



Hello, My Name is...
 Week #10: The Eternal Spirit HIMSELF

September 14 th	The Power of Naming	(Chapter 1)
September 21 st	The Two Bedrock Names of God	(Chapter 2)
September 28 th	What's in a Name?	(Chapter 3)
October 5 th	The Earned Names of God	(Chapter 4)
October 12 th	When an Image Becomes a Name	(Chapter 5)
October 19 th	How Jesus Shows Up in the Old Testament	(Chapter 6)
October 26 th	How the Father Shows Up in the New Testament	(Chapter 7)
November 2 nd	There is Power in His Name, Part I – Deity & Humanity	(Chapter 8a)
November 9 th	There is Power in His Name, Part II - Mission	(Chapter 8b)
November 16 th	The Eternal Spirit Himself	(Chapter 9)

Thank You! Michelle (Jesus in O.T. Father in N.T.) **and Pr. Robin** (Jesus)

The Eternal Spirit HIMSELF

- When we think of God the Father, what do we think of, what do we visualize?
 [Moses/Ex33]

The longing **for something visible**, sinfully exemplified in the golden calf, is not overlooked, even though (as ever in biblical religion) the audible—the hearing of the word of God—takes precedence.¹

- When we think of Jesus the Son, what do we think of, what do we picture?
- When we think of the Holy Spirit....

1 PETER 1:1-12

I Peter, an apostle of Jesus Christ,

To God's chosen strangers in the world of the diaspora, who live in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

² *God the Father chose you because of what he knew beforehand. He chose you through the Holy Spirit's work of making you holy and because of the faithful obedience and sacrifice of Jesus Christ.*

May God's grace and peace be multiplied to you.

Thanksgiving

³ *May the God and Father of our Lord Jesus Christ be blessed! On account of His vast mercy, He has given us new birth. You have been born anew into a living hope through the resurrection of Jesus Christ from the dead.* ⁴ *You have a pure and enduring inheritance that cannot perish—an inheritance that is presently kept safe in heaven for you.* ⁵ *Through his faithfulness, you are guarded by God's power so that you can receive the salvation He is ready to reveal in the last time.*

⁶ *You now rejoice in this hope, even if it's necessary for you to be distressed for a short time by various trials.* ⁷ *This is necessary so that your faith may be found genuine. (Your faith is more valuable than gold, which will be destroyed even though it is itself tested by fire.) Your genuine faith will result in praise, glory, and honor for you when Jesus Christ is revealed.* ⁸ *Although you've never seen Him, you love Him. Even though you don't see Him now, you trust Him and so rejoice with a glorious joy that is too much for words.* ⁹ *You are receiving the goal of your faith: your salvation.*

¹⁰ *The prophets, who long ago foretold the grace that you've received, searched and explored, inquiring carefully about this salvation.* ¹¹ **They wondered what the Spirit of Christ within them was saying when he bore witness beforehand about the suffering that would happen to Christ and the glory that would follow. They wondered what sort of person or what sort of time they were speaking about.** ¹² *It was revealed to them that in their search they were not serving themselves but you. These things, which even angels long to examine, have now been proclaimed to you by those who brought you the good news. **They did this in the power of the Holy Spirit, who was sent from heaven.*** **CEB**

WHO is this that was sent from Heaven?

¹ Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; p. 298). Inter-Varsity Press.



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Five Views of the Holy Spirit:

- I. Images (7) of the Holy Spirit (Our > comfortable way of defining the Spirit)
- II. The Divine Person
- III. Names and Titles that define WHAT the Spirit does (How He ministers)
- IV. His Holiness
- V. Transformation – it IS His D.N.A.

Note: Spirit in Greek has no gender. Neuter word. (John 14:17, 26; 16:13-15)

DOVE (Luke 3:21-22; John 1:32-33)

GUARANTEE & SEAL (Eph. 1:13-14; Jer. 32:9-10)

FIRE (Acts 2:1-4. Acts 7:30; Rev. 1:14. 2 Thess. 1:6-10; Rev. 20:11-15. 1 Peter 1:7; Rev. 3:18)

OIL (Acts 10:38; Ex. 28:41. Exodus 29; 30; 31; 34; 40; Leviticus 4-8; Numbers 3-7)

WATER (Jn. 7:37-39; Zechariah 14 & Ezekiel 47)

WIND (John 3:1-21)

WINE (Eph. 5:15-18)

I. Seven Images of the Holy Spirit (Our > comfortable way of defining the Spirit)

A. Dove

Luke 3:21-22 (Mt. 3:16; Mark 1:10; John 1:32)

When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. ²² And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

John 1:32-33

³² And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³ I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ ³⁴ And I have seen and testified that this is the Son of God.”

(³² John testified, “I saw the Spirit coming down from heaven like a dove, and it rested on him. ³³ Even I didn’t recognize him, but the one who sent me to baptize with water said to me, ‘The one on whom you see the Spirit coming down and resting is the one who baptizes with the Holy Spirit.’)CEB

B. Guarantee [earnest, down payment, pledge – assured by God to believers] & Seal

Ephesians 1:13-14

*¹³ In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed** with the Holy Spirit of promise, ¹⁴ who ^{which} is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

(You too heard the word of truth in Christ, which is the good news of your salvation. You were sealed with the promised Holy Spirit because you believed in Christ. ¹⁴ The Holy Spirit is the down payment on our inheritance, which is applied toward our redemption as God’s own people, resulting in the honor of God’s glory.)

Public process that shows it is definite and binding:

Jeremiah 32:9-10

So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and weighed out to him the money—seventeen shekels of silver. ¹⁰ And I signed the deed[book] and sealed it, took witnesses, and weighed the money on the scales.



C. Fire

Acts 2:1-4

When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

N.T. 3 Primary associations with Fire:

1. God's Glory

Acts 7:30 "And when forty years had passed, an Angel of the Lord appeared to him in a **flame of fire** in a bush, in the wilderness of Mount Sinai.

Rev 1:14 His head and hair *were* white like wool, as white as snow, and His eyes **like a flame of fire**;

2. Judgment

2 Thessalonians 1:6-10 since *it is* a righteous thing with God to repay with tribulation those who trouble you, ⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ **in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.** ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, ¹⁰ when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Revelation 20:11-15 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. ¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. ¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. **And they were judged, each one according to his works.** ¹⁴ **Then Death and Hades were cast into the lake of fire. This is the second death.** ¹⁵ **And anyone not found written in the Book of Life was cast into the lake of fire.**

3. Purification

1 Peter 1:7 that the genuineness of your faith, *being* much more precious than gold that perishes, though it is **tested by fire**, may be found to praise, honor, and glory at the revelation of Jesus Christ,

Revelation 3:18 I counsel you to buy from Me **gold refined in the fire**, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

D. Oil

Acts 10:38

*How God **anointed** Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.*

Anointed = Messiah means anointed one

Individuals were anointed with oil to commission them for some special service to God and His people.

Exodus 28:41

So you shall put them on Aaron your brother and on his sons with him. You shall **anoint** them, consecrate them, and sanctify them, that they may minister to Me as priests.

Exodus 29; 30; 31; 34; 40; Leviticus 4-8; Numbers 3-7



E. Water

John 7:37-39

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹ ***But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.***

Zechariah 14 & Ezekiel 47

On the last day of the Feast of Tabernacles, the priests marched from the Pool of Siloam to the temple, and there they poured out water from the pool at the base of the temple. This ritual was associated with readings from Zechariah 14 and Ezekiel 47. These passages envisioned a day when rivers of water would flow from the temple, bringing life to the whole earth. Jesus’ announcement on that particular day was a promise to those who yearned to see God act. Such thirsty persons should come to Jesus and drink, for life-giving waters would soon overflow from believers to bring life to a spiritually parched earth.

John explains that Jesus, in speaking of life-giving water, was referring to the Holy Spirit. He would dwell, not in Judaism’s temple, but rather in the hearts of those who trusted in Christ for salvation. The Spirit Himself was the water that brings life, and He would bring life to all who believe.

Richards, L. (2001). *Every name of God in the Bible* (pp. 3–14). Thomas Nelson.

F. Wind [Jesus and Nicodemus]

John 3:1-21

⁵ *Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, ‘You must be born again.’ ⁸ The wind [God’s Spirit] blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”*

[Jesus answered, “I assure you, unless someone is born of water and the Spirit, it’s not possible to enter God’s kingdom. ⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Don’t be surprised that I said to you, ‘You must be born anew.’ ⁸ God’s Spirit blows wherever it wishes. You hear its sound, but you don’t know where it comes from or where it is going. It’s the same with everyone who is born of the Spirit.”] CEB

G. Wine

Ephesians 5:15-18 CEB Be Filled with the Spirit

¹⁵ *So be careful to live your life wisely, not foolishly. ¹⁶ Take advantage of every opportunity because these are evil times. ¹⁷ Because of this, don’t be ignorant, but understand the Lord’s will. ¹⁸ Don’t get drunk on wine, which produces depravity. **Instead, be filled with the Spirit in the following ways:** ¹⁹ *speak to each other with psalms, hymns, and spiritual songs; sing and make music to the Lord in your hearts; ²⁰ always give thanks to God the Father for everything in the name of our Lord Jesus Christ; ²¹ and submit to each other out of respect for Christ. ²² For example, wives should submit to their husbands as if to the Lord.**

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- II. **The Divine Person**
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II.. The Divine Person

John 14:16-17

*And I will pray the Father, and He will give you **another** Helper[Comforter], that He may abide with you forever—¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.*

- Another = “allos” in Greek = “another of the same kind” “comes along side to help”

COMFORTER.COUNSELOR. HELPER.PARACLETE

John 14:26

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

John 16:13-15

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.¹⁴ He will glorify Me, for He will take of what is Mine and declare it to you.¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

[¹³ However, when the Spirit of Truth comes, he will guide you in all truth. He won't speak on his own, but will say whatever he hears and will proclaim to you what is to come. ¹⁴ He will glorify me, because he will take what is mine and proclaim it to you. ¹⁵ Everything that the Father has is mine. That's why I said that the Spirit takes what is mine and will proclaim it to you.] CEB

- Is this a THING being sent description?
- Or a WHO being sent description?

The Spirit is a WHO that:

The Spirit knows and understands (Romans 8:27; 1 Corinthians 2:11).

He communicates in words (John 16:13).

