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# Introduction

As a man leaves his father and mother to be joined to his wife and they become "one flesh" (Eph. 5:31), so were 120 faithful followers of the Way gathered in an upper room, waiting for the "Comforter" whom Jesus said would come. For the first time in 5500 years, the Shekinah Glory would be returning to earth for a grand reunion with 120 virgins of the Body of Christ, whose lamps were trimmed and filled with much prayer and fasting, awaiting His arrival in an upper room.[1] The Apostle Paul called this reunion a "mystery" between "Christ and his Glorious Church" (Eph. 5:32).

The Holy Spirit, the third member of the godhead, fulfills an ongoing but invisible role of connection and communication between people and God. Awareness of the Spirit's presence differs in expression between the Old Testament and New Testament, but reliance upon it as a signal of the presence of God is constant.[2]

On the day of Pentecost, after the resurrection of Jesus (50 days from the Passover in which He was crucified), the Holy Spirit descended on the disciples in the form of **tongues of fire** accompanied by the **sound of a rush of wind**, and gave them the power to speak in such a way that people of different languages could understand them. The Christian feast of Pentecost is an annual commemoration of this event, and it is solemnly observed as the birthday of the church and the feast of the Holy Spirit.[3]

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[1] "Pentecost." In *The Columbia Encyclopedia*, by Paul Lagasse, and Columbia University. 8th ed. Columbia University Press, 2018, accessed on October 16, 2018, http://ezproxy.liberty.edu/login?url=https://search.credoreference.com/content/entry/columency/pentecost/0?institutionId=5072.

[2] Leland Ryken, Jim Wilhoit, Tremper Longman et. al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1998), 391. https://search-credoreference-com.ezproxy.liberty.edu/search/all?include=Holy%20Spirit&books[]=ivpbiblical.

[3] "Pentecost."

**The Return of the Shekinah Glory (Holy Spirit) to Earth.**

*Then, the "sound of a mighty rushing wind" (Acts 2:2) was heard by thousands of Adam's descendants who had come from all nations to celebrate the Passover Feast in Jerusalem (Acts 2).*[4] *This was the sound (Ps. 18:10; 104:3) of the arrival of the Bridegroom. His presence was heard and felt as a "wind" brushing gentle kisses upon each of His virgin brides soon to be called, "His Glorious Church" (Eph. 5:27. 32).*

He became "one flesh" (Gen. 2:24; Eph. 5:31) with his brides as He entered their hearts with great rejoicing. "Tongue of fire" (Acts 2:3) appeared above each head as an outward sign that this virgin's heart had been purified like "melted gold in intense heat" (Ps. 19:10). Then, out of their mouths flowed "psalms and hymns and spiritual songs" (Eph. 5:19) of great joy as "living water" (Song 4:15) poured forth inspired by the Bridegroom as He comingled with each spirit(ual) body (1 Cor. 15:44), and they became "one flesh/spirit (Gen. 2:24)." This **celebrated union** fulfilled the promise that God made to Adam that "in 5.5 days (translated 5500 years) He would restore Adam to the Garden" (First Book of Adam and Eve 3:4-9,16-18).

Thus, on the Day of Pentecost, the first group of Adam's descendants accepted Jesus Christ as their Savior and through fasting and prayer, they were spiritually pure and ready to receive the Holy Spirit. This **union of the Divine Spirit and man** enables earthly men to commune or "walk and talk" with God as Adam did in the Garden of Eden.

## Pneumatology through the Old and New Testament

When the Feast of Pentecost came, they were all together in one place. Without warning there was a sound like a strong wind, gale force—no one could tell where it came from. It filled

[4] "Pentecost."

the whole building. Then, like a wildfire, the Holy Spirit spread through their ranks, and they started speaking in a number of different languages as the Spirit prompted them.[5]

The mysterious third member of the Trinity is so fascinating because there is almost no anthropomorphic terminology to describe Him. In the Old Testament, the Father is described as having "mighty hands" which move and act like human hands (Ex. 6:1; Deut. 5:15, Neh. 1:10; Ps. 118:16). Spiritually, God the Father does have hands, but they are not seen the way human beings perceive them.

In the New Testament, Jesus is called the "image of the invisible God" (Col. 1:1 NKJV). "The Word became flesh and dwelt among us, and we beheld his glory (with our own eyes), the glory as of the only begotten of the Father, full of grace and truth" (John 1:14 NKJV). As a human being, people living during the 1st century were given the privilege of knowing Jesus, and by extension, they saw God the Father revealed in him (John 14:5-11).

Since the Holy Spirit is a "spirit," He did not have the same advantage as Jesus did. Roy B. Zuck, in *A Biblical Theology of the New Testament,* seems to be correct: "The Holy Spirit is seen as the member of the Trinity present in the world."[6] With any study of the Holy Spirit is made, it is important that this frame of reference in the character and nature of God Himself: that the Holy Spirit is part of the Godhead. The Holy Spirit cannot be interpreted based on philosophical or mystical understanding, but He is an actualization of the record found in the

[5] Eugene H. Peterson, The *Message: The Bible in Contemporary Language (Colorado Springs, CO: NevPress, 2002), Acts 2:1-4.*

[6] Roy B. Zuck, ed. and Darrell L. Bock, consulting ed. in *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1996), 256.

Holy Scripture.[7] Hence, an overview of the Holy Spirit's work before, during, and after the day of Pentecost is in order.

## *Emphasis in the Old Testament*

According to the *Dictionary of Biblical Imagery*, the Holy Spirit, the third member of the Godhead, fulfills an ongoing but invisible role of connection and communication between people and God. Awareness of the Spirit's presence differs in expression between the Old Testament and New Testament, but reliance upon it as a signal of the presence of God is constant.[8]

In the Hebrew Scriptures, the same word is used for "wind" "breath" or spirit" as it is used in reference to the Holy Spirit or "Spirit of God." "Breath" or "wind" creates movement in the air, which is the primary function of the Holy Spirit. "Breath" is part of a group of words, including "wind" and "spirit" that evoke a wide range of dynamic relationships between God, humanity and creation. The two main Hebrew words for this group ( rûaḥ and ne šāmâ ) are often used in parallel form, which enriches the Old Testament images for breath.[9]

***The Feast of Weeks.*** According to *The Columbia Encyclopedia*, Pentecost is significant in both the Old Testament and the New Testament. Pentecost is actually the Greek name for a festival known in the Old Testament as the Feast of Weeks (Lev. 23:15; Deut. 16:9). The Greek word "Pentecost" means "fifty" and refers to the fifty days that have elapsed since the wave offering of Passover.

[7] Hans Hubner, "The Holy Spirit in Holy Scripture," Ecumenical Review 41, no. 3 (July 1989), 324-338, accessed on October 16, 2018, http://go.galegroup.com.ezproxy.liberty.edu/ps/i.do?p=BIC&u=vic_liberty&id=GALE%7CA9703425&v=2.1&it=r&sid=summon.

[8] Leland Ryken.

[9] Leland Ryken.

> **Pentecost** (pĕn'tƏkôst) [Gr.,=fiftieth] is an important Jewish and Christian feast. The Jewish feast of Pentecost, in Hebrew *Shavuot*, the Feast of Weeks, one of the three pilgrimage festivals, arose as the celebration of the closing of the spring grain harvest, which began formally in Passover 50 days prior; there are numerous references to it in the Bible. From Rabbinic times, the festival commemorates the giving of the law to Moses at Mt. Sinai.[10]

On the day of Pentecost, after the resurrection of Jesus (50 days from the Passover in which He was crucified), the Holy Spirit descended on the disciples in the form of **tongues of fire** accompanied by the **sound of a rush of wind**, and gave them the power to speak in such a way that people of different languages could understand them. The Christian feast of Pentecost is an annual commemoration of this event, and it is solemnly observed as the birthday of the church and the feast of the Holy Spirit.[11]

In ecclesiastical calendars, Pentecost is the seventh Sunday after Easter and closes Eastertide. In the Western Church there are special observances. From the white garments of converts comes Whitsunday, an English name for Pentecost. The great liturgical Latin hymns *Veni Creator Spiritus* and *Veni Sancte Spiritus* were composed for Pentecost. The Sunday after Pentecost is Trinity Sunday; until Advent the weeks are counted from Pentecost or Trinity.[12]

In an "overview" search of the Old Testament for verses that "speaks of" or "refers to" the Holy Spirit in the act of communicating with men. Too many references were found. Therefore, Table 1 contains a few references of the Holy Spirit in the Old Testament. Of course,

[10] "Shavuot," in *The Columbia Encyclopedia*, by Paul Lagasse, and Columbia University. 8th ed. Columbia University Press, 2018, accessed on October 15, 2018. http://ezproxy.liberty.edu/login?url=https://search.credoreference.com/content/entry/columency/shavuot/0?institutionId=5072.

