

PNEUMATOLOGY

Part One

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INTRODUCTION

There is hardly a more confusing subject to be found in the Holy Scriptures, among religious people, than the identity, work and mission of the Holy Spirit. Hence, the need of the clear doctrinal presentation of PNEUMATOLOGY, or the DOCTRINE of the HOLY SPIRIT. Few subjects could be weightier or more fraught with more-far-reaching consequences to our theology, or victorious Christian living and successful ministry than this one. If the Study of Christology is important, and It Is, to the all-important work of Jesus Christ, as the very Son of God, dieing in substitution to save us; then this study of the Holy Spirit is important, as He is the ONLY ONE to apply and work out that redemption as it is in Christ Jesus our Lord. There is no OTHER to apply and perfect that Salvation in us. He is the "ANOTHER COMFORTER" promised of Jesus before He left His disciples to "sit down at the right hand of God " HOW WE NEED TO KNOW ALL THAT THE SCRIPTURES HAVE TO TEACH ABOUT THIS WONDERFUL, HEAVENLY PARACLETE THAT WE MAY PERFECTLY YIELD TO HIS EVERY DESIRE AND IMPULSE, COMPLETELY COOPERATING WITH HIM ALWAYS, NEVER GRIEVING OR QUENCHING HIM. May the Blessed Holy Spirit Himself, guide our Study In Pneumatology, for He is the One who "Carried Holy men of God along as they wrote" about the Holy Spirit.

a. Under this topic of the need of our study we might note the prevailing ignorance concerning the person and work of the Holy Spirit.

I. First, there is the complete ignorance of the world about Him. Have you ever noticed the absolute absence of any reference to the Holy Spirit in all periodicals, magazines, newspaper or books, radios, as far as the secular press and radio is concerned? Never is His Name mentioned. So also the sinner uses the Holy Names of God and of Christ in blasphemy in every conceivable way the Devil can suggest to them; but never do they use the Holy Spirit. It was as He had no existence at all. They even use every sacred thing and heaven and hell itself in their blasphemy but never the Holy Spirit. The reason

is the same the Ephesians followers of John the Baptist gave, "We have not so much as heard that there be a Holy Spirit." JESUS GAVE THE REASON. Jno.14:17 -- (Of the comforter who is to abide with believers forever) "Even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither kneweth Him."

The unconverted man has no spiritual faculty with which to receive or know the Holy Spirit of God, for He is Spirit and contacted or known only by the redeemed Spirit. Hence the absence of all reference to the Holy Spirit in all cults with only a few erroneous sketchy remarks about Him in a very few. Like Christian Science which would make Mary Baker Eddy the Holy Spirit. (Same idea anyhow sees "Glossary of Science and Health-"Holy Spirit is divine Science, which she makes synonymous with herself.

But - the sad part is the awful darkness of the great number of sincere believers who being ignorant of the presence, personality and power of the indwelling Spirit of God thwart His every effort to perfect in them the image of Christ.

Jesus continues in Jn. 14:17 -- "But ye know Him; for He dwelleth with you and shall be in you." And as we read Acts, we realize how conscious these early Disciples were of the Holy Spirit; how complete their acknowledgement and cooperation with Him.

Second, under the importance of our study we might note that without Him we can do nothing. Without His illumination of the Scriptures, we can know nothing. Without His mighty power we can do nothing, Without His precious infilling we cannot live victoriously. He transforms the Scriptures from a dry book into a juicy one. He transforms our defeated, listless, dull lives into more than conquerors. He transforms our useless, powerless fruitless ministry into mighty evangels for Christ. He takes our dry arid lives and makes "rivers of living water" of them. Let us stop trying to do it all with our human ingenuity, human strength, human programs, and psychological approaches. Christ knew all these would fail for "the weapons of our warfare are not carnal (of the flesh or human at all) but are mighty of God to the tearing down of the strongholds of Satan " And We wrestle not against flesh and blood but against spiritual

wickedness in the heavenlies," supernatural foes where the arm of flesh has no power at all, where we need the whole armour of God. So Christ in going away said, I'll send another comforter." Let us lean wholly upon Him, and to do this let us learn all we can about Him, not just with intellectual doctrinal discussions, but let us yield unto His every way as He "Guides us into all Truth."

OUR COURSE OF STUDY IN PNEUMATOLOGY SHALL FOLLOW TWO PARTS.

Part One - THE PERSON OF THE HOLY SPIRIT

Part Two - THE MINISTRY OF THE HOLY SPIRIT

Under PART ONE we shall consider the PERSONALITY OF THE HOLY SPIRIT, the DEITY OF THE HOLY SPIRIT, the NAMES OF THE HOLY SPIRIT, and the SYMBOL OF THE HOLY SPIRIT.