He acts and chooses (1 Corinthians 12:11).

The Spirit loves (Romans 15:30)

The Spirit be insulted (Hebrew 10:29)

The Spirit can be lied to (Acts 5:3)

The Spirit can be resisted (7:51)

The Spirit can be grieved (Eph. 4:30)

The Spirit teaches (John 14:26)

The Spirit intercedes (Rom. 8:26)

The Spirit convicts (John 16:7, 8)

The Spirit illuminates (1 Corinthians 2:6-16)

The Spirit bears witness (15:26)

The Spirit guides (16:13)

- The Spirit knows and understands

Romans 8:27. Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*.

1 Corinthians 2:11

For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.



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- He communicates in words:

(John 16:13).

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come

- He acts and chooses:

1 Corinthians 12:11

1-10 Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant: ² You know that you were Gentiles, carried away to these dumb idols, however you were led. ³ Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

⁴ There are diversities of gifts, but the same Spirit. ⁵ There are differences of ministries, but the same Lord. ⁶ And there are diversities of activities, but it is the same God who works all in all. ⁷ But the manifestation of the Spirit is given to each one for the profit of *all*: ⁸ for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healings by the same Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

But one and the same Spirit works all these things, distributing to each one individually as He wills.

- The Spirit loves

Romans 15:30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

- Can be insulted

Hebrews 10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

- Can be lied to

Acts 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

- Can be resisted

Acts 7:51 "You stiff-necked^[a] and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you.

- Can be grieved

Eph. 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

- The Spirit teaches

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

- Intercedes

Rom. 8:26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession ^[a]for us with groanings which cannot be uttered.



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- Convicts

John 16:7, 8 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

- Illuminates

1 Corinthians 2:6-16 – illumination (Spiritual Wisdom/Heart Understanding)

⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. ⁷ **But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,** ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹ But as it is written:

“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who love Him.”

¹⁰ **But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.** ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³ **These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.** ¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵ But he who is spiritual judges all things, yet he himself is rightly judged by no one. ¹⁶ For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ.

- Bears witness

John 15:26 “But when the ²⁶Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

- Guides

John 16:13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

The Spirit is a WHO but also a DEITY:

[The Bible clearly identifies the Spirit as God by the titles it gives Him.]

He is the eternal Spirit (Heb. 9:14),

The Spirit of Christ (1 Peter 1:11),

The Spirit of the Lord (Is. 11:2),

The Spirit of the Lord God (61:1),

The Spirit of the Son (Gal. 4:6).

He is omnipresent (as only God can be) (Ps. 139:7; 1 Cor. 12:13).

The Spirit is all-powerful (Luke 1:35; Rom. 8:11).



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He was an agent in Creation (Gen. 1:2; Ps. 104:30)
 Power to work miracles (Matt. 12:28; 1 Cor. 12:9–11).
 The Spirit is the One who brings us new birth (John 3:6; Titus 3:5).
 It was the Spirit who raised Jesus from the dead and who brings God’s resurrection life to believers (Rom. 8:11).

As a person....how do I relate to the Holy Spirit?
As Divine...how do I worship the Holy Spirit?

- I. Images (7) of the Holy Spirit (Our > comfortable way of defining the Spirit)
- II. The Divine Person
- III. **Names and Titles that define WHAT the Spirit** does (How He ministers)
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III.. Names and Titles that define WHAT the Spirit does (How He ministers)

BAPTIZES (1 Corinthians 12:13-14)

FILLS (Acts 1:8; 2:4; 6:1-6. Judges 6:34; 11:29; 15:14-15)

SEALS (Ephesians 1:13-14)

INDWELLS (John 14:17; Romans 7:17-20; 8:9-11; 1 Cor. 3:16; Col. 2:9; 2 Tim. 1:14; James 4:5)

GIVER OF GIFTS (Exodus 31:3; Rom. 12:3-8; 1 Cor. 12:1-30; Acts 2:1-7; Acts 8:12-19; Acts 9:17-19; 1 Corinthians 14:18; Acts 10:44-46; Acts 11:12-16; Acts 19:4)

ADOPTS (Romans 8:14-16)

SANCTIFIES (2 Cor. 3:17, 18; Gal. 5:22, 23; Gal. 3:19–25)

OTHER:

The Spirit’s activity in **leading and guiding individuals**: Paul (Acts 11:12, 28; 16:6, 7; 20:22, 23, 28; 21:11; Rom. 8:14)

Spirit of **Wisdom and Understanding** (Isaiah 11:2)

Spirit of **Counsel and Might** (Isaiah 11:2)

Spirit of **Knowledge** and the **Fear of the Lord** (Isaiah 11:2; Pr. 1:3,7; Gen. 20:11; Ps 36:1-4; Dt. 6:13, 10:12; Job 1:1; Ps 128:1)

Spirit of **Life in Christ** Jesus (Romans 8)

Spirit of **Wisdom** (Ephesians 1:17)

Spirit of **Revelation** (Ephesians 1:17)

A. BAPTIZES

1 Corinthians 12:13-14

For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink ^{is} into one Spirit. ¹⁴ For in fact the body is not one member but many.

The baptism of the Spirit, then, is that action by which the third Person of the Trinity bonds a believer to Christ and to other believers as members of His body. This happens to all who trust in Christ at the moment of faith. It is true that Pentecost was the first occasion of the Spirit’s exercise of this ministry. But it does not follow that the other events that took place at the same time either *were* the baptism or signs of it.

Richards, L. (2001). [Every name of God in the Bible](#) (pp. 3–14). Thomas Nelson.



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B. FILLS [Passive voice. Humans cannot fill themselves, we are the vessel being filled]

Acts 1:8

But you shall receive power **when** the Holy Spirit has come upon you; and you shall be [My]witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Acts 2:4

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Acts 6:1-6

Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. ² Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. ³ Therefore, brethren, seek out from among you seven men of *good* reputation, **full of the Holy Spirit and wisdom**, whom we may appoint over this business; ⁴ but we will give ourselves continually to prayer and to the ministry of the word." ⁵ And the saying pleased the whole multitude. And they chose Stephen, **a man full of faith and the Holy Spirit**, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, ⁶ whom they set before the apostles; and when they had prayed, they laid hands on them.

O.T.

Judges 6:34 ³⁴ But **the Spirit of the Lord came upon Gideon**; then he blew the trumpet, and the Abiezrites gathered behind him.

Judges 11:29 Then **the Spirit of the Lord came upon Jephthah**, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.

Judges 15:14-15

When he came to Lehi, the Philistines came shouting against him. Then **the Spirit of the Lord came mightily upon him**; and the ropes that *were* on his arms became like flax that is burned with fire, and his bonds broke loose from his hands. ¹⁵ He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it.

THE HOLY SPIRIT does....

C. SEALS

Ephesians 1:13-14

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee[down payment, earnest] of our inheritance until the redemption of the purchased possession, to the praise of His glory.

THE HOLY SPIRIT has....



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D. INDWELLS

John 14:17

the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He **dwells** with you and will be in you.

Romans 7:17 But now, *it is* no longer I who do it, but sin that **dwells** in me.

Romans 7:18 For I know that in me (that is, in my flesh) nothing good **dwells**; for to will is present with me, but *how* to perform what is good I do not find.

Romans 7:20 Now if I do what I will not *to do*, it is no longer I who do it, but sin that **dwells** in me.

Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God **dwells** in you. Now if anyone does not have the Spirit of Christ, he is not His.

Romans 8:11 But if the Spirit of Him who raised Jesus from the dead **dwells** in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who **dwells** in you.

1 Corinthians 3:16 Do you not know that you are the temple of God and *that* the Spirit of God **dwells** in you?

Colossians 2:9 For in Him **dwells** all the fullness of the Godhead bodily;

2 Timothy 1:14 That good thing which was committed to you, keep by the Holy Spirit who **dwells** in us.

James 4:5 Or do you think that the Scripture says in vain, “The Spirit who **dwells** in us yearns jealously”?

THE HOLY SPIRIT does....

- E. GIVER OF GIFTS** Another ministry of the third Person of the Trinity stated explicitly in Scripture is that of giving spiritual gifts to believers. This, too, is an enabling work of the Spirit. In other words, His presence enables us to make our own unique contribution to the health and well-being of the members of the Christian community.

Exodus 31:3 And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all *manner of* workmanship,

Romans 12:3-8 For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. ⁴For as we have many members in one body, but all the members do not have the same function, ⁵so we, *being* many, are one body in Christ, and individually members of one another. ⁶Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith; ⁷or ministry, *let us use it in our* ministering; he who teaches, in teaching; ⁸he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Corinthians 12:1-30 There are diversities of gifts, but the same Spirit. ⁵There are differences of ministries, but the same Lord. ⁶And there are diversities of activities, but it is the same God who works all in all. ⁷But the manifestation of the Spirit is given to each one for the profit *of all*: ⁸for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healings by ¹⁰the same Spirit, ¹⁰to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. ¹¹But one and the same Spirit works all these things, distributing to each one individually as He wills.



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Tongues: Acts 2:1-7; Acts 8:12-19; Acts 9:17-19; 1 Corinthians 14:18; Acts 10:44-46; Acts 11:12-16; Acts 19:4

The Spirit's activity in leading and guiding individuals:

Paul (Acts 11:12, 28; 16:6, 7; 20:22, 23, 28; 21:11) and affirmed in his letters (Rom. 8:14).

The Spirit gives gifts so....

The Holy Spirit gives believers gifts that enable us to minister to each other and nurture spiritual growth.

F. ADOPTS

Romans 8:14-16

For as many as are led by the Spirit of God, these are sons of God. ¹⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." ¹⁶ The Spirit Himself bears witness with our spirit that we are children of God,

The Spirit as adoption is IN me so....

- Old family ties completely severed – no longer answerable to that parent.
- Only answerable to my new parent.
- All that I possess is now under the control of my new Father.
- All that I do now reflects upon my new Family.
- My Father is committed to me.
- I will inherit all that is His.
- My choices will bring my Father glory or shame.
- My Father's resources are all available to me.
- My Father's power is completely accessible to me.

G. SANCTIFIES

2 Cor. 3:17, 18

Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

Gal. 5:22-23

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ ^[a]gentleness, self-control. Against such there is no law.

Gal. 3:19–25

What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. ²⁰ Now a mediator does not *mediate* for one *only*, but God is one.

