

TRUTH SERIES

VOLUME 7



Knowing the Holy Spirit

PASTOR TÂNIA CRISTINA GIACHETTI
MINISTÉRIO SEARA ÁGAPE

<https://www.searaagape.com.br/livrosevangelicosonline.html>

KNOWING THE HOLY SPIRIT



*Ministério Seara Ágape
Estudo Bíblico Evangélico*

PASTOR TÂNIA CRISTINA GIACHETTI
SÃO PAULO – SP – BRAZIL – 2009



Thanks to the one who, since the foundation of the world, keeps His creative, sanctifying, regenerative and liberating power on us.



This book is dedicated to all who feel the need for revival.

“The angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. For nothing will be impossible with God.’” (Lk. 1: 35; 37)



INDEX



1. Introduction	6
2. Symbols used in the OT: fire, cloud, smoke, wind and lampstand	8
3. Symbols used in the NT: dove, wind, water, fire, cloud	15
4. Action of the Holy Spirit in the OT and NT	17
5. Fulfillment of the prophecies	25
6. Blasphemy against the Holy Spirit shall not be forgiven	26
7. Power to generate miracles (Jesus' birth and His resurrection; other resurrections)	27
8. Counselor	31
9. Intercessor	31
10. Testifies that we are children of God	31
11. Truth	32
12. Gifts of the Holy Spirit	33
13. Fruit of the Holy Spirit	39
14. Epilogue	41

1

Introduction



Who is the Holy Spirit and what is He able to accomplish in your life?

He is the third person of the Trinity and was present at the foundation of the world. Through Him, God made all the miracles in humanity using several servants, on which His Spirit has been poured. Jesus was the greatest example of all. The Holy Spirit was upon Him in fullness, even to raise Him from the dead. When He ascended to heaven Jesus left His Spirit so that we did not feel alone anymore and His work could be continued.

- *Jn. 14: 12-15*: “Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. ‘If you love me, you will keep my commandments.’”

- *Jn. 14: 16-18 [NIV]*: “And I will ask the Father, and he will give you another *Counselor* to be with you forever – *the Spirit of truth*. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you.”

- *1 Jn. 5: 6-12*: “This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. *There are three that testify: the Spirit and the water and the blood*, and these three agree. If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.”

To experience His strength it is not enough just being saved (to have the new birth). We must be baptized with the same Spirit, and discover His gifts in our spirit and develop them.

In this book, I will put the symbols by which He is known, besides some of His actions in the Old and New Testament.

It is not easy to write on the subject, for there is nothing to talk that can cover His fullness. You’ll only really know Him, experiencing Him for yourself.

Good reading. I wish you the peace of the Lord and the powerful manifestation of the Holy Spirit in your life!

Tânia Cristina

Notes:

- Words or phrases enclosed in brackets [] or parenthesis (), in *italics*, were placed by me, in most cases, to explain the biblical text, although some verses already contain them [not in italics].
- The version used here is the New Revised Standard Version, NRSV – 1989 (1995)
- NIV = New International Version (it will be used in brackets in some verses to make it easier for readers to understand).
- Email: relacionamentosearaagape@gmail.com

2



Symbols used in the OT: fire, cloud, smoke, wind and lampstand

Often in the OT it is written that *the glory of the Lord* filled the house of God.

The biblical word for the glory of the Lord is *kābhôdh* (Heb.) or *doxa* (Septuagint, the Greek version of the OT) = weight or dignity, and which can be understood as *the manifestation of God's power where it is needed, victory, protection, abundance, wealth, dignity and reputation. It is the Jewish equivalent of the Holy Spirit*. The Lord is worthy to receive all honor and glory: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Rev. 4: 11). *Doxa* in secular Greek means *opinion, reputation*. After, it became cognate to *Kābhôdh* and it was used to describe *the revelation of the character and presence of God* in the person and the work of Jesus Christ. *His is the radiance of God's glory* (Heb. 1: 3-4: "He [Jesus] is the reflection [radiance – NIV] of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs"). In the bible, *the glory of God* is often associated to *brightness or radiance* (Lk. 2: 9 – *the shepherds beheld the Glory of God at the birth of Jesus*; Matt. 17: 5 – *at the moment of transfiguration of Jesus, when the bible says that a bright cloud overshadowed the disciples*), both in the Old (Ezek. 1: 28 – see explanation later) and the New Testament, as it is also associated to *cloud or smoke, stormy wind and fire*. Most of the times, it is almost impossible to separate the expression 'Glory the Lord' from the presence of these physical phenomena, specially the cloud.

Only in Ex. 19: 9; 16; 18; Ex. 20: 18 the bible describes the presence of God as dark cloud, accompanied by thunder and lightning and fire: "Then the Lord said to Moses, 'I am going to come to you in a dense cloud, in order that the people may hear when I speak with you and so trust you ever after'. When Moses had told the words of the people to the Lord, ... On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled ... Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently ... When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance."

In our Christian bible, 'Glory of God' is also written as 'Glory of the Lord', seeming that there isn't a significant difference between the two expressions, since through Jesus, we have the right and the freedom to call God Lord (Jn. 13: 13 – "You call me Teacher and Lord—and you are right, for that is what I am"), what doesn't happen with the Jews; perhaps for them, there may be a reason to write 'Glory of God' and 'Glory of the Lord' differently in several texts.

So, 'Glory of the Lord' symbolizes the revelation of the power, the person, the nature and the presence of God for humanity, sometimes accompanied by physical phenomena; therefore, the Holy Spirit is implied in this manifestation. In the OT, the physical manifestation that the presence of God was coming – the glory of God – could be the appearance of a consuming fire – Heb. 12: 29; Ex. 24: 17; Deut. 4: 24 ('a devouring fire'), in the case of His authority and His power being used (fire = 'esh –

Strong #784). In other cases, when His purpose was different and He wanted to show another aspect of His character, instead of the fire (*Ex. 13: 21; Num. 9: 15-16*), it appeared the cloud (in Hebrew, `anan, Strong #6051), smoke (in Hebrew, `ashan, Strong #6227) and wind (in Hebrew, ruwach, Strong #7307), or the gentle whisper (qowl or qol, Strong #6963), as it happened with Elijah. Later we will talk about the cloud in the NT as something closely related to the presence of Jesus, and not only represents the glory of God, where the Holy Spirit is implied, but is also a physical symbol of the divine essence, which is partially hidden to man.



- *Ex. 13: 21-22*: “The Lord went in front of them in a *pillar of cloud* by day, to lead them along the way, and in a *pillar of fire* by night, to give them light, so that they might travel by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.”

- *Ex. 14: 24-25*: “At the morning watch the Lord in *the pillar of fire and cloud* looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, ‘Let us flee from the Israelites, for the Lord is fighting for them against Egypt.’”

- *Ex. 16: 10*: “And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the *cloud*.”

- *Ex. 19: 16*: “On the morning of the third day there was thunder and lightning, as well as a *thick cloud* on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled.”

- *Ex. 24: 15-18*: “Then Moses went up on the mountain, and the *cloud* covered the mountain. *The glory of the Lord* settled on Mount Sinai, and the *cloud* covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of *the glory of the Lord* was like a *devouring fire* on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.”

- *Ex. 33: 7-11*: “Now Moses used to take the tent and pitch it outside the camp, far off from the camp; he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting, which was outside the camp. Whenever Moses went out to the tent, all the people would rise and stand, each of them, at the entrance of their tents and watch Moses until he had gone into the tent. When Moses entered the tent, the *pillar of cloud* would descend and stand at the entrance of the tent, and the Lord would speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise and bow down, all of them, at the entrance of their tent. Thus the Lord used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his young assistant, Joshua son of Nun, would not leave the tent.”

- *Ex. 33: 14*: “He said, ‘*My presence* will go with you, and I will give you rest.’”

- *Ex. 33: 18-23*: “Moses said, ‘Show me your glory, I pray.’ And he said, ‘I will make all my goodness pass before you, and will proclaim before you the name, The Lord; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.’ ‘But’, he said, ‘you cannot see my face; for no one shall see me and live.’ And the Lord continued, ‘See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover

you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.”

- *Ex. 34: 5-7*: “The Lord descended in the *cloud* and stood with him there, and proclaimed the name, ‘The Lord.’ The Lord passed before him, and proclaimed, ‘The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and sin, yet by no means clearing the guilty, but visiting the iniquity of the parents upon the children and the children’s children, to the third and the fourth generation.”