Under Part Two we shall consider the MINISTRY OF THE HOLY SPIRIT IN THE OLD TESTAMENT and the MINISTRY OF THE HOLY SPIRIT IN THE NEW TESTAMENT, showing the difference in His operations in the Old Economy and under Grace now. Under this last heading we shall lay all emphasis on the paramount truth, "This is the dispensation of the Holy Spirit." Therefore, any ignoring, any exclusion and quenching of the Holy Spirit is to doom our every effort to failure. There is no other to do His work. let us know Him, to be conscious of His indwelling, and yield to His every impulse as He seeks to glorify Christ in us and complete the inward work of redemption, and bring to full fruition all the fruits of the Spirit in our lives. Let us evermore rely upon His supply of Power for witnessing. ALL I SUPPLY IS THE YIELDED, WILLING, CONSECRATED, PURGED VESSEL, the whole working capital of Christ's life, fruits, gifts, and power are supplied by the Holy Spirit.

PART ONE - THE PERSON OF THE HOLY SPIRIT

I. THE PERSONALITY OF THE HOLY SPIRIT.

A. Negatively Considered

(1) At the very outset of our study we need to have impressed upon our minds the very important truth, THE HOLY SPIRIT IS A PERSON. He has personality, He is not, as so many believe, an influence, an atmosphere such as the spirit of Christmas is an atmosphere. So they have taught He is only an atmosphere of spirituality, of worship, spirit of prayer, spirit of power, etc. All meaning not personality but a concentrated spirit of pervading thought or feeling. Unconsciously all too many Christians fall into this habit of thinking of the Holy Spirit, when praying, "Send Thy Holy Spirit into the service this morning." They have not thought of an August Sovereign Personality coming down into the service and ordering it to suit Himself, changing it to His will, leading them into True Spiritual Worship. But they have only in mind God lending a certain kind of atmosphere which will make them feel good, will give the preacher a certain kind of fleshy success, and so all will be kindness, sweetness, light and nobody will get hurt.

IF HE REALLY DID COME DOWN AS THE SOVEREIGN OF THE CHURCH, CHRIST VICE-REGENT ON EARTH AS HE HAS OF OLD, HE WOULD WRECK A LOT OF OUR LITTLE PROGRAMS. And a great number who pray the Father to send the Holy Spirit into their meetings would find after He came that there was no room on the program, provided by the program committee, for Him.

(2) OTHERS have taught that the Holy Spirit is only an attribute of God, such as the energy or operation of God. (The Arians, and Unitarians have so taught.) This teaching would make the Holy Spirit not a separate member of the Trinity, with personality, but only some manifestation of God's Person.

(3) The most common error taught concerning the Holy Spirit in almost all cults such as Russelism, is that the Holy Spirit is an emanation of God, a divine out flowing of God's own nature like the sun's rays or beams are an emanation of the Sun.

Paul of Samesata early in the third century was probably the first of any importance to deny the personality and Deity of the Holy Spirit. (He also denied the Deity of Christ) He desired to explain fully every mystery of the Word and found he could only do so by watering it down to his own level. The Socians during the Reformation followed in Paul of Samesata's footsteps and in more recent times Lyman Abbott has given the modernists viewpoint in "The Outlook" ~ illustrating the Trinity thus:

1. The artist working on his pictures
2. The same man teaching his pupils to paint
3. The same man entertaining his friends at home.

He has taken on these types of conduct, as three-fold nature; artist, teacher, friend. Thus he "explains" the Trinity, not three personalities but only three revelations of one personality in three quises, This is only the error of Sabellius (270 A.D.) of an expanding God Head, the unity became a trinity by expansion.

THE SAD PART is that even born-again believers have fallen into the same error of thinking of the Holy Spirit not as a person, but as an impersonal "." How often has a believer spoken of the infilling of the Holy Spirit, "Did you get It? The Authorized Version of King James following the error translated the personal pronoun "autes", `The Spirit itself of Rom. 8:26 and Rom. 8:16. The R.V, and American Standard Version corrected this to "The Spirit Himself" as It should be. As we shall later see even the A.V. use of Ghost instead of Spirit came of this error.

B. POSITIVELY CONSIDERED. (The Personality of the Holy Spirit)

What do we mean by calling the Holy Spirit, a person. It is manifest in the: Doctrine of the Divine Trinity that we are not teaching three Gods. We are not polytheists but

Trinitarians. There is but one God in essence, but manifesting Himself in three persons. So the meaning of person cannot mean separate in essence. There is but one essence in the Godhead, and that fullness is in all three members, and the three are one in being. But within the Scriptures they manifest themselves in three distinct personalities, Father, Son, and Holy Spirit. BUT THE WORD "PERSON" denotes INDIVIDUALITY. The Latin "per" equaled "through" and "senare" equaled "to sound" and was used of the mark through which the actor's voice sounded as he represented a certain personage, hence the word came to indicate individuality. But not of things, elements, forces, influences; but only of beings expressing the component elements of personality.

Thus when we seek to prove from the Scripture the Personality of the Holy Spirit we wish to show that He has real being, possessing intelligence, emotion, and volition. This brings us to the very first thought by way of introduction to our proofs--

WHAT ARE THE THREE PRIMARY ELEMENTS OF PERSONALITY?