²¹ *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. ²³ But before faith came, we were kept under guard by the law, ^[a]kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our ^[b]tutor *to bring us* to Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor.



H. OTHER – What He Does

Spirit of Wisdom and Understanding – Isaiah 11:2

Spirit of Counsel and Might – Isaiah 11:2

Spirit of Knowledge and the Fear of the Lord – Isaiah 11:2

Such fear is reverence for God. We who fear God recognize him as the ultimate reality, and we respond to him. Fear of God is called the “beginning of knowledge” (Pr 1:7), meaning that taking God into account is the foundation of a disciplined and holy life (Pr 1:3; cf. Ge 20:11; Ps 36:1–4). To fear God means to reject every deity and to serve him only (Dt 6:13). Fear of the Lord is expressed by walking in all his ways, by loving him, and by serving him with all our heart and soul (Dt 10:12; Job 1:1; Ps 128:1).

The New International Encyclopedia of Bible Words explains the nature of this religious “fear” (p. 273).

Spirit of Life in Christ Jesus – Romans 8

Spirit of Wisdom – Ephesians 1:17

Spirit of Revelation – Ephesians 1:17

BAPTIZES

FILLS

SEALS

INDWELLS

GIVES GIFTS

ADOPTS

SANCTIFIES

LEADS & GUIDES

GIVES WISDOM, UNDERSTANDING, COUNSEL, KNOWLEDGE, RESPECT, WISDOM, REVELATION.

How do I respond to these actions of the Holy Spirit?

- I. Images (7) of the Holy Spirit (Our > comfortable way of defining the Spirit)
- II. The Divine Person
- III. Names and Titles that define WHAT the Spirit does (How He ministers)
- IV. **His Holiness -**
- V. Transformation – it IS His D.N.A.

IV.. His Holiness

Acts 5:1-11 CEB

However, a man named Ananias, along with his wife Sapphira, sold a piece of property. ² With his wife’s knowledge, he withheld some of the proceeds from the sale. He brought the rest and placed it in the care and under the authority of the apostles. ³ Peter asked, “Ananias, how is it that Satan has influenced you to lie to the Holy Spirit by withholding some of the proceeds from the sale of your land? ⁴ Wasn’t that property yours to keep? After you sold it, wasn’t the money yours to do with whatever you wanted? What made you think of such a thing? You haven’t lied to other people but to God!” ⁵ When Ananias heard these words, he dropped dead. Everyone who heard this conversation was terrified. ⁶ Some young men stood up, wrapped up his body, carried him out, and buried him.

⁷ About three hours later, his wife entered, but she didn’t know what had happened to her husband. ⁸ Peter asked her, “Tell me, did you and your husband receive this price for the field?”



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She responded, "Yes, that's the amount."

⁹ He replied, "How could you scheme with each other to challenge the Lord's Spirit? Look! The feet of those who buried your husband are at the door. They will carry you out too." ¹⁰ At that very moment, she dropped dead at his feet. When the young men entered and found her dead, they carried her out and buried her with her husband. ¹¹ Trepidation and dread seized the whole church and all who heard what had happened.

NKJV

But a certain man named Ananias, with Sapphira his wife, sold a possession. ² And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. ³ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? ⁴ While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

⁵ Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things. ⁶ And the young men arose and wrapped him up, carried him out, and buried him.

⁷ Now it was about three hours later when his wife came in, not knowing what had happened. ⁸ And Peter answered her, "Tell me whether you sold the land for so much?"

She said, "Yes, for so much."

⁹ Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out." ¹⁰ Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, buried her by her husband. ¹¹ So great fear came upon all the church and upon all who heard these things.

The Spirit IS HOLY, how do I challenge that belief?

- I. Images (7) of the Holy Spirit (Our > comfortable way of defining the Spirit)
- II. The Divine Person
- III. Names and Titles that define WHAT the Spirit does (How He ministers)
- IV. **His Holiness** -
- V. Transformation – it IS His D.N.A.

V.. TRANSFORMATION

2 Corinthians 3:7-18 CEB

The ministry that brought death was carved in letters on stone tablets. It came with such glory that the Israelites couldn't look for long at Moses' face because his face was shining with glory, even though it was a fading glory.⁸ Won't the ministry of the Spirit be much more glorious? ⁹ If the ministry that brought condemnation has glory, how much more glorious is the ministry that brings righteousness? ¹⁰ In fact, what was glorious isn't glorious now, because of the glory that is brighter. ¹¹ If the glory that fades away was glorious, how much more glorious is the one that lasts!

¹² So, since we have such a hope, we act with great confidence. ¹³ We aren't like Moses, who used to put a veil over his face so that the Israelites couldn't watch the end of what was fading away. ¹⁴ But their minds were closed. Right up to the present day the same veil remains when the old covenant is read. The veil is not removed because it is taken away by Christ. ¹⁵ Even today, whenever Moses is read, a veil lies over their hearts. ¹⁶ But whenever someone turns back to the Lord, the veil is removed. ¹⁷ The Lord is the Spirit, and where the Lord's Spirit is, there is freedom. ¹⁸ All of us are looking with unveiled faces at the glory of the Lord as if we were looking in a mirror. We are being transformed into that same image from one degree of glory to the next degree of glory. This comes from the Lord, who is the Spirit.



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Exodus 33:1-23 in CEB

- Moses asking to SEE more of the LORD
- Moses being transformed

CLOSING:

Like Moses....

It is in my human nature to want to KNOW my Creator.
To want to touch Him. To want to see Him.

How does this realization affect my:

- Study of Scripture
- Prayer life
- Commitment to Learning
- Memorizing Scripture
- Fasting

Like Moses...

It is in ALL human nature to want to KNOW the Creator: Touch Him, See Him.
How does this realization affect my:

- Relationship with other Believers
- Relationship with those who do not know Christ personally.
 - Sharing my Jesus stories – do they help others SEE the LORD?
 - My personal Obedience – do my actions help others SEE the LORD?

WE GET TO INTRODUCE THE LORD TO THEM...

Hello...My Name Is

2 Cor. 3:17-18

Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. ¹⁸But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. **NKJV**

The Lord is the Spirit, and where the Lord's Spirit is, there is freedom.

¹⁸ All of us are looking with unveiled faces at the glory of the Lord as if we were looking in a mirror.

We are being transformed into that same image from one degree of glory to the next degree of glory.

This comes from the Lord, who is the Spirit. **CEB**



NOTES:

CHAPTER 9

————— ◆ —————
NAMES AND TITLES OF THE HOLY SPIRIT

- **HOW DO NAMES ESTABLISH THE SPIRIT’S IDENTITY?**
- **THE SPIRIT AS HOLY ONE**
- **THE SPIRIT’S SANCTIFYING WORK DESCRIBED**
- **WHAT ARE “SPIRITUAL GIFTS”?**
- **HOW THE SPIRIT MAKES US RIGHTEOUS—NOW!**
- **WHAT THE SPIRIT HELPS US SEE**

Older translations of Scripture made reference to the “Holy Ghost,” while modern translations refer to the “Holy Spirit.” The reason, of course, is that in ancient times a “spirit” was often synonymous with a “ghost,” that is, a disembodied spirit. In Greek, *pneuma* is the noun for both “spirit” and “ghost” and can also be translated as “wind.” The *pneuma* was that element of a person that was real and yet was as immaterial and difficult to grasp as the wind that blows through the treetops.

There is nothing ephemeral, however, about the Holy Spirit. While the third Person of the Trinity is spirit in His essential being, and thus cannot be seen by human eyes, the Bible makes it clear that He is both real and active in our world. Before we look at the various names and titles of the Holy Spirit, it is helpful to summarize what Scripture teaches about Him.

THE HOLY SPIRIT

The Spirit is a divine Person. Some people have suggested that the Holy Spirit should be viewed as the “divine influence” or as God’s “animating power.” Such attempts to rob the Holy Spirit of personhood and deity fail, simply because they are clearly contradicted by Scripture.

When Jesus spoke about the Holy Spirit, our Lord chose the personal pronoun “He,” even though “spirit” in Greek is a neuter word (John 14:17, 26; 16:13–15). Christ promised to send His disciples “another Helper” (14:16) when He returned to heaven, and Jesus identified the Spirit as the promised One. The Greek word translated “another” is *allos*, a term that means “another of the same kind.” It is to be distinguished from *heteros*, a Greek word that means “another of a different kind.” Christ, the second Person of the Godhead, would be sending the Spirit, who is equally God, to live within those who believe.

There are many other indications that the Spirit is a Person and not a force or influence. The Spirit knows and understands (Rom. 8:27; 1 Cor. 2:11). He communicates in words (v.13). He acts and chooses (12:11). The Spirit loves (Rom. 15:30), can be insulted (Heb. 10:29), can be lied to (Acts 5:3), can be resisted (7:51), and can be grieved (Eph. 4:30). The Spirit teaches (John 14:26), intercedes (Rom. 8:26), convicts (John 16:7, 8), bears witness (15:26), and guides (16:13). Each of these activities testifies to the fact that the Spirit is a real, sentient Person, not an impersonal influence.



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The Spirit is also a divine Person. The Bible clearly identifies the Spirit as God by the titles it gives Him. He is the eternal Spirit (Heb. 9:14), the Spirit of Christ (1 Peter 1:11), the Spirit of the Lord (Is. 11:2), the Spirit of the Lord God (61:1), and the Spirit of the Son (Gal. 4:6). Only someone who is truly and fully God bears such divine titles.

The deity of the Spirit can be shown in other ways. He is omnipresent, as only God can be (Ps. 139:7; 1 Cor. 12:13). The Spirit is all-powerful (Luke 1:35; Rom. 8:11). He was an agent in Creation (Gen. 1:2; Ps. 104:30) and has power to work miracles (Matt. 12:28; 1 Cor. 12:9–11). The Spirit is the One who brings us new birth (John 3:6; Titus 3:5). It was the Spirit who raised Jesus from the dead and who brings God’s resurrection life to believers (Rom. 8:11). The biblical testimony is clear. The Holy Spirit is not only a real Person but also God.



NAMES ESTABLISHING THE SPIRIT’S IDENTITY

ETERNAL SPIRIT

The Holy Spirit is called the “eternal Spirit” in Hebrews 9:14. The scriptural meaning of the Greek word, *aionios*, is related to the Hebrew word *olam* in the Old Testament, which carries the connotation of unlimited continuance into the future. That which is eternal stands outside of and is not limited by time. This is true only of God. In calling the third Person of the Trinity the “eternal Spirit,” the writer of Hebrews is clearly affirming the deity of the Holy Spirit.