God revealed His character to Moses: goodness, grace, mercy, compassion, faithfulness; steadfast love, forgiveness, righteousness; the proclamation of His name.

- *Ex. 40: 34-38*: “Then the *cloud* covered the tent of meeting, and the *glory of the Lord filled the tabernacle*. Moses was not able to enter the tent of meeting because the *cloud* settled upon it, and the *glory of the Lord* filled the tabernacle. Whenever the cloud was taken up from the tabernacle, the Israelites would set out on each stage of their journey; but if the cloud was not taken up, then they did not set out until the day that it was taken up. For the cloud of the Lord was on the tabernacle by day, and fire was in the cloud by night, before the eyes of all the house of Israel at each stage of their journey.”

- *Num. 9: 15-17*: “On the day the tabernacle was set up, the *cloud* covered the tabernacle, the tent of the covenant; and from evening until morning it was over the tabernacle, having the *appearance of fire*. It was always so: the cloud covered it by day and the appearance of fire by night. Whenever the cloud lifted from over the tent, then the Israelites would set out; and in the place where the cloud settled down, there the Israelites would camp.”

- *Num. 10: 34*: “the *cloud* of the Lord being over them by day when they set out from the camp.”

- *Num. 12: 5; 10*: “Then the Lord came down in a *pillar of cloud*, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forward ... When the cloud went away from over the tent, Miriam had become leprous, as white as snow. And Aaron turned towards Miriam and saw that she was leprous.”



Solomon

- *1 Kin. 8: 10-11*: “And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister *because of the cloud; for the glory of the Lord* filled the house of the Lord.”

- *2 Chr. 5: 13-14*: “It was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, ‘For he is good, for his steadfast love endures forever’, the house, the house of the Lord, was filled with a cloud, so that the priests could not stand to minister because of the *cloud; for the glory of the Lord* filled the house of God.”

- *2 Chr. 7: 1-3*: “When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices; and the *glory of the Lord filled the temple*. The priests could not enter the house of the Lord, because the glory of the Lord filled the Lord’s house. When all the people of Israel saw the *fire* come down and the *glory of the Lord* on the temple, they bowed down on the pavement with their faces to

the ground, and worshiped and gave thanks to the Lord, saying, 'For he is good, for his steadfast love endures forever.'"

Elijah

- *1 Kin. 19: 11-12*: "He [God] said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence [*a gentle whisper – NIV; a still small voice – KJV*]."

Isaiah

- *Isa. 6: 1-8*: "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and *the house filled with smoke* (cf. *Rev. 15: 8: "and the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were ended"*). And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'"

Ezekiel

- *Ezek. 1: 4*: "As I looked, *a stormy wind* came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber."

- *Ezek. 1: 26-28*: "And above the dome over their heads there was something like a throne, in appearance like sapphire; and seated above the likeness of a throne was something that seemed like a human form. Upward from what appeared like the loins I saw something like gleaming amber, something that looked like fire enclosed all around; and downward from what looked like the loins I saw something that looked like fire, and there was a splendor all around. Like the bow in a cloud on a rainy day, such was the appearance of the *splendor* all around. *This was the appearance of the likeness of the glory of the Lord.* When I saw it, I fell on my face, and I heard the voice of someone speaking." In Hebrew, in this text, it's used the word '*nôga*' (*noghah*) to describe the appearance of the likeness of the glory of the Lord. '*nôga*' (*noghah*) = splendor, radiance, brilliance, brightness.

- *Ezek. 10: 3-4*: "Now the cherubim were standing on the south side of the house when the man went in; and a cloud filled the inner court. Then *the glory of the Lord* rose

up from the cherub to the threshold of the house; the house was filled with the cloud, and the court was full of *the brightness* of the glory of the Lord.”

• *Ezek. 43: 1-5*: “Then he brought me to the gate, the gate facing east. And there, *the glory of the God of Israel* was coming from the east; the sound was *like the sound of mighty waters*; and the earth shone with his glory. The vision I saw was like the vision that I had seen when he came to destroy the city, and like the vision that I had seen by the river Chebar; and I fell upon my face. As the glory of the Lord entered the temple by the gate facing east, the spirit lifted me up, and brought me into the inner court; and the glory of the Lord filled the temple.”



Menorah (Lampstand of seven lamps)

The first reference to the lampstand is in *Ex. 25: 31-40*. Here God was giving orders to Moses to build the tabernacle and commanded him to do it with seven lamps to be placed in the Holy Place of the temple, where priests should be every day. The next reference is in *Ex. 37: 17-24*, when again He talks about the tabernacle. The lampstand was made of pure gold, unlike the table and the ark that were from acacia wood covered with gold; the lampstand was carved in gold and, as the bible says, was hammered gold. In *Num. 8: 1-4* we find another reference to the lampstand, when God is speaking to Moses about Aaron and the Levites, which makes us think that the lamps are related to the priesthood. In the NT we find a reference to the lampstand and the tabernacle in *Heb. 9: 1-10*. In summary, here we can speak of the meaning of these symbols: The Holy Place, where the table, the lampstand and the loaves are, means a life dedicated to God. The *lampstand* means the presence of the Holy Spirit with us, God's light, a lifestyle that should be part of the Christian life. The *table* speaks of communion and intimacy with God; the *bread* means food and provision; the *altar of incense*, although was placed in the Holy Place, is part of the Holy of Holies and is a lifestyle of prayer and the brightness of the Lord; the *ark* is symbol of covenant with God and His presence in us; *manna* is symbol of spiritual food He gives us and the *staff* represents the authority and the anointing that we should have in our spirit. The *stone tablets* are our covenant with God and His commandments. The *Holy Place* represents our soul and the *Holy of Holies* (The Most Holy Place, NIV), our spirit, where only the high priest, Jesus, has access.

For us who are born of the Spirit, all this has a meaning. In *Isa. 11: 2* it becomes clear to us the meaning of these seven lights. Isaiah prophesies about the qualities of the Messiah, as one would expect from a king, also called 'God's anointed.' Therefore he begins by saying that the Spirit of the Lord will rest upon him, the Messiah (Jesus), bringing also the gifts of wisdom, of understanding, of counsel, of might, of knowledge and of the fear of the Lord. The text says: “The spirit of the Lord shall rest on him [*Jesus*], the spirit of wisdom and understanding, the spirit of counsel and might [NIV, power], the spirit of knowledge and the fear of the Lord.” The word 'counsel' in Hebrew is 'etsah (Strong #6098), meaning advice; by implication, plan; prudence: advice, advisement (deliberation, consideration, weighing or prudence), counsel, counselor, purpose.

From the standpoint of God, it's good we ask these seven portions, the seven spirits of God upon us, because we'll know how to lead ourselves properly in our Christian journey. In *Rev 1: 4* we can find a reference to Menorah (the fullness of the seven characteristics of the Holy Spirit), “John to the seven churches that are in Asia: Grace to

you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne.”

Let us now explain what means these seven spirits of God, based on the text of *Isa. 11: 2*.

1) *The Spirit of the Lord*: is the very Spirit of God within us, keeping His flame of life in our spirit, causing us exist and do His work on earth. With the Holy Spirit we can do what Jesus did: to preach good news, heal the sick of soul and body, set free the captives of the devil and bring joy. We receive it at the moment of our conversion. Let's have a look at *Isa. 61: 1-3*, “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory.” The spirit of the Lord makes us feel courage as well as the strength and the power of God in action of miracles, deliverance and healing.

2) *The Spirit of Wisdom*: wisdom is the art of being successful, to form a correct plan to achieve the desired results, to have skill, prudence, grace; to learn to apply knowledge and understanding of the word; it is involved in the act of interpreting dreams. In the NT, it has the same intensely practical nature that we find in wisdom in the OT. The wisdom in its broadest sense belongs exclusively to God and consists not only in the complete knowledge about all aspects of life, but also of the irresistible fulfillment of what He has in mind. Wisdom is more related to teaching, while knowledge is more related to the prophetic ministry. Its seat is the heart, the center of intellectual and moral decision. Wisdom puts us in direct contact with the divine mind, making us think as He thinks.

3) *The Spirit of Understanding*: intelligence, discernment. It is the comprehension that we acquire after having knowledge (revelation) of God's Word. It puts us in contact with the divine truth contained in the Word, bringing us the security about what we believe and giving us the ability to resist evil and everything that tries to prevent His will for our lives, as well as false teaching.

