
 - C. In the Prophets, the Holy Spirit is first seen coming upon certain judges in Israel (Judges 3:10, 6:34) by giving them power, courage, and strength and is last seen as the One who speaks through the prophets and brings the words of Yahweh (Zechariah 7:12). Two other references occur past this Zechariah passage but they are unclear as to whether the Holy Spirit is referred to or the human spirit (Zechariah 12:10; Malachi 2:15).
 - D. In the Psalms or other writings, the Holy Spirit is first seen as the source of Yahweh's presence and perhaps the Person which King David desires not to lose in his prayer to God (Psalm 51:11). The Holy Spirit is last seen as the one who "clothed Himself with or came upon" Zechariah to prophesy before he was stoned to death in the court of the house of Yahweh (2 Chronicles 24:20).

THOUGHT: A quick overview of Old Testament Scripture reveals the Spirit of God or Holy Spirit involved in creation, the nation of Israel's formation and deliverance, intimate involvement with Israel's leaders, judges, and kings, and as a revealer of Yahweh's word and will. Do you know Him in these ways?

II. The Old Testament primarily talks about the Spirit (pronounced "Ruach" in Hebrew) of God (Genesis 1:2) or Yahweh's Spirit (Joel 2:26-32). However, the New Testament reveals definitively that the Old Testament Spirit is the person of the Holy Spirit in Yahweh's Trinity (Acts 1:4-8; Matthew 28:19). The Old Testament gives us two glimpses as to Him being called the Holy Spirit in Psalm 51:11 and Isaiah 63:10, 11.

III. The main activities of the Holy Spirit in the Old Testament:

A. The Holy Spirit has been active in the creation of the universe and specifically cares for this earth and its future renewal.

1. The word "hovering" in Genesis 1:2 comes from the Hebrew word "rachaph" which can mean to move gently, cherish, or brood. It is the same root word as is found in Deuteronomy 32:11 for the eagle who "flutters" over its young. It gives the idea of the Holy Spirit carefully and tenderly helping to form and care for this world to fulfill Yahweh's purposes perfectly.
2. The Holy Spirit worked in making the earth's atmosphere as well as many parts of the universe (Job 26:13; Psalm 33:6). He has been involved in making and giving life to humans (Job 27:3, 33:4) and animals (Psalm 104:30). He also will be involved in the renewal of this earth at the Millennial reign of the Messiah (Isaiah 32:15).

B. The Holy Spirit gave forth Yahweh's word by prophetic utterances and the writing of Scripture through His chosen people.

1. The prophets spoke through the Holy Spirit's guidance and direction (2 Samuel 23:2; 2 Chronicles 24:20; Ezekiel 2:2; Micah 3:8).
2. The New Testament tells us that the words of the Old Testament are from the Holy Spirit and are Holy Scripture (Matthew 22:43, 44; Hebrews 3:7, 10:15-16; 1 Timothy 3:16; 2 Peter 1:20-21).

C. The Holy Spirit gave specific skills, empowerment, and leadership to His people (Numbers 11:25; Exodus 31:3-5; Judges 6:34, 14:19; 1 Samuel 16:13; Zechariah 4:6).

D. The Holy Spirit was truly holy (coming from the Hebrew word "qadosh" which means "separate from" and "other than" creation and sinfulness). He therefore brought and will bring Yahweh's righteousness, justice, shalom, and will to people and situations.

1. He has been in and will be in the promised Messiah, Jesus Christ, the suffering servant and future glorious King to accomplish Yahweh's will (Isaiah 11:1-5, 42:1-4, Isaiah 61:1-3; Haggai 2:5-8; Luke 4:18-19; Revelation 1:5-7).
 - a. He has operated with a certain measure of His grace, His presence, and His power in His people in the Old Testament but will operate in a greater measure during the promised New Covenant and coming reign of the Messiah (Isaiah 44:3-5; Jeremiah 31:31-40; Ezekiel 36:26-38; Joel 2:28-32; Acts 2:17-21; Hebrews 10:15-18).

THOUGHT: What has been revealed and written about the person of the Holy Spirit in the Old Testament alone is pretty amazing and praise worthy but there is still so much more for His believers to know. Hallelu-Yah!

THE HOLY SPIRIT IN THE TIME OF CHRIST (THE GOSPELS)

The four Gospels written by Matthew, Mark, Luke, and John are sometimes called the Gospels in stereo or surround sound because together they show the perfect fulfillment of the prophesied Old Testament Messiah's life, death, and resurrection (Psalm 2:6-12; 45:6,7; Psalm 110:1-4; Isaiah 9:6-7; 11:1-5; 42:1-9; 53:1-12; 61:1-2a). The Holy Spirit, who inspired the Old Testament writers to speak forth and record the Scriptures (2 Samuel 23:2; Ezekiel 2:2), was the person in Yahweh's Triune Being to perfectly articulate the Father's will concerning His coming Messiah. The Holy Spirit in the Gospels is intimately involved in every aspect of the life of this promised Messiah who is revealed as Jesus the Christ (Greek "christos" which means "anointed one," "Messiah"). As the prophesied Jesus bore witness of the Father in His earthly ministry, so the prophesied Holy Spirit will be sent in a special way to bear witness about the ministry of Jesus' when it is fulfilled (John 15:26).

- I. Even though the order of the four Gospels books were switched around during the early centuries of the Christian Church, looking at the final order's (Matthew, Mark, Luke, and John) first and last occurrences of the Holy Spirit can help us get an overview of His person and work.
 - A. In Matthew, the Holy Spirit is first seen as being involved in the conception of Jesus in Mary's womb (Matthew 1:18-23) and is last seen as one of the three persons of the Godhead in whose name disciples are to be baptized (Matthew 28:19).
 - B. In Mark, the Holy Spirit is first seen as the One whom Jesus would baptize His believers with and who descended on Him like a dove (Mark 1:8-10). The last time the Holy Spirit is seen is when ministering and speaking through disciples of Jesus Christ at the close of this Church Age before Christ's return to this earth (Mark 13:11).
 - C. In Luke, the Holy Spirit is first seen in the message of a prophetic angel promising to fill John the Baptist (the messenger of Christ) from his mother's womb (Luke 1:15). The Holy Spirit is last seen as the teacher and giver of words to the persecuted believers in Jesus Christ throughout the Church Age (Luke 12:12).
 - D. In John, the Holy Spirit is first seen as descending and remaining on Jesus proving to John the Baptist that Jesus was the promised Old Testament Messiah and Son of God (John 1:32-34). The Holy Spirit is last seen as the One whom Jesus was sending to His disciples (as a foretaste of Pentecost, Acts 1:5-8, which will happen within a few weeks from that time) to accomplish His will and witness in His Church and future earthly Kingdom (John 20:22).

THOUGHT: A quick overview of the Gospels reveals the Holy Spirit involved in the conception, baptism, and empowering of Christ. He is also seen as the one who would remain on this earth at work empowering and speaking through Christ's believers throughout the time of the Church and future Kingdom. Do you know Him in these ways?

- II. The Holy Spirit conceived Jesus in Mary's womb and miraculously and genetically formed the two natures (perfect humanity and perfect divinity) of Christ without a human father (Matthew 1:18, 20; Luke 1:35).
- III. The Holy Spirit was intimately involved with the life and ministry of Jesus.

- A. He filled the messenger of Jesus, John the Baptist, while still in his mother's womb (Luke 1:15) and spoke words about the Messiah to Elizabeth (Luke 1:41), Zechariah (Luke 1:67), and Simeon (Luke 2:25).
- B. John the Baptist announced at Jesus' water baptism that it would be Jesus that would baptize with the Holy Spirit as a fulfillment to Old Testament prophecy and as proof of the inauguration of His Kingdom and New Covenant programs (Matthew 3:11; Mark 1:8; Luke 3:16; Acts 1:5-2:35).
- C. The Holy Spirit came upon Jesus at His water baptism and remained upon Him in a special fullness and empowerment throughout His whole life (Matthew 3:16; Mark 1:10; Luke 3:22, 4:1; John 1:32).
- D. The Holy Spirit drove and directed Jesus into the wilderness to undergo the conflict and temptations of Satan and do battle with evil powers at the start of His three year earthly ministry (Matthew 4:1; Mark 1:12; Luke 4:1-2).
- E. Jesus returned from the wilderness in the power of the Holy Spirit, taught in the Jewish Synagogues, and proclaimed in His hometown of Nazareth that the Holy Spirit was upon Him according to the prophecy recorded in Isaiah 61:1-2a (Luke 4:14-21).
- F. As Jesus lived out His ministry as Yahweh's Messiah, His daily life reflected the Holy Spirit's power to teach (Luke 4:14-16) and free people caught in sin and demonic activity (Matthew 12:22-23; Luke 4:31-41), showing that He was the promised Messiah.
- G. Jesus rejoiced "in the Holy Spirit" when the seventy-two that He sent out to minister returned with the report that demons were subject to them because of Jesus' name (Luke 10:21). In fact, this is another great verse on Yahweh's Trinity!