GOD

In the Old Testament the Spirit is linked with various names of God. He is the Spirit of *Elohim* (Gen. 1:2), the Spirit of *Yahweh* (Is. 40:7), and the Spirit of the Almighty (Job 32:8).

One incident recorded in Acts makes it absolutely clear that the Spirit *is* God. In the early days of the church in Jerusalem, Christians were cut off from the distribution of food to widows, which was organized through the temple. So the church set up its own distribution system for believing widows and orphans. This took money, and the funds came from people who gave generously. They often sold property and turned over the entire proceeds to the apostles to meet the needs of fellow believers in poverty.

One Christian couple sold property and, wishing to be thought of as generous but not willing to give the entire purchase price, *pretended* to give the whole amount. The husband and wife separately lied about the transaction, and both were separately struck dead!

Peter’s words to the husband, Ananias, made it clear that there was nothing wrong with keeping back part of the price for themselves; it was, after all, their property (Acts 5:1, 2). The issue was the hypocrisy of the action. Ananias had pledged one thing but done another. Peter asked him, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God” (vv. 3, 4).

Thus Peter makes it clear that “Holy Spirit” and “God” can be used interchangeably, establishing the fact that the early church recognized the deity of the Holy Spirit.



LORD

The title “Lord” is one that the New Testament generally reserves for the resurrected Jesus. Nevertheless, the Holy Spirit is called the “Spirit of the Lord” four times in the New Testament (Luke 4:18; Acts 5:9; 8:39; 2 Cor. 3:17). In the last of these passages, the Spirit is called “Lord” in His own right.

In 2 Corinthians 3:7–18, Paul contrasts Moses and believers. When Moses had met with God, Moses’ face had been transformed and became radiant. It was his practice after leaving the Lord’s presence to put a veil over his face, concealing the brightness. Paul tells us that this was “to keep the Israelites from gazing at [Moses’ face] *while the radiance was fading away*” (3:13 NIV; italics mine). Moses didn’t want the Israelites to be reminded that he was essentially an ordinary man.

Paul writes concerning believers, “we use great boldness of speech—unlike Moses” (vv. 12, 13). In other words, we take the veil off (so to speak) and let others see us in our humanness—flaws and all. Then Paul explains why we do this. It is because we, “with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (v. 18).

Others see Jesus in us not because we are perfect, but because *we are being perfected*. When we live open and honest lives with others, they see the Spirit working His changes in our lives. It is the changes others witness over time that reveal the reality of Jesus and the Spirit’s work in our lives. While distinct as two Persons of the Trinity, both Jesus and the Spirit are the Lord our God. “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty” (v. 17).

POWER OF THE HIGHEST

This title of the Holy Spirit is revealed by the archangel Gabriel in his explanation to Mary concerning the virgin birth. The angel told her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you” (Luke 1:35).

The New Testament associates the Holy Spirit with power no less than ten times. Not only was the impregnation of Mary performed by means of the Spirit’s power, but also Jesus ministered in the power of the Spirit (Luke 4:14; Acts 10:38). It was an exercise of the Spirit’s power that raised Jesus from the dead (Rom. 1:4), and it is the Spirit’s power that infuses the gospel message when it is shared with people (1 Thess. 1:5).

Especially significant for us is Jesus’ promise that when the Holy Spirit is given, believers receive power (Acts 1:8). It is the Spirit who not only gives us power to witness, but also who strengthens us in our “inner being” (Eph. 3:16 NIV). How encouraging it is to remember always that the Holy Spirit in us is the source of all the power we will ever require to do God’s will daily.

SPIRIT OF CHRIST

SPIRIT OF GOD

SPIRIT OF JESUS

SPIRIT OF THE LIVING GOD

SPIRIT OF THE LORD



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Each of these names of the Holy Spirit associates Him with God the Father or God the Son. Elmer Towns, in *The Names of the Holy Spirit*, suggests that the expression “spirit of” is used in the Bible to express similarity of nature.

When Jesus is called the Son of God, this title implies He is by nature God. When the Holy Spirit is described as “the Spirit of His Son” (Gal. 4:6), the title implies that the Holy Spirit has the same nature as the Son, who has the same nature as the Father. This is the most trinitarian name of God in Scripture applied to any individual person of the Godhead. This title summarizes the teaching of Scripture on the equality and unity of nature of God (p. 104).

Aside from this implication of the associative names of the Spirit is the fact that these names also indicate that the Holy Spirit acts *on behalf of* the Father and the Son. The Spirit is the Person of the Godhead who is presently active in our world, the agent carrying out the plans of God the Father and the agent of God the Son in things pertaining to believers and the church. The nature of the Spirit’s ministries is something we will examine in another section of this chapter.

NAMES DEFINING THE CHARACTER OF THE HOLY SPIRIT

The New Testament—when speaking about the Spirit apart from His relationship with another Person of the Godhead—typically calls Him the “Holy” Spirit. This and several other names emphasize the character of the third Person of the Trinity.

HOLY SPIRIT

HOLY ONE

The most common name for the third Person of the Trinity is “Holy Spirit.” Holiness is an important concept in both the Old and New Testaments. Accordingly, to understand the significance of this name of the Spirit we need to understand the underlying concept of holiness. See also the following articles: “The Holy One of Israel” (p. 49), “Holy One” (p. 105), and “Holy One of God” (p. 147).

Holiness in the Old Testament. The underlying concepts of the Hebrew words translated “holy” are dedication and consecration. That which is holy is removed from the realm of the ordinary and dedicated to the sacred.

The underlying concept. Many passages make it clear that ultimately it is God Himself who is holy and the source of all that is holy. God is Israel’s Holy One (Ps. 16:10; Is. 5:19, 24). One aspect of God’s holiness is His essential power and splendor. When Isaiah saw the Lord in a vision, the prophet was stunned by the splendor that emanated from God’s throne. Isaiah witnessed angelic beings who cried out endlessly, “Holy, holy, holy is the LORD of hosts” (Is. 6:3). In the Old Testament “holy” also served as a technical religious term that was extended to persons, places, times, and things that were sacred because they were associated with God. For instance, the seventh day was holy (Ex. 20:8–11) and Israel’s priesthood was holy (Lev. 21:7). The Old Testament places great stress on maintaining the distinction between the secular and the sacred, that is, between what is commonplace and what is intimately associated with God, the Holy One. This was true of both ritual practices with no essential moral aspect and also of matters that were moral in nature.



Moral holiness. God is holy not only in the sense of awe-inspiring splendor, but also in a moral sense. This moral dimension of holiness is seen in Leviticus 19:2, “Speak to all the congregation



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of the children of Israel, and say to them, 'You shall be holy, for I the LORD your God am holy.' ” The commands that follow deal with such moral issues as theft, lying, and revenge. Here, as in many other Old Testament passages, God’s holiness is displayed in His moral perfection as well as His power. From this we can conclude that in calling the third Person of the Trinity the “Holy” Spirit, Scripture intended to emphasize both His power as God and the essential morality of all He says and does.

Holiness in the New Testament. In the New Testament there is a shift in the emphasis on holiness. In the Old Testament holiness was maintained by carefully separating the sacred from the profane. This included the separation of the Israelites, whom God set apart from all other nations, to be a holy people dedicated to His name. In Old Testament times an Israelite lived a holy life by following the Mosaic Law, which called for individuals to be distinctly different from pagans in practices, diet, and other aspects of daily life.

In the New Testament era God’s people live among unbelievers, following the same social customs, but distinguished by a dynamic inner transformation that is expressed by a loving concern for others and a commitment to do what is right and good. Peter describes New Testament holiness, as do other Epistles. For instance, in 1 Peter 1:13–16 and 2:9–12 the apostle urges believers to

Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.”...

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers they may, by your good works which they observe, glorify God in the day of visitation.

Here we see something of the significance of calling the third Person of the Trinity the “Holy Spirit.” The Spirit is the One whose power brings about the transformation of believers and who enables them to live holy and moral lives even though they sojourn in unholy and immoral societies (2 Cor. 3:18). In this, often called the “sanctifying” (or “making holy”) work of the Spirit of God, the title “Holy” Spirit is especially appropriate.



BIBLE BACKGROUND:

SANCTIFICATION

Christians believe that faith in Christ produces a true change in life and character. This is what is meant by “sanctification.” In the New Testament we read of Jesus praying for the sanctification of His followers and appealing to the Father to sanctify them through His Word so that they might glorify God in the world (John 17:17–19).

Various New Testament passages make it clear that we need to look at sanctification from two perspectives. In one sense every believer in Jesus *is already sanctified*. In other words, believers are set apart for God by virtue of what Jesus has done for them on the cross. This is sometimes called *positional sanctification*, and it



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reflects the fact that ultimately our holiness in God's sight rests entirely on Jesus' atoning work for us.

Thus Paul writes to believers in Corinth, "But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6:11). In this sense the phrase "were sanctified" does not indicate any special holiness, but rather means simply "the saved" (as in Acts 20:32; 26:18; Rom. 15:16; and 1 Cor. 1:2).

In another sense there is also a *practical* sanctification. Christians are called not only to be holy in God's sight but also to be holy in all they say and do. The transformation of believers into the likeness of Jesus is not an abstract concept. Rather, we who belong to Jesus truly are "being transformed" (2 Cor. 3:18) into His likeness. The Father and the Son have tasked the Holy Spirit to bring this about. The Spirit and the Word of God are agents the triune God uses to "sanctify [us] completely" (1 Thess. 5:23), so that we may increasingly reflect the reality of Jesus as we live holy lives here and now.



SPIRIT OF TRUTH

The third Person of the Trinity is called "the Spirit of truth" in John 14:17, 15:26, 16:13, and 1 John 4:6. John 14–16 contains Jesus' teachings that He gave to His disciples during the Last Supper. Jesus indicated that the world of fallen humanity couldn't accept the Spirit of truth. Nevertheless, because He dwells in believers, He would testify to them concerning Jesus and "guide [them] into all truth" (16:13).