4) *The Spirit of Counsel*: it means planning and strategy, solution for a purpose. Being on a council table is to be together with authorities who come to discuss something important and to plan strategies and solutions (*Isa. 40: 13-14; Jer. 23: 18*). Thus, being in a meeting with God in prayer gives us the spiritual insight to receive strategies from Him to overcome any situation. The word ‘counsel’ in Hebrew is ‘etsah (Strong #6098), meaning advice; by implication, plan; prudence: advice, advisement (deliberation, consideration, weighing or prudence), counsel, counselor, purpose. Prudence leads us to plan the right strategy in each situation and to wait for the right moment to make decisions; it also teaches us how everything must be done. Through it we acquire the certainty that everything has a solution.

5) *The Spirit of Might [NIV, Power]*: it gives us dominion and conviction of victory. Where my strength ends, God's resources are released. It is the flame that makes us do things that in our nature we cannot, big and bold things. Spiritually speaking, it is a strong and intense flame that involves us like a protective shield and firms us on ‘the Rock’, like someone plants firmly on the ground a tree with strong roots. It gives us determination, security and certainty to follow our goals.

6) *The Spirit of Knowledge*: it means to have the right understanding of things, *the revealed information of the word of God*, and to know what we have at our disposal

through it. In Greek, *gnōseōs* means: knowledge (in general), intelligence and understanding, knowledge of Christian religion. For the Greeks, knowledge was a contemplation of reality in its static and permanent state; to the Hebrews, something dynamic linked to the understanding and the will, and related to the daily events. *It is related to revelation and experience, dreams and visions.* In the OT the Hebrew word used is *gālā* and the Greek word (NT) is *apokalyptō*, which has the idea of *revealing something hidden* so that it can be seen and known as it really is. The New Testament has other words that express the idea of revelation: *phaneroō* (to manifest, to let clear), *epiphainō* (to expose; *epiphaneia*, noun, event, manifestation), *deiknuō* (to show), *exegeomai* (to unfold, to explain by narration), *chrematizō* (to instruct, to admonish, to warn; *chrematismos*, noun, God's response). *The word of wisdom is more related to teaching, while the word of knowledge is more related to the prophetic ministry.* Knowledge brings light, clarity, revelation and manifestation of what is hidden, whether good or bad. It makes us know the secrets of the heart of God and the mysteries of the spiritual world. It fills us with the truth so we can overcome the false prophecies.

7) *The Spirit of Fear of the Lord*: it means reverence, priority, respect and devotion to God, acknowledgement for who He is and not to use His name in vain. The fear of the Lord lifts us up to the throne and puts us in contact with His holiness. It puts us in a position of separation from worldly chores in order to give reverence and priority to the person of God. Through it, we know His Love and the strength of the praise and worship of the angels around the throne. Before it, all irreverence, idolatry and disturbance of the peace fall down. It's interesting to notice that in the bible the word fear or dread (or awe) comes from several Hebrew and Greek roots, such as: a) Phobos (Greek) = rapture, fear, terror, alarm; the object or cause of fear; reverence, respect; to be put in fear; alarm or fright (phobos φόβος – Strong #5401; *Matt. 14: 26; Matt. 28: 4; 8; Mk. 4: 41; Heb. 2: 15* etc. = 47 times in the NT; It is the equivalent of the Hebrew word Pachad (Strong #6343; פחד, as in *1 Sam. 11: 7; Ex. 15: 16; Gen. 31: 42; 53; Deut. 2: 25; Deut. 11: 25, Ps. 119: 120*, etc. = 49 times in the OT) = dread, dreadful, fear, great fear, terror; a (sudden) alarm; to fear, to be anxious or terrified; a helper or a companion for life (referring to death), until Jesus came to free us from fear of it (ref.: *Heb. 2: 15*). b) Deilia (Greek) = fear, cowardice, timidity (deilia δειλία – Strong #1167, as it in *2 Tm 1: 7* – only once in the NT); c) Eulabeia (Greek) = prudence, reverence, caution, fear of God, piety; Strong #2124, eulabeia, εὐλαβείας, as in *Heb. 12: 28; Heb. 5: 7* = only twice in the NT).

Ask God to light these flames in your spirit, so that you can experience His Power and accomplish everything Jesus came to do on earth.

3



Symbols used in the NT: dove, wind, water, fire, cloud

As we talked in the beginning, the cloud in the NT is something closely related to the presence of Jesus, and not only represents *the glory of God*, where the *Holy Spirit* is implied, but is also a physical symbol of the divine essence, which is partially hidden to man.

- *Lk. 1: 35*: “The angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will *overshadow* you (the presence of the *cloud* of God’s glory); therefore the child to be born will be holy; he will be called Son of God.’” – The annunciation of the angel to Mary.

- *Lk. 2: 9*: “Then an angel of the Lord stood before them, and *the glory of the Lord shone* around them, and they were terrified.” – The shepherds beheld the brilliance of God’s glory at the birth of Jesus.

- *Lk. 3: 21-22*: “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a *dove*. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’”

- *Jn. 3: 1-15*: “Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The *wind* (in Greek, Pneuma, Strong #g4151, with the same meaning of Ruwach, in Hebrew, Strong #7307, wind, breeze, breath, blast, spirit) blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’ Nicodemus said to him, ‘How can these things be?’ Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.’”

- *Jn. 7: 37-39*: “On the last day of the festival, the great day, while Jesus was standing there, he cried out, ‘Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of *living water*.’ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.”

- *Matt. 17: 5*: “While he was still speaking, suddenly a *bright cloud* overshadowed them, and from the cloud a voice said, ‘This is my Son, the Beloved; with him I am well pleased; listen to him!’” – The transfiguration of Jesus.

- *Mk. 9: 7*: “Then a *cloud* overshadowed them, and from the cloud there came a voice, ‘This is my Son, the Beloved; listen to him!’” – The transfiguration of Jesus.

- *Lk. 9: 34-35*: “While he was saying this, *a cloud* came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, ‘This is my Son, my Chosen; listen to him!’” – The transfiguration of Jesus.

- *Acts 2: 1-4*: “When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a *violent wind*, and it filled the entire house where they were sitting. Divided *tongues, as of fire*, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.”

- *Jn. 1: 14*: “And the Word became flesh and lived among us, and we have seen *his glory, the glory* as of a father’s only son, full of grace and truth.” – The disciples saw the glory of God in the person of Jesus.

- *Rev. 1: 7*: “Look! He is coming with *the clouds*; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen.” – Clouds will announce the second coming of Jesus. Here, the cloud is a physical symbol of the divine essence, which is partially hidden to man.

- *Acts 1: 9*: “When he had said this, as they were watching, he was lifted up, and *a cloud* took him out of their sight.” – A cloud covered Jesus in the moment He was taken up into heaven. Here, the cloud is a physical symbol of the divine essence, which is partially hidden to man.

4



Action of the Holy Spirit in the OT and NT

In the first place, let us remember that in the Old Testament the Holy Spirit descended only on the leader chosen by God. Hence, he had the divine revelation and understanding of how to conduct himself in his mission, but others did not live under the same spiritual anointing (strength, power). They were mere mortals, with the intelligence of a human being, but without the reasoning and the vision of God. Thus, they contended with the leaders for failing to reach their level of understanding of invisible things. Let's see some examples:

- *Num. 11: 16-17*: "So the Lord said to *Moses*, 'Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you. I will come down and talk with you there; and I will take some of the *spirit that is on you* and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself.'"

- *Acts 7: 35-36*: "It was this *Moses* whom they rejected when they said, 'Who made you a ruler and a judge?' and whom God now sent as both *ruler and liberator* through the angel who appeared to him in the bush. He led them out, having *performed wonders and signs* in Egypt, at the Red Sea, and in the wilderness for forty years." The authority and the liberating power of God were present in Moses because of the Holy Spirit.

- *Judg. 13: 4-5*: "Now be careful [*God was spoken to Samson's mother*], not to drink wine or strong drink, or to eat anything unclean, for you shall conceive and bear a son. No razor is to come on his head, for the boy shall be a nazirite to God from birth. It is he who shall begin to deliver Israel from the hand of the Philistines." Anointing of separation to God (holiness) and as a deliverer of a people.

- *Judg. 13: 25*: "*The spirit of the Lord* began to stir him [*Samson*] in Mahaneh Dan, between Zorah and Eshtaol."

- *Judg. 14: 6*: "*The Spirit of the Lord* rushed on him [*Samson*], and he tore the lion apart barehanded as one might tear apart a kid [*NIV, young goat*]. But he did not tell his father or his mother what he had done."