IV. Jesus taught about the Holy Spirit in the Gospels.

- A. The Holy Spirit will convict the world concerning sin, righteousness, and judgment as a special ministry once Christ goes to His Father during the coming Church Age (John 16:7-15).
- B. The Holy Spirit will empower, help, comfort, and indwell believers in a special way once Christ goes to the Father (John 14:12-17).
- C. The Holy Spirit will teach and bring the things that Christ taught into clear focus and remembrance for believers once Christ goes to His Father (John 14:26, 15:26, John 16:12-15).
- D. The Holy Spirit will give direction to Christ's followers, give them words when they stand before persecutors and authority figures and guide the Church through the time that Christ goes to His Father (Matthew 28:19-20; Mark 13:11; Luke 12:12; John 20:22).

THOUGHT: The Holy Spirit perfectly helped in bringing about and empowering the ministry of Jesus the Messiah on this earth. The Holy Spirit is here now with us to perfectly bring about and empower the ministry with each one of us according to the words spoken to us by Jesus. Are we experiencing His help, comfort, teaching, and empowerment in our lives?

THE HOLY SPIRIT IN THE TIME OF THE CHURCH (ACTS THROUGH REVELATION)

AND LOOKING BACK ON THE PROPHECY OF JOHN 16:7-15: AN OVERVIEW

The books of Acts through Revelation are written to show how the person of Jesus, the Old Testament Messiah, perfectly accomplished His mission through His life, death, burial, and resurrection (also known as the Gospel in 1 Corinthians 15:1-4) and as a result brought about His New Testament Church as well as His coming earthly and eternal kingdom programs. The time of Christ's Church on earth or "Church age" begins at Pentecost (Acts 2) and continues through its time of being "caught up" or raptured into heaven (1 Thessalonians 4:17; Revelation 7:9-17) and consists of all believers in Jesus and the truth of His Gospel (Ephesians 3:1-13). At the beginning of Christ's Church on earth, all believers will be baptized with the Holy Spirit (Acts 1:4-8) making them individual members of Christ's body (1 Corinthians 12:13). According to the Scriptures, this baptism with the Holy Spirit will give believers an amazing assortment of empowerments, abilities, leadings, and giftings to carry out Christ's work, will bring about the permanent indwelling presence of the Holy Spirit's person, and will bring an increased conviction to this world of Christ's truth (John 16:8).

- I. The New Testament books of Acts through Revelation seem to have three main sections: 1) The book of Acts is primarily early church history; 2) The books of Romans through Jude are primarily letters and deal primarily with doctrine and church practice; and 3) The book of Revelation is primarily prophecy. Examining the first and last occurrences of the Holy Spirit in each of these sections can help us get an overview of His person and work.
 - A. In Acts, the Holy Spirit is first seen as the One through whom Jesus gave His commands to His apostles during the forty days after His resurrection which included for them to wait in Jerusalem for the promised Holy Spirit (Acts 1:2-4). The Holy Spirit is last seen as the One who inspired Isaiah 6:9-10 which is quoted by the Apostle Paul to explain why the Gospel would from that time of the Church forward be primarily preached to Gentiles (Acts 28:25-28).
 - B. In Romans through Jude, the Spirit of holiness (Holy Spirit) is first seen as the One who declared Jesus to be the Old Testament prophesied Messiah by the authority of His resurrection from the dead (Romans 1:4). The Holy Spirit is last seen in Jude verse 20 where the Church is admonished to keep "praying in the Holy Spirit" in order to have effective ministry and avoid church divisions.
 - C. In Revelation, the Holy Spirit is probably first seen as the "seven spirits" in Revelation 1:4 if taken in the context of the One anointing the Messiah in Isaiah 11:2 or as the One whom the Apostle John was intimately communicating with on the Lord's day in Revelation 1:10. The Holy Spirit is last seen in Revelation 22:17 where the Spirit and the bride ask for the return of Jesus to set up His Kingdom on this earth and carry it on throughout eternity in the New Earth, New Heaven, and New Jerusalem.

THOUGHT: A quick overview of the books of Acts through Revelation reveals the Holy Spirit as the promised gift of the Father who has been given to each believer in Christ's finished work, He is the person who leads and empowers the preaching of the Gospel to all people, He authenticates the message of Jesus Christ as well as convicts this world of sin, He desires to keep the Church effective and free from fleshly divisions, and works for and yearns for Christ's kingly rule on this earth and future eternal kingdom. Do you know Him in these ways?

II. The prophesied baptism with the Holy Spirit by both John the Baptist (Mark 1:8-10) and by Jesus (Acts 1:4-8) was a fulfillment to the Old Testament prophecies found in Joel 2:28-32 according to the Apostle Peter (Acts 2:16-21).

A. According to Peter, the work and resurrection of Jesus Christ along with His exaltation to the Father's right hand allowed the gift of the Holy Spirit to be given to the Church in a special way (Acts 2:22-41). This also agrees with other Old Testament passages found in Jeremiah 31:31-33 and Ezekiel 36:27 and 37:14.

B. The baptism with the Holy Spirit was going to give New Testament believers extra power to be witnesses of Jesus Christ (Acts 1:8) and came to the Church in a miraculous way (Acts 2:1-4).

III. This baptism with the Holy Spirit coincides with the exaltation of Christ to the right hand of the Father (Acts 2:33) as the High Priest of all believers and the inaugurator of the New Covenant (Jeremiah 31:31-35; Hebrews 8:1-13). The inauguration of Jesus as both High Priest and coming King has opened up for the Church the gift of the Father (which is the baptism with the Holy Spirit) which brings many wonderful blessings to Yahweh's people as well as increased conviction and judgment to this world (Acts 2:16-40; Hebrews 1:1-14; Revelation 1:4-7).

A. Jesus proclaimed that when the Holy Spirit comes, He brings increased conviction of sin, righteousness, and judgment because He increases ability to comprehend the person and finished work of Jesus Christ (John 16:5-15).

B. Jesus also said that when the Holy Spirit comes, believers will have a greater understanding and power in prayer, a helper and advocate that speaks the truth to us, and the permanent indwelling presence of God Himself (in the person of the Holy Spirit) (John 14:12-17).

C. Other blessings of the gift of the Holy Spirit to believers include:

1. His work in our regeneration and new life (Ephesians 2:1-10; Titus 3:4-7; 1 Peter 1:2)
2. His baptizing us into Christ's spiritual body at the very moment of our belief and transactional trust in Christ's finished work (1 Corinthians 12:13)
3. His guaranteeing and sealing us in Christ and assuring us of our eternal salvation (Romans 8:16; Ephesians 1:13-14; Ephesians 4:30)
4. His work in bringing us the Scriptures (2 Timothy 3:16; 2 Peter 1:20-21) and teaching the truth of Scriptures through proper exegesis and Holy Spirit gifted teachers (John 16:12-15; Romans 12:7; Ephesians 4:11)
5. His work in leading us through our daily lives (Romans 8:14), anointing us for the work He leads us to do (1 John 2:20), empowering and filling us as we are in obedience to Him (Ephesians 5:18), gifting us for the assigned work (Romans 12:3-8; 1 Corinthians 12:1-31), unifying us (Ephesians 4:13), and interceding for us (Romans 8:26).

THOUGHT: Ask the Holy Spirit to help you to know Him and His blessings better this week as He leads you.

THE INDWELLING OF THE HOLY SPIRIT IN HIS BELIEVERS

The indwelling of the Holy Spirit in believers lives is one of the wonderful and amazing aspects of "the gift of the Holy Spirit (Acts 2:38)" which was given at the first Pentecost after Christ's exaltation (Acts 2:33). Understanding the Biblical truth and concepts behind the Holy Spirit's indwelling should increase believers abilities to live the Christian life now and throughout eternity. This lesson is designed to help in the journey of understanding this great truth.