What makes one being a person, and another an animal, plant, insect but not a person? Some of the greatest of thinkers have said there are two: self-consciousness and self-determination. But these are more or less modes of operation of the three primary elements that go to make up personality--

- (1) INTELLECT
- (2) SENSIBILITY (emotion)
- (3) VOLITION

Each of these acts with more or less of the other two--all with self-consciousness and self-determination. Every thought or act of our lives has these three elements in them, and it is the possession of these three elements, which make us a person. We have seen in Anthropology that they make men and man separate with an impassable chasm from beasts. We have seen that God the Father has personality in our study of

Theology. In the study of Christology we prove that Christ had all the elements of personality. We shall see in our first argument for the Personality of the Holy Spirit, that the same three elements are ascribed to Him.

(1) Personal Attributes are ascribed to the Holy Spirit. The three essential attributes of personality. These are impossible to ascribe to inanimate objects or abstract principles, such as influences or energies or emanations.

a. Mind or intelligence - knowing - is ascribed to the Holy Spirit. As Rom. 8:27 -- "The mind of the Spirit" and I Cor. 2:11--"Even so the things of God knoweth no man, but the Spirit of God."

b. Emotions or sensibility is ascribed to the Holy Spirit. As His being vexed...Isa. 63:10 and grieved or made sorrowful...Eph. 4:30. "The love of the Spirit"--Rom. 15:30. So love is a fruit of the Spirit.

c. Volition or will is ascribed to the Holy Spirit, I Cor. 22:11--"But all these worketh that one and the selfsame Spirit, dividing to every man severally as He wills." eight times in two verses (Jn. 16:13,14) The Lord will and shall are used of the Holy Spirit. He shall, He will. -- Here is personal purposeful action of self-determination.

(2) Personal appellations are used of the Holy Spirit.

By figures of speech personal names and pronouns and attributes are attributed to inanimate objects, by metaphor, personification, metonymy. But always in such figurative language as to be beyond liberalizing. But if these personal pronouns and names are so used in ordinary, unfigurative language, in common speech then they must belong to personality.

a. Personal pronouns are used of the Holy Spirit. The word Spirit "pneuma" is neuter in the Greek and according to all usage must have the neuter pronoun. Instead, the Masculine pronoun is used with Spirit.

In John 14:16 Jesus uses again and again the personal masculine pronoun "ekeines", Note John 14:16 -- "I will pray the Father and He shall give you another comforter that he (lit, that one) may abide with you forever." See John 14:26; 16:7-8. See all through 16:13-15. (Ten times the longest personal appellation in the Greek language is applied to the Holy Spirit in three verses.)

b. From the appellation Christ gives to the Holy Spirit of "ANOTHER COMFORTER." Under the names of the Holy Spirit later we shall see that this Greek word is one of the proper names of the Holy Spirit, and take its full meaning there, but when Christ In the Gospel of John 14:16 calls Him ANOTHER Comforter, there is much that is involved which demands that the Holy Spirit be a person. The same name Parakletos is used of Christ in I Jn. 2:1,2 rendered "Advocate." It carried personal activities, and our word lawyer today is close to the idea - " who takes my case and pleads for me." You wouldn't leave your case to an impersonal force. But the primary implication. are in the Word, "ANOTHER" by which Christ differentiates the Holy Spirit from Himself, yet designated Him as of the same kind of helper.

First note--It is not the Greek word "hetros" which means a diverse kind, one of another genus entirely; but instead Christ used the Greek word "allos" an entirely different Greek word for "another" which means another of the same genus--we would say one of another of the same kind, just like the first, only differentiated in individuality. But note the clear emphasis - The Holy Spirit is not to be confused with Christ Himself as many do--to say that the coming of the Holy Spirit on Pentecost was the Second Coming of Christ. But the inference is clear--The Holy Spirit must be a Person and further, a Member of the Godhead as was Christ to be called Parakletos, "ANOTHER COMFORTER." IF THE HOLY SPIRIT IS NOT A PERSON, THEN NEITHER WAS JESUS CHRIST since allos makes them of the same genus, same in kind. They are both COMFORTERS, HELPERS, ADVOCATES of ours on the same infinite level as members of the Godhead and are persons.

3.. PERSONAL ACTS ARE ATTRIBUTED TO THE HOLY SPIRIT.

None of these could be accomplished by a substance, an it, or a thing. These will find enlargement under the ministry of the Holy Spirit.

(1) He speak--I Tim. 4:1. ("poetic" language alone allows inanimate objects to talk)

(2) He comforts, helps---John 15:16,17.

(3) He testifies---John 15:26. And bears witness with our spirits---Rom. 8:16 (Heb. 10:15)

(4.) He teaches----~John 14:26. (And stirs up memory)

(5) He guides---John 16:13.

(6) He searches---I Cor, 2:10.