[11] "Pentecost."

[12] "Pentecost."

this list is merely a representative of times the Spirit of God communicated with men, and is, by no means, intended to be exhaustive. Some of these quotations demonstrate direct references while some demonstrate implied references.

| Scripture References | Scripture Verses |
|---|---|
| Genesis 1:2b | "The **Spirit** of God was moving (hovering, brooding) over the face of the waters." |
| Exodus 31:3; 35:31 | "…and He has filled him with the **Spirit** of God, with wisdom *and* skill, with intelligence *and* understanding, and with knowledge in all [areas of] craftsmanship…." |
| Numbers 11:25 | "Then the Lord came down in the cloud and spoke to him; and He took some of the **Spirit** who was upon Moses and put *Him* upon the seventy elders. When the **Spirit** rested upon them, they prophesied [praising God and declaring His will], but they did not do it again." |
| Judges 14:6 | "The Spirit of the Lord came upon (Samson) mightily, and he tore the lion apart as one tears apart a young goat, and he had nothing at all in his hand; but he did not tell his father or mother what he had done." |
| 1 Samuel 16:3 | "Then Samuel took the horn of oil and anointed David in the presence of his brothers; and the **Spirit** of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah." |
| Job 33:4 | "The **Spirit** of God has made me, And the breath of the Almighty gives me life [which inspires me]." |
| Psalm 51:11 | "Do not cast me away from Your presence And do not take Your Holy **Spirit** from me." |
| Isaiah 11:1-4a | Then a Shoot (the Messiah) will spring from the stock of Jesse [David's father],<br>And a Branch from his roots will bear fruit.<br>**2**<br>And the Spirit of the Lord will rest on Him—<br>The Spirit of **wisdom** and **understanding**,<br>The Spirit of **counsel** and **strength**,<br>The Spirit of **knowledge** and of the [reverential and obedient] **fear of the Lord**—<br>**3**<br>And He will delight in the fear of the Lord,<br>And He will not judge by what His eyes see,<br>Nor make decisions by what His ears hear;<br>But with **righteousness *and* justice** He will judge the poor," |

| | |
|---|---|
| Isaiah 44:3 | "For I will pour out water on him who is thirsty, And streams on the dry ground; I will pour out My **Spirit** on your offspring And My blessing on your descendants;" |
| Ezekiel 11:19-20 | 19 And I will give them one heart, and put **a new spirit** within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, 20 that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. |
| Joel 2:28 | [ *The Promise of the **Spirit*** ] "It will come about after this That I will pour out My **Spirit** on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. |
| Zechariah 4:6 | "Not by might nor by power, but by My **Spirit**,' says the Lord of hosts." |

Table 1. Old Testament References to the Holy Spirit[13]

Looking at Table 1, one can quickly see that the Holy Spirit is very active from creation and through out the Old Testament. As I went through each Old Testament book, I noticed that the following books mentioned the "spirit of man," but not the "Spirit of God" -- Joshua, Nehemiah, Esther, Proverbs, Ecclesiastes, Lamentations, Daniel, Hosea, Naham, Habakuk, and Zaphaniah. Nevertheless, these books carry important narratives that represent the faithful men and women of God who like Paul seem to say, "For to me, to live is Christ, and to die is gain (Phil. 1:21).

### *Emphasis in the New Testament.*

In the New Testament, the Holy Spirit receives direct emphasis and explanation. The essence of the new covenant began with Jesus Christ, sent by the Father, and carried on by the

[13] Bible Gateway. *New King James Bible.* (Nashville, TN: Thomas Nelson, 1982), "table 1-2, Old and New Testament References to the Holy Spirit, 7-10. Matthew 3:11 calls the OT Spirit (of God}= NT "Holy Spirit and Fire (Power of God)." https://www.biblegateway.com/passage/?search=Matthew%203%3A11&version=NKJV.

Holy Spirit (Rom. 8:3-4).[14] The New Testament (Greek) word translated as "spirit" is *pneuma,* which means "a movement of air."[15] It does not necessarily mean "wind" as the Hebrew word does, but it echoes of the Old Testament meaning, nevertheless.[16]

Table 2 (below) lists some of the representative New Testament references to the Holy Spirit.[17]

| References | Biblical Verses |
|---|---|
| Matthew 1:18 | *Conception and Birth of Jesus* ] Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by [the power of] the Holy **Spirit**. |
| Matthew 3:11 | He (Jesus) will baptize you [who truly repent] with the Holy **Spirit** and [you who remain unrepentant] with fire (judgment). |
| Matthew 12:32 | Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy **Spirit**, it will not be forgiven him, either in this age or in the *age* to come. |
| Mark 13:11 | But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy **Spirit**. |
| Mark 12:36 | For David himself said by the Holy **Spirit**: 'The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." ' **36** For David himself said by the Holy Spirit: **37** Therefore David himself calls Him 'Lord'; how is He *then* his Son?" |
| Luke 1:35 | And the angel answered and said to her, "*The* Holy **Spirit** will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. |
| Luke 1:15 | for he (Jesus) will be great *and* distinguished in **the** sight of **the** Lord; and will never drink wine or liquor, and he will be **filled with** *and* empowered to act by **the** Holy **Spirit** while still in his mother's womb. |
| John 1:33 | I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the **Spirit** descending, and remaining on Him, this is He who baptizes with the Holy **Spirit**.' |

[14] Zuck, *A Biblical Theology of the New Testament,* 257.

[15] Zuck, 257.

[16] Ryken, 391.

[17] Bible Gateway. "Table 2."

| | |
|---|---|
| John 16:13 | However, when He, the **Spirit** of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. |
| Acts 2:4 | And **the**y were all **filled** [that is, diffused throughout **the**ir being] **with the** Holy **Spirit** and began to speak in other tongues (different languages), as **the Spirit** was giving **the**m **the** ability to speak out [clearly and appropriately]. |

Table 2. New Testament References of the Holy Spirit

All the meanings and nuances of the words in both the Old and New Testament demonstrates the "life energies whose sources cannot readily be observed, but whose effects are transparent and sometimes even violent."[18]

## *History of Pentecost or the Feast of Weeks.*

Acts 2:1 begins "When the day of Pentecost came…." This immediately presents a question in the reader's mind: "What is the "day of Pentecost?" The day of Pentecost also called the Feast of Weeks was celebrated on the fiftieth day following the Sabbath of the Passover.[19] It is called "Pentecost" because the word for "Pentecost" (*pentekoste)* means "fiftieth" in Greek.[20] The following is a brief historical outline of this festival.

The Lord commanded Israel: "Celebrate the Feast of Weeks with the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year." In Deuteronomy, the instruction is repeated with more detail. "Count off seven weeks from the time you begin to put

[18] Ryken, 391.

[19] Philip Schaff and David Schley Schaff. *History of the Christian Church* (Oak Harbor, WA:Logos Research Systems, Inc., 1997).

[20] "Acts," John B. Polhill, ed., *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2001), 97.

the sickle to the standing grain. Then celebrate the Feast of Weeks to the Lord you God by giving a freewill offering in proportion to the blessings the Lord your God has given you." As such God Himself instituted this festival as a way for Israel "to recognize the Lord as the source of all life and bounty and to present the first of the wheat…to the Great King."[21] This festival, then, was one of great joy and merriment celebrated in the spring.

At the time of Jesus' earthly ministry, Pentecost would have attracted a large congregation of visitors to Jerusalem from distant territories due, in large part, to the dispersion of the Jewish people. [22] By Scriptural regulation, Pentecost was only required to have a single day's duration, but these foreign Jews stretched the celebration on to two days. Due to the closeness of Passover, some of the Jewish pilgrims would have stayed in Jerusalem from Passover through Pentecost.[23] This regularly occurring annual festival, coupled with the dispersion of the Lord's chosen people was used in the providence of the Lord to provide the vast audience to which Peter was able to speak in the later sections of Acts chapter 2.