- I. The Bible teaches us that at the very moment of our belief and transactional trust in Christ's finished work, the Holy Spirit comes into our being to permanently and eternally indwell in us.
 - A. The word indwell comes from the Greek verb "oikeo" which means to live in, have one's habitation with, or inhabit. The Greek noun "oikos" means house or dwelling. Therefore, if someone indwells someone else, that person lives inside, dwells in or inhabits that person.
 - B. The Baptism with the Holy Spirit brought about the permanent eternal indwelling of the Holy Spirit in each believer's life, but this could only happen after Christ was exalted to the Father's right hand (Acts 2:33-39). The prophesied and promised gift of the Holy Spirit was given at the first Pentecost of Christ's Church and Kingdom only after His glorification (John 7:37-39, 16:7; Acts 1:4-11, 2:1-13).
 1. During the time of the Old Testament and the Gospels, the Holy Spirit was very active, but His permanent eternal indwelling was determined in the plan of Yahweh to only take place after the sacrifice and exaltation of Christ was accomplished (Joel 2:28-32; Acts 2:22-39).
 - a. Before the Baptism with the Holy Spirit was accomplished in this Church Age, Jesus taught us that the Holy Spirit was dwelling "with" them but would eventually be "in" them (John 14:17).
 - b. The Old Testament and Gospels give the idea of the Holy Spirit's "coming upon" or "clothing Himself" with certain individuals in mostly temporary ways along with His fairly regular sovereign empowerments, fillings, giftings, and leadings (Judges 3:10, 6:34; 1 Samuel 16:14; Psalm 51:11; Luke 11:13; John 20:22).
 2. Important New Testament Scripture reveals the blessing of having the permanent eternal indwelling Holy Spirit with us as believers.
 - a. All believers now receive the indwelling Holy Spirit. Jesus promised the indwelling of the Holy Spirit to anyone and everyone who believes in Him (John 7:37-39). Believing in Jesus is the same as believing His Gospel or placing transactional trust in Christ's finished work (1 Corinthians 15:1-4). The message of simple belief and transactional trust is echoed in the prophecy of Joel 2:27-32 and the New Testament Scriptures of Acts 2:14-21, Acts 11:16-17, and Romans 10:11-13.

- b. All believers (since Acts 2) have had the Holy Spirit given to them (Romans 5:5) and a person cannot belong to Christ without the Holy Spirit (Romans 8:9; Jude 19). Believers weighed down by sins are still considered to be temples of the Holy Spirit (1 Corinthians 6:19, 20) even though needing to repent of fleshly living (1 Corinthians 3:1).
- c. Once a believer has been indwelt by the Holy Spirit, it is permanent and eternal. Jesus taught us this in John 14:16, the Apostle Paul taught us this in Romans 8:9-11, and the writer of Hebrews tells us that the New Covenant is an eternal covenant in which the indwelling Holy Spirit is included as a key part (Hebrews 9:8-12, 10:15-16, 13:20).
- d. The indwelling Holy Spirit personally teaches us of the things of Christ and the Father through the Scriptures (John 16:12-15) and by living with us on a moment by moment basis (John 14:23-27). He pours God's love into our hearts (Romans 5:5), teaches us how to understand and discern the thoughts of God (1 Corinthians 2:5-16), intercedes for us (Romans 8:26), allows us to produce fruit in Him (Galatians 5:22,23), use God's word properly (Ephesians 6:10-17; 1 Peter 1:12), and properly pray in Him (Ephesians 6:18; Jude 20).

THOUGHT: Are you fully convinced through Scripture that as a believer, the Holy Spirit is now indwelling you permanently and eternally? Purpose this week to walk in a more intimate relationship with Him and rely upon Him to help you in your daily needs.

THE BAPTISM WITH/IN THE HOLY SPIRIT

Old Testament believers and prophets received fairly regular sovereignly given empowerments, fillings, giftings, and leadings from the Holy Spirit, but these could be temporary and were given mostly to the nation of Israel (Numbers 11:24-29; Judges 3:10, 6:34; 1 Samuel 16:14; Psalm 51:11). However, the Old Testament Scriptures reveal a time that would be coming called the "New Covenant" or "New Covenant Age" in which the promised Messiah King would come to this earth bringing about a more powerful and worldwide work of the Holy Spirit (Numbers 11:29; Deuteronomy 18:15; Jeremiah 31:31-34; Ezekiel 11:19-20, 16:60, 36:26-27; Joel 2:27-32). By the time the prophet John the Baptist came on the scene, the Messiah would be the one to bring about this prophesied expectation, and the phrase "baptism with the Holy Spirit" was used to describe it (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). This lesson is designed to help in the journey of understanding this great truth and to clear up some of the misunderstanding surrounding it.

- I. Seven New Testament Scriptures teach us about the baptism with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5, 11:16; 1 Corinthians 12:13).
 - A. The phrases "baptism with the Holy Spirit" or "baptism in the Holy Spirit" can be used interchangeably. From a Greek language standpoint, the preposition "en" is used which would be translated in English as "in." However, when "en" is used with a dative noun, it can be translated as "with." Most English translations have chosen the word "with."
 - B. The four verses in all four Gospels tell us that it will be the Messiah (Christ) Jesus Himself who will be the one baptizing believers with the Holy Spirit at the prophesied future time (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33).
 1. The word baptize comes from the Greek word "baptizo" which literally means to dip, immerse, sink, drench, or soak. Baptism took on the meaning of identification of Israelite Old Covenant believers (1 Corinthians 10:2), identification of those who have repented of sins and readied themselves for the coming kingdom (Matthew 3:11; Luke 7:29; Acts 19:3-4), and identification into Christ's sufferings (Mark 10:38-39; Luke 12:50).
 2. Water baptism was instituted by Jesus and carried out by His disciples as identification regarding believers in Jesus Christ and His teachings (Matthew 28:19; Acts 2:41, 8:12, 36, 38, 16:33, 22:16; 1 Corinthians 1:14-17). Most protestant Bible churches view water baptism along with the Lord's Supper as the two ordinances set up by Christ for His Church that are symbols of God's grace or possibly means to God's grace but definitely not causes of God's grace.
 - C. The two verses in Acts tell us that Yahweh's sovereignly appointed time for the "baptism with the Holy Spirit" to take place was the first Pentecost after Christ's death and exaltation to the Father's right hand (Acts 1:5, 11:16).
 1. The resurrected Jesus instructed His believers to wait for "the promise of the Father" (Acts 1:4) which is this prophetic event. Jesus again referred to this event as the "baptism with the Holy Spirit" (Acts 1:5) and we find out it happened exactly on Pentecost (Acts 2:1).
 - a. Pentecost was a Jewish feast which occurred 50 days after the time of Passover. The Pentecost feast was also called the Feast of Harvest and Feast of Weeks, and the 50th day after Passover was called the Day of First Fruits or Pentecost (Leviticus 23:10; Numbers 28:26; Deuteronomy 16:9-10).

- b. On this day, the nation of Israel was to bring leavened bread and sacrifices in thanksgiving for Yahweh's harvest and abundance (Leviticus 23:10-14; Numbers 28:26-31; Deuteronomy 16:9-12).
 - 2. The Acts 11:16 passage looks back on the Acts 1:5 passage and supports the timing of the "baptism with the Holy Spirit" to have been at Pentecost. The Apostle Peter explained how the Holy Spirit was given to these Gentile believers in the same way He was given to Jewish believers back at Pentecost (Acts 11:14-18).
- D. The one verse in 1 Corinthians explains doctrinally in a very simple statement the radical and supernatural work this "baptism with the Holy Spirit" has done and continues to do in Christian believers (1 Corinthians 12:13).
 - 1. It says that this work of Christ baptizing us believers with the one Holy Spirit has made it so that we are all baptized into Christ's one body.
 - 2. We as believers, because of the gift of the Holy Spirit, have been united with Christ and His work of death for our sins. And because of Christ's resurrection, the Holy Spirit allows us the privilege at this moment to walk in newness of life by putting on Christ (Galatians 3:27; Romans 6:1-4).
 - 3. The Holy Spirit is a vitally important part of our salvation from our first conviction of sin (John 16:7-11) to His work in our conversion, regeneration, justification, sanctification, and future glorification (Romans 5:5, 8:1-39; Colossians 2:9-13; Titus 3:4-7; 1 Peter 3:21).
 - 4. The Holy Spirit unites each believer to Christ's body by indwelling each believer permanently and eternally, unites each believer to each believer, and pours His life, gifts, and prayers into us constantly through the blessings of the New Covenant (John 14:16; Ephesians 4:4-6; Hebrews 9:8-12, Hebrews 10:15-16, 13:20).
- II. There are several doctrinal errors about the "baptism with the Holy Spirit" that have brought disunity, confusion, and misunderstanding in the body of Christ (His Church).
 - A. Speaking in tongues and prophesying appear to be phenomenal displays proving the start of the "baptism with the Holy Spirit" at Pentecost for the Jews in "Jerusalem" and "in all Judea" (Acts 1:8; Acts 2:4-11). The "Samaritans" (Acts 1:8, 8:12-17), the Gentiles from "the ends of the world" (Acts 1:8, 10:44-48), and John the Baptist's disciples who had not yet heard of Jesus (Acts 19:1-7) were shown dramatically receiving the Holy Spirit under the ministries of the Apostles Peter, John, and Paul. This was probably for the purpose of fulfilling Christ's prophecy in Acts 1:8, and explaining what happened at Pentecost to believers who did not have a written copy of the book of Acts or an understanding of 1 Corinthians 12:13. The "baptism with the Holy Spirit" insures the vitality of all the Holy Spirit's gifts to the body of Christ. However, the Apostle Paul makes it clear that not all will prophesy or speak with tongues (1 Corinthians 12:27 - 1 Corinthians 14:5) but all believers will have the indwelling Holy Spirit (Romans 8:9; 1 Corinthians 12:13).