(7) He leads---Rom. 8:14 (Neh. 9:20)

(8) He commands and forbids---Acts 16:6,7. (Here He forbids and suffers them not.)

(9) He calls to service and appoints the places---Acts 13:2; 20:28.

(10) He reprovcs or convicts---. John 16:8.

(11) He makes intercession---Rom. 8:26. (Our Advocate)

(12) He ministers - Regenerates---John 3:16. He seals---Eph. 4: 30. He baptizes---I Cor, 12:13, He fills---Eph. 5:18

He divides the gifts to every man severally as Ho wills---I Cor. 12:11.

AND MANY MORE, but all can only be accomplished by personality.

4. PERSONAL REACTIONS BY WHICH HE IS AFFECTED BY OTHERS.

(1) He can be grieved. (Eph. 4:30)

(2) He can be vexed. (Isa. 63:10)

(3) He can be resisted, (Acts 7:5-10) and so quenched (I Thess. 5:19)

(4) He can be lied unto. (Acts 5:3)

(5) He can be blasphemed. (Matt. 12:31) Only a person can be insulted. So Paul calls it "Despise to the Spirit of Grace", Heb. 10:29. Gr.--Insulted, treated shamefully, by insulting. So Matt, 12:32, "Whosoever speaketh against the Holy Ghost". Williams translates it "Speaketh abusively against the Holy Spirit." No inanimate object can so respond to the tenet of others.

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The believer is not saved, consecrated, baptized with, and filled and led by a force, an "it", but an august, sovereign Personality. God is not eminent in the believer in impersonal energy but in personal agency. Until you, as a believer, know His personality, until you recognize Him, yield to HIM, take HIM into all your life, you will not have HIS perfect ministry wrought out in you.

TURN AND READ John 16:12-15 and see HIS personality displayed.

II. THE DEITY OF THE HOLY SPIRIT.

This has to do with His relation to the Godhead, as the Third member of the Trinity. Here the importance is to see His Divine Sovereignty. He is not the servant of the Church but Lord of the Church. He is not the servant of the believer to do his bidding, but God, to be obeyed, how often we think of Him as a servant. We think of Him as the One who is to please us (bless us), How often we ask Him to only add what is lacking in

order to help us to accomplish something for God, He rather wants our complete submission, and consecration so that He can set aside our accomplishments and do through us, unhindered by our self-life, the whole will of God. He is not to do my bidding, but I am to do His. Herein is the defeat individually and collectively In the Church: our powerlessness and lack of real testimony before the world, Christ intended the Holy Spirit to come as His Vice-gerent, to take His place as "ANOTHER COMFORTER", to be the present member of the Trinity and rule the Church, Is this the place we have ascribed to Him? It was in Acts! Remember God is inhabiting the Church through the Spirit, "We are builded together as an habitation of God through the Spirit."

Anus, in the fourth Century after Christ, was the first probably to deny the Deity of the Holy Spirit, yet hold on to His personality, He taught that God created Christ, and Christ created the Holy Spirit.

We shall prove His Deity by the titles given to Him, the attributes ascribed to Him, the works He does, and the Honors bestowed upon Him.

1. THE TITLES GIVEN TO THE HOLY SPIRIT ARE SUCH AS BELONG ONLY TO DEITY.

(1) He is called God. (Acts 5:3,4)

No language could be plainer. Cf. I Cor. 3:16 (On this last portion note Scofield's marginal note.)

(2) He is called the "Lord of Hosts."

And is so identified with the Jehovah of the Old Testament. Compare Isa. 6:5,9,10 with Acts 28: 25-27. Compare Jer. 31:31-34 with Heb. 10:15-17. Cf. Ex. 16:7 with Heb. 3:7-9.

2. THE ATTRIBUTES ASCRIBED TO THE HOLY SPIRIT PLAINLY SHOW HIS DEITY.

(1) ETERNITY (Heb. 9:14) "Eternal Spirit."

(2) OMNISCIENCE (I Cor, 2:10) (John 14:26; 16:12,13)

(3) OMNIPOTENCE (Job 26:13) So. Gen. 1:2 " Spirit in creation."

(4.) OMNIPRESENCE (Psa. 139:7) So I Cor 3:16 and Rom. 8:9 (Indwelling all believers.)