- *Judg. 14: 19*: "Then the *Spirit of the Lord* rushed on him [*Samson*], and he went down to Ashkelon. He killed thirty men of the town, took their spoil, and gave the festal garments to those who had explained the riddle. In hot anger he went back to his father's house."

- *Judg. 15: 14*: "When he [*Samson*] came to Lehi, the Philistines came shouting to meet him; and the *Spirit of the Lord* rushed on him, and the ropes that were on his arms became like flax that has caught fire, and his bonds melted off his hands."

- *Judg. 16: 28-30*: "Then *Samson* called to the Lord and said, 'Lord God, remember me and strengthen me only this once, O God, so that with this one act of revenge I may pay back the Philistines for my two eyes'. And Samson grasped the two middle pillars on which the house rested, and he leaned his weight against them, his right hand on the one and his left hand on the other. Then Samson said, 'Let me die with the Philistines'. He strained with all his might; and the house fell on the lords and all the people who were in it. So those he killed at his death were more than those he had killed during his life."

- *1 Sam. 16: 13*: "Then *Samuel* took the horn of oil, and anointed him [*David*] in the presence of his brothers; and *the Spirit of the Lord* came mightily upon David from

that day forward. Samuel then set out and went to Ramah.” Samuel was appointed to anoint David as king.

From the earliest times to the NT, the Spirit of God acted through many servants:

Noah:

- *Gen. 5: 32:* “After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth.”
- *Gen. 6: 17-18:* “For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons’ wives with you.”
- *Gen. 6: 22:* “Noah did this; he did all that God commanded him.”
- *Gen. 7: 6:* “Noah was six hundred years old when the flood of waters came on the earth.”
- *Gen. 9: 12- 13:* “God said, ‘This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.’”

Noah took one hundred years to build the ark and this was achieved with the help of the Holy Spirit. He also protected him from the Flood and preserved him for the plan of God; therefore, the Spirit moved with *deliverance and protection*.

Abraham, Isaac, Jacob (The Patriarchs):

- *Gen. 12: 1-3:* “Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.’”

The promise made to Abraham (Abraham’s blessing) is composed of three main elements: offspring (in him, all families of the earth should be blessed, including the Gentiles), land (prosperity, the possession of the land of Canaan) and relationship with God (intimacy and friendship with God, for the Lord called him ‘my friend’ – *Jam. 2: 23; Isa. 41: 8; 2 Chr. 20: 7*). In Genesis, we see the reaffirmation of this promise of descendants to Abraham’s children and grandchildren. Exodus and Leviticus show the preservation of the relationship with God. Numbers and Deuteronomy are concentrated in the Promised Land, and in Joshua the promise is fulfilled. Intimacy with God, prosperity and fertility are blessings bestowed by the Holy Spirit through the *gift of faith* which was developed by Abraham.

Joshua:

- *Josh. 1: 6:* “Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them.” – *Anointing of boldness and conquest*.

Deborah:

- *Judg. 5: 7; 12:* “The peasantry prospered in Israel, they grew fat on plunder, because you arose, Deborah, arose as a mother in Israel. ‘Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, lead away your captives [*Jabin, king of Canaan*], O son of Abinoam.’” – *Anointing of authority (power)*.

Gideon:

- *Judg. 6: 12; 16:* “The angel of the Lord appeared to him and said to him, ‘The Lord is with you, you mighty warrior’... The Lord said to him, ‘But I will be with you, and you shall strike down the Midianites, every one of them.’” The Holy Spirit gave Gideon the *wisdom* to judge the people because he was a judge of Israel and empowered him with *boldness* to be a *warrior and a deliverer*.

Samuel:

- *1 Sam. 3: 19-20:* “As Samuel grew up, the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was a trustworthy prophet of the Lord.” – *Prophetic gift*.

David:

- *1 Sam. 17: 45-47; 50:* “But David said to the Philistine, ‘You come to me with sword and spear and javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This very day the Lord will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord’s and he will give you into our hand... So David prevailed over the Philistine with a sling and a stone, striking down the Philistine and killing him; there was no sword in David’s hand.” *David defeated the enemy by the power of the Holy Spirit*.

- *2 Sam. 8: 14b:* “... And the Lord gave victory to David wherever he went.” *The Spirit was upon him with His strength (Might or Power – Isa. 11: 2)*.

- *2 Sam. 23: 2:* “The spirit of the Lord *speaks* through me [*David said*], his word is upon my tongue.” *The Spirit also used him as a prophet*.

- *1 Chr. 17: 7-8:* “Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep, to be ruler over my people Israel; and I have been with you wherever you went, and have cut off all your enemies before you; and I will make for you a name, like the name of the great ones of the earth.” *The Spirit gave him wisdom to rule and strength to war*.

Solomon (Sh^lômôh, peaceful; also called Jedidiah, beloved of the Lord, by the prophet Nathan):

- *1 Kin. 5: 3-5:* “You know that my father David could not build a house for the name of the Lord his God because of the warfare with which his enemies surrounded him, until the Lord put them under the soles of his feet. But now the Lord my God has given me rest on every side; there is neither adversary nor misfortune. So I intend to build a house for the name of the Lord my God, as the Lord said to my father David, ‘Your son, whom I will set on your throne in your place, shall build the house for my name.’” *He was empowered with peace, wisdom and wealth to build the temple of the Lord*.

- *1 Chr. 17: 11-12:* “When your days are fulfilled [*God spoke to David*] to go to be with your ancestors, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. He shall build a house for me, and I will establish his throne forever.”

- *1 Kin. 6: 1:* “In the four hundred eightieth year after the Israelites came out of the land of Egypt (966 BC), in the fourth year of Solomon’s reign over Israel, in the month

of Ziv, which is the second month, he began to build the house of the Lord” [*The name post-exile is 'Iyar, corresponding to April-May in our calendar*].

Elijah:

- *1 Kin. 17: 19-23*: “But he said to her [*The widow at Zarephath*], ‘Give me your son’. He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. He cried out to the Lord, ‘O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?’ Then he stretched himself upon the child three times, and cried out to the Lord, ‘O Lord my God, let this child’s life come into him again.’ The Lord listened to the voice of Elijah; the life of the child came into him again, and he revived. Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elijah said, ‘See, your son is alive.’” – *Anointing of miracle for resurrection of a dead boy*.

- *1 Kin. 18: 36*: “At the time of the offering of the oblation, the prophet Elijah came near and said, ‘O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding.’” *Elijah defeated the four hundred and fifty prophets of Baal and four hundred prophets of Ashtoreth and showed the power of God*.

Elisha:

- *2 Kin. 2: 9*: “When they had crossed, Elijah said to Elisha, ‘Tell me what I may do for you, before I am taken from you’. Elisha said, ‘Please let me inherit a double share of your spirit.’” Elijah performed seven *miracles* throughout his ministry. Elisha had asked for a double portion and performed fourteen miracles.

- *2 Kin. 4: 32-36*: “When Elisha came into the house, he saw the child lying dead on his bed. So he went in and closed the door on the two of them, and prayed to the Lord. Then he got up on the bed and lay upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands; and while he lay bent over him, the flesh of the child became warm. He got down, walked once to and fro in the room, then got up again and bent over him; the child sneezed seven times, and the child opened his eyes. Elisha summoned Gehazi and said, ‘Call the Shunammite woman.’ So he called her. When she came to him, he said, ‘Take your son.’” – *Anointing of miracle for resurrection of a dead boy*.

- *2 Kin. 13: 20-21*: “So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. As a man was being buried, a marauding band was seen and the man was thrown into the grave of Elisha; as soon as the man touched the bones of Elisha, he came to life and stood on his feet.” In relation to Elisha, this was the 14th miracle performed by God and, although not made by His power on the Prophet or on his bones, it served as a sign that the God of Elisha lived.

Nehemiah: He received from the Holy Spirit the empowerment to rebuild the walls of Jerusalem (for us, the healing of our soul).

- *Neh. 2: 20*: “Then I replied to them, ‘The God of heaven is the one who will give us success, and we his servants are going to start building; but you have no share or claim or historic right in Jerusalem.’”

- *Neh. 8: 10*: “Then he said to them, ‘Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength.’”