B. The "baptism with the Holy Spirit" happens because of the work of the exalted Christ (Acts 2:33) to believers (John 7:37-39) which started at Pentecost (Acts 2:1) and continues on in believer's lives beginning at the time of their regeneration (1 Corinthians 12:13; Romans 8:1-30; Ephesians 1:13-14; Titus 3:5). There is no second blessing work associated with the "baptism with the Holy Spirit" but there can be many fillings with the Holy Spirit (Ephesians 5:18).

THOUGHT: Praise Yahweh Father, Son, and Holy Spirit for His wonderful plan which included the gift of the Holy Spirit, union with Christ, and New Covenant life!

THE ANOINTING AND SEALING OF THE HOLY SPIRIT

The baptism with the Holy Spirit is a sovereignly timed event that has been planned by Yahweh's great wisdom which:

1. Celebrates the finished work of Jesus Christ in heaven including His exaltation and inauguration as eternal High Priest and King (Joel 2:27-32; Acts 2:29-39).
2. Officially begins the prophesied New Covenant and New Covenant Age (Jeremiah 31:31-34; Ezekiel 11:19-20; Hebrews 8:8-13).
3. Begins the indwelling of the Holy Spirit in believers lives and unites believers in Christ's body called the Church (John 14:16-17; Romans 8:9-17; 1 Corinthians 12:13).
4. Begins the first phase of the New Covenant Age which is called the Age of Grace or Church Age (Ephesians 1:13-14, 3:1-12, 4:4-7).

The baptism with the Holy Spirit is poured out upon Christ's believers at the first Pentecost after Christ's death, resurrection, and exaltation (Acts 2:1-39) and subsequently upon each individual believer at the time of individual belief or transactional trust in Christ's finished work (Romans 8:9-17; 1 Corinthians 12:13; Ephesians 1:13). As has been stated by the above third point, the baptism with the Holy Spirit guarantees the Holy Spirit's permanent and eternal indwelling in each believer's life and unites each believer's life with Christ's body. These happen immediately upon belief in Christ's gospel (1 Corinthians 15:1-4). There are many other aspects of the Holy Spirit's ministry to grasp and understand as believers that have been blessed with this precious gift of the Holy Spirit and have been united in Christ's body. Two aspects of the Holy Spirit's ministry in our lives as believers include His anointing and sealing. The anointing and sealing ministries of the Holy Spirit happen at belief but grow in depth and meaning for believers as they hear, grasp, and apply these to their lives.

This lesson is designed to help in the journey of understanding the ministry of the Holy Spirit in terms of His anointing and sealing.

- I. The anointing ministry of the Holy Spirit has taken on different forms in the Old Testament, during the Gospel times, and during this New Covenant Church Age. If the anointing ministry of the Holy Spirit is understood correctly, it should bring renewed understanding, ability, and strength to our daily lives as well as our work in Christ's body.
 - A. The Old Testament Hebrew word for anoint is the word "mashach" and is where the word Messiah comes from. It means to draw the hand over, to smear or rub with oil, to consecrate. Therefore, the Messiah means the "anointed one." This Hebrew word's equivalent in the Greek is "chrisas" or "chrisma" and is where the word "Christ" comes from.
 - B. In the Old Testament and Gospels, anointing a person or thing with olive oil (usually) set the person or thing apart for Yahweh's purpose (Exodus 40:9-15). Prophets, priests, and kings were anointed with oil which symbolized the Holy Spirit's person in their lives and power for special service (1 Samuel 10:1, 1 Samuel 16:13; Zechariah 4:1-14). The promised New Covenant Messiah was called the Anointed One (Psalm 2:2; Isaiah 61:1) because the Holy Spirit was to be upon Him without measure (Luke 4:18; John 1:41, 3:34).

C. In the New Testament, a believer's anointing from the Holy Spirit begins at the moment of belief and continues (or abides) forever (2 Corinthians 1:21; 1 John 2:20-27). Because all believers are indwelt by the Holy Spirit permanently and eternally, the Holy Spirit has completely set each one aside for His special purposes and giftings (John 14:16-17; Romans 8:9-17; 1 Corinthians 12:13). The Holy Spirit's ministry of anointing should:

1. help a believer to understand Christ's truth as set forth in Scripture (John 16:12-15; 1 John 2:20-27).
2. help him or her plan their life according to truth (2 Corinthians 1:15-22, 2 Corinthians 3:16-4:6).
3. bring teaching, comfort, encouragement and healing as life is lived inside Christ's body (2 Corinthians 1:21-24; Ephesians 4:7-16; James 5:13-20).

THOUGHT: Praise Yahweh! (Hallelu-Yah!) for the Holy Spirit's permanent and eternal anointing in your life. Ask Him to help you to recognize His wonderful ministry of anointing as you go about your day and interact with the Scriptures.

II. The sealing ministry of the Holy Spirit provides each believer with the knowledge of perfect assurance and guaranteed hope so that all true motivation to work in and for Christ's kingdom can be love and gratitude based.

A. In the time of the Old Testament all the way through the time of the Gospels, all important documents or transactions had a seal placed upon them.

1. The ancient seal was usually a symbol or name that was made out of stone, brass, silver, or gold and placed in a ring on the finger or hung from the neck as a necklace (Genesis 38:18, 41:42).
2. When the transaction had taken place, either heated wax or soft clay was made and placed over the document or around a sealed area and the ring was pressed into it. This was many times more important than a signature and used in place of it (1 Kings 21:8; Job 38:14; Matthew 27:66; Revelation 5:1). It was binding between the transactional parties, and the seal guaranteed it was true by the one sealing it. This would guarantee either future payment in full, ensure protection for goods in transit, or officially recognize granted authority or office.

B. When believers receive the testimony that Jesus Christ is the promised Messiah, they set their seal that God is true (John 3:33). It is Jesus, the Son of Man, whom the Father has set His seal upon, and it is only through belief in Christ's work alone that is the work of God that endures to eternal life (John 6:27-29).

C. There are three verses which explain to New Covenant believers the sealing ministry of the Holy Spirit during this Church Age which are found in 2 Corinthians 1:22; Ephesians 1:13; and Ephesians 4:30. There is a fourth verse found in Revelation 7:2 for a special group of Israelite believers that begins the next phase of Yahweh's New Covenant Age.

1. At the moment we first believed, we were sealed with the promised Holy Spirit (Ephesians 1:13) who is the guarantee (deposit or pledge) of our full inheritance until we acquire possession of it (2 Corinthians 1:22; Ephesians 1:14) on the day of redemption (Ephesians 4:30).

2. Today we as believers participate and enjoy the wide range of blessings that have come to us as a result of the gift of the Holy Spirit and union with Christ (referred to by the Apostle Paul as the first fruits of the Spirit in Romans 8:23a). However, we groan inwardly while we await our full adoption as sons which will express itself in receiving our fully resurrected bodies and serving with Christ as His heirs throughout eternity (Romans 8:14-17, 23b; 2 Corinthians 5:1-5; Revelation 20:6-22:5).

THOUGHT: Meditate on the Scriptural truth that you are right now sealed with the Holy Spirit and guaranteed full adoption, resurrected bodies, and reigning with Christ forever.