3. THE WORKS ATTRIBUTED TO THE HOLY SPIRIT ARE SUCH AS ONLY GOD CAN DO.

(1) CREATION (Job 33:4 Psa. 104:30; Job 26:13)

(2) LIFE-GIVING (Gen. 2:7; John 6:33; Rom. 8:2)

(3) PRESERVATION (Psa. 51:12)

(L1.) INSPIRATION OF THE PROPHETS (II Pet. 1:21) Cf. Heb. 1:1 (As of God - II Sam. 23:2)

(5) REGENERATION (John 3:3-8; Titus 3:5)

(6) RESURRECTION (Rom, 8:11)

(7) TRANSFORMATION (II Cor. 3:18 R . V.,)

4. THE EXALTED HONORS DUE ONLY TO GOD ARE ASCRIBED TO THE HOLY SPIRIT.

(1) SUPREME MAJESTY is ascribed to Him. (Matt, 12:31) By the fact that He can be blasphemed against as only God can,

(2) HIS NAME IS LINKED IN EQUALITY WITH THE FATHER AND THE SON. In the

Apostolic Benediction

(II Cor. 13:14) In the administration of the Church (I Cor. 12:4-6) In Christian Baptism (Matt. 28:19)

Are Divine titles, attributes, works and honors so lacking in dignity as to be lightly ascribed to things? Wouldn't that be the very idolatry the Holy God condemns in no uncertain terms? The only alternative is to believe in the Deity of the Holy Spirit.

III. The NAMES OF THE HOLY SPIRIT.

1. THE SPIRIT (I Cor, 2:10; John 3:6-8) The word "Spirit" occurs 385 times in the New Testament Greek text. Let us note briefly its usage:

(1) IT IS USED OF GOD--John 4:24.. "God is Spirit."

(2) IT IS USED OF CHRIST--I Cor. 15:45. "As Life-giving Spirit."

(3) IT IS USED OF THE HOLY SPIRIT, In various combinations as we shall see. THE HOLY SPIRIT, THE SPIRIT THE HOLY, THE SPIRIT OF CHRIST, etc.

(4) IT IS USED BY METONYMY FOR THE OPERATIONS PRODUCED BY THE HOLY SPIRIT--John 3:6.

"That which is born of the Spirit is spirit."

Here we have the divine nature and then that which is produced in us by Him. In I Cor. 14:12 we read of those who are zealous of spiritual gifts--Greek- Spirits, Here the word gifts is rightly fully supplied in Italics, but It shows the usage then of Spirits by metonymy for the gifts He bestows.

(5) IT IS USED OF THE GREATEST GIFT HE GIVES---THE NEW NATURE is called

pneuma or spirit all through Paul's writings, and there only. The others such as John refer to it as "Begotten of God" and Peter, "Born again of incorruptible seed", and "Partakers of the Divine nature," See its usage many times in Rom. 8--Such as "Walking after the Spirit" and Gal. 6:7,8 (Note AV puts capital S but it is not the Holy Spirit here meant, but the New Nature created by the Holy Spirit.)

(6) IT IS USED PSYCHOLOGICALLY OF THE HIGHER PART OF MAN'S NATURE;
"spirit, soul and body,"

I Thess. 5:23. So the pneuma as commended unto God at death, Lk, 23:L-6; Acts 7:59. So note while man possesses pneuma, he is nowhere in the Bible called pneuma, as Angels and God are; for he is more than pneuma, having a soulish life too.

(7) IT IS USED OF CHARACTER. We read of "a Pneuma of cowardice" II Tim, 1:7; "a pneuma of meekness" I Cor. 14.:21; so Jesus mentions the "poor in spirit" Matt. 5:3; in Rom. 8:15 "a pneuma of bondage" and "a pneuma of sonship."

(8) IT IS USED ADVERBIALY, Rom. 12:11, "Fervent in spirit." Spiritually fervent. Acts 19:21--"Paul purposed in spirit." Not Holy Spirit, but his own adverbially. Because contrary to Acts 21:4.. So. Rom. 1:9 "I serve with my spirit." i.e. Diligently or zealously.

(9) Pneuma is used by synecdoche for the whole person, a part for the whole. Mark 2:8, "Jesus perceived In His Spirit." i.e. "Himself".

(10) IT IS USED OF EVIL ANGELS AND DEMONS. I Tim. 14:l. Unclean spirits, Matt. 8:16; dumb spirit, Mk. 9:17.

(11) IT IS USED OF ANGELS, AND THUS DISTINGUISHES THEM FROM FLESH, and blood, "Spirit hath not flesh and blood" Heb. 1:7. (Acts 8:29, Rev. 1:4).

(12) IT IS USED OF THE FEELINGS BY, METONOMY, i.e.-.- The will, mind, desire of

man because it is invisible,, Matt. 26:41, "The spirit is willing."

(13) IT IS USED OF THE RESURRECTED BODY, Not "flesh and blood" but "flesh and bones" which Christ said spirits do not have. Lk. 24.:39, But Paul teaches we shall have a Spiritual body-- spirit-body. Life of it will be the New Nature or spirit. I Cor. 15:45.

(14.) IT IS USED OF THE PHYSICAL WIND, or breath, Jn. 3:8--Gr. wind is pneuma. The primary Gr. meaning of the word pneuma is Breath, or wind. So Jn. 20:22-- "He. breathed on them and said receive ye the Holy Spirit" Job 33:4; and Ezek. 37:8,9.:lo.