Esther:

- *Est. 4: 14*: “For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father’s family will perish. Who knows? Perhaps you have come to royal dignity for just such a time as this.” *Esther received from the Holy Spirit the empowerment to rule (to exercise influence over the king, in this case) and to intercede for an important cause that needed God’s deliverance.*

Isaiah:

- *Isa. 6: 1-8*: “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.’ The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: ‘Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!’ Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’ Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And I said, ‘Here am I; send me!’” – *Anointing to be the ‘God’s mouth’ among men; prophetic gift.* Isaiah speaks of the dual position of Israel before God, their accommodation and lack of true love toward the Lord. He worked to give people the clarity of this hypocrisy in the hope of changing their attitude. Through Isaiah and his prophecy, God showed the people His two sides: mercy and judgment, justice and forgiveness, exile and salvation. Isaiah prophesied the coming of the Messiah, so he was called messianic prophet.

Jeremiah:

- *Jer. 1: 4-10*: “Now the word of the Lord came to me saying, ‘Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.’ Then I said, ‘Ah, Lord God! Truly I do not know how to speak, for I am only a boy.’ But the Lord said to me, ‘Do not say’, ‘I am only a boy’; ‘for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord.’ Then the Lord put out his hand and touched my mouth; and the Lord said to me, ‘Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.” – *Anointing to be the ‘God’s mouth’ among men; prophetic gift.* He was priest and prophet (his father Hilkiah was a priest of the seed of Abiathar, who officiated in the reign of David, and the lineage of Itamar, brother of Eleazar, the eldest son of Aaron, because Nadab and Abihu died). His assistant, Baruch, wrote down the prophecies as Jeremiah dictated them. Still young, he received the calling to be a prophet (around the beginning of its 2nd decade of life) to call the people to God, before the destruction by the Babylonians came.

Ezekiel:

- *Ezek. 3: 11*: “then go to the exiles, to your people, and speak to them. Say to them, ‘Thus says the Lord God’; whether they hear or refuse to hear.” Ezekiel wrote for

those who were with him in exile in Babylon, trying to revive them, saying that God would lead them back to their land. – *Prophetic anointing*.

Daniel:

- *Dan. 5: 12:* “because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will give the interpretation.” Daniel, possibly a member of a royal family of Judah, was taken to Babylon around 605 BC. The book of Daniel speaks of God’s faithfulness and His power over the leaders and empires always proving His superiority over all other gods. It contains many messianic and apocalyptic prophecies. Daniel received *prophetic anointing and wisdom to judge*.

Hosea: prophetic anointing and to teach mercy.

Hosea, prophet of Israel, tells about his love for Gomer, his unfaithful wife, which illustrates God’s love for us even when we are unfaithful to Him.

- *Hos. 6: 6:* “For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”

In Hosea, we can also see a reference to the Messiah:

- *Hos. 6: 1-2:* “Come, let us return to the Lord; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him.”

Joel: Prophetic Anointing

He prophesies the descent of the Holy Spirit and links the work of God in the OT to the birth of the Church in the NT. He shows the intense desire of God for intimacy with all His people. Joel urged the people to turn to God.

- *Jl. 2: 28-32:* “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.”

Jonah:

- *Jon. 2: 1-7:* “Then Jonah prayed to the Lord his God from the belly of the fish, saying, ‘I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. You cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me.’ Then I said, ‘I am driven away from your sight; how shall I look again upon your holy temple?’ The waters closed in over me; the deep surrounded me; weeds were wrapped around my head at the roots of the mountains. I went down to the land whose bars closed upon me forever; yet you brought up my life from the Pit, O Lord my God. As my life was ebbing away, I remembered the Lord; and my prayer came to you, into your holy temple.”

The story of Jonah shows us that the Holy Spirit was already there, not only helping him to fulfill the mission that God had given him and of which he fled (to preach to the Gentiles – the Ninevites), but taking him from the fish’s belly (“yet you brought up my

life from the Pit, O Lord my God. As my life was ebbing away, I remembered the Lord; and my prayer [*through the intercessor, the Holy Spirit*] came to you, into your holy temple.”) – *Through Jonah, God showed the resurrection power of the Holy Spirit.*

Habakkuk: Habakkuk, prophet of Judah between 610 and 597 BC (during the reign of King Jehoiakim), speaks to God as an *intercessor* of the people asking Him to bring an end to the corruption of Judah.

- *Hab. 2: 1:* “I will stand at my watch post [*NIV, watch*], and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint.”

Haggai and Zechariah:

Haggai witnessed the growing apathy of the people during the reconstruction period of the second temple, which had been stopped for sixteen years, and the Spirit of God worked on him with *the gift of prophecy*. Zechariah was a prophet and priest, born in exile. When he was young he returned from Babylon to Jerusalem and encouraged the people to rebuild the temple; he also made predictions about the Messiah:

- *Hag. 2: 4-9:* “Yet now take courage, O Zerubbabel, says the Lord; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the Lord; work, for I am with you, says the Lord of hosts, according to the promise that I made you when you came out of Egypt. My spirit abides among you; do not fear. For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendor, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts.”

- *Zech. 2: 5:* “For I will be a wall of fire all around it [*He spoke of Jerusalem, that is, our soul*], says the Lord, and I will be the glory within it.” – *Spiritual protection and gift of prophecy.*

- *Zech. 2: 8:* “For thus said the Lord of hosts (after his glory sent me) regarding the nations that plundered you: Truly, one who touches you touches the apple of my eye.” – *Spiritual protection and gift of prophecy.*

Malachi:

Malachi, after Israel returned from Babylonian captivity and after the rebuilding of the temple of Jerusalem, combats self-indulgence and indifference among the people and priests. He helps to reassess their relationship with God. – *Spiritual revival and prophecy about John the Baptist (‘Elijah’) and the Messiah.*

- *Mal. 2: 7-9:* “For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts. But you have turned aside from the way; you have caused many to stumble by your instruction; you have corrupted the covenant of Levi, says the Lord of hosts, and so I make you despised and abased before all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction.”

- *Mal. 4: 2-6:* “But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts. Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send

you the prophet Elijah before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.”

Apostles:

- *Acts 1: 8*: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” Jesus was preparing them for Pentecost when the Holy Spirit would clothe them with the *power to perform miracles* in His name.

- *Acts 2: 1-4*: “When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.” – *Gift of tongues* as a sign of the baptism with the Spirit.

Paul: Apostolic ministry with gifts of the word, gifts of healing and miracles.

- *Acts 9: 10-12*: “Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, ‘Ananias.’ He answered, ‘Here I am, Lord.’ The Lord said to him, ‘Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.’”

- *Acts 9: 15*: “But the Lord said to him, ‘Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel.’”

- *Acts 18: 9-10*: “One night the Lord said to Paul in a vision, ‘Do not be afraid, but speak and do not be silent; for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people.’”

- *Acts 19: 11-12*: “God did extraordinary miracles through Paul, so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them.”

- *1 Cor. 2: 4-5*: “My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.”

5



Fulfillment of the prophecies

Let us recall that in the Old Testament, the Holy Spirit descended only on the leader chosen by God. With the coming of Jesus, the Holy Spirit became to be a blessing available to all believers. Thus, the achievements of the past can be performed today, for the spiritual anointing is on us. Therefore, the baptism with the Holy Spirit, as it was given to the Apostles at Pentecost, has become essential for us to fulfill the commandments of God and keep ourselves holy until the second coming of Christ.

About the Holy Spirit, it had been already prophesied:

- *Prov. 1: 23*: “Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you.”

- *Jl. 2: 28-32*: “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.”

Although there may be an apocalyptic content in this prophecy, the same text was used by the Apostle Peter in the descent of the Holy Spirit at Pentecost:

- *Acts 2: 15-21*: “Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel: ‘In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. Then everyone who calls on the name of the Lord shall be saved.’”

Jesus also said:

- *Jn. 7: 38-39*: “As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.”

- *Jn. 16: 7*: “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate [*The Holy Spirit, NIV = Counselor*] will not come to you; but if I go, I will send him to you.”

- *Acts 1: 8*: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

On the day of Pentecost the Spirit came, bringing revival:

- *Acts 2: 1-4*: “When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.”

- *Acts 2: 38-39*: “Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ [*the water baptism*] so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.’”

To complete our reasoning about the importance of the Holy Spirit and to understand the totality of the New Covenant, we will read what was written by the Apostle Paul:

- *2 Cor. 3: 2-8*: “You yourselves are our letter, written on our hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. Such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; *for the letter kills, but the Spirit gives life*. Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses’ face because of the glory of his face, a glory now set aside, how much more will the ministry of the Spirit come in glory?”