THE DIFFERENCES BETWEEN BLASPHEMING AND GRIEVING THE HOLY SPIRIT

The Scripture teaches us that the Holy Spirit is a person in the Godhead of Yahweh's three person (triune) being who is described as having a mind, a will, as well as having emotions or feelings. As a personal God who has helped create this world and each person in it, He is currently in the process of interacting with each person in this world on a very personal basis. He is ministering to unbelievers by seeking to convict them of sin, righteousness, and judgment in order to lead them to Christ (John 16:8-11). He is ministering to believers by guiding us into all truth through the Scriptures, His own personal indwelling, and uniting us to Christ's body (John 16:12-15; 1 Corinthians 12:13).

As the Holy Spirit lovingly ministers to all the people in this world, Scripture also teaches us that many times His love is not reciprocated and instead people can blaspheme and grieve Him. This lesson is designed to help in the journey of understanding these two ways people resist the Holy Spirit's interaction in their lives and hopefully clear up any misunderstandings regarding them.

- I. Blasphemy against the Holy Spirit has also been called the unforgivable sin or unpardonable sin. It is a specific sin that was committed by the Pharisees and Scribes when they, with full knowledge of the Scriptures and malicious intent, ascribed Jesus' Messianic ministries of healing and casting out demons to Satan rather than to the Holy Spirit (Matthew 12:22-32; Mark 3:22-30; Luke 12:8-10).
 - A. The English word blasphemy comes from the Greek word "blasphamia" which means to slander or defame by abusive speech. When the word blasphemy is used, it usually involves God or a god.
 - B. According to the context of Matthew 12:22-32, the work which the Holy Spirit was doing through Jesus in regards to healing was purposely being conspired against by the Pharisees in order to destroy Him (Matthew 12:13-14). Therefore, even though the Scriptures prophesied Christ's coming miracle work through the Holy Spirit in numerous places (Isaiah 42:1-4, 61:1-2a; Matthew 12:15-21), which was intended to show validity for belief in Jesus, the truth of it was intentionally being hidden by those that should know it best (the Pharisees, Scribes, and Jewish leaders).
 1. The people who saw the healing of the demon-oppressed man who was blind and mute were amazed and thought Jesus might be the true prophesied Messiah which they referred to as the Son of David (Matthew 12:22-23).
 2. The Pharisees (Matthew 12:24) and the Scribes (Mark 3:22) slandered and defamed the true work of the Holy Spirit (Matthew 12:18) and said instead that it was done by Satan (Matthew 12:24-27).
 3. Jesus showed the foolishness of the Pharisees argument and proclaimed the truth of the Kingdom of God coming upon them because His works were truly by the Holy Spirit and would ultimately defeat Satan (Matthew 12:28-29).
 4. His message was that the Pharisees could either gather with Jesus (the true Messiah) during this coming kingdom or scatter and prevent others from coming (Matthew 12:30). However, if they continue on their path of resisting, slandering, and defaming the true work of the Holy Spirit by preventing themselves and others from believing that Jesus is the Messiah, then there will be no New Covenant forgiveness for them in this age or the age to come (Matthew 12:31-32).

C. Past the time of Christ, we don't have an exact parallel to blaspheming the Holy Spirit, but since the Holy Spirit is at work convicting each person's life today, the ideas of resisting, slandering, and defaming His work are still valid.

1. The Holy Spirit is the person of the Godhead who convicts us of sin, reveals the Scriptures to us, and leads us to Christ (John 16:8-11; Romans 2:1-29). If we choose to resist Him, we start turning away from the truth and move instead to our own devices and possibly Satanic oppression. Belief becomes harder and harder, but only God Himself knows a person's heart.
2. When a person comes face to face with the redemptive work of Jesus Christ today and refuses to believe the message until physical death, then there will be no forgiveness for him/her. If that person also seeks to maliciously prevent others from believing the message of Christ and the Holy Spirit, then that person also heaps extra judgment on himself or herself.
3. On a practical and pastoral note, a person must remain in unbelief to Christ and resistance to the Holy Spirit until physical death in order to not be forgiven by Christ (Hebrews 9:27). Until that time, there is still hope for everyone today (Romans 10:10-13).

THOUGHT: This week think of the Holy Spirit as a person who desires a relationship with you. He loves you, always has your best interest at heart, and wants to lead you on the correct path. Will you let Him?

II. Christians can grieve the Holy Spirit who now lives inside of them in a permanent and eternal way since the time of their belief in Christ (Ephesians 4:30, see also John 14:16-17 and Ephesians 1:13-14).

A. The English word grieve comes from the Greek word "lupeo" which also means to irritate, offend, insult, sadden, and make sorrowful.

B. According to the context of Ephesians 4:30, there is special emphasis placed for believers to speak properly with one another and to live properly with one another with the renewed minds and new lives they have been given in Christ (Ephesians 4:20-31).

1. We are told to "speak the truth" as members one of another as part of Christ's body (Ephesians 4:25, see also 1 Corinthians 12:13).
2. We can be angry as Christian human beings but are told to not let it turn into sin by harboring evil thoughts against other believers and people. We are not to hold onto things but rather seek to make things right with the person and the Holy Spirit quickly (by not letting "the sun go down on our anger" — perhaps a single day) (Ephesians 4:26). By doing this, we decrease the devil's (Greek "diabolos" — accuser or slanderer) opportunity to cause trouble among us (Ephesians 4:27).
3. We are exhorted to be honest, work hard, and resist stealing in order to be a blessing and able to give to those in need (Ephesians 4:28).

4. We are told to not let "corrupting talk" come out of our mouths such as bitterness, wrath, anger, clamor (outcry, shouting), slander, and malice but rather grace and things that build others up (Ephesians 4:29-31).

C. By being kind, tenderhearted, and forgiving, we as believers reflect our new inner nature given to us by Christ and we walk in the person and power of the precious Holy Spirit rather than grieving Him (Ephesians 4:32).

THOUGHT: How can you as a believer indwelt by the Holy Spirit live your life this week to honor Him? Take a moment to repent of any area that might be grieving Him and turn to Him for help.

THE GIFTS AND MANIFESTATIONS OF THE HOLY SPIRIT

The work of Jesus Christ in regards to His redemption and glorification have granted forgiveness of sins and the gift of the Holy Spirit to everyone who believes in His name (Acts 2:38-39). This New Covenant gift of the Holy Spirit includes all believers receiving the Holy Spirit's permanent indwelling which seals and anoints them eternally as members of the body of Christ (1 Corinthians 12:13; Ephesians 1:13-14).

The beginning phase or dispensation of the New Covenant can be called either the Age of Grace (Ephesians 3:2) or the Church Age (Ephesians 5:23). During this time, Christ's Church (body) on earth grows by the person and work of the Holy Spirit (John 16:7-15) as the earth awaits Christ's physical return from heaven to rule and reign (Acts 2:41-47, 3:18-21). Also during this Church Age, each believer has received one or more spiritual gifts given by the Holy Spirit to equip the Church in order to strengthen it to carry out its assigned ministry (1 Corinthians 1:7, 12:7; Ephesians 4:12). Along with being blessed with a multitude of spiritual gifts, these gifts seem to come with the possibility of special Holy Spirit activities or manifestations which can make Yahweh visible to the Church (1 Corinthians 12:4-11).

This lesson is designed to help in the journey of understanding the gifts and manifestations of the Holy Spirit as we "wait for the revealing of our Lord Jesus Christ" (1 Corinthians 1:7).

- I. There are six places in New Testament Scriptures that give believers partial lists of gifts, ministries, and manifestations of the Holy Spirit (Romans 12:6-8; 1 Corinthians 7:7-11, 12:8-10; 12:28-30; Ephesians 4:11; 1 Peter 4:11).
 - A. They are difficult to organize and prioritize because the Holy Spirit distributes His "grace" gifts (Romans 12:3) for the "common good" (1 Corinthians 12:7) of the body "to each one of us" (Ephesians 4:7). Therefore, each believer and each local congregation will have a different mixture assigned by the measuring hand of Yahweh Father, Son, and Holy Spirit (1 Corinthians 12:4-7; Romans 12:3; Ephesians 4:7).
 - B. The New Testament Scriptures reveal around 22 gifts, ministries, and manifestations of the Holy Spirit, some of which are repeated in several lists. Since none of the lists are the same, the Holy Spirit seems to be instructing us not to be overly rigid in analyzing His activity in us and Christ's Church. Rather we are to learn what we can and be like our fellow Old Testament believers who were "carried along by the Holy Spirit" (2 Peter 1:21).
 - C. In 1 Corinthians 12:1-7, the Apostle Paul instructs us concerning the things of the Holy Spirit which in the Greek is the word "pneumatikon" (1 Corinthians 12:1). This word can also be translated spirituals, spiritual things, or spiritual matters. He then tells us about three aspects of the things of the Holy Spirit called gifts, ministries, and manifestations (also called activities or energizings) (1 Corinthians 12:4-7).
 1. Gifts come from the Greek word "charismaton" (1 Corinthians 12:4) which originated from the word "charis" meaning grace or unmerited favor. Therefore, these are favors and gifts freely and graciously bestowed upon believers by Yahweh Father, Son, and Holy Spirit. Each believer has at least one gift given at the time of belief (Romans 12:4-6; Ephesians 4:7).