## Analogies of the Holy Spirit

"Pneumatology" comes from two Greek words: *pneuma* means "wind," "breath," or "spirit"[24] (used of the Holy Spirit), and *logos* means "word," "matter," or "thing."[25] In addition, the suffix *ology* means "study of " and refers to the study of the Holy Spirit.[26]

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[21] Schaff and Shaff.

[22] Schaff and Shaff.

[23] Schaff aned Shaff.

[24] "Holy Spirit," *JewishEncyclopedia.com*, (The Kopelman Foundation, 2011), accessed on October 16, 2018. http://www.jewishencyclopedia.com/articles/13966-spirit

[25] Greg Herrick, "Pneumatology: The Holy Spirit," *bible.org, published June 3, 2004, accessed on August 24, 2018.* https://bible.org/seriespage/4-pneumatology-holy-spirit

In Christian systematic theology, "pneumatology" refers to the study of the biblical doctrine of the Holy Spirit. For this treatise, these are the inclusive topics: (1) The Personhood of the Holy Spirit, (2) Capabilities of the Holy Spirit, (3) The Deity of the Holy Spirit, (3) Scriptural Metaphors for the Holy Spirit, and (4) Metaphors of Christ's Love for His Church.

## The Personhood of the Holy Spirit

Some religious groups throughout church history have denied the personality or "personhood" of the Holy Spirit. Some point out that the noun for "spirit" in the New Testament is *pneuma*, which is "neuter," and therefore, the spirit is correctly referred to as "it" rather than "he." In keeping with this idea, some refer to it [him] as "God's active force," almost in a Gnostic sense of an emanation from the one, true God. Before we look at the Biblical evidence, it is important to point out that there is no necessary connection in Koine Greek[27] between grammatical gender and personal gender; so it is simply false to say, "Since the Greek noun *pneuma* is neuter, the spirit must be an 'it.'"[28]

What do the Scriptures say about the Holy Spirit's personhood? Is he really a person, albeit divine? In the New Age culture, pantheism (belief that God is everything) was prevalent. But Scriptures give evidence that the Holy Spirit is not a "god" within us that we possess through our own natures, nor is he some amorphous feeling or "active force." These views defame Him and rightly deserve rejection.[29]

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[26] *Compelling Truth.com, accessed on October 9, 2018.* https://www.compellingtruth.org/Pneumatology.html.

[27] **Koine Greek** in *Merriam-Webster: Koine* means "common" or "shared" in Greek. Koine was the language of the Christian Greek Scriptures. It was spoken in the eastern Mediterranean countries from the 4th century B.C.E. until the time of the Byzantine emperor Justinian (mid-6th century C.E.).

[28] Herrick.

[29] Herrick.

**Capabilities of the Holy Spirit.** There are several lines of evidence in the New Testament that argue for the personality of the Holy Spirit. First, Jesus said he would send "another" in his place (John 14:16). The word for another is *allos* in Greek and refers to another just like Jesus. It is reasonable to conclude from this that the Holy Spirit is a person since Jesus is clearly a person. Furthermore, Jesus referred to the Holy Spirit as a *parakletos* or "helper, advocate, intercessor, etc." (John 14:26; 15:26; 6:7). This definition requires that the Holy Spirit is "a person" since the functions of a *parakletos* is personal. Jesus functioned as a *parakletos* to the disciples.

Second, the fact that the Holy Spirit makes **choices** (1 Cor. 12:11), **teaches** (John 14:26), **guides** (John 16:13), **reveals Jesus** (John 16:14), **convicts** (John 16:8), **seals believers** (2 Cor. 1:21-22), **can be grieved** (Eph. 4:30), **blasphemy against** (Matt 12:31), **possesses a rational mind** (Rom 8:26-27; 1 Cor. 2:11-13), **can be lied to** (Acts 5:3-4), **quenched** (1 Thess. 5:19), **resisted** (Acts 7:51), and on numerous occasions is **distinguished from**, **yet directly linked with the Father and the Son** as co-worker and co-recipient of worship, argues definitively for his personhood (Matt 28:19-20; 2 Cor. 13:14).[30]

Third, the word "from" in Matthew 1:20b reads: *"Thee angel said, "Joseph, …don't be afraid to take Mary as your wife, because ·the baby [conceived] in her is* ***from the Holy Spirit***" (EXP). This verse is reiterated by other prepositions such as "**of, by, through,"** and in a phrase as "**Holy Spirit has conceived** a child in her womb" (Matt 1:20 TPT). Out of fifty-nine translations, fourteen used the preposition "of"; twenty-four used "by"; seven used "through"; and nine used "from." Is it possible that the Holy Spirit is definitely "a person" and not an "it"? Isn't it logical

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[30] Herrick.

to conclude that an inanimate object (like "it") cannot reproduce itself? Therefore, in the use of prepositions, we find evidence that the Holy Spirit has the qualities of a "person"/ "personhood."

The Holy Spirit is viewed as a Deity and is distinguished from, yet closely related to the Father and the Son—on an equal basis, and is commonly identified as "the Father and the Son, the Holy Ghost." The Holy Spirit (1) **Receives the worship due the Father and the Son** (2 Cor. 13:14 NASB); (2) Does **divine works**, including **inspiring Scripture** (2 Peter 1:21); (3) **Regenerating hearts** (Titus 3:5); (4) **Creating, sustaining, and giving life to all things** (Gen 1:2; Job 26:13; 34:14-15; Psalm 104:29-30).[31]

The Holy Spirit is said to be **eternal** (Heb. 9:14; only God is eternal), **omniscient** (1 Cor. 2:10-11), and is actually **referred to as God** (Acts 5:3-4; 1 Cor. 3:16; 6:19-20). From these Scriptures, we have found qualities that conclusively point to the fact that the **Holy Spirit is Divine**.

**Scriptural Metaphors for the Holy Spirit.** Scripture uses several important metaphorical expressions to refer to the Spirit's sovereign character and his mysterious, yet manifested works. For example, Jesus referred to the Holy Spirit as a *wind*—a metaphor that seems to underline the inscrutable nature of his moving in the hearts of people to bring life and faith to those that are "born of the Spirit." (John 3:8).[32]

In connection with the Holy Spirit's personal and glorious ministry to people, Jesus referred to the Holy Spirit as ***water*** that will bring innermost spiritual satisfaction (John 7:38). Five other verses and passages refer to the Holy Spirit as *water that is poured upon man,* which

[31] Herrick.

[32] Herrick.

rejuvenates his soul, the same way when water is poured out upon dry ground and turns it into a "fertile field" like a "valuable forest." In these five verses, a warning is also given of famine and plagues that will fall upon those who do not worship the King of Kings, and Lord of hosts: "*No rain will fall* upon them," and the lack of rain will be like *a plague* upon nations that do not celebrate the Feast of Tabernacles.[33]

In Matthew 3:16 (cf. Mark 1:10; Luke 3:22; John 1:32) the text refers to the Holy Spirit descending out of heaven as a ***dove***. (Put at ending of paragraph -The symbol of the ***dove*** could possibly symbolize the beginning of a new creation through the work of the promised, Spirit-empowered Davidic messiah. [34]

Another metaphor for the Spirit is ***clothing*** (Acts 1:8). This idea involves being dressed by another person so that one is characterized by new clothing. In the case of the Holy Spirit, it refers to His "power-gift" to us so that we are able to live consistently with His Word. This is seen in the woman with "an issue of blood" (Matt. (9:20; Mark 5:25; Luke 8:43-44). For twelve years she sought for healing through physicians available in her day, but no one could help her. When she saw and heard of Jesus, her faith arose within her and she pursued Jesus through the crowd. She believed that if she touched the border of his garment, she would be healed.[35]

**Questions:** Is it possible that Jesus was **"clothed"** with the healing power of the Holy Spirit? If so, wouldn't the results of the woman's pursuit be confirmed when her hand reached into the radar of the Holy Spirit as she touched Jesus' garment? Jesus said that her "faith had made her whole" (Luke 8:48). He spoke truthfully, for he also claimed he felt "(healing) virtue

[33] Herrick.

[34] Herrick

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[35] Herrick.

had gone out of him" (8:46). This writer perceives that the woman's faith propelled her forward to touch Jesus' garment. Thus, the moment her hand entered into the radar of the Holy Spirit's "clothing," also called the Spirit's "healing virtue," she was immediately healed.
"Is there anything too hard for the Lord" (Gen.18:14)?[36]

Looking at it from the opposite vantage point, Jesus knew that the Holy Spirit's healing power "healed the woman" with an issue of blood. He also knew that if she did not diligently pursue him, she would not have been healed. Thus, Jesus' words to the woman was, "Your faith has made you whole." He gave her the "credit" for actively pursuing her healing.