6



Blasphemy against the Holy Spirit shall not be forgiven

- *Matt. 12: 31-32*: “Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

7



Power to generate miracles (Jesus' birth and His resurrection; other resurrections)

• *Lk. 1: 26-38*: “In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And he came to her and said, ‘Greetings, favored one! The Lord is with you.’ But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.’ Mary said to the angel, ‘How can this be, since I am a virgin?’ The angel said to her, *‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God’*. Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’ Then the angel departed from her.”

• *Lk. 7: 11-17*: “Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, ‘Do not weep.’ Then he came forward and touched the bier, and the bearers stood still. And he said, ‘Young man, I say to you, rise!’ The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, ‘A great prophet has risen among us!’ and ‘God has looked favorably on his people!’ This word about him spread throughout Judea and all the surrounding country.” – *The resurrection of the widow’s son at Nain*.

• *Mk. 5: 21-24; 35-43 (Matt. 9: 23-26 / Lk. 8: 49-56)*: “When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, ‘My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.’ So he went with him. And a large crowd followed him and pressed in on him...While he was still speaking, some people came from the leader’s house to say, ‘Your daughter is dead. Why trouble the teacher any further?’ But overhearing what they said, Jesus said to the leader of the synagogue, ‘Do not fear, only believe.’ He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, ‘Why do you make a commotion and weep? The child is not dead but sleeping’. And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, ‘Talitha koum!’, which means, ‘Little girl, get up!’ And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered

them that no one should know this, and told them to give her something to eat.” – *The resurrection of Jairus’ daughter.*

• *Jn. 11: 1-46*: “Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, ‘Lord, he whom you love is ill.’ But when Jesus heard it, he said, ‘This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.’ Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, ‘Let us go to Judea again.’ The disciples said to him, ‘Rabbi, the Jews were just now trying to stone you, and are you going there again?’ Jesus answered, ‘Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.’ After saying this, he told them, ‘Our friend Lazarus has fallen asleep, but I am going there to awaken him.’ The disciples said to him, ‘Lord, if he has fallen asleep, he will be all right’. Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, ‘Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.’ Thomas, who was called the Twin, said to his fellow disciples, ‘Let us also go, that we may die with him.’ When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.’ Jesus said to her, ‘Your brother will rise again.’ Martha said to him, ‘I know that he will rise again in the resurrection on the last day.’ Jesus said to her, ‘I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?’ She said to him, ‘Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.’ When she had said this, she went back and called her sister Mary, and told her privately, ‘The Teacher is here and is calling for you.’ And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, ‘Where have you laid him?’ They said to him, ‘Lord, come and see.’ Jesus began to weep. So the Jews said, ‘See how he loved him!’ But some of them said, ‘Could not he who opened the eyes of the blind man have kept this man from dying?’ Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, ‘Take away the stone.’ Martha, the sister of the dead man, said to him, ‘Lord, already there is a stench because he has been dead four days.’ Jesus said to her, ‘Did I not tell you that if you believed, you would see the glory of God?’ So they took away the stone. And Jesus looked upward and said, ‘Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.’ When he had said this, he cried with a loud voice, ‘Lazarus, come out!’ The dead man came out, his hands and

feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.' Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what he had done." – *The resurrection of Lazarus*.

- *Lk. 24: 1-12*: "But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, 'Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.' Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened." – *The resurrection of Jesus*.

- *Jon. 2: 1-7*: "Then Jonah prayed to the Lord his God from the belly of the fish, saying, 'I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. You cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. Then I said, 'I am driven away from your sight; how shall I look again upon your holy temple? The waters closed in over me; the deep surrounded me; weeds were wrapped around my head at the roots of the mountains. I went down to the land whose bars closed upon me forever; *yet you brought up my life from the Pit, O Lord my God*. As my life was ebbing away, I remembered the Lord; and my prayer came to you, into your holy temple. Those who worship vain idols forsake their true loyalty. But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Deliverance belongs to the Lord!' Then the Lord spoke to the fish, and it spewed Jonah out upon the dry land."

We can see in the book of Jonah a '*shadow*' of what happened to Jesus' after His death, for His work of redemption truly culminated with His resurrection. By dying on the cross, Jesus accomplished a great victory over darkness. But the victory went further, when after His death He stayed in the tomb for three days, as Jonah in the belly of the fish, and rose up from that place and showed Himself alive again. The book of Jonah, especially chapter 2, is a '*shadow*' of what happened to Jesus; hence, Jesus said that the only sign He would give the Pharisees would be the sign of Jonah:

- *Matt. 12: 38-41 / Lk. 11: 29-30*: "Then some of the scribes and Pharisees said to him, 'Teacher, we wish to see a sign from you'. But he answered them, 'An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!'"

What He meant is that the Ninevites did not see great signs from God, yet they repented with Jonah's preaching, after he stayed three days and three nights in the fish's belly. However, the teachers of the law, even though they heard Jesus' preaching during His ministry, still did not believe in Him. Perhaps some would be converted after seeing

His resurrection or, at least, an account of it through the mouths of the disciples and apostles.

One of the victories won by Jesus was the victory over death, because the human being was always afraid of death. Therefore, Paul wrote: "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died [NIV: have fallen asleep]... For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death." (*1 Cor. 15: 17-20; 25-26*).

Jesus became a man, went through the experience of death and was resurrected, to show men that He has the power to resurrect us from death and give us eternal life, because He paid for us the penalty of sin. The devil had the power of death (*Heb. 2:14-15*) because all men had sinned and he imprisoned their souls; but Jesus came as a man, without sin (*Rom. 8: 3*), condemning it in His own flesh, buying us through His blood.

By resurrecting and returning to earth, He brought the keys of death and hell with Him, therefore, taking from Satan his dominion over the souls of men (*Rev. 1: 18*: "and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades").

If the Holy Spirit broke the chains and the doors closed upon Jonah, He will also do in our lives because we have His power within us. Nothing can hold us anymore. The hand of God can reach us in the deepest and most hidden places and rescue us. If He triumphed over the darkness, we will also triumph over what oppresses us. We no longer need to fear death; the keys are now with Jesus, not with Satan. Death, which means separation from God, no longer frightens us because we are continually with Him.

Therefore, the work of the cross was completed with the resurrection of Jesus.

- *Rom. 8: 11*: "If the *Spirit of him who raised Jesus from the dead* dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you."

8



Counselor

• *Jn. 14: 16-18*: “And I will ask the Father, and he will give you another *Counselor* to be with you for ever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be [Some early manuscripts and is] in you. I will not leave you as orphans; I will come to you.” (NIV)

• *Jn. 14: 26-27*: “But the *Counselor*, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” (NIV)

• *Jn. 16: 7*: “But I tell you the truth: It is for your good that I am going away. Unless I go away, the *Counselor* will not come to you; but if I go, I will send him to you.” (NIV)

9



Intercessor

• *Rom. 8: 26-27*: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that *very Spirit intercedes* with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.”

10



He testifies that we are children of God

• *Rom. 8: 14-17*: “For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is *that very Spirit bearing witness with our spirit that we are children of God*, and if children, then heirs, *heirs of God* and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him.”

• *Gal. 4: 4-7*: “But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because *you are children*, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ So you are no longer a slave but a child, and if a child then also an heir, through God.”

11



- *Jn. 14: 16-18*: “And I will ask the Father, and he will give you another Advocate, to be with you forever. This is *the Spirit of truth*, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you.”

- *Jn. 16: 8-11*: “And when he comes, *he will prove the world* wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.”

- *Jn. 16: 13-14*: “When *the Spirit of truth* comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you.”

- *1 Jn. 5: 6-12*: “This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. *And the Spirit is the one that testifies, for the Spirit is the truth*. There are three that testify: the Spirit and the water and the blood, and these three agree. If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.”

12



Gifts of the Holy Spirit

• *1 Cor. 12: 1-31a (Rom. 12: 7-8; 1 Pe. 4: 10-11)*: “Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says ‘Let Jesus be cursed!’ and no one can say ‘Jesus is Lord’ except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance* of wisdom [*NRSV; the NIV prefers the word ‘message’, instead of ‘utterance’; KJV uses the term ‘word’*], and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear would say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you,’ nor again the head to the feet, ‘I have no need of you’. On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.” * I’ll use the word in KJV, ‘Word.’

1) Gifts of the word:

Word (*Greek, logos*): to tell, to assess, to produce decree, what the OT prophets said; the act of speaking, teaching, divine expression.