2. Ministries or service come from the Greek word "diakonion" (1 Corinthians 12:5) and means servant, helper, or an official who was placed in authority to help or serve in certain ways. These seem to be gift mixes sovereignly given by Yahweh to certain people in the Church to be servant leaders to others (Ephesians 4:11-13).
 3. Manifestations come from the Greek word "phanerosis" (1 Corinthians 12:7) meaning reveal, make known, make visible, and disclose. This seems to be used in the same way as the activities or energizings of the Holy Spirit found in 1 Corinthians 12:6. Manifestations seem to be Holy Spirit inspired activities which make His work visible and known to believers and sometimes unbelievers (1 Corinthians 14:24,25) in the church services who witness these activities (1 Corinthians 12:8-11).
- D. The six lists partially covering the gifts, ministries, and manifestations of the Holy Spirit during this Church Age are:
1. Romans 12:6-8: prophecy, serving, teaching, exhortation, generosity, leading, mercy
 2. 1 Corinthians 7:7-11: marriage, celibacy
 3. 1 Corinthians 12:8-10: utterance of wisdom, utterance of knowledge, faith, healings, miracles, prophecy, distinguish between spirits, various kinds of tongues, interpretation of tongues
 4. 1 Corinthians 12:28-30: apostles, prophets, teachers, miracles, healings, helping (helpful deeds, assistance), administering, various kinds of tongues, interpreting tongues
 5. Ephesians 4:11: apostles, prophets, evangelists, pastors and teachers (or teaching pastors)
 6. 1 Peter 4:11: whoever speaks, whoever serves
- E. My current thoughts on the six lists which hopefully will help your understanding:
1. I view Romans 12:6-8 as the seven clear and precise gifts of the Holy Spirit given to the Church until Christ returns. I believe Rome was a fairly mature church when the Apostle Paul wrote deep and rich theology and doctrine to them around 57 A.D. Therefore, in a mature church, each believer should discover that they have been given at least one of these seven spiritual gifts which their personal ministry in Christ's Church operates from. I also view the New Testament gift of prophecy in the same way as Dr. Wayne Grudem which is "telling something which God has spontaneously brought to mind." Therefore, it is not to be treated as the Old Testament prophet who recorded God's very word but rather as a word which is to be weighed and tested by other spiritually minded believers (1 Corinthians 14:29-30; 1 Thessalonians 5:20-21).
 2. I view 1 Corinthians 7:7-11 as gifts dealing with the sexual lives of believers. As each believer prays through their situation in this world, they should discover whether they have more of a gift toward marriage (especially looking to marry another believer) or whether they are called to singleness which will give them more time to use for Christ's Church.

3. I view 1 Corinthians 12:8-10 as primarily manifestations of the Holy Spirit to be used in the Church in specific ways. In other words, a believer gifted with the gift of prophecy, teaching, or mercy might manifest his or her gift in an experiential way to a group (or someone) in the Church as an utterance of wisdom, knowledge, prophecy, or distinguishing of spirits depending on the situations. A believer with a gift of mercy might be led to manifest faith or healings. If the believer has been given the ability to pray in an unknown tongue as a manifestation of the Holy Spirit, then that believer should also pray for the power to interpret that tongue to bring understanding and the goal of building up Christ's Church (1 Corinthians 14:12-16).
4. I view 1 Corinthians 12:28-30 as a combination of Holy Spirit gifts (possibly prophets, teachers, helping, administration), ministries (possibly apostles, prophets, teachers) and manifestations (miracles, healings, tongues, and interpretation of tongues). The purpose of this passage is to instruct a fairly immature Church in Corinth (written to by the Apostle Paul around 55 A.D.) that the goal of all the Holy Spirit's gifts, ministries, and manifestations is the building up and maturing of Christ's Church in love (1 Corinthians 12:31 - 13:13).
5. I view Ephesians 4:11 as five (possibly four if teaching pastors are combined) gifted leader types with their own unique gift mixes and manifestations who have been given ministries to the Church for the purpose of equipping and maturing it (Ephesians 4:11-16). The apostles are primarily those that knew Christ personally and were sent out by Christ to lay the foundation for His Church (Acts 1:21-25; Ephesians 2:20). If a church planter is sent out, that person has an apostolic-like ministry but should be distinguished from those who had the original authority to write New Testament Scripture and establish the foundation of Christ's entire Church. The Ephesian church was very mature when the Apostle Paul wrote to it around 60 A.D.
6. I view 1 Peter 4:11 as the Apostle Peter simplifying down all the gifts, ministries, and manifestations of the Holy Spirit into two groups who speak and serve in order to glorify God through Jesus Christ.

THOUGHT: Do you as a believer know your gift or gifts and how they usually manifest themselves? How can you fan into flame your gift? (2 Timothy 1:6)

- II. Final considerations for the Church concerning the Spirit's gifts and manifestations.
 - A. They will last in their present form until Christ returns and then be superseded by something more complete and greater since we will see Christ face to face (1 Corinthians 1:7, 13:10).
 - B. Demonstrating love to other believers by helping to encourage them, mature them, and equip them for increased ministry in the Church is the goal of using them (1 Corinthians 14:1; Ephesians 4:12).
 - C. Avoid confusion and strive for peace or shalom (1 Corinthians 14:32). All things should be done decently and in order in Christ's Church (1 Corinthians 14:40).

D. Believers should not forbid any of the Holy Spirit's gifts or manifestations (1 Corinthians 14:39) as long as they are done Scripturally. Forbidding the Biblical use of tongues or despising prophecies can quench (put out) the Holy Spirit's fire (1 Thessalonians 5:19, 20).

E. Believers should test everything and hold fast to what is good (1 Thessalonians 5:21).

THE FILLING WITH, WALKING WITH, AND FRUIT OF THE HOLY SPIRIT

As we have already learned, the baptism, indwelling, anointing, and sealing with the Holy Spirit all happen in each believer today at the moment of belief and regeneration (1 Corinthians 12:13; Ephesians 1:13). Also, as members of Christ's body, each believer has been given certain gifts and manifestations of the Holy Spirit primarily to strengthen, encourage, equip, and build up other believers (Romans 1:11,12; 12:3-8; Ephesians 4:7-16) until the coming of the Lord (1 Corinthians 1:7; 1 Thessalonians 4:15-18). There are three remaining aspects of the Holy Spirit's ministry to each believer which potentially begin at first belief but move to their full potential as individual maturity and growth takes place. These are Scripturally referred to as a believer being "filled with," "walking with" or manifesting "the fruit of" the Holy Spirit. This lesson is designed to help in the journey of understanding these three maturity and growth driven aspects of the Holy Spirit. As each believer grows in greater obedience, submission, and surrender in their personal lives, each of these will grow.

- I. Believers can either be "full of" the Holy Spirit in the sense of a life characterized by the Holy Spirit or "filled with" the Holy Spirit as a special post-conversion empowerment
 - A. Jesus (Luke 4:1), Stephen along with the first church deacons (Acts 6:3, 8; 7:55) and Barnabus (Acts 11:24) were all said to be "full of the Holy Spirit." This meant that each of their lives were like vessels which displayed or characterized the Holy Spirit in this world. Scriptures teach us that Jesus perfectly lived through the Holy Spirit's fullness (John 3:34; Hebrews 4:15).
 - B. The Apostle Paul admonishes believers to continually let themselves "be filled with" the Holy Spirit rather than getting themselves drunk with wine and living a life filled with this world's excesses (Ephesians 5:19). Believers can do things to grieve (Ephesians 4:30) or quench (1 Thessalonians 5:19) the Holy Spirit in their lives and need to learn how to be filled with Him in a moment by moment way to control their attitudes, words, and relationships (Ephesians 5:19-21).
 - C. The best Scriptural term for post-conversion empowerments, powerful manifestations, and increased boldness for witnessing is the term "filled with" the Holy Spirit (Acts 2:4; 4:8,31; 9:17; 13:9, 52).