The Spirit is also referred to as a ***guarantee*** **or** ***pledge*** of the Christian's glorification (Eph. 1:14; 2 Cor. 1:21-22). In this case, the present gift of the Spirit is the guarantee that the totality of what has been promised to us will someday be fulfilled (Rom 8:30). BAGD (the standard Greek lexicon used in NT studies) refers to the "Spirit" in these passages as the "*first installment, deposit, down payment, [or] pledge* that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid."[37]

Closely related to the idea of the Spirit, as **"pledge"** is the Spirit as *seal* or the One with whom Christians are sealed by God. In 2 Cor. 1:22 and Ephesians 1:14; 4:30, Christians are to be **"sealed"** by the Spirit of God. A "seal" in the ancient world referred to a "*mark* (*with a seal*) as a means of identification so that the mark which denotes ownership also carries with it the protection of the owner (see Rev. 7:3)…This forms a basis for understanding the symbolic expression which speaks of those who enter the Christian fellowship as being sealed with or by the Holy Spirit." Thus the "sealing" of the Spirit speaks to the divine ownership of the Christian,

[36] Herrick.

[37] Herrick.

which translates into security and protection. This does not mean that the Christian will never sin or be chastened by God (1 John 1:9; Hebrews 12:1-11), but it does mean that God will never abandon them, neither in this life or the one to come (cf. Rom 8:38-39). We will discuss this more under "Soteriology" or "Salvation" below.[38]

The Pentecost Spirit is also likened to tongues of ***fire*** in Acts 2:3. Fire represents the holy presence of God, as for example, in Exodus 3:2-5 and the "burning bush." One might also recall the pillar of fire (Exod. 13:21-22), the fire on Mount Sinai (Exod. 24:17) and the fire associated with the wilderness tabernacle (Exod. 40:36-38). In all these cases, the holiness of God is paramount. Now, recall that the Christian's election is unto holiness and Christlikeness (Rom 8:29; Eph. 1:4) and so the Spirit has taken up residence in our hearts to make this transformation a reality (2 Cor. 3:18).[39]

**Metaphors of Christ's Love for His Church.** In the same metaphor of the Holy Spirit, John portrays the Holy Spirit as the One who can fulfill the "deepest longings of the heart to know God." For example, what is eternal life? "*Eternal life: they may know You, the only true God and Jesus Christ whom You have sen*t" (John 17:3; 4:14). This metaphor speaks of promised messianic blessing and the presence of the Kingdom of God in a new and powerful way.

> Another very exciting passage which refers to our generation today is Joel 2:28-32.
>
> **The Promise of the Spirit**
> **28** "It will come about after this
> That *I will pour out My Spirit on all mankind*;
> And your sons and daughters will prophesy,
> Your old men will dream dreams,

[38] Herrick.

[39] Herrick.

Your young men will see visions.
**29** "Even on the male and female servants
I will pour out My Spirit in those days.
(Joel 2:28-29; 2:30-32)

Joel chapter 2, verses 28 to 29 are already happening. God has, indeed, been *pouring out His Spirit on all mankind.* For example, in November 2015, *BreakingIsraelNews.com* reports that an "Israeli Teen (Natan) Returned from 15 minutes of Clinical Death with Spiritual Messages Concerning the Coming Redemption."[40]

According to the YouTube interview, Natan and his Jewish family are not religious. Therefore, he had no previous religious teaching before he experienced cardiac arrest. From the above mentioned news article, Natan describes three items that are of interest to this treatise on the Holy Spirit. First, Natan describes the splitting of Mt. Olives and the Messiah standing on it. Second, he describes the qualities of the Messiah. Third, he describes how the Messiah will discern/judge a person's holiness. In the news article from *BreakingIsraelNews.com*, Dr. Rivkah Lambert Adler, describes what Natan saw during his clinically dead state.

> The various spiritual messages experienced by Natan, which can be heard beginning at the 35-minute mark of the video, the young boy speaks about the Messiah standing on the Mount of Olives and determining who is worthy to be saved. Natan describes this future scene saying that "the mountain simply opens…it splits in two," though not by earthquake and not by atomic bomb. This vision matches a prophecy in Zechariah that the Mount of Olives, located just east of the Old City of Jerusalem, will split and create a valley (Zechariah 14:4).[41]
>
> In describing the qualities of the messiah, Natan said, "The *Mashiach* (Messiah) is first of all someone who can't sin. Someone who repented. Who didn't commit any transgressions. It can't be that the Mashiach is someone who committed transgressions.

[40] Rivkah Lambert Adler, PhD, "Israeli Teen (Natan) Returned from 15 minutes of Clinical Death with Spiritual Messages Concerning the Coming Redemption," *BreakingIsraelNews.com,* (2015 Nov. 22), accessed on October 12, 2018, https://www.breakingisraelnews.com/54425/following-near-death-experience-israeli-boy-returns-quoting-end-of-days-prophecy-video-jewish-world/.

[41] *BreakingIsraelNews.com.*

> Now, it can be someone who we actually know very well. Lots and lots of people know Him, according to what I understood. But everyone will be very, very surprised that He is of all people the Mashiach."[42]
>
> Toward the end of the portion of the video, Natan describes **the power of the Messiah to discern a person's holiness**. "I also saw that the moment *Har haZeitim* (Mount of Olives) splits into two, then the Mashiach will stand at the entrance, but he won't…he won't see who is religious, who has a beard and who a person is. What he will see is – he sees according to a person's holiness, he will smell each person, he will smell if someone has holiness, if he is pure, if he did *mitzvot* (God's commandments), if he performed acts of kindness. To see if he really has true fear of Heaven (Fear of the Lord--Isa. 11:2) and not just fear of punishment, and things like that."(Isa. 11:3-5)[43]

It is this writer's humble opinion that the Holy Spirit, as part of the Triune God, will work hand-in-hand to reveal each person's heart. The questions we can ask ourselves now, before we face the Great I AM are these: Is there any wickedness that has not been covered by the blood of the Lamb in my heart? Was my heart washed in the blood of the Lamb before I went to bed last night? **The rapture will come "like a thief in the night." That will end Civilization as we know it today**, according to the anonymous author of "A Dream of Heaven" sent to my email address from a friend over ten years ago.

## From the Dawn of Creation, Men "Walked with God."

> *Enoch walked with God after he begot Methuselah three hundred years, and he begot sons and daughters: And Enoch walked with God: and he [was] not; for God took him* (Gen. 5:22-24).

**Enoch walked with God.** The Scripture tells us that Enoch had a deep walk with God, not when he was a single man without a wife, children, and family. He began to walk with God when he was 65 years old. He was a father, had a wife, and many children. Yet, he developed and maintained a walk with God.

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[42] *BreakingIsraelNews.com.*

[43] *BreakingIsraelNews.com.*

What does it mean to "walk with God"? After combining several translations from four Bibles, here is a concise and accurate meaning of the words "walk with God."

Original Hebrew: *"And Enoch walked habitually up and down, been conversant with God."*

New Living Translation Bible: *And Enoch lived in close fellowship with God, he enjoyed a close relationship with God throughout his life.*

The Living Bible: *And Enoch lived in fellowship with God and in constant touch with God.*

The Amplified Bible: *Enoch walked in habitual fellowship with God.*

**Definition**: *To "walk with God" is the art of developing and maintaining an intimate and consistent fellowship with God."*

How to Wait Upon the Lord. Isaiah 40:31 *"But they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, They shall run and not be weary, they shall walk and not faint.*"

**Translation: Waiting on God is an attitude of coming before God, knowing Him, talking with Him and seeing Him and walking with Him.**

The saints of old, the patriarchs of old in the Old and New Testament and down through the 1st century church and even into our present time, none of them would have had an intimate walk with God unless they waited on God. *The key to entering into the heart of God, the key to entering into the bosom of God is "*to wait" on God.

In John 1:18, the Lord Jesus says, "I came from the bosom of the Father." This means that there is a place in the bosom of Father God where a man can enter. So, how is this possible? The answer to this question is through a translational experience that only comes while waiting on God. This was practiced in the early church, it was part of the church down through the ages, and it got lost in our present day modern charismatic Christianity.

Are you implying that there are faults in charismatic Christianity?