Word of wisdom:

In Greek is *logos sophias*; in Hebrew, the word used for wisdom is *hokhmâ*, although other words are also sometimes used as synonyms: *bînâ* (understanding – *Job* 39: 26; *Prov.* 23: 4), *ʾbhînâ* (discernment – *Ps.* 136: 5), *sekhel* (prudence – *Prov.* 12: 8; *Prov.* 23: 9). Wisdom is intensely practical, not theoretical. Basically, wisdom is the art of being successful, to form a correct plan to achieve the desired results. It also means: skill, prudence, grace; to learn to apply knowledge and understanding of the word; full of intelligence, knowledge of different subjects and the act of interpreting dreams. Its seat is the heart, the center of intellectual and moral decision. There is also the human or worldly wisdom that is based on intuition and experience, without the aid of revelation, so it is limited. In the NT, it has the same intensely practical nature that we find in wisdom of the OT. The wisdom in its broadest sense belongs exclusively to God and consists not only in complete knowledge about all aspects of life, but also the irresistible fulfillment of what He has in mind. and consists not only in complete knowledge about all aspects of life, but also the irresistible fulfillment of what He has in mind. Biblical references: *Rom.* 11: 33; *1 Cor.* 1: 17; *1 Cor.* 1: 19; *1 Cor.* 1: 20-22; *1 Cor.* 1: 24; *1 Cor.* 1: 30; *1 Cor.* 2: 1; 4-5; *1 Cor.* 2: 7.

Word of knowledge:

In Greek is *logos gnōseōs*, which means knowledge (in general), intelligence and understanding, knowledge of Christian religion. For the Greeks, knowledge was a contemplation of reality in its static and permanent state; for the Jews, it was something dynamic linked to the understanding and the will and related to daily events. It is related to revelation and experience, dreams and visions. In the OT the Hebrew word used is *gālâ* and the Greek word (NT) is *apokalyptō*, which has the idea of revealing something hidden so that it can be seen and known as it really is. The New Testament has other words that express the idea of revelation: *phaneroō* (to manifest, to let clear), *epiphainō* (to expose; *epiphaneia*, noun, event, manifestation), *deiknuō* (to show), *exegeomai* (to unfold, to explain by narration), *chrematizō* (to instruct, to admonish, to warn; *chrematismos*, noun, God's response).

Biblical references: *1 Cor.* 8: 11; *1 Cor.* 13: 2; *1 Cor.* 14: 6; *2 Cor.* 2: 14; *2 Cor.* 4: 6; *2 Cor.* 6: 6; *2 Cor.* 10: 5; *Phil.* 3: 8; *1 Tim.* 6: 20; *2 Pet.* 3: 18.

The word of wisdom is more related to teaching, while the word of knowledge is more related to the prophetic ministry.

It is the Spirit who teaches us all things:

- *1 Cor.* 2: 7-16 (*the true wisdom, the teaching of the Holy Spirit*): “But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, ‘What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him’ – these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things,

and they are themselves subject to no one else's scrutiny. 'For who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ."

- *1 Jn. 2: 27*: "As for you, the anointing that you received from him abides in you, and so you do not need anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, abide in him."

Prophecy (Greek: *Propheteia*): *Prophet* comes from the Greek word *Prophetes* (*Prophêtas*), *spokesman*; *pro* = *before* and *phetes* = *speaker*; verb *phenai* = 'to speak'. *Prophet* means spokesman, messenger, who reveals the divine thoughts; who interprets oracles (prophecy or the word of God; divine counsel, responses or utterances; in Hebrew, *dabar*, דָּבָר, 'thing', 'word', Strong #1697; in Greek: λόγιον, *logion*, 'divine responses or utterances', Strong #3051); who is moved by the Holy Spirit and, thereafter, offers himself, solemnly, to declare to man what he has received from God by inspiration; the man who is used by the Spirit of God and to whom is given the authority and wisdom in the Word so that it has the weight that it should have; also means poets. The prophet has the power to instruct, to comfort, to encourage, to rebuke, to convince of error, to declare guilty and encourage people. Biblical references: *Rm 12: 6*; *1 Co 12: 10*; *28*; *29*; *Ef 4: 11*.

There are references in the NT about prophets in *Acts 11: 27*; *Acts 21: 10*; *Acts 13: 1*; *Acts 15: 32*, which makes us think that prophets existed not only in the OT, but also in the Early Church. Even within the prophetic ministry there are several manifestations of the Spirit, because some are endowed with clairvoyance (prediction of the future), others not. Some are more used by God to exhortation, others to the instruction and revelation of the Word and so on. In *Matt. 10: 41* it is written, "Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward." The prophet that comes from God doesn't lead to error or sin, doesn't bring lies or yoke [What doesn't mean that the Lord cannot rebuke, exhort, or discipline a child of His. This doesn't bring any yoke; what brings yokes are the devil's lies]; the true prophet doesn't say things of his flesh nor reports dreams or visions that are not God's and, the most important of all, what comes from the mouth of God is fulfilled [*Deut. 13: 1-5*; *Deut. 18: 21-22*; *Jer. 23: 31-32*].

The main function of the prophet in the NT was to convey the divine revelations of temporary significance that proclaimed to the Church what it needed to know and do in special circumstances. His message was of *edification*, *exhortation* (gr. *paraklesis*) and *consolation* (*1 Cor. 14: 3*; *Rom. 12: 8*) and included *occasional statements of authority about the will of God* in particular cases (*Acts 13: 1-3*: order from the Lord to separate Barnabas and Saul for His work) and *predictions about the future* (*Acts 11: 28*; *Acts 21, 10-11*: Agabus predicted that famine was coming all over the world and about the arrest of Paul in Jerusalem).

Discernment of spirits (Greek: *diakresis pneumatōn*) – *1 Cor. 12: 10*: It is complementary to that of prophecy; it allows listeners to assess the claim of prophetic inspiration to prove exactly which statements are of divine origin and to distinguish the genuine from the false prophet (guided by demons): *1 Cor. 14: 29*; *1 The. 5: 20*; *1 Jn. 4: 1-6*.

Various kinds of tongues (Greek: *gene glōssōn*) – *1 Cor. 12: 10*; *28*:

- *Acts 2: 5-8*; *11b-12*; *33*: "Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and

astonished, they asked, ‘Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language?’—‘in our own languages we hear them speaking about God’s deeds of power.’ All were amazed and perplexed, saying to one another, ‘What does this mean?’ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear.” – *In relation to Pentecost.*

- *Acts 10: 44-48*: “While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, ‘Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?’ So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.”

- *Acts 19: 6*: “When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.”

Although the Bible describes the apostles speaking in languages known to other nations of that time (*Acts 2: 9-11a*), there is also praying in “strange tongues” or “tongues of angels” (as they say in church), where our spirit speaks to God in a tongue that only we two understand (*1 Cor. 14: 2*); or when He desires that other brothers be edified in the church, He also grants the gift of interpretation of tongues (*1 Cor. 12: 10; 30*). And in *1 Cor 14*, the entire chapter, but focusing on verse 4, Paul says that praying in tongues builds up our spirit. Thus, the baptism in the Holy Spirit clothes us with the power of God (Greek, *Dunamis*, power to perform miracles), therefore, enabling us to carry out His work on earth.

Interpretation of tongues (Greek: *hermeneia glōssōn*): *1 Cor. 12: 10; 30*.

2) Gifts of Power (Deeds of Power – *1 Cor. 12: 28*)

Faith: in Greek, *pistis* (NT, πίστις, *Strong #G4102* – *1 Cor. 12: 9*), here a higher measure of faith, whereby special and wonderful deeds are performed. *Pistis* (NT) means fidelity, belief, conviction of truth, conviction that God exists and of His deeds, to believe in the impossible. Other meanings in Hebrew in the OT for faith: courage, conviction, fidelity, trust, to believe. Biblical references: *Heb. 11: 1; Matt. 17: 20; 1 Cor. 13: 2; Heb. 11: 33-34; Rom. 9: 30; Rom. 10: 8; Rom. 10: 17; Rom. 11: 20; Rom. 12: 3; Rom. 12: 6; Rom. 14: 1; Rom. 14: 23; Rom. 16: 26; 1 Cor. 2: 5; 1 Cor. 13: 2; 1 Cor. 13: 13; 1 Cor. 15: 14; Heb. 11: 6*.

Gifts of healing (Greek, *charismata iamatōn*). They are given to perform miracles of restoration to health: *Acts 3: 6; Acts 5: 15; Acts 8: 7; Acts 19: 12; 1 Cor. 12: 28*.

Operation of miracles (wonders). Miracles (Greek: *dunamis*): strength, power, ability, power to do miracles, excellence of the soul, special miraculous power, abundance.