It is important to make a clear distinction here between "truth" as intellectual convictions and "truth" as the revelation of realities that believers are to experience. When Jesus told His disciples, "You shall know the truth, and the truth shall make you free" (8:32), He was not suggesting that doctrinal purity was the key to freedom from sin. Rather, what Jesus was saying is made clear in verse 31: "If you abide in My word, you are My disciples indeed." This could be paraphrased, "If you continue practicing my word, you are My disciples, and you will know by experience the truth, and the truth will set you free."

In Scripture truth is that which corresponds to reality. Something is true because that is the way things really are. Jesus' statements are truth (17:17) not simply because He spoke them but also because all that He said is in total harmony with reality.

Suppose you are far underground in a complex of caves and are threatened by gas seeping into the labyrinth. Someone might say, "There is a door at the end of this tunnel. Run down to it and you will be safe." What that person says is true if and only if there really *is* a door at the end of the tunnel. But that truth can set you free only if you hurry down the tunnel, find the door, open it, and step out into safety.

It is the same way with what the Bible calls "truth." God's Word is truth, for it reveals what is real and reliable. But that truth will benefit us only if we put what is revealed into practice by acting on it. When Jesus said that the Holy Spirit would guide us into all truth (16:13), Jesus did not mean that all Christians would agree on every detail of doctrine. Rather, what He meant was that the Spirit would be available to us and guide us concerning how to follow God's Word in our daily lives. And this is just what the third Person of the Trinity does for us as the Spirit of truth.



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Another reference to the Spirit of truth is found in 1 John 4:6. There the apostle deals with the question of how we recognize the guidance provided by the Spirit of truth. We need to understand that there are also spirits of falsehood who would lead us astray. John plainly says, “We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.” The “us” in this passage is best understood as the apostles, through whom the New Testament was given to the world.

This verse establishes a vital point. The Holy Spirit, who spoke through those who wrote Scripture, will never guide us to act in a way that is contrary to the written Word (1 Pet. 1:11). No person can truthfully say that he or she was guided by the Holy Spirit to steal, commit adultery, gossip, or behave in any other way that is contrary to the moral vision and teachings of Scripture. God the Spirit is truly holy, and His leading is always consistent with truth as it is revealed in God’s Word.

NAMES AND TITLES INDICATING THE SPIRIT’S MINISTRIES

The New Testament reveals much about the various ministries of the Spirit. Some of these are seen in activities of the Spirit that are specifically identified, and others are seen in activities of the Spirit that are simply described. As background against which to better understand the names and titles associated with the ministries of the Spirit, it’s helpful for us to preview His named and described activities.

THE IDENTIFIED WORKS OF THE HOLY SPIRIT

The following works of the Holy Spirit are specifically named in Scripture.



Baptism. The baptism of (or by) the Spirit is mentioned in a number of passages in the Gospels and Acts. While the Acts passages *describe* what the baptism of the Spirit is, they do not *define* it. Some have made the mistake of assuming that because certain events took place at the same time (namely, the coming of the Spirit, speaking in tongues, flames of fire resting on the heads of the believers, and the sound of a rushing wind) that the coming of the Spirit on Pentecost is the baptism of the Spirit and that speaking in tongues is the sign of the baptism of the Spirit.

It is, of course, hard to explain why the flames of fire and sound of a mighty wind are ignored in this interpretation. Nevertheless, the baptism of the Spirit is *defined* in 1 Corinthians 12:13; thus, we are not left in doubt or forced to attempt to draw our doctrine from mere description. Also, in this verse, Scripture states that “by one Spirit we were all baptized into one body.”

The baptism of the Spirit, then, is that action by which the third Person of the Trinity bonds a believer to Christ and to other believers as members of His body. This happens to all who trust in Christ at the moment of faith. It is true that Pentecost was the first occasion of the Spirit’s exercise of this ministry. But it does not follow that the other events that took place at the same time either *were* the baptism or signs of it.

Filling. Acts 2:4 tells us that when the third Person of the Trinity came upon the believers in Jerusalem in fulfillment of Jesus’ promise (1:8), all there were “filled with the Holy Spirit” (2:4). The Old Testament speaks of the Spirit coming upon believers who were called to perform special tasks (Judg. 6:34; 11:29). The Spirit was thus seen as necessary to enable the individual to complete the task successfully, for it was the Spirit who empowered him or her.



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When the New Testament speaks of believers being filled with the Spirit, it does so in the passive voice. We are filled, but we do not fill ourselves. Filling is a work of God. Also, filling is viewed as essential for ministry. Being filled with the Spirit was a qualification of the first deacons (Acts 6:1–6), and it is also related to character, for these early deacons were known for their wisdom (v. 3) and faith (v. 6). The relationship of being filled with the Spirit to inner transformation is especially clear in Galatians 5:22 and 23, where the fruit produced by the Spirit in the lives of believers is described as “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self control.”

Sealing. Ephesians 1:13 and 14 state that when we believed in Jesus, we “were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.” In this passage the Spirit is likened to the seal stamped on goods that had been purchased. The seal marked the goods as the possession of the owner, and also served as a guarantee that the owner would collect his goods one day. In this passage the “inheritance” is not ours; rather, it is us! We are God’s inheritance; thus, we are precious to Him. The Spirit marks us as God’s own and keeps us safe until the day of redemption.

Indwelling. Jesus told His disciples that the Spirit who had been with them would one day be in them (John 14:17). It is this reality that is expressed in the theological term “indwelling.” While “indwelling” is not a term found in the Bible, the reality it expresses is taught unmistakably.

Several verses in Romans 8 use this language, emphasizing the fact that the Spirit has established a home in the hearts and lives of those who know Jesus. Thus, “You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His” (v. 9). And, “If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (v. 11). From these verses we see that it is the Spirit in us who gives us the ability to live truly Christian lives.

Gifts. Another ministry of the third Person of the Trinity stated explicitly in Scripture is that of giving spiritual gifts to believers. This, too, is an enabling work of the Spirit. In other words, His presence enables us to make our own unique contribution to the health and well-being of the members of the Christian community.



BIBLE BACKGROUND:

SPIRITUAL GIFTS

Spiritual gifts in the Old Testament. Although the reality of spiritual gifts is present in the Old Testament, the words “spiritual gifts” are not mentioned there. We see that reality in God’s words to Moses about a man named Bezalel: “I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship” (Ex. 31:3) to shape articles for the tabernacle where God’s Old Testament people worshiped. And God adds, “I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you” (v. 6). In the same way, the Spirit of God enabled Othniel to judge Israel (Judg. 3:10) and gave Samson strength (14:6). Throughout the Old Testament, God is seen as the source of the gifts and abilities that enabled people to serve Him and the Israelites.



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Foundational New Testament principles. The Greek word for spiritual gifts is *charisma*, which means “grace gift.” A spiritual gift is a special endowment that equips a believer to serve others in the community of faith. At times Christians use “spiritual gift” in the sense of any divine enabling for any kind of ministry.

Four passages in the New Testament focus on spiritual gifts, but the two major passages are Romans 12:3–8 and 1 Corinthians 12:1–30. In each passage we are called to see ourselves as members of Christ’s body, a living organism. In the organism each of us has a special role, a special way that we contribute to the well-being of the whole. There are different gifts (1 Cor. 12:14), which God distributes sovereignly as He chooses (v. 6). Each believer has at least one such gift (v. 7). These gifts are exercised when Christians live together in love, seeking to serve and help each other. As 1 Peter 4:10 says, “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”

In the New Testament passages on gifts, the focus is always on the Christian community. Gifts are used for the common good and function to build up the body of Christ (1 Cor. 12:7). They help individuals and the congregation to become spiritually mature (Eph. 4:12–16). Also, these gifts come from God the Spirit, who not only gives them but who also then enables us as we use them in ministry.



Beside the activities of the Spirit that are given specific names (such as those listed previously), there are also other activities of the Spirit that are described but not named. It was the Spirit who enabled the first disciples to speak in tongues. (Tongues is identified as a spiritual gift in 1 Corinthians 12:28.) The Spirit’s activity in leading and guiding individuals is illustrated in the life of Paul (Acts 11:12, 28; 16:6, 7; 20:22, 23, 28; 21:11) and affirmed in his letters (Rom. 8:14).

We have already noted that the Spirit is the One who effects our gradual transformation toward the likeness of Jesus (2 Cor. 3:17, 18; Gal. 5:22, 23). It is patently true that the Spirit’s active presence is the key to growth in righteousness, a goal established in the Old Testament, but which the Law could not achieve (Gal. 3:19–25). In all these things the Spirit’s presence and power are utterly essential to us. These are provided by our good and loving God, through the Spirit, whose ministry names we now explore.

COMFORTER

COUNSELOR

HELPER

PARACLETE

There is some confusion concerning the significance of one name given the Spirit. In Greek, Jesus called Him “*allos parakletos*.” The Greek can be translated either “another Comforter” or “another Counselor.” Or, as in some English versions, it may simply be transliterated as another “Paraclete.” Essentially, these three names are one.

The confusion is caused by the fact that in the Greek, *parakletos* has many shades of meaning. The basic image is that of one who “comes along side” to help. For instance, the Spirit helps by bringing to mind Jesus’ teachings (John 14:26) and also by revealing new truths (16:12–14). The emphasis in these passages seems to be on the Spirit’s work of helping believers understand



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the significance of Scripture for their own lives and decisions. The Spirit is with us to help in every way and in every need. He is our Comforter, Helper, Counselor all in one.

SPIRIT OF ADOPTION

When used in a phrase with another person of the Godhead, "Spirit of" indicates both the Spirit's identity with that Person as God and also the fact that the Spirit is acting for the other Person of the Godhead. In some cases where "Holy Spirit of promise" appears in some versions, the Greek might be better rendered "the promised Holy Spirit" (Acts 2:33; Eph. 1:13).

Frequently the Spirit's name is found in phrases such as "Spirit of adoption," "Spirit of life," "Spirit of wisdom," and so on. Such phrases generally indicate a ministry or activity of the Spirit. Thus, when in Romans 8:15 the Spirit is called the "Spirit of adoption," we are informed that the Spirit is the One who adopted us into the family of God so that we might cry out to God "Abba, Father." (See the article on "Abba," p. 123.)

Adoption is mentioned several times in Paul's letters. He refers to this practice, which was well established in Roman law, in Romans 8:15, 23; 9:4; Galatians 4:5; and Ephesians 1:5. In ancient times, it was not at all unusual for adults to be adopted by a Roman *pater familias*. When the adoption took place, the adoptee changed families in a significant way.