In reality, Charismatic Christianity was good because it majored on the Gifts of the Spirit (1 Cor. 12:4, 9; 14:1; 14:1-17), but it neglected the Fruits of the Spirit (Gal. 5:22-23). A minister speaking in a Prophetic Conference on YouTube said, "I tell you one truth tonight--With the gifts of the Spirit, you can end up in hell, but with the fruits of the Spirit, you can never miss heaven."

In 1 Corinthians chapter 12, Paul emphasizes the importance of practicing the spiritual gifts, like prophecy and interpretation, to help the church grow stronger (12:15). At the same time, he says, "I thank God that I speak in (Tongues privately) more than all of you" (12:18).

Isn't Paul being contradictory? Not if you understand that there are Four Basic Diversities of Tongues. The truth is, not much is taught on the diversities of tongues because within the Church, not much understanding exists regarding the workings of the Spirit.

> The operations of the Spirit cannot be understood with the natural mind. For instance, it is foolishness to the natural mind to think that speaking in a language that neither you nor anyone else understands "will not only edify you and enlighten you to the things of God, but will launch you into fulfilling your divine call."[44]

Wow! How is this possible?

According to Dave Roberson in *The Walk of the Spirit, The Walk of Power: The Vital Role of Praying in Tongues,* praying in Tongues privately for as long as you wish is called "Tongues for Personal Edification." Through his own experience of giving up his job at a local sawmill, he rented an empty building for his church. Since he promised God he would work at creating a ministry, he went to that building (instead of the sawmill) and prayed on his knees for eight hours a day. He took breaks at the exact times his friends at the sawmill had breaks, and returned to his "prayer closet" in a small room in the building and prayed until the next break or

[44] Dave Roberson, *The Walk of the Spirit, the Walk of Power: The Vital Role of Praying in Tongues* (Tulsa, OK: Dave Roberson Ministries, 1999), 85.

the end of the day. He soon ran out of things to pray about, so he began praying in Tongues. Nothing changed for over a month, until he was invited to a Baptist "house" meeting.

Long story short, during that meeting, Dave Roberson prayed for a woman with arthritis in her left hip. One of her legs was six inches shorter than the other. "Witnesses to the scene told (him) later that at the very first mention of that mighty Name, the woman's shorter leg cracked and popped; then it suddenly grew out until it was even with the other leg!"[45] This all took place while he was under the Spirit of Faith. Essentially, praying for eight hours a day for more than a month had edified him and with a pure heart, he had no problem "hearing" the directions from the Holy Spirit in his thoughts. So, let's explore further this little-understood eighth operation of God. The word "diversities" simply means *differences*. Therefore, the terms "divers tongues" and "diversities of tongues" tell us there are different supernatural flows or manifestations of tongues.

> The reason the church world is so confused over the subject of tongues is that believers generally try to impose the same set of rules on all the different operations or manifestations of tongues. To do so causes mass confusion among believers and misuses the gifts of the Spirit so that instead of being drawn to Jesus, the world doesn't even want what we have to offer.
>
> Although many diversifications of tongues occur as the Spirit wills, four basic manifestations are outlined in the Word:
>
> *Tongues for personal edification* (1 Cor. 14:4) -This is the supernatural language the Holy Spirit prays through us that we can use to pray hour after hour as we desire. It accompanies the baptism in the Holy Spirit.
>
> *Tongues for interpretation* (1 Cor. 14:5) This manifestation of tongues is normally presented in a public assembly, accompanied by interpretation by the same or another person.
>
> *Tongues of deep intercessional groaning* (Rom. 8:26) This diversification of tongues empowers the believers to stand in the gap for their own lives, their families, their church, their city, their nation, etc. God may also call on them to intercede for someone or for some situation that is totally unknown to them.
>
> *Tongues as a sign to the unbeliever* (1 Cor. 14:22) This is the phenomenon that took place on the Day of Pentecost (Acts 2:4-11). It occurs when the Holy Spirit transcends the intellect and all language barriers by empowering a believer to preach, teach, or

[45] Roberson, 38.

testify about Christ in some language of men of which the believer himself has no knowledge.[46]

**Adam: First man to "Walk with God**." The Scriptures reveal that in the "cool of the day" God came to see Adam and Eve (Gen. 3:8). This was probably His customary time that God spent with Adam while teaching him about the plants and trees in the Garden (Gen 2:15-16). Then, in (2:19-20), Adam spent time with God and he was given the responsibility of naming the beasts of the fields, the birds, and every living creature. It is possible that God taught Adam about the virtues of the plants, roots, and fruits as he was expected to name them. In (2:19), it is written "And whatever Adam called each living creature, that was its name."

Because of Adam and Eve's pureness of heart, there was no barrier of sin between God and them. So, after the "Fall of Man," God promised Adam that He would send the Word to "save" Adam and return him to the Garden. Was that when Old Testament saints were released from "paradise"? When Jesus returned to heaven, he sent the Holy Spirit to be our Comforter in times of need.

**Mankind Given "Free Will."** From the dawn of civilization, mankind has been the Supreme God's most precious creation. Within the first man, Adam, God entrusted a part of Himself, "free will", because He wanted a living being who chose to "love" Him and "partner" with Him all the days of man's life.

**The Fall of Man.** According to Kaufmann Kohler and Emil G. Hirsch, in an article titled, "Fall of Man," in the *Jewish Encyclopedia.com*, the events narrated in Genesis chapter 3

[46] Dave Roberson, 85-87.

which leads up to the expulsion of Adam and Eve from the Garden of Eden are held to support the doctrine of the fall of man and to be the historical warrant for its assumption. According to this doctrine, man (and woman) was first created perfect and without sin. Placed by God in the Garden of Eden, he found his wants provided for. In a state of innocence, he was not aware of his nudity, since, not having sinned, he was without the consciousness of sin and the sense of shame had not yet been aroused in him. Man could have continued in this blissful condition and would never have tasted either the bitterness of guilt or that of death had he not disobeyed the divine command--"He was not to partake of the fruit of the Tree of Life, under penalty of immediate death."[47]

If this is TRUTH, why, then, didn't Adam and Eve die immediately after eating the "forbidden" fruit?

A search into *sacred texts.com* and Holy Bible revealed that there were two trees in the Garden of Eden--the Tree of Life and the Tree of Knowledge of Good and Evil (Gen. 2:9, 17). Understanding that Adam and Eve didn't eat from the Tree of Life is reason to believe they didn't experience "immediate death." But, since they ate of the Tree of Knowledge, God's justice and mercy demanded that they live outside of the Garden, and Adam and his descendants would experience a "slower" destruction of their human bodies, and death was inevitable.

According to The Forgotten Books of Eden 3:8,[48] Adam passed the Tree of Knowledge on his way out of the Garden, and he saw that it had "withered."[49] We may assume that the Tree of Knowledge "withered" or "died" and no longer exists.

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[47] Kaufmann Kohler and Emil G. Hirsch, "Fall of Man," accessed on September 24, 2018, http://www.jewishencyclopedia.com/articles/5999-fall-of-man.

[48] Rutherford H. Platt, Jr., "The First Book of Adam and Eve 3:8," [1926] at *sacred-texts.com, accessed on October 13, 2018*, https://www.sacred-texts.com/bib/fbe/fbe008.htm. INTRODUCTION BY EDITOR:
This is a translation of the OT Biblical writings which did not achieve ca-'no-in-cal status (in the Apocrypha). It

The location of the Tree of Life is found in the Book of Revelation. According to this prophetic book, the Tree of Life is located in the middle of Paradise (heavenly estate). The fruits of this tree will be a reward to all who "overcome" the tests and trials of this earthly life (Rev. 12:11; 2:7; 22:2).

Therefore, upon being expelled from the Garden of Eden because of the curse that their disobedience brought upon them, Adam and Eve were doomed to a life of labor and pain, which was the prelude to death. Happiness, innocence, and deathlessness were forever forfeited. All of their descendants were involved in their fall; none of them was exempt from the corruption of death and from sin.[50]

God Promises to Send a Savior. After stepping out of the Garden and looking upon the world for the first time, Adam and Eve were so shocked by the rocks, stones, and thorns they saw that they became so full of fear, that they fell on their faces and died.[51] After the Word raised them from the dead, God comforts Adam and Eve and promised Adam that "the Word will again save thee when the five days and a half are fulfilled" (1 Peter 3:8; Translated, 5.5 days = 5500 earth years).[52]

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doesn't mean that these documents are forgeries, just for one reason or another; they were not considered part of the Biblical text by the first millennium compilers. This translation includes all the books found in Volume I of the Oxford University Press titled, *Apocrypha and 'Pseu-de-'pi(g)-gra-pha*.