THOUGHT: The Holy Spirit indwells your life as a believer. Are you letting Him fill you with His presence? Have you personally experienced His life keeping you from difficult sins or giving you power to witness boldly?

- II. Believers who "walk with" or in the Holy Spirit are learning on a moment by moment basis how best to please the Holy Spirit rather than their own flesh or old self (Galatians 5:16,17).
 - A. The word "walk" is the Greek word "peripateo" which means to go about or walk around. Paul commands believers in Galatians 5:16 to live lives in an intimate, moment by moment, relational way with the Holy Spirit.
 - B. The walk with the Holy Spirit will bring to a believer:
 1. increased holiness and righteousness (Romans 6:4; Galatians 5:16-26).

2. a new way of living which is free from Old Covenant rules and regulations (Romans 7:6; 13:8-10; Galatians 5:18; Hebrews 8:13).
3. the fruit of the Holy Spirit which includes His love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Romans 14:17; Galatians 5:22,23).
4. real and progressive life change from one degree of glory (brightness, splendor, radiance) to another (2 Corinthians 3:18).
5. an ability to search out the depths of God (1 Corinthians 2:10), restore believers caught in sin (Galatians 6:1) and reap eternal life by way of rewards in the life to come (1 Corinthians 3:14; 2 Corinthians 5:5-10; Galatians 6:8-10).

THOUGHT: How would you explain to someone else how to walk with the Holy Spirit? Have you personally seen the fruit of the Holy Spirit grow in your life?

THE HOLY SPIRIT IN THE MILLENNIAL REIGN OF CHRIST

In our study of the Holy Spirit, we have seen from Scripture that the baptism with the Holy Spirit at the first Pentecost after Christ's glorification was the inauguration of Yahweh's eternal New Covenant program or New dispensations which can be called:

1. The Church Age or Age of Grace (Ephesians 3:2-20; Colossians 1:24-2:3) which began at Pentecost and ends at the rapture of the church (1 Corinthians 1:4-9; 1 Corinthians 15:23; 1 Thessalonians 4:15-17; Revelation 7:9-17).
2. The Millennial (1,000 year) Reign of Christ on this earth (Revelation 20:1-15) which begins at the rapture and ends after His successful rule and defeat of His enemies including physical and spiritual death (Psalm 2, 110; Isaiah 9:1-7; Isaiah 11:1-12:6; Daniel 7:13-14, 27; 9:24; Zechariah 14:1-21; Acts 3:18-21; 1 Corinthians 15:24-26; Revelation 11:17-18).
3. The New Heaven, New Earth, and New Jerusalem (Isaiah 66:22-23; 1 Corinthians 15:27-28; Revelation 21:1-22:5). During Christ's 1,000 year reign on this earth from Jerusalem in Israel, the Holy Spirit's work will be increasing in every way to reveal Christ's power and glory.

This lesson is designed to help in the journey of understanding the Holy Spirit's work during the second phase of the New Covenant Age known at the Millennial Reign of Christ.

- I. King Jesus will rule on this earth as Yahweh's appointed Anointed ruler and will rule the entire earth including its kings with a rod of iron (with a strength that cannot be overcome) (Psalm 2:1-12, 72:1-20; Ezekiel 39:25-29; Daniel 2:44,45, 7:14, 27; Zechariah 14:9; 1 Corinthians 15:24-28).
- II. King Jesus will rule the earth from the nation of Israel in His capital city Jerusalem (Isaiah 2:1-5; Jeremiah 31:31-40; Ezekiel 36:22-37:28; Joel 2:32b-3:1; Zechariah 14:1-5; Acts 1:6-11, 3:20; Romans 11:25-27).
- III. King Jesus' reign on earth begins with only believers in Him (Matthew 25:31-34).
 - A. There will be many people at His return that have refused the mark of the beast and have believed or will believe in Him (Revelation 1:7, 14:9-13, 16:15). These will go into the 1,000 year kingdom in their mortal bodies.
 - B. There will be many people who will return with Jesus in their resurrected bodies to rule and reign with Him (Revelation 1:6, 11:18, 14:13, 19:9, 14, 20:4, 6).
- IV. With King Jesus ruling the world from Jerusalem, the curse of Genesis 3:14-19 begins a process of lifting and reversing.
 - A. The earth will have abundance. It will be well watered with rain (Isaiah 30:23, 35:7) and unproductivity under the curse will turn into productivity (Isaiah 62:8-9; Jeremiah 31:5; Ezekiel 48:18, 19). Agricultural and economic abundance characterizes the age (Micah 4:1-5; Zechariah 8:9-12).
 - B. There will be a unified language reversing the curse of Babel (Genesis 11:6-9; Ephesians 3:9).

- C. There will be healing of sickness, deformity of body and mental disease (Isaiah 29:17-19, 33:24, Isaiah 35:3-6, 61:1-2, 65:20; Jeremiah 30:17, 31:8; Ezekiel 34:16; Micah 4:6, 7; Ephesians 3:19). People will live longer again (Isaiah 65:20).
 - D. There will be protection from violence and oppression from evil people (Isaiah 14:3-6, 41:8-14, Isaiah 42:6-7; Ezekiel 34:27; Zechariah 8:14-15, 9:8-12).
 - E. Animals will be changed to be more peaceful, less aggressive, less venomous, and less harmful (Isaiah 11:6-9, 35:9, 65:25; Romans 8:20-22).
 - F. The earth's population will skyrocket due to less death, more protection, less disease, healthier bodies, and better nutrition (Isaiah 65:20; Ezekiel 47:22).
- V. The Holy Spirit will be active and powerful in every part and detail of the Millennial Reign of Christ.
- A. He will continue to fulfill Scripture and probably reveal more Scripture through Christ.
 - 1. As the person of Yahweh who inspired the writing of Scripture and prophecy, He will insure that the revelation of the New Covenant continues to shine brighter and brighter until its completion (Matthew 22:43-44; Hebrews 3:7; 2 Timothy 3:16).
 - 2. The Apostle Peter tells us that the prophetic word is "a lamp shining in a dark place until the day dawns and the morning star rises in your hearts" (2 Peter 1:19-21).
 - B. He will continue to empower the work of King Jesus on earth.
 - 1. The Holy Spirit has expressed His fullness in the promised Messiah Jesus while in His mortal body who was given the Holy "Spirit without measure" (John 3:34). Scripture seems to reveal to us that the resurrected God-man Christ Jesus will operate through the fullness of the Holy Spirit during His kingly reign on this earth as well (Isaiah 11:1-9; 61:1-11; Matthew 13:28; Acts 3:18-28 and 1 Corinthians 15:24-26, where He has been appointed the restorer King and judge of all things).
 - 2. Jesus continues to speak to His church while being the resurrected Christ through the power of the Holy Spirit (Revelation 2:1-3:22).
 - 3. The book of Hebrews seems to reveal the resurrected man-God Christ Jesus as the King and eternal High Priest (Hebrews 1:8-14) who through the eternal Holy Spirit (Hebrews 9:14) continues to mediate the eternal New Covenant (Hebrews 12:24, 13:20) to all of His co-reigning believers for all time (Hebrews 2:5-16). The books of Romans (Romans 8:12-25) and Revelation (Revelation 1:4-8, 21:16-17) echo this message also.
 - C. He will continue to empower the work of believers who are both mortal and resurrected during Christ's 1,000 year reign.
 - 1. Since all believers have been indwelt by the Holy Spirit at the time of their belief in a permanent and eternal way, then at the start of the Millennium, everybody will have the Holy Spirit in them.

- a. Jesus (John 14:16), the Apostle Paul (Romans 8:9-11), and the book of Hebrews (Hebrews 9:8-12, Hebrews 10:15-16, 13:20) tell us that believers receive the permanent eternal dwelling of the Holy Spirit through the eternal New Covenant.
 - b. The sealing, anointing, filling, walking, and fruit of the Holy Spirit should all be operational. At least some of the gifts and manifestations of the Holy Spirit are changed to something even more useful for the 1,000 year reign of Christ (1 Corinthians 1:7, 13:8-12).
 - c. The resurrected believers will have been assigned their millennial work and rewards from Christ and will be assisted by the Holy Spirit (1 Corinthians 3:7-15; 2 Corinthians 5:10; Revelation 2:1-3:22, Revelation 11:17-18, 20:4, 22:12).
2. As mortal believers have an abundance of babies during this time, some of them do not become believers and end up turning against Christ when Satan is released (Revelation 20:7-10). For these unbelievers, the Holy Spirit probably continues His work of "convicting" them and being "with" them but not being "in" them (John 14:17; 16:7-11).