So see the appropriateness of Christ using the Wind as an example of the sovereignty "Bloweth where it lusteth"; invisibly "Thou hearest the sound thereof"; inscrutably, "Thou knowest not whence it cometh and whither it goeth"; indispensably, cannot live without wind; and powerfully, all-pervadingly, irresistibly of the wind, so of the Holy Spirit.

Under the name Spirit, for the Holy Spirit there are two ways in which this proper name is used of Him. Under Number One-- The Spirit, we note the usage of this name in combinations, which are in relation to the Godhead.

- a. The Spirit as His own proper name Just as Jesus is Christ's own proper name, and Jehovah, etc. is God's. Jno. 3:6-8:1, I Cor, 2:10.
- b. The Spirit of God. I Cor. 3:16
- c. The Spirit of Jehovah. Isa. 11:2
- d. The Spirit of the Lord Jehovah, Isa. 61:1.
- e. The Spirit of the Living God II Cor. 3:3
- f. The Spirit of Christ, Rom 8:9 (shows His relation to Christ)
- g. The Spirit of Him Son. Gal. 4:6

h. The Spirit of Jesus Christ, Phil. 1:19

i. The Spirit of Jesus. Acts 16:7 R.V.

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j. The Eternal Spirit Heb. 9:14.

k. The Spirit of Wisdom and Understanding Isa. 11:2.

1. The Spirit of Counsel and Might Isa. 11:2

m. The Spirit of Knowledge and of the Fear of the Lord - Isa. 11:2

n. The Holy Spirit Pneuma is used with "hagion" (holy) in four ways.

(1) It is used "PNEUMA HAGION" Holy Spirit as Matt., 1:18 and 49 other places.

(2) It is used "HAGION PNEUMA" - Spirit Holy as I Cor. 6:19, etc..

(3) It is used "THE HAGION PNEUMA" - The Holy Spirit as Matt. 26:19.

(4) It is used "THE PNEUMA THE HAGION" The Spirit the Holy as Matt. 12:32

2. THE SPIRIT IN RELATIONSHIP TO THE BELIEVER

(The names signifying sonic specific relationship to the believer, some work within them).

(1) The Spirit of Burning "Through cleansing" Isa. 4:4 cf. Mal. 3:2,3)..

(2) The Spirit of Judgment - Isa. 4:4 these two names are in relation to His searching, convicting, refining~ cleaning work as fire.

(3) The Spirit of Holiness - Rom0 1:4; seemingly an extension of the idea of the Spirit as Holy, in relationship to His work of Holiness in the believer9 "That we might partakers of His Holiness." Titus 2:3.

(4) The Holy Spirit of Promise - Eph. 1:33 in relation to the promised gift of the Father, Acts 1:4,5; 2:33.

(5) The Spirit of Truth -. Three times Jn. 14:17; 15:26; 16:13.

(6) The Spirit of Grace - Heb. 10:29 in relationship to God's gift of grace in the sacrifice of Christ.

(7) The Spirit of Glory - I Pet. 4:14. Cf. Rom. 8:16, 17 to make us sharers of Christ's glory.

(8) The Spirit of Life - Rom. 8:2. Born of the Spirit. He it is who creates the New Life in the Believer.

3. THE OIL OF GLADNESS. Heb. 1:9

Spoken of Christ as being anointed with the Holy Spirit. Go back to the 45th Psalm, v. 6,7 from which Paul quotes and you will see this has to do with Christ anointing as King of Kings and Lord of Lords, to reign during the Millennium; His followers must be the armies with Him. This anointing of the Holy Spirit upon Christ is without measure, and Christ sheds Him forth upon the Believer.

14. THE COMFORTER. Jn. 14:26, 15:26, 14:16.

Greek "Parakletos" seems to be the only simple proper name for the Holy Spirit, as "Jesus" is of Christ, and "Jehovah" and "Elohim" are of God the Father, It means, "One called alongside of to help." It is also translated "Advocate" in I Jn. 2:1 of Christ, who is our "Parakletos", advocate with the Father when we sin, while the Holy Spirit is our advocate when we need help or strengthening. Some other meanings of the word - Helper, Defender, Counselor, Pardoner, Mediator. Lit. "Our Standbyer." So Rom.. 8:26, 27 - "Helpeth our infirmities." Wonderful Name indeed!

IV. THE SYMBOLS OF THE HOLY SPIRIT.

Definition--the word "symbol" comes from two Greek words, "sun" which means "together", and "ballo" which means "to throw", so symbolism means literally "something thrown alongside of another" i.e. "To represent and explain' it;" Some material emblem to explain a spiritual reality. The Holy Spirit is symbolized by material things to explain His character and work.

There are two kinds of emblems:

(1) THE TYPE - which is usually extended and always foretelling or prophetic, is a species of events or objects which carries out an analogy between the type and the object typified prophetically..

(2) THE SYMBOL - is a recognized outward visible sign which represents some spiritual reality, such as the olive-branch for peace, or some animal with a nation: bull-dog for England, bear for Russia, Uncle Sam for the U.S.A., etc. THE HOLY SPIRIT IS RARELY TYPIFIED, but often symbolized. One of the very rare types of the Holy Spirit is that of Eleazar, the servant of Abraham getting a bride for Isaac.