[49] Rutherford, The First Book of Adam and Eve 3:8 "*Inasmuch as when our father Adam came out of the garden, he passed by that Tree (of Knowledge), and saw how God had then changed the appearance of it into another form, and how it withered."*

[50] Kaufmann and Hirsch, "Fall of Man."

[51] Rutherford, "The First Book of Adam and Eve 2:2."

[52] Rutherford.

Adam interpreted God's words to mean five and a half days according to the Garden/heaven's timetable, which meant that Adam would die because the world would end in five and one half days. But, God comforts Adam and explains that in five and one half days or 5500 earth years, the Word would be sent as one of Adam's descendants and he would save them and restore their relationship with God in the Garden.[53]

God repeats His promise to Adam in (3:16-18), after a mishap, when Adam and Eve approached the entrance to the Garden where an angel with a fiery sword frowned at them. Fear overwhelmed them, and again, they fell on their faces and died. The Word was sent to raise them up (3:15).[54]

## The Views of the Rabbis on "The Fall of Man."

The sin of Adam, according to the Rabbis, had certain grievous results for him and for the earth.

> (a) The Shekinah (Holy Spirit) left earth after his fall (Gen. R. xix.; Tan., Peḳude, 6).
> (b) Adam, himself, lost his personal splendor, deathlessness, and gigantic stature (see Adam).
>
> Note: Accepting that this is truth, it is interesting to realize that the Holy Spirit was away from mankind for 5500 years.
>
> (c) All men were doomed thenceforth to die; none not even the most just, might escape the common fate: the old temptation of the serpent suffices to bring on death (B. B. 17a; Shab 55b).
>
> Note: Wondering, now that we have the Holy Spirit within us, He strengthens us to live "holy lives," is it possible to ask the Lord for a Holy Kiss at our time of death?
>
> (d) Adam wished, therefore, to refrain from procreating children; but, learning that the Torah would be given to Israel, was induced to change his mind (Gen. R. xxi.).
>
> (d) Through the illicit intercourse of Eve with the serpent, however, the nature of her descendants was corrupted.

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[53] Rutherford, "The First Book of Adam and Eve" (3:4-6--"For Adam was thinking that there would be but five days and a half for him, to the end of the world. 5 And Adam wept, and prayed God to explain it to him. 6 Then God in His mercy for Adam who was made after His own image and similitude, explained to him, that these were 5,000 and 500 years; and how One would then come and save him and his seed.")

[54] Rutherford.

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(e) The nation of Israel alone overcame this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations (Shab. 146a; 'Ab. Zarah 22b; Yeb. 103b). If Israel had not made the golden calf, death would have been removed from the midst of Israel (Shab. 88a; comp. 'Ab. Zarah 5a).

(f) **Pious men and women overcame**, at least partially, the consequences of Adam's fall. Abraham, Isaac, Jacob, Moses, Aaron, and Miriam did not suffer death at the hand of the angel of death; **they died through God's kiss** (בנשיקה), and **even their bodies were not consumed by worms** (B. B. 17a; M. Ḳ. 28a; Derek Ereẓ Zuṭa i.).

(g) Jacob and others entered into paradise while living (Ta'an. 5b; Derek Ereẓ Zuṭa i).[55]

In concluding this section, it is noted that God's mercy is everlasting! Pious people (f and g) experienced "no suffering" at death.

## Moses: The First General of God.

Although Moses was a Hebrew, he was raised in Egypt's royal family as the grandson of Pharaoh. His revulsion to injustice erupted into a lethal attack on an Egyptian man he found beating a Hebrew worker. This act came to Pharaoh's attention, so Moses fled for safety and became a shepherd in Midian, a region several hundred miles east of Egypt on the other side of the Sinai Peninsula. After almost forty years of working with his wife's father, the king in Egypt died, and the Lord heard the cry of his oppressed people and remembered his covenant with Abraham, Isaac, and Jacob (Exod. 2:23-25). This act of remembering did not mean that God had forgotten about his people. It signaled that he was about to act on their behalf. For that, he would call Moses.

When Yahweh asks Moses to return to Egypt and represent the Him in the "Burning Bush" episode, Moses was very reluctant to take on the role, arguing that he lacked eloquence. Yahweh reacts by angrily rebuking Moses for presuming who was qualified to speak and not to speak. Yet Yahweh concedes and allows Aaron to be sent to assist Moses, since Aaron is

[55] Kaufmann and Hirsch, "Fall of Man."

eloquent and was already on his way to meet Moses. (Ex. 4:14) This is the first time in the Torah that Aaron is mentioned, and here he is described as being Moses' mouthpiece (Ex. 4:15-16).

This is also an indication of an Old Testament character who was trained to become a general as a nephew of the Pharaoh. Without the Holy Spirit's power, he was "just a man." Moses fulfilled his calling to "free the children of Israel" and he led them to Mt. Sinai. He is recognized as the man who "talked with God" and during the 40 years in the wilderness, his actions indicated that he also "walked with God." But after 40 years in the wilderness, he had not learned to trust God and do exactly as he was ordered. For example the Lord told Moses, "… gather the assembly together. Speak to that rock before their eyes and it will pour out its water (Num.20:8). You will bring water out of the rock for the community so they and their livestock can drink."

> So, Moses took the staff from the LORD's presence, just as He commanded him. He and Aaron gathered the assembly together in front of the rock and Moses said to them, 'Listen, you rebels, must we bring you water out of this rock?' Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank" (Num. 20:9-11). The Lord was displeased with Moses' actions: "Because you did not trust in me enough to honor me as Holy in the sight of my people, you will not bring this community into the land I give them (Num. 20:12).

**Application.** Moses didn't have the Holy Spirit residing within him. Experience has proven that even those who are "Spirit-filled" today must daily take up the cross by asking for the spiritual Armor of God to be placed upon himself. Otherwise, a Christian can be deceived. Moses disobeyed God's orders before the whole nation. God wanted His people to see that by "speaking /praying" their God would answer their prayers. He didn't need Moses to strike the rock. Moses' action diverted the miracle from God's Hand to his rod. Therefore, Moses relinquished his right to enter the Promise Land.

# Men Who Walked With God in the New Testament

## Jesus: The Son of God

In the gospel stories of the Baptism of Jesus Christ, the power of the Holy Spirit fell on Jesus as he was being baptized. Mark 1:6-10 seems to indicate that Mark was not at Jesus' baptism. But his record does quote John the Baptist's claim that (Jesus) will "baptize you with the Holy Spirit."

> **MARK:** **6** And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
> **7** And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
> **8** I indeed have baptized you with water: **but he shall baptize you with the Holy Ghost.**
> **9** And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan (Mark 1:6-10).

Matthew's record indicates that he was within hearing distance from where John was baptizing people. Matthew records all the words of John the Baptist and John's claim that "he saw the Spirit of God lit on Jesus" and heard a voice from heaven say, "This is my beloved Son, in whom I am well-pleased. During a study of the Baptism of Jesus, it revealed that only select people heard the voice of God. Most people heard a "thunder roll" (Ex. 19:19).

> **MATTHEW:** Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him.**14** But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" **15** But Jesus answering said to him, "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. **16** After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lit on Him, **17** and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased" (Matt. 3:13-17).

Like a seasoned news reporter, Luke answered all the important questions (5 W's and H) concerning Jesus' baptism. He is the only gospel writer that notices that Jesus is "praying in

Tongues" (?) as he rises out of the water. Is it possible that Jesus was also baptized with the Holy Spirit and Fire (power) at this time?

> **LUKE. 21** …it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
> **22** And the **Holy Ghost descended in a bodily shape like a dove** upon him, and **a voice** came from heaven, which said, **Thou art my beloved Son; in thee I am well pleased.**
> **23** And Jesus himself began to be about thirty years of age,
> **32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
> **33** And I knew him (Jesus) not: but He (God) that sent me to baptize with water, the same said unto me, *Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost*.
> **34** And I saw, and bare record that this is the Son of God.
> **10** And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him (Luke 3:21-23; 32-34; 3:10).