- *Acts 9: 36-43* (The resurrection of Dorcas).
- *Acts 13: 4-12* (Elymas the magician gets blind for a while, after Paul’s rebuke).
- *Acts 20: 7-12* (The resurrection of Eutychus, when Paul preached at Troas).
- *Heb. 11: 11* (By faith also Sarah herself received *power* to be a mother).
- *Heb. 11: 34*: “quenched raging fire, escaped the edge of the sword, won strength out of weakness, became *mighty* in war, put foreign armies to flight.”

Other references: *1 The. 1: 5-6; 2 The. 2: 9; 2 Tim. 1: 7; 2 Tim. 3: 5; Heb. 1: 3; Heb. 2: 4; Heb. 6: 5; Heb. 7: 16; 1 Pe. 1: 5; 2 Pe. 1: 3*.

3) Forms of Assistance (Helps)

3.1 Help (aid) (Greek, *antilepseis*):

It denotes the aid to the weak by the strong and refers to special gifts of caring for the sick and needy.

- *1 Cor. 12: 28*: “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.” – NRSV

“And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.” – NIV

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” – KJV

‘Helps’ = antilémpsis, ἀντίληψις, Strong: #484: help, ministration; one who aids. From antilambanomai; relief.

3.2 Donation of alms (Greek, *ho metadidou*):

- *Rom. 12: 8*: “the exhorter, in exhortation; *the giver*, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” – NRSV

KJV: “Or he that exhorteth, on exhortation: *he that giveth*, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

NIV: “... it is encouraging, let him encourage; if it is *contributing* to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”

“The giver, he that giveth, is contributing” = metadidómi, μεταδίδωμι, Strong #3330: (lit.: to offer by way of change, offer so that a change of owner is produced); to share; sometimes merely: to impart, bestow; to give over, i.e., share; give, impart.

3.3 Compassion or Mercy (Greek, *ho eleōn*):

- *Rom. 12: 8*: “the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; *the compassionate*, in cheerfulness.” Jesus said about the beatitudes: “Blessed are the merciful for they shall obtain mercy.” This implies first exercising mercy to receive it from others.

“the compassionate, he that sheweth mercy, is showing mercy” = eleéō, ἐλέεω, Strong #1653: to pity, have mercy on; From eleos: to compassionate (by word or deed, specially, by divine grace); have compassion (pity on), have (obtain, receive, shew) mercy (on).

3.4 Deaconry (ministry, service; Greek, *diakonia*):

- *Rom. 12: 7*: “*ministry*, in ministering; the teacher, in teaching.”

- *Acts 6: 1-2* [*to serve* = *deaconry*]: “Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, ‘It is not right that we should neglect the word of God in order *to wait on tables*’” [NRSV]; “Then the twelve called the multitude of the disciples unto them, and said, ‘It is not reason that we should leave the word of God, and *serve tables*’” [KJV].

- *Phil. 1: 1*: “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the bishops and *deacons*” (*diakonois*).

- *1 Tim. 3: 8* (The qualifications of bishops and deacons): “*Deacons* likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with a clear conscience.”

Diakonous (from the obsolete form, ‘*diako*’) = an attendant, a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess): deacon, minister, servant.

4) Forms of leadership (Governments or gifts of administration)

These are the gifts and authority to rule, which the leaders have:

- *1 Cor. 12: 28*: “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.” – NRSV

“And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.” – NIV

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” – KJV

“Forms of leadership, gifts of administration, government” = κυβέρνησις, *kubemésis*, Strong #2941: (lit.: steering, piloting), governing, government. From *kubernao* (of Latin origin, to steer); pilotage, i.e. (figuratively) directorship (in the church).

13



Fruit of the Holy Spirit

Fruit (Gr. *Karpōs*, καρπός, Strong #2590), derived from *karpazo* = fruit, deed, action, result, profit, gain, advantage, avail.

• *Gal. 5: 22-23 (NRSV)*: “By contrast, the fruit of the Spirit is love, joy, peace, patience [NIV: forbearance; KJV: longsuffering], kindness [KJV: gentleness], generosity [NIV, KJV: goodness], faithfulness [KJV: faith], gentleness [KJV, meekness], and self-control [KJV: temperance]. There is no law against such things.”

Love is placed in the first place as in *1 Cor. 13: 1*, related to the greatest gift that a believer needs to exercise his ministry. Without love, which is God Himself, nothing is achieved; and the love spoken of here is Agape Love, the unconditional love of God (*Rom. 5: 5*).

Joy: it arises from the consciousness of His lordship over us and makes us overcome all the trials and difficulties with the certainty of His deliverance and His victory, simply because we are children, no longer slaves (*Rom. 8: 15*). It is a well-being resulting of the freedom of being a child of God, freed from all yoke of sin.

Peace: the result of a surrender that leads us to the harmony of purpose with Him and makes us want what He wants; the certainty that everything will solve because He is God. Peace makes us to be like Jesus, because we begin to see that with Him inside us nothing threatens us anymore.

Patience means firmness of spirit, longsuffering, generosity, magnanimity, courage and fearlessness.

Kindness [KJV: gentleness] means benevolence, indulgence, clemency, sweetness, gentleness, to know how to make others happy.

Goodness [NIV, KJV; NRSV: generosity] means good nature, good deed, sweetness, gentleness. Goodness symbolizes the nature of having the good established within oneself as a brand. It is to have a nature aimed always to what is good and thinking about the welfare of the neighbor as God thinks of His children. It is to hate all that is evil or may cause harm to others. It means to reject and oppose to the nature of the devil and the world; it means to be good.

Faithfulness [KJV: faith] is to be faithful to a commitment and a word that was given even if it has a price. The bible says that God is faithful. If we deny Him, He will deny us; if we are unfaithful, He remains faithful, for He cannot in any way deny Himself (*2 Tim. 2: 12-13*). This means that if we are unfaithful to a commitment as believers, He will remain faithful to His own Word, for He is the Word and He cannot change it. “For I the Lord do not change; therefore you, O children of Jacob, have not perished” (*Mal. 3: 6*).

Meekness [NRSV: Gentleness] means: serenity, tranquility, calm in the certainty of victory, allowing oneself to be shaped by God, being certain that everything has a solution. Being meek is to be submissive to the will of God, to His laws and the divine plan. Submitting to His will brings us power and dominion over Creation. It should not be confused with self-indulgence, laziness or passivity that gives up the authority that God has already delegated to us. Moses was a warrior, however, the bible says he was the meekest man on earth, because he let himself be led by God, despite being a leader and never relinquished the authority He gave him to lead His people. He often took drastic, strong and aggressive steps to keep order among the Israelites and fulfill his mission to the end. He was not powerless or passive in the face of rebellion of the

people, but he let himself be shaped by God in all these situations, exercising his leadership with wisdom and patience.

Self-control [KJV: temperance] is certainly one of the most important features of the Holy Spirit in us, preventing us from doing what the flesh wants and putting it under His wings. In *Prov. 16: 32* it is written, “One who is slow to anger is better than the mighty, and one whose temper is controlled than one who captures a city.” This makes us think that the hardest fight is not against the world or against the devil, but against our flesh, because when it is submissive to the will of God and our gaps are closed, it becomes easier to combat what is outside. This work of emotional release is long, it depends on our willingness and readiness to be worked by God and to know ourselves; it depends on the will and the choice of God and a lot of patience; however, this leads us to a deep and true healing. It really makes us new creatures. It makes us live what is written in *Gal. 2: 20*, “and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

14



Epilogue:

“Whoever is thirsty come to me and drink; whoever believes in me, out of his heart shall flow rivers of living water. My Spirit is free to flow from the heart of everyone who needs my presence. You have within you these living waters to quench your thirst and of those walking with you. These waters bring renewal to your spirit and cleanse your soul of what prevents you from being free and full of my power. Don’t fear to hear my voice. I call you to keep communion with me and to have the understanding of my purpose. Where my rivers lead you there will be learning and victory, healing and deliverance. Drink water from your own cistern, for it is my own Spirit that fills it. You have no need that someone else fills you with life; you have my own life within you. Your prayer opens the floodgates for these waters to flow and drag the sticks and stones from the bed of your river. Nothing can prevent its flow, so don’t be afraid to be my instrument of blessing. Your emotions, your thoughts and your words are mine. I need them to reveal myself to those who are still in darkness. You think you have no skill for the work, but it’s I who empowers my anointed for every good deed. May your hands be strong, and your feet, firm on what I planned for you. The more abundant is your river, the more lives will flourish on its banks. Let it flow freely. Do not hinder it.”