There are at least fifteen or more symbols of the Holy Spirit in the Word. Many of them are but varieties of the same element, He is symbolized with or by the Dove, Seal, Holy Anointing Oil, Anointing Oil, Fire, Rain, Atmosphere, Wind, Rivers, Dew, Water, Clothing, Ernest, Baptism, and Wine, etc.

The eight primary ones with which we shall deal are: the Dove, Oil, Water, Wind, Ernest, Seal, Wine, and Fire.

The Holy Spirit is never represented with man-like representation such as God and Christ are; in Daniel "hair white like wool", "appearance of a man", "one like unto the Son of man", or the many Theophanies of the O. T. The Holy Spirit is either named Spirit, or symbolized by force, or object, which depicts His character or work, but never

of human form.

1. THE DOVE AS A SYMBOL OF THE HOLY SPIRIT.

The two primary representations of the Holy Spirit by a dove, as His personal complete presence where the Dove is, rather than a partial presence only in His works (He came upon Jesus in the bodily form of a Dove to show He really, in all His personality, indwelt Christ; and second, as a Dove He brings peace. NOTE how the Scriptures signify that the Dove is a type of the Holy Spirit - Matt. 3:16--"and Jesus when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him and He saw the Spirit of God descending like a Dove and lighting upon Him." Luke 3:22 gives It, "The Holy Spirit descended in a bodily shape like a dove upon Him." cf. Jn. 3:314

"God giveth not the Spirit by (ek-out-of) measure" the words "to Him" is not given by measure, but in His totality. As the Holy Spirit came in bodily shape as a Dove upon Christ, so not by or out of measure; but In His totality, so when we are baptized in this same Spirit and made to drink unto Him, it is not by measure but He takes up His residence within. I do not only have His work, I have HIM. The first time the Holy Spirit is symbolized by the Dove seems to be implied in Gen. 1:12 "the Spirit brooded (Latin-incubabat) over the face of the deep. The word in AV. moved is to brood, incubate, bring to life. There is a very interesting parallel between the Dove-like descent of the Holy Spirit upon Christ and the sending forth of the Dove from the ark. Three times it was sent forth; the first time it found no resting place for the sole of its feet, the second time it brought back an olive branch, the third time it didn't return, it had found a resting place.

Josephus says of the first time, "It came back with its feet muddy." Here is the work of the Holy Spirit In the O,T. He found no permanent resting place, no dwelling place upon the earth; He only alighted upon Individuals for service, muddying His feet.. He bore the weight of their sins and carried back to heaven the sad tale of human sin and failure.

The Holy Spirit had no permanent home in human hearts In the OT,,, He did not indwell them.

The second time He found a temporary resting place, shown by the fact that He brought back an olive branch. The world was mountain-high with judgment as the flood of Divine wrath swept the earth; but the blow fell not upon man, but man's substitute, Christ. The olive branch was "plucked" forcefully, but the Holy Spirit wings His way back to heaven with the symbol of peace; the storm is over, judgment past. When Jesus cried, "It is finished," the Holy Spirit, the heavenly Dove of peace, winged His way to heaven carrying the message of peace. "Christ offered Himself through the Eternal Spirit." HERE IS THE VERY FIRST WORK OF THE HOLY SPIRIT AS HE STIRS UP THE HUMAN HEART TO KNOW IT'S SIN AND WORTHINESS OF GOD'S WRATH, IS TO CARRY TO IT THE MESSAGE OF PEACE; the Olive Branch of peace is still in His mouth. The last time the dove is sent forth it doesn't return. It has found a clean place to rest. He finds an eternal home in the cleansed, blood-washed hearts of the bride of Christ. "Temples of the Holy Spirit;" and Christ said, "He will abide with you for ever." Abide means "permanent residence," Jn.14:16.

Some reasons why the Dove is used to symbolize the Holy Spirit:

(1) THE DOVE IS CLEAN BY NATURE - so symbolizing the Holy Spirit. Solomon sings of His bride--"My dove, my undefiled", Song of Solomon.6:9 In the Old Testament the dove is signified as being one of the clean birds for sacrifices See how it is illustrated when Noah sent it forth from the ark. He first sent forth a raven, which failed to return; for it could land on carrion, a floating bloated corpse, or filth. But the dove finding no clean place returned. Ps. 68:13---"though ye have lien with the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." Here is the remarkable quality of the snow-white dove, to be around filth yet never partake of it, it's snow-white feathers remain purely white. Do not expect the Holy Spirit to live in a filthy room, cob-webs, spiders, rats, bats, thick smoldering dust, odors, and filth everywhere. He is the pure Dove, the Holy Spirit. He seeks our cleansing from all "filthiness of the

flesh and spirit."