Last, but not least, many have wondered how Jesus remained in constant Holy Ghost Power that enabled him to perform the healings and miracles attributed to him. This question has been revealed as a Liberty Divinity student. The answer was always there but I didn't recognize it. Briefly, (1) Jesus received the Anointing Power of the Holy Spirit when he was baptized. (2) Jesus awoke from sleep "way before" the sun arose. He walked into the wilderness and talked with Father God, sharing everything that happened the day before. After he was finished, His Father gave him his "marching orders" that included where to go that day, who to heal, and important details Jesus needed to know (Mark 1:35; Luke 5:16).

## Peter: Boldly Preached on Pentecost Day.

Remembering the night of the Last Supper, when Jesus asked Peter, "Do you love me?" Peter thrice answered, "I love you Lord." A short time later, Jesus was arrested and taken to prison. Peter was a timid follower and denied he knew Jesus three times.

But, on the Day of Pentecost, being "filled with the Holy Ghost and Fire" Peter heard the crowds on the street in Jerusalem making fun of the 120 believers who came out of the upper room babbling like little babies (Acts 2:14). Then, devout Jews from the other nations heard these simple, everyday Jews speaking in their languages FLUENTLY (Acts 2:8). These who were filled with the Holy Spirit were witnessing about Jesus Christ--the Way, the Truth, and the Life. Peter then stood up and in a loud voice addressed the crown, reminding them "these people couldn't be drunk with wine since it is 9:00 in the morning (Acts 2:15). Peter's first sermon probably lasted more than an hour (Acts 2:15-40), and 3000 converts were added to the number of believers that day (Acts 2:41). Thus, "Timid Peter became "Bold Peter" after he received the Holy Ghost and Fire into his spirit man.

## Paul: Missionary and Apostle to the Gentiles.

Saul of Tarsus, a persecutor of followers of the Way (Acts 9:1), met the Lord Jesus Christ as he journeyed towards Damascus (Acts 9:5-7). He was directed to go into the city and he will be told what to do. For three days, he neither ate nor drank (9:9). [56]

After three days, the Lord spoke to Ananias and told him to go and pray for Paul that he might receive his sight (9:12). In fear of the reputation of Saul of Tarsus, Ananias asked the Lord for confirmation that this was indeed the person he was being sent to. The Lord answered him by saying, "Go thy way: for he is a chosen vessel unto Me, to bear my name before the Gentiles, and kings, and the children of Israel" (9:15).

When Ananias walked into the room Saul was resting in, he placed his hand on Paul and said, "Brother, Saul, the Lord, even Jesus, that appeared unto thee in the way as thou came, hath

[56] Constable, Thomas L. "Notes on Acts." Constable's *Expository (Bible Study) Notes* (Sonic Light: 2017 ed.). Accessed on September 24, 2018. http://www.soniclight.com/constable/.

sent me, that thou might receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). The scales fell off his eyes and Saul received his sight. He arose and was baptized in water. Verse (9:18) says, "Immediately," something that looked like fish scales fell from Saul's eyes, and he was able to see again (9:18).

The *NIV Life Application Study Bible* commentary describes Paul's life as it affected the history of Christianity: "No person apart from Jesus Himself, shaped the history of Christianity like the Apostle Paul." His fierce intensity before he became a Christian never waned, for he thereafter channeled it for the spreading of the Gospel, first to the Jews (who rejected him), then to the Gentiles. He preached throughout the Roman Empire and wrote almost half of the books in the New Testament. He died a martyr, but he was not afraid. He took a bold stand in his letter to the church in Philippi when he said, "For to me to live is Christ, and to die is gain" (Phil. 1:21).[57]

What gave this man the strength and power to endure such persecution himself? Perceptively, this strength and power comes (1) from the "Fire Power" of the Holy Spirit, for Paul writes that he **prayed unceasingly** (Acts 12:5; Rom. 1:9; 1 Thess. 5:17; 2 Tim. 1:3). Also, he chose to remain celibate, because he said, "I will not let anything make me its slave" (1 Cor. 6:12). This man was a bondservant to Christ. In searching the Scriptures, I found ten Christians whom the Bible calls "bond-servant" and Jesus Christ is top of the list. Therefore, Paul relinquished all his rights as a person and (2) became a bondservant to his Master, Jesus Christ. Knowing the love that Christ has for his bondservants, it is not surprising that (3) Paul had been to Paradise and the Third Heaven (2 Cor. 12:1-5). These visions are stupendous and can easily build a man pride. Perhaps, this is the reason the Lord placed a "thorn in the flesh" to remind

[57] "Paul." *NIV Life Applications Study Bible*. Grand Rapids: Zondervan, 2011) 2377.

Paul of the pain the lost masses experience without the Christ in their lives. Hats off to an honorable man!

## Husbands and Wives as Analogues of Christ and the Church

The apostle Paul portrays the marriage metaphor in terms of the bride and bridegroom as well. Thus he reminds the believers that human husbands are to have the same love and intentions for their wives as Christ who "loved the church and gave himself for her, to make her holy, cleansing her in the washing of water by the word. He did this to present the church to Himself in splendor, without spot or wrinkle or any such thing, but holy and blameless" (Eph. 5:25–27).[58]

George W. Knight succinctly compares the Husband and Wives relationship as an analogy of Christ and His Church. He says, that Paul not only compares marriage to the relationship between Christ and His church but also expands on the latter. Thus, some verses focus almost exclusively on Christ and the church (e.g., verses 26, 27). After these instructions and comparisons, Paul cites Genesis 2:24 in verse 31 and makes a final reference to the relationship of Christ and His church in verse 32. He concludes by summarizing his instructions in verse 33 with two key concepts: a husband is to love his wife and a wife is to respect her husband."[59]

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[58] Patterson, Richard D. "Metaphors of Marriage as Expressions of Divine-Human Relations." *Journal of the Evangelical Theological Society,* 51.4 (Dec. 2008): 698. http://www.etsjets.org/files/JETS-PDFs/51/51-4/JETS%2051-4%20689-702%20Patterson.pdf.

[59] George W. Knight III, "8. Husbands and Wives As Analogues of Christ and the Church," *Bible.org,* accessed October 4, 2018, https://bible.org/seriespage/8-husbands-and-wives-analogues-christ-and-church-ephesians-521-and-colossians-318-19

"Before we inquire into the particular truths the apostle articulates in Ephesians 5:22-33, we should determine the flow of his presentation. Paul ties his previous discussion to his treatment of husbands and wives with a summary preview: "submit to one another out of reverence for Christ" (verse 21).1Then he addresses the respective parties: wives (verses 22-24) and husbands (verses 25-31). He asks wives to submit to their husbands as their heads as the church submits to Christ as her head. He asks husbands to love their wives as Christ loved the church. Paul compares the relationship of husband and wife to that between Christ and the church (notice the comparatives "as" and "just as" in verses 22, 23, 24, 25)." [60]

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"The motivation for submission to one another is to be "reverence (phobo) for Christ" (5:21). Reverence, or fear (phobos), here is not dread, because Scripture elsewhere teaches that God's love in us casts out such fear (1 John 4:18; cf. also Romans 8:15). Rather, it is respectful reverence for Christ that recognizes who has asked this of us and that He will hold us accountable for our actions (cf., for this sense in Paul, 2 Corinthians 5:11; 7:1). This statement reminds us that—because in our sinful rebellion we would not obey our Lord—we will only submit to others when Christ has made us subject to Himself, and then we *will* submit to one

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[60] Knight.

[61] Knight.

another because He insists that we do so. Paul makes this point elsewhere when, in writing about interpersonal relationships—including those of men and women—he says forcefully, "What I am writing to you is the Lord's command" (1 Corinthians 14:37). Thus verse 21, explicitly insisting that believers submit to one another, sets the tone for the entire section."[62]

## The Holy Kiss

Since the beginning of Christianity there have been many scriptures that appear somewhat vague and perhaps difficult to understand. Yet, while some appear as difficult there are many passages that are easy to read and understand. In these cases it only remains for the humble and obedient to transact these directives into their personal lives. [63]

One scriptural passage that is easy to understand is that referring to the holy kiss. This practice is very simple to comprehend, and is plainly commanded in the New Testament. Go back in time for a moment and picture in your mind what it must have been like in the early Christian churches such as in Rome, Jerusalem, Antioch, and a host of other typical Biblical cities. It is easy to reflect how those holy and devout men of God---such as Peter, Paul, Luke, Barnabas, Silas, and even Christ Himself---practiced the holy kiss. It's safe to conclude that those faithful brethren cherished this practice in those persecuted early assemblies. [64]

In view of the retention of this Biblical practice, the question often arises just why the church still adheres to this standard, because very few church denominations in the United States still greet their brethren with a holy kiss. The answer is straight from the Bible. The holy kiss is

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[62] Knight.