In the Roman system, a son was responsible to his father as long as the father lived. But when an adult son was adopted into another family, the old family ties were completely severed. The adopted child was fully and completely a member of his new family. He owed no allegiance to the head of his old family, but rather owed total allegiance to the head of the new family. In fact, all that he possessed was now under the control of his new father, and all that he did reflected not on his birth parents but rather on the adoptive parent.

In return, the father owed allegiance to his adopted son. In a very real way, the estate of the father became the estate and inheritance of the adoptee. The new relationship called for commitment by the new father and new son to each other.

Paul uses the image of adoption to help us understand what happened when we became Christians. God the Spirit transferred us by adopting us into God's family. As God's adopted children, we owe no allegiance to our old father, Satan, or to his evil ways. While as sinners we were spiritually Satan's offspring, in Christ we have become children of God. Our allegiance now is owed to God alone, and our choices reflect glory or shame on the Lord.

As members of God's family, we have His resources available to us. We no longer need to be slaves to sin, but rather can choose to live our lives for the Lord. And, as the Spirit of adoption, God the Holy Spirit stays with us to give us access to the very power of God, which will transform our lives so that we might bear His family likeness.

SPIRIT OF WISDOM AND UNDERSTANDING

SPIRIT OF COUNSEL AND MIGHT

SPIRIT OF KNOWLEDGE AND THE FEAR OF THE LORD

Each of these titles of the Holy Spirit occurs in Isaiah 11:2, and each describes a ministry of the Spirit to the promised Messiah (Christ). It was the Spirit who constantly supplied Jesus with counsel, might, wisdom, understanding, knowledge, and respect for the Lord. Hebrew poetry (Isaiah 11 is a poetic passage) utilizes parallelism, frequently repeating the same idea in similar or synonymous words. It is thus a mistake, then, to draw too careful distinctions between the



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meaning of the words used in poetic contexts. Given this there is still value in looking at each of these descriptive words.

Counsel. The Hebrew word here means “advice,” “counsel,” “purpose,” or “plan.” However, when the one giving the counsel is God, more than advice is implied. Advice implies that one has options. God’s counsels are His purposes, which He intended to see carried out. As the Spirit of counsel, the Holy Spirit communicates God’s will, marking out the path we are to follow so that we will fulfill God’s purposes in our lives.

Might. The Hebrew has a variety of words that can be translated “strength,” “power,” or “might.” The use of these words in the Old Testament reminds us that while human beings have limited physical prowess, God is unlimited in how He exercises His power. As the Spirit of might, the Holy Spirit is portrayed as the One who makes the resources of God’s strength available. As the psalmist cried, “The Lord is my strength and my shield; my heart trusted in Him, and I am helped” (Ps. 28:7).

Wisdom and understanding. These two words are often found together. In the Hebrew, “wisdom” has to do with a person’s basic approach to life. The wise person looks at life with full awareness that God is present and active not only in the world but also in one’s experience. Because of that, the wise person makes choices that are both good and right. Wisdom, then, is a practical quality, having to do with life and the choices one makes daily.

The Hebrew word for “understanding” emphasizes good judgment and the ability to evaluate available choices. Given enough information, the person with understanding will make the appropriate choice. Here again the emphasis is on the practical. An individual with wisdom and understanding approaches life in view of the living presence of God. He or she is able to distinguish between available choices to determine what is right and good and then make the right choice.

Knowledge. The Hebrew concept of knowledge clearly overlaps the notions of wisdom and understanding. To “know” something is far different from having mastered ideas and concepts. “Knowledge” relates to experience. It is the ability to organize our experiences and grasp their significance so that we are able to come to right conclusions concerning moral and practical matters. Like wisdom and understanding, knowledge is both practical and moral in character. The Spirit is portrayed as the source of the wisdom, knowledge, and understanding that will mark the life of the Messiah.

The fear of the Lord. This is a familiar and significant biblical phrase. It occurs 22 times in the Bible. The Book of Proverbs portrays the fear of the Lord as the beginning of knowledge (1:7) and as the beginning of wisdom (9:10; see also Ps. 111:10). In other words, the fear of the Lord is the source of these vital qualities. *The New International Encyclopedia of Bible Words* explains the nature of this religious “fear” (p. 273):

Such fear is reverence for God. We who fear God recognize him as the ultimate reality, and we respond to him. Fear of God is called the “beginning of knowledge” (Pr 1:7), meaning that taking God into account is the foundation of a disciplined and holy life (Pr 1:3; cf. Ge 20:11; Ps 36:1–4). To fear God means to reject every deity and to serve him only (Dt 6:13). Fear of the Lord is expressed by walking in all his ways, by loving him, and by serving him with all our heart and soul (Dt 10:12; Job 1:1; Ps 128:1).

It is exciting to realize that the Spirit who supplied Jesus with these gifts during His life on earth is with us now and ready to enrich us with the same benefits. How much better it is to look to



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the Spirit for counsel, might, wisdom, understanding, knowledge, and the fear of the Lord, than to rely on any other source for the direction of our daily lives.

SPIRIT OF LIFE IN CHRIST JESUS

Romans 8 is one of the most important chapters in the New Testament. And verse 2 is where we find the Holy Spirit titled the “Spirit of life in Christ Jesus.”

The theme of Romans in righteousness, and Paul carefully develops his teaching on this vital biblical theme. In chapters 1–3, Paul demonstrates that “there is none righteous, no, not one” (3:10). Thus, it was necessary for Jesus to die for our sins if a righteous God would be free to forgive sinners. In chapters 4 and 5, Paul shows that God graciously acquits sinners who believe in Jesus and gives them a righteous standing in His sight.

In chapters 6–8, Paul shows that God’s gift of righteousness is more than a legal fiction. God intends to actually make us righteous. In chapter 6, Paul shows that righteous living is made possible by our union with Christ. Then, in chapter 7, Paul reveals that this is a struggle, especially given the fact that believers retain their sin nature until the Resurrection.

Clearly, righteous living is not something that is possible for us without divine help. Thus, in chapter 8, Paul presents the solution. He explains, “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death” (v. 2). In this passage, “law” is used in the sense of “operating principle,” just as we call gravity a “law of nature.” Sin and death are active in us until the Resurrection. But the Holy Spirit is also active in us! And the Spirit is stronger than the sin within us!

Paul goes on in this vital chapter of Romans to encourage us. We can actually be the kind of person that God wants us to be, not because we have the strength in ourselves, but rather because we rely on the Lord to enable us. “He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (v. 11). Thus, the title “the Spirit of Life in Christ Jesus” is one of the most precious and certainly most enabling of Scripture’s titles of the Holy Spirit.



BIBLE BACKGROUND: RIGHTEOUSNESS

We believe in a righteous God, and we also believe that God calls us to live righteous lives. But the righteousness we believe in isn’t some drab existence of following endless sets of rules. Instead, righteousness is a dynamic, positive, and exciting way of life. Our understanding of righteousness and how to become righteous is found in Scripture. In fact, righteousness is a theme that echoes through both the Old and New Testaments.

Righteousness in the Old Testament. The Hebrew words translated “righteous” are also rendered “just” and “justice” in our English versions. The underlying idea is that of conformity to a norm. A person is “righteous” when his or her actions are in harmony with established moral standards. The only valid standard by which righteousness can be measured is the revealed will of God, and in the Old Testament that will is most clearly expressed in the Law of Moses.

In a deeper sense, the Old Testament often calls God righteous (Ps. 4:1; Is. 45:21). What God does is always righteous (Ps. 71:24), for all His actions are in harmony with



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His character. In fact it is the character of God, expressed in His revealed will, that is the ultimate standard of righteousness.

Despite the fact that “in [God’s] sight no one living is righteous” (Ps. 143:2), the Old Testament does speak of righteous men and women. The apparent conflict is resolved when we understand that such references are not to righteousness in an absolute sense, but rather in a comparative sense. These are people who lived in closer conformity to God’s will than others. For these individuals God promised blessings and rewards (Pss. 5:12; 112:6; 34:19; 119:121). But this comparative righteousness neither earned God’s favor nor His salvation. Rather, in the Old Testament era (as in the New Testament era) it was faith in God that led to righteousness and salvation (Gen. 15:6).

Righteousness in the New Testament. Some New Testament passages use “righteous” in the Old Testament sense of behavior that conforms to the Law (Matt. 1:19; 5:45; Mark 6:20). Nevertheless, the Old Testament concept of righteousness is transformed and enriched in the New Testament.

In Matthew 5:17–20, Jesus explores the relationship between the Law and righteousness. Christ assures His listeners that His teaching does not nullify the Law, but rather that their righteousness must exceed “the righteousness of the scribes and the Pharisees.” This statement undoubtedly shocked Jesus’ listeners, for the Pharisees were dedicated to keeping the most insignificant provisions of the Mosaic Law, as applied by the rabbis.

Jesus then went on to give a series of illustrations that showed that God’s concern was not simply wrong action, but also the motives and passions behind them. When properly understood, the Law of Moses taught humankind that it was not enough for the actions of people to conform to the Law. Just as important was the necessity of people experiencing an inner transformation so that their heart and soul were in harmony with God.

In Romans 1:16 and 17, Paul explains that righteousness is a matter of faith, for the ultimate righteousness—that which God required—can only be imputed to those who by nature are sinners. In 3:21–4:25, Paul shows that God’s call for righteousness has always been associated with faith. The Old Testament itself speaks of a righteousness that comes from God without reference to the Law (3:21), for Genesis 15:6 (NIV) tells us that God “credited” Abraham’s faith to him as a righteousness he did not have. In the same way, God today credits righteousness to the account of those who believe in Jesus. This is based on the sacrifice of Jesus, who died on the cross to pay for the sins of humankind.

But the Book of Romans goes beyond this issue of forensic, or legal, righteousness. God not only declares those who believe in Jesus to be righteous in His sight, but also so works in the lives of believers that they actually *become* righteous in their thoughts, actions, and words. This *becoming righteous* is the theme of chapters 6–8.

Believers are united by faith to Jesus, and in this union share in both His death and resurrection. Because of His gift of new life, our bodies can now become instruments of righteousness (ch. 6). While we cannot become righteous by our own effort or by trying to keep God’s Law (ch. 7), the Spirit can and will release us from our bondage to sin. Through an inner transformation, He enables us to live godly and righteous lives (ch. 8).