THOUGHT: Meditate on the eternality of your life as a believer that is permanently and eternally indwelt by the Holy Spirit. According to Scriptures, this should bring present accountability to your life along with awe inspiring hope, joy, and praise.

THE HOLY SPIRIT IN THE NEW HEAVEN, NEW EARTH, AND NEW JERUSALEM

In our study of the Holy Spirit, we have seen from Scripture that the baptism with the Holy Spirit at the first Pentecost after Christ's glorification was the inauguration of Yahweh's eternal New Covenant program or New Covenant Age. Scripture also reveals to us that this New Covenant program has three revealed phases or dispensations which can be called:

1. The Church Age or Age of Grace (Ephesians 3:2-20; Colossians 1:24-2:3) which began at Pentecost and ends at the rapture of the church (1 Corinthians 1:4-9; 1 Corinthians 15:23; 1 Thessalonians 4:15-17; Revelation 7:9-17)
2. The Millennial (1,000 year) Reign of Christ on this earth (Revelation 20:1-15) which begins at the rapture and ends after His successful rule and defeat of His enemies including physical and spiritual death (Psalm 2, 110; Isaiah 9:1-7; Isaiah 11:1-12:6; Daniel 7:13-14, 27; 9:24; Zechariah 14:1-21; Acts 3:18-21; 1 Corinthians 15:24-26; Revelation 11:17-18)
3. The New Heaven, New Earth, and New Jerusalem (Isaiah 66:22-23; 1 Corinthians 15:27-28; Revelation 21:1-22:5). During the time of the New Heaven, New Earth, and New Jerusalem, the Holy Spirit's work will be on display in awe inspiring fullness. The Holy Spirit's work will bring glory to Yahweh Father and Yahweh Jesus through the work, praise, and fellowship of the entire new creation but especially through His permanently indwelling presence in the redeemed.

This lesson is designed to help in the journey of understanding the Holy Spirit's work during the third phase of the New Covenant Age known as the New Heaven, New Earth, and New Jerusalem.

- I. The purposes of the 1,000 year reign of Christ on this earth include: 1) reigning until all His enemies have been put under His feet (Psalm 110:1-3) such as physical death, spiritual death, Satan, all the demons and all non-believers (1 Corinthians 15:24-26; Hebrews 1:1-14; Revelation 20:7-15), 2) putting everything in its rightful subjection to the throne of Yahweh Father forever by delivering the kingdom to Him (1 Corinthians 15:24, 26-28) and 3) bringing in the promised New Heaven, New Earth, and New Jerusalem eternally (Isaiah 65:17a, 66:22; 2 Peter 3:8-13; Revelation 3:12; Revelation 21:1-22:5).
- II. The Holy Spirit is growing in His activity and presence as every phase of Yahweh's plan unfolds. As believers, we can be assured that the best is yet to come in our understanding of the Holy Spirit as well as the Father and the Son in the last revealed New Covenant Age called the New Heaven, New Earth, and New Jerusalem.
 - A. The Holy Spirit will continue to fulfill Scripture eternally and open up for us awesome and profound insights into Yahweh and His glory (1 Corinthians 2:6-13; Ephesians 3:14-21).
 1. The Holy Spirit promises believers the New Heaven, New Earth, and New Jerusalem in several books of the Bible including Isaiah (65:17a; 66:22), Galatians (4:26), Hebrews (12:22), 2 Peter (3:13), and Revelation (2:1-3:22; 21:1-22:5).
 2. The Holy Spirit's prophetic word is sure and true according to 2 Peter 1:19-21.

B. In Scripture, the Holy Spirit reveals for us enough of the glorious New Jerusalem to wet our appetite, yearn for more, and shout out with praise to Yahweh! Hallelu-Yah! (Revelation 21:1-22:5)

1. The Apostle John was carried away to a very high mountain (on the New Earth which had already been prophetically created, Revelation 21:1) where he saw the holy city Jerusalem (New Jerusalem, Revelation 21:2) coming down out of the New Heaven and presumably landing on the New Earth. For the second time, the Apostle tells us that it is "from God" (also Revelation 21:2). This city has been especially made by Yahweh Father Himself to be the eternal place of fellowship between God and His people (Revelation 21:10; Isaiah 66:22; John 14:2-4; 1 Corinthians 2:9).
2. The exterior aspects of the New Jerusalem (Revelation 21:11-21):
 - a. It radiated the glory of God, Yahweh Father Himself, which looked to the Apostle John like jasper (probably like a translucent diamond). This is also the first description of Yahweh Father's throne in Revelation 4:3! (Revelation 21:11)
 - b. It is surrounded by a high wall which according to verse 17 measured out at 144 cubits (216 feet tall, wide, or both) (verse 12a). The wall had 12 large entry gates which could give access into or out of the city. The twelve tribes of Israel were inscribed on the gates and one angel was at each gate (verses 12b-13). The wall had 12 foundations that it was built on with the 12 names of the 12 apostles on each foundation (verse 14; Matthew 19:28; Ephesians 2:20).
3. The city itself was laid out foundationally in a square shape with its width, length, and height all equal. Each distance was 12,000 stadia or about 1,380 miles (each stadion was about 607 feet or 85 meters, for example, the distance between Houston, Texas and New York City). Therefore, the city itself was most likely cube shaped (possibly triangular). As an item of interest, the holy of holies in Solomon's Temple and Ezekiel's Millennial Temple area were cube shaped (verse 16; 1 Kings 6:20; 2 Chronicles 3:8-9; Ezekiel 42:15-20, 45:2).
4. The interior aspects to the New Jerusalem (Revelation 21:22-22:5):
 - a. It has no temple in it because Yahweh Father and Yahweh Jesus are its temple (verse 22).
 - b. It will have the glory of God shining with such intensity that it will be its own light as well as be the source of light for the nations living on the New Earth. If the inhabitants of the New Jerusalem are Old Testament, New Testament, and Tribulational believers that reigned with Christ during His 1,000 year reign (Revelation 20:4), then the nations are probably Millennial believers who now have resurrected bodies (verses 23-27).
 - c. It will have a river of the water of life flowing from the throne of God (Yahweh Father) and the Lamb (Yahweh Jesus). This has some similarities to the Millennium but now the Father's throne is present also (Revelation 22:1; Ezekiel 47:1-12; Zechariah 14:8; John 7:38).

d. It will have the tree of life on each side of this river of life running all the way through the middle of the street of the city. Perhaps the tree is single rooted with many trees running on both sides of this river that's in between the cities main highway system. This again has some similarities to the Millennial time period (Revelation 22:2a; Ezekiel 47:7-12). The tree produces 12 kinds of fruit (possibly one kind a month) and leaves which heal (therapeian-Greek) or give health to the nations. Perhaps Millennial believers have resurrected bodies which the leaves and fruit of this tree gives added benefit (Revelation 22:2b; Genesis 2:9, 3:22-24).

e. It will be free of the curse of sin (Genesis 3:14-19), and will rather be full of the service and worship of Yahweh (Revelation 22:3). Yahweh's servants will see Yahweh's face and have His name on their foreheads (Revelation 22:4; Revelation 2:11, 12). This eternal service and worship (in and out of the city) will be eternal because Yahweh's people will reign forever with Him (Revelation 22:5; Daniel 7:14, 27).

C. The Holy Spirit will continue to empower the work of all believers throughout the entire New Heaven, New Earth, and New Jerusalem. Scripture informs us that all believers in Christ have the Holy Spirit in a permanent eternal way indwelling them (John 14:16; Romans 8:9-11; Hebrews 9:8-12).

1. At this point, all believers will know that their sealing has been guaranteed and has perfectly come about. They will also be anointed, filled, walking in, and displaying the fruit of the Holy Spirit at all times.
2. At this point, all believers will have been assigned work to do in the eternal kingdom designed specifically for them to do and empowered by the Holy Spirit. The New Jerusalem is the eternal capital city of the New Earth, the base of operations for Yahweh's eternal plans for the New Heaven, and our eternal home!

THOUGHT: Meditate on your glorious future with the Father, Son, and Holy Spirit in the New Jerusalem and rejoice in Him!