[63] "The Holy Kiss," *acppublications.org,* Apostolic Church Practice Series, accessed on September 24, 2018 http://www.acpublications.org/media/pdf-download/0705_the_holy_kiss.pdf.

[64] Holy Kiss.

still implemented because the Bible commands it. While times change, the substance of the Bible does not.[65] The Word of God gives this commandment, not just once, but five different times. And this is not merely a directive incorporated in the Old Testament law (and thus made void through grace), but it is a clear and concise one intended for use in the New Testament church.[66] The first Christian churches were given this commandment in the instances listed below:

1. Romans 16:16 "Greet one another with an holy kiss".
2. I Corinthians 16:20 "Greet ye one another with an holy kiss".
3. II Corinthians 12:12 "Greet one another with an holy kiss".
4. I Thessalonians 5:26 "Greet all the brethren with an holy kiss".
5. I Peter 5:14 "Greet one another with a kiss of charity".

These verses provide Biblical evidence that it is God's intent followers of Christ is to greet and salute one another with a holy kiss. [67] If current use of the kiss is viewed in the context of history, and especially in light of the scriptural accounts of God's followers, it finds solid root. The Bible is legion with examples of the kiss:

- Jacob kissed his father (Genesis 27:27)
- Esau kissed Jacob (Genesis 33:4)
- Laban kissed Joseph (Genesis 29:13)
- Joseph kissed his brethren (Genesis 45:15)
- Aaron kissed Moses (Exodus 4:27)
- Moses kissed Jethro (Exodus 18:7)
- David kissed Jonathan (I Samuel 20:41)
- The father kissed the prodigal son (Luke 15:20)
- The elders at Ephesus kissed Paul (Acts 20:37)

[65] Holy Kiss.

[66] Holy Kiss.

[67] Holy Kiss.

The kiss is given as a token of love. Homage and submission are revealed through a kiss in Job 31:27 and 2:12. It is easy to reflect how those holy and devout men of God---such as Peter, Paul, Luke, Barnabas, Silas, and even Christ Himself---practiced the holy kiss.[68]

> Many interesting and heartwarming accounts are given on how persons who were persecuted for their faith and eventually became Christian martyrs were firm believers in practicing the holy kiss. In *Martyr's Mirror* an account is given of an incident that took place in 1546 in Styria, a province of Austria, among a group of Anabaptists.
> It reads: They were led in iron chains through Styria and delivered into the bailey at Vienna, to the jailer who said, "Come, I will bring you to a vault where are others of your brethren". When they met, they embraced and kissed each other and praised the Lord.
> In the same book, reference is made to a group of believers facing execution in 1528 at Bruck, on the Mur, Styria.
> A circle having been formed, they all knelt down to pray. Then they arose and submitted to the sword. The youngest of them all entreated his brethren that they should let him suffer first. He then kissed them and said, God bless you my beloved brethren; today, we shall all be together in Paradise.[69]

The holy kiss is a commandment of God and is recorded in the Holy Bible. It has been practiced for 150 years in the Apostolic Christian Church, and despite the fact that most churches no longer abide by this Biblical directive, it is still considered essential, and a wonderful blessing. [70]

## Conclusion

In conclusion, the Holy Spirit, the third member of the Godhead, fulfills an ongoing but invisible role of connection and communication between people and God. Awareness of the Spirit's presence differs in expression between the Old Testament and New Testament, but reliance upon it as a signal of the presence of God is constant.[1] [71]

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[68] Holy Kiss.

[69] Holy Kiss.

[70] Holy Kiss.

[71] Ryken.

On the day of Pentecost, after the resurrection of Jesus (50 days from the Passover in which He was crucified), the Holy Spirit descended on the disciples in the form of **tongues of fire** accompanied by the **sound of a rush of wind**, and gave them the power to speak in such a way that people of different languages could understand them. The Christian feast of Pentecost is an annual commemoration of this event, and it is solemnly observed as the birthday of the church and the feast of the Holy Spirit.[2] [72]

The "sound of a mighty rushing wind" (Acts 2:2) was heard by thousands of Adam's descendants who had come from all nations to celebrate the Passover Feast in Jerusalem (Acts 2). [3] [73] This was the sound (Ps. 18:10; 104:3) of the arrival of the Holy Spirit (Bridegroom). His arrival fulfilled God's promise to Adam that in 5500 years, Adam (Adam's descendants) would be restored to the Garden (Garden of Paradise in the Kingdom of God) when the Word would become flesh and a Savior, whose blood would cleanse Adam of his sin (John 1:14; Heb. 9:14, 22).

Thus, on the Day of Pentecost, the Holy Spirit arrived in the upper room and found 120 "virgins" (Matt. 25:1-13), whose lamps were trimmed and filled with much prayer and fasting, awaiting His arrival.[74] The Lord Jesus Christ (Holy Spirit) entered the upper room. With a piercing look into the deepest part of each soul, Christ found their hearts were "swept clean" (Luke 11:25), and purified (2 Chr. 7:16; 1 Pet 1:22 EXP). He became "one flesh" (Gen. 2:24; Eph. 5:31) with his Brides as He entered their hearts with great rejoicing. His embrace was felt as a "wind" brushing gentle kisses upon each of His virgin Brides. "Tongue of fire" (Acts 2:3) appeared above each head as an outward sign that this virgin's heart had been purified like "melted gold in intense heat" (Ps. 19:10). Then, out of their mouths flowed "psalms and hymns and spiritual songs" (Eph. 5:19) of great joy as "living water" (Song 4:15) poured forth inspired

[72] "Pentecost."

[73] Huber.

[74] "Pentecost."

by the Spirit of God as He comingled with each "spirit man" (1 Cor. 15:44), and they became "one flesh/spirit" (Gen. 2:24). This **Union of the Divine Spirit with Men** enabled each person to commune or "walk and talk" with God as "bond servants" of the Most Holy God. Apostle Paul **called this reunion a "mystery" between "Christ and his Glorious Church" (Eph. 5:27, 32).**

**Application.** The Broadway musical *Les Miserables* is a contemporary analogy of a Christ-like love. As the musical drama draws to a close, the life of Jean Valjean as he is freed from prison and struggles to reinvent himself and spend the rest of his life keeping a promise to love an orphan girl as his own. As the end of the show arrives, we find Valjean dying and being greeted by the ghosts of the child's mother, Fantine, and that of another character, Eponine. The epilogue carries with it a message of love, relationships, and forgiveness. Now, in death, Valjean, Fantine, and Eponine join in singing:

"And remember
the truth that once was spoken
to love another person
is to see the face of God."[75]

[75] "Songs from Les Miserables, Valjean's Death." Wikipedia.com. https://en.wikipedia.org/wiki/Songs_from_Les_Misérables#Valjean's_Death.

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**Graded Late Paper: 209/250 83.6%.** Grade change 3 mo. later - .9999999/10

Lord God explained that Dr. Jeffrey Cockrell was filled with the Holy Spirit and Fire and now speaks in Tongues, after reading through sources like Dave Roberson's *Walk in the Spirit, Walk in Power*. He is the Chairman of the School of Divinity at Liberty University. In weekly

meetings with Divinity professors, he gave all associates a copy of this research paper, encouraging them to “become filled with the Holy Spirit and speaking in Tongues.”

Dear Dr. Cockrell,

**Thank you for your patience and compassion upon me**. **No words can express my appreciation for your kindness in dealing with me as I sought for the way to "completion."**

I have learned many lessons about writing scholarly research papers through this assignment, and received (daughter) help in formatting the Table of Contents in this paper at the very end.

With an open heart, I comprehended the graded rubric. I came away with a fresh view and appreciation of the true meaning why I was graded accordingly. These lessons will be signposts in my future writings. Weaknesses that I knew were there, but didn't know how to handle them were spotlighted in the rubric and comments. I caught a glimpse how it could have been improved. Thank you again, Dr. Cockrell, for your patience and compassion upon me. I plan to pursue improving these areas.

Many blessings upon you and your loved ones. You are truly a man after God's own heart. I perceive that our Master is very proud of who you are and how you conduct yourself while you serve Him in His kingdom's work here on earth. I feel privileged to have been under your tutelage.

Again, THANK YOU from the bottom of my heart.

Patricia Ono Nakama