These things are possible, not because we force our actions to conform to an external standard, but rather because our actions flow from a character that is



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becoming more and more like God's own holy nature. Assuredly, making us righteous is one of the most wonderful and awe-inspiring works of the Spirit of God!

Nevertheless, the Spirit's work is a quiet one, and for us, Jesus is the key to making it a reality. We have forgiveness through faith in Him. Because of Jesus' atoning sacrifice and subsequent resurrection from the dead, we are righteous in God's sight. And through our union by faith with Jesus, we also have the promise of inner transformation. As we grow in our Christian life, we will actually become more and more righteous, for we will truly be like our Lord in what we think, say, and do.

SPIRIT OF WISDOM

SPIRIT OF WISDOM AND REVELATION

We have previously seen that the Spirit ministered to Jesus as the Spirit of wisdom and understanding (p. 206). Deuteronomy 34:9 tells us that the Spirit performed a similar ministry for Joshua (and undoubtedly for other Old Testament saints). Also, in Ephesians 1:17, Paul prays that the believers at Ephesus might be given the "spirit of wisdom and revelation in the knowledge of Him."

It might be argued here that the "spirit" is not the Holy Spirit but rather a reference to a basic attitude toward God that enables believers to maintain their perspective on the significance of their relationship with God. Nevertheless, it is compelling to remember that the Holy Spirit opens our eyes to truth, enabling us to see and experience reality. The reality here is that God exercises His power for us, in us, and through us, for the Spirit's power is resurrection power, "which He worked in Christ when He raised Him from the dead" (v. 20).

IMAGES OF THE HOLY SPIRIT

Just as simile and metaphor are used in the Bible to enrich our understanding of God the Father and God the Son, so also they are used to enhance our awareness of God the Holy Spirit. The eight metaphors of the Spirit are the dove, earnest, fire, oil, seal, water, wind, and wine.

DOVE

It's not unusual these days to see a dove on an automobile license plate or on a lapel pin. Christians immediately recognize this as a symbol of the Holy Spirit.

The dove is mentioned some twenty-four times in the Old and New Testaments. It was a dove that Noah sent out from the ark to see whether the waters of the Flood had dried up and the land was inhabitable (Gen. 8:8–12). In the Song of Songs, the lover calls his bride "my dove, my perfect one" (5:2; see also 2:14; 6:9). Also, in the Old Testament Law, those who were too poor to bring a lamb as an offering to God were permitted to bring a young pigeon or a dove (Lev. 12:6–8).

The source of the dove as a symbol of the Spirit is an event associated with the baptism of Jesus by John, just before Christ began His public ministry. Jesus had insisted that John baptize Him, so that Jesus might affirm John's call to the Jews to repent. When Jesus was coming up out of the waters of the Jordan River (where John was baptizing people), the Holy Spirit descended on Jesus in "bodily form like a dove" (Luke 3:22). This event is also mentioned in the other three Gospels (Matt. 3:16; Mark 1:10; John 1:32). The descent of the Spirit, along with a voice from heaven, confirmed Jesus as the Son of God. John 1:32 also tells us that the dove remained on



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Jesus, perhaps indicating a special continuing empowerment for the ministry the Savior was about to begin.

It would be wrong to read too much into the image of a dove; nevertheless, it is thought-provoking to consider that in Genesis the dove was the creature that brought Noah news about the fresh new world that awaited him outside the ark. Also, the dove is considered an appropriate symbol of love. Moreover, the dove, as a sacrificial bird, made it possible for even the poorest Israelites to worship God.

EARNEST

This image is used in Ephesians 1:13 and 14. W. E. Vine comments on the use of the Greek word translated “guarantee” in the NKJV, but which can also be rendered “earnest,” “down payment,” or “pledge.”

Arrabon, originally meant “earnest”—money deposited by the purchaser and forfeited if the purchase was not completed. In general usage it came to denote a pledge or earnest of any sort. In the N.T., it is used only of that which is assured by God to believers; it is said of the Holy Spirit as the Divine pledge of all their future blessedness, particularly of their eternal inheritance.

In the presence of the Holy Spirit we have God’s personal and ever-present guarantee that we are His and that He will surely claim us as His own.

FIRE

The image of the Spirit as fire is rooted in one of the signs given at Pentecost of His coming. Acts 2:1–4 says that flames of fire rested on the heads of the first Christians as the Spirit filled them and enabled them to speak in foreign languages. In the New Testament fire has three primary associations.

Fire is associated with God’s glory. Fire serves as a sign of God’s essential glory (Acts 7:30; Rev. 1:14), an image that is developed in Hebrews 12:18, 29. God appeared to Moses in the burning bush and shrouded Himself in flames at the top of Mount Sinai. The flames that stood above the first Christians on Pentecost symbolized both God’s presence and His power.

Fire is associated with judgment. The image of fire is frequently found in passages that portray God’s judgment on sinners (2 Thess. 1:6–10; Rev. 20:11–15). Even eternal judgment is portrayed as a lake of fire (Rev. 20:14).

Fire is associated with purification. This is seen clearly in 1 Peter 1:7 and Revelation 3:18. The experiences through which we go that are intended to cleanse and purify us are compared to the fire used by metalworkers to refine silver or gold. Two of these associations are implied in the image of the Holy Spirit as fire. It is His presence in us that reflects the glory of God. And it is the Spirit’s work in our lives that purifies and cleanses our hearts.

OIL

Acts 10:38 speaks of Jesus being anointed by the Holy Spirit. The significance of anointing is discussed in the article on Christ as the Anointed One (p. 94). The normal substance used in anointing a person in biblical times was pure olive oil.

Illumination is one use of oil in biblical times that is linked with a ministry of the Holy Spirit. The small, open lamps of Palestine were filled with olive oil. Then a flax wick was dropped into the pool of oil and lit to give light to those who held the lamps.



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First Corinthians 2:6–16 is the primary passage that discusses the Spirit’s work of illumination. The Spirit knows the mind of God and has expressed His thoughts in the words of Scripture. Nevertheless, those words must be interpreted by the Spirit for those who have the Spirit. In the work of illumination, the Spirit uses the Word to communicate the will of God to each of us in our particular situation.

BIBLE BACKGROUND:
ILLUMINATION

Paul explains illumination quite simply in 1 Corinthians 2:6–16. He writes that the Spirit has unveiled even the deep things of God in human speech, in “words taught by the Spirit” (v. 13 NIV). The person who does not possess the Spirit does not accept or understand these words, for they are spiritually discerned.

This special work of the Spirit is not just for theologians struggling to master some abstract concept. Illumination is most often linked to what we might call “heart understanding.” Jonathan Edwards, an early American preacher, linked illumination with the application of God’s Word to our lives. He wrote, “This light and this only has its fruit in a universal holiness of life. No merely notional or speculative understanding of the doctrine of religion will ever bring us to this. But this light, as it reaches the bottom of the heart, changes the nature, so it will effectually dispose to a universal holiness” (Sermon on “Divine and Supernatural Life”).

We, too, can open the Bible, commit ourselves to do what we discover there, and be sure of God’s inner guidance in our lives. As Paul closes his thoughts, he gives us a unique assurance. The person with the Spirit can make evaluations about all things, for in the Word of God (especially as it is unveiled by the Spirit) “we have the mind of Christ” (v. 16). As Saint Augustine wrote, “Behold, brethren, this great mystery: the sound of our words strike the ear, but the teacher is within.”



SEAL

The primary reference to the Spirit as a seal is in Ephesians 1:3. Herbert Lockyer, in *All the Divine Names and Titles in the Bible*, comments as follows (pp. 328, 329):

Under ancient Jewish law, the seal was a token of the completion of a transaction; and when the agreement was concluded, the act passed and the price paid, the seal was appended to the contract to make it definite and binding (Jeremiah 32:9, 10). The moment a person is born anew by the Spirit, he is sealed with the Spirit, and because *He* is the seal, He cannot be broken. Sealed thus, we are no longer our own, for the Spirit, as the divine stamp upon us, marks us out as divine property until the day of final redemption, the redemption of the body (Romans 8:23).

WATER

Jesus introduced this metaphor as He spoke to the crowds in Jerusalem. John 7:37–39 records Jesus’ words:

On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

On the last day of the Feast of Tabernacles, the priests marched from the Pool of Siloam to the temple, and there they poured out water from the pool at the base of the temple. This



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ritual was associated with readings from Zechariah 14 and Ezekiel 47. These passages envisioned a day when rivers of water would flow from the temple, bringing life to the whole earth. Jesus' announcement on that particular day was a promise to those who yearned to see God act. Such thirsty persons should come to Jesus and drink, for life-giving waters would soon overflow from believers to bring life to a spiritually parched earth.

John explains that Jesus, in speaking of life-giving water, was referring to the Holy Spirit. He would dwell, not in Judaism's temple, but rather in the hearts of those who trusted in Christ for salvation. The Spirit Himself was the water that brings life, and He would bring life to all who believe.

WIND

It was Jesus who also used the metaphor of wind to describe the Spirit. This is a very natural metaphor, for the Greek noun translated "spirit," *pneuma*, also means "breath" or "wind."

Jesus used the metaphor in speaking with an influential religious leader named Nicodemus (John 3:1–21). When Jesus confronted Nicodemus with the necessity of spiritual rebirth, Nicodemus was confused by the idea of being "born again." Was Jesus speaking literally?

Christ explained that He was contrasting physical birth with spiritual birth, the latter calling for a work of the Spirit of God (v. 6). Jesus then observed that "the wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit" (v. 8). Like the wind, the Spirit is invisible and beyond humankind's ability to track. Nevertheless, just as the sound of the wind can be heard, so too the work of the Spirit in effecting the new birth will be visible in believers.

The ways of the Spirit are a mystery, and mere human beings cannot trace His course. But like the wind, He is very real. In fact, there is evidence of His passing in the life of everyone whom He has touched.

WINE

This metaphor is implicit in Ephesians 5:18, although it is never stated explicitly. Paul urges believers not to be drunk with wine, but rather to be filled with the Spirit. The analogy is that as wine frees people from their inhibitions and causes them to act spontaneously, so too the Spirit frees believers to act spontaneously for God.

Some have seen this imagery reflected in Acts 2:1–13, where the enthusiasm and energy of Jesus' followers as they spoke in other languages made some think that the disciples were drunk. It is sad when a person does become drunk, for his or her spontaneous actions will show a lack of judgment and an unfortunate lack of inhibitions. But it is wonderful when the Christian forgets himself or herself and spontaneously, without self-consciousness, worships or witnesses to God.



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ex 33: 17 The Lord said to Moses, "I'll do exactly what you've asked because you have my special approval, and I know you by name."

18 Moses said, "Please show me your glorious presence."

19 The Lord said, "I'll make all my goodness pass in front of you, and I'll proclaim before you the name, 'The Lord.' I will be kind to whomever I wish to be kind, and I will have compassion to whomever I wish to be compassionate. 20 But," the Lord said, "you can't see my face because no one can see me and live." 21 The Lord said, "Here is a place near me where you will stand beside the rock. 22 As my glorious presence passes by, I'll set you in a gap in the rock, and I'll cover you with my hand until I've passed by. 23 Then I'll take away my hand, and you will see my back, but my face won't be visible."

THE DESIRE OF MOSES' HEART

It is during these visits with God at the tent of meeting that we get an incredibly revealing glimpse into Moses' heart. In some ways, Moses revisited his encounter with God in the wilderness where, at the burning bush, he inquired after God's name and God revealed himself to Moses as "I AM." At that point, Moses needed the reassurance that he could carry out the task of returning to his people and be their leader. He needed to know more about God and he begged for God's self-revelation. God granted it.

Now Moses was bearing the full weight of his leadership of Israel. He had witnessed the triumphs and tragedies of Israel's initial wanderings in the wilderness. They had traversed far, but were still not in the land of promise (and he did not yet know that it would take them another forty years to get there). Now Moses was alone again in the wilderness with God. He was longing for a deeper knowledge of God. He again yearned for God to reveal himself in a powerful way:

Moses said to the LORD, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people." (Ex. 33:12-13)

Moses wanted more of God. He wanted to understand what God was doing and to peer into his plans. He also wanted to make sure that God would be with him as he led the people to the land of promise.

God responded by promising that his presence would go with Moses and the people (Ex. 33:14). This must have greatly reassured Moses, because he now understood that without God's presence his efforts would fail. God promised that he would do everything Moses asked because he was pleased with Moses and knew him by name.

It was at this moment of deep intimacy that Moses made his boldest request of God. He not only wanted God's presence to be with Israel, but he also wanted to experience God's presence on a personal level and in a unique way. Moses said to God, "Now show me your glory" (Ex. 33:18).

What exactly did Moses want to see? After all, he had seen the ten plagues, the parting of the Red Sea, and the destruction of the Egyptians. What more did he need? But Moses did not ask to see God's power here. He had seen that sure enough. He wanted to see God's glory. He wanted to experience the weightiness of God. He wanted to experience fully the splendor of God's presence on a personal level. He was begging God for a unique form of self-disclosure and self-revelation. He was asking God for something that God had not granted to any human since the garden of Eden. He wanted full and unfettered access to the resplendent glory of God! This was the desire of Moses' heart.

GOD'S GRACIOUS ACCOMMODATION

What Moses was asking for was a wonderful thing and it reflected where his heart was spiritually. He wanted more of God. He wanted to know God. These were commendable desires. There was only one problem—if God granted Moses' request it would have killed Moses. God explained to Moses:



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“I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But,” he said, “you cannot see my face, for no one may see me and live.” (Ex. 33:19–20)

God could not allow Moses to have what he desired, but he promised him all the glory he could grant Moses to see without killing him:

Then the LORD said, “There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen.” (Ex. 33:21–23)

God promised Moses a glimpse of his glory and beauty.

SEEING THE GLORY OF GOD

The fulfillment of God’s promise to Moses occurs in Exodus 34. This chapter is in many ways a recapitulation of Exodus 19–20 and the original giving of the law at Sinai. Moses once again ascends Mount Sinai to receive the two tablets of the law. During this meeting God reveals himself to Moses:

Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.” (Ex. 34:5–7)

God’s revelation was twofold. First, he revealed his glory in a physical manner by passing in front of Moses. Moses could see God’s veiled glory. But there was more than just seeing here. God also spoke to Moses. He revealed his glory through sight and sound. God’s voice spoke to Moses and shared words which express the very heart of God’s character, much like the “I am” declaration of Exodus 3:13–15. The revelation of God’s covenant character as being a compassionate, gracious, slow to anger, abounding in love, and forgiving God is just as profound as the “I AM” declaration. The words that God spoke as he passed in front of Moses reveal so much about God’s character and nature that they are repeated numerous times throughout the Old Testament (e.g., Num. 14:18; Neh. 9:17; Pss. 103:8, 17; 145:8; Jer. 32:18–19; Joel 2:13; Jonah 4:2). Moses both saw and heard God’s glory.

This revelation left Moses fundamentally changed. Something profound had occurred on that day. This was reflected in Moses’ own appearance. When he descended from Mount Sinai with the two tablets of the covenant in his hands, his face was visibly radiant (Ex. 34:29). When the people saw this they were afraid to even approach Moses (Ex. 34:30). Moses had seen and heard the glory of God and he was transfigured by it.

UPON ANOTHER MOUNT

Like so many experiences in Moses’ life, this episode also serves to point us to the one greater than Moses. Moses desired unfettered access to God and to see his full glory, but Moses could not see that because he was a sinner. His heart was in the right place, but he was simply incapable of dwelling in the unveiled presence of a holy God. He desired an intimacy that he could not have. Jesus, on the other hand, does experience this type of intimacy as part of the communion of the triune God. Jesus as the mediator of a new and better covenant sits at the very right hand of God. As the eternal Son of God and as the Son of Man, Jesus fully experiences the glory of God. Something Moses could never do during his days in Israel.

But the distinction between Jesus and Moses is even greater on this point. For Jesus not only experiences the full glory of God, he also inherently possesses this glory as a member of the Godhead. Moses’ face may have been made radiant by the glory of God, but this was wholly a derivative experience.



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Moses was reflecting God's glory. The glory of Jesus is inherent. It is his glory. Jesus is the glory of God. As the writer to the Hebrews proclaims, "The Son is the radiance of God's glory and the exact representation of his being" (Heb. 1:3).

In the New Testament, at the Mount of Transfiguration, we witness a parallel experience to what occurred in Exodus 34. In this incident, Jesus, like Moses, ascended a mountain where the light of God's glory was visible and God's voice was heard. Jesus' face "shone like the sun, and his clothes became as white as the light" (Matt. 17:2). God's voice boomed in affirmation and love for his Son, "This is my Son, whom I love; with him I am well pleased. Listen to him!" (Matt. 17:5). But Jesus was not alone on that mountain. Two men were seen with him—Elijah and Moses.

While Moses must have been awed by his experience on Mount Sinai when he saw God's glory and his face was radiant, this was really nothing compared to the privilege that God gave Moses at the Mount of Transfiguration. For there on that latter mountain Moses saw the full glory of God in the face of Jesus Christ. The amazing thing for us is that we, as believers, all have the privilege of seeing God's glory as revealed through the person, work, and word of Jesus Christ. "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth" (John 1:14).²

The longing for something visible, sinfully exemplified in the golden calf, is not overlooked, even though (as ever in biblical religion) the audible—the hearing of the word of God—takes precedence.³

My Presence in verse 14 is (lit.) 'my Face' (as in vv. 20, 23). Just as we recognize people by their faces, 'face' stands for the essential reality of personal presence (cf. Ps. 139:7–8[8–9], where 'presence' is [lit.] 'face' and is parallel to 'Spirit' as the mode of the divine omnipresence). That the Lord spoke with Moses *face to face* (11; cf. Num. 12:7–8) and yet *you cannot see my face ... and live* (20) only shows how the attempt to describe the indescribable strains language to its limit. God is spirit and can, at will, take on a 'form' suited to his invisible glory and in this 'form' allow himself to be seen (Num. 12:7–8). The Angel is one such form (e.g. Gen. 16:7–13). See J. A. Motyer, *Look to the Rock*, pp. 63–79; 'Old Testament Theology' in *NBC*, p. 29.⁴

Was radiant (29, 30, 35) is *vqāran*, from which is derived *qeren*, a 'horn'. It is probable that the original root is unused, but a verb *qāran* has been developed from the noun (a denominative verb) meaning, 'to send out horns' (cf. Ps. 69:31[32], where the NIV translates the niphil participle, 'with horns'). Durham (p. 467) notes that were it simply a matter of 'shining', the hiphil of *v'ôr* would have sufficed, but quotes Moberly (without approval), that since they chose a horned god (the bull-calf), Yahweh accredited a horned Moses. The implication is that Moses' face did more than 'glow', as with some internal brightness, it sent out visible rays of light. (Cf. Hab. 3:4, where Yahweh's splendour is described in terms of 'rays flashed from his hand', *qarnayim miyyādô lô*, (lit.) 'he had "horns" from his hand'.) That Moses *was not aware* (29) indicates that this outshining light was not the product of a subjective experience but was an imposed transformation arising from divine fellowship, (lit.) 'because he spoke with him'. It was a two-way interchange: the Lord spoke with Moses, and Moses spoke with the Lord.

On verses 28–35, see Cassuto (p. 447), Moses 'attained to an exceedingly lofty spiritual height and drew very near to the Lord'. His prolonged fasting indicates 'that he was uplifted above the everyday plane of life and tangibly approached the divine sphere. In the light of this we can understand that ... Moses' face shone.'⁵

² Selvaggio, A. T. (2014). *From Bondage to Liberty: The Gospel according to Moses* (I. M. Duguid, Ed.; pp. 146–150). P&R Publishing.

³ Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; p. 298). Inter-Varsity Press.

⁴ Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; pp. 298–299). Inter-Varsity Press.

⁵ Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; p. 300). Inter-Varsity Press.



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x	Received Holy Spirit	Sound from Heaven	Mighty Wind	Tongues of Fire	Spoke in Tongues	Prophesied
Acts 2:1-7	X	X	X	X	X	
Acts 8:12-19 {Simon the Sorcerer}	X				Can Assume	
Acts 9:17-19 {Paul} 1 Cor. 14:18	X				X	
Acts 10:44-46 {Peter} (Acts 11:12-16)	X				X	
Acts 19:4 {Ephesians}	X				X	X