(2) THE DOVE IS GENTLE BY NATURE. When Christ sent forth His disciples He told them to be "harmless as Doves," Matt. 10:16. Only reason given in the old times for the gentle disposition of the Dove was, "the dove has no gall." The meat of an animal is ruined if in cleaning it, the gall is broken. So the Holy Spirit is never spoken of as angry, we have the wrath of the Lamb and of Almighty God, but never of the Spirit. He can be grieved but never angered. So, "the fruit of the Spirit is gentleness," Gal. 5:21. The Dove will not fight or strive, but can be rebuffed and many times pine away. So God's infinite Spirit will not force any doors, but would plead, and woo them to open. Be careful how you treat this Gentle Heavenly Dove. He will not break open any closed doors, nor carry them by storm; but He will send forth the fragrance of His presence to whisper to your heart what He can do for you.

(3) THE DOVE IS BY NATURE A LOVER. It is constant in its love. Song of Solomon. 5:12, "His eyes are as the eyes of the doves beside the rivers of waters." This is the constant love of Christ our heavenly Bridegroom who can't get His eyes off us; So the Holy Spirit, "who loveth us to jealous envy," By nature the Dove is a monogamist, mating but once and is true to that one through life. The Holy Spirit is the one "who sheds abroad the love of God in our hearts."

(4) THE DOVE IS GREGARIOUS BY NATURE. It is a social bird, unlike the "pelican in the wilderness." It loves the society of its kind. In Isa. 60:8 we read, "who are these that fly as a cloud, and as the doves to their windows." Throughout God's Word, God has sought the company of the redeemed. In the Garden of Eden, Christ before Gethsemene and the forsaking of the cross. So we read, "the communion of the Holy Spirit", a sharing with Him. See how He must be grieved by the ignorance and ignoring of Him. This lovely, loving, heavenly Dove, who wishes to communicate to us His love and bring to us the fullness of God's benefits.

In the symbol of the Dove we have the gentleness, quietness, loveliness, purity, the

easily to be entreated, and yet quenched, and grieved side to the Holy Spirit; in others we shall find the power, force and majesty of the Spirit. But all these Dove like attributes He wished to communicate to us.

2. THE OIL AS A SYMBOL OF THE HOLY SPIRIT.

One of the most remarkable things about the Anointing Oil as a symbol of the Holy Spirit is that it is mostly for service. How few ever see this. They consider it as for only enjoyment. Their whole Christian life is summed up in what they can get out of it, but never a "Lord, what will you have me to do?" Note Isa. 61:1,2 of Christ, "the Spirit of the Lord is upon me, because the Lord hath anointed me (why) to preach, to bind up, to proclaim." So Christ would not let His disciples go forth until they were anointed with the Power of the Spirit to be witnesses unto Him. In the Old Testament every-thing after being purged with blood was anointed with the Holy Anointing Oil before service. Everything about the Tabernacle, and the "nest who ministered in the Tabernacle, the furniture of the Tabernacle, and the people who worshipped.

So the priest's head was anointed (for knowledge) his ear (for hearing) his hands (for service) his feet (for daily life), in fact, the whole man in every expressive portions Ps. 133:2--"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." The remainder of the anointing oil was poured over the whole man. So the figure is used by Peter in Acts. "He hath shed forth (Gr. poured forth) this which ye now see and hear." The filling with the Holy Spirit on Pentecost.

(1) THE COMPOSITION.

God is very explicit, exact composition, even by weight and purity. Showing the personal worth of the Holy Spirit. Even as the composition of the Tabernacle and service as a type of Christ is personally patterned by God and given to Moses. No room for human opinions here. Sec Ex. 30:22-33. Seven particulars and called, "The Holy

Anointing Oil."

(2) THE THREE PROHIBITIONS CONCERNING IT. (Ex, 30:32-33)

a. It was not to be put upon the flesh of man. In the case of the priests, since their head, ears, hand, etc. to be anointed, it is evident from Lev. 8:23-36, the blood is applied first, then the oil upon the blood. The literal meaning here is that the anointing oil was not to be used for any profane usage. Spiritually, it shows the Holy Spirit is not for the flesh-life, or the Old Man.

b. It was not to put upon a stranger...One who was not an Israelite. Hence, the Holy Spirit is only "given to them that obey Him." No sinner can partake of Him.

c. There was not to be any imitations. Not to make any like unto It. God abhors all the human Imitations of spiritual things, and most of all, those Imitations of the work of the Holy Spirit. Claiming the Holy Anointing Oil of the Holy Spirit, yet working in fleshly energy.

(3) THE VARIOUS MEANINGS OF THE OIL AS A SYMBOL OF THE HOLY SPIRIT.

a. Anointed into a place of honor. God said of Israel--"I anointed thee with Oil", Ez. 28:14. Ps, 23:5--"Thou anointest my head with oil." So the anointing we receive is unto honor, separating.

b. Anointed to sanctify. Lev. 8:10-12, 30. "Moses took the anointing oil and anointed the Tabernacle, and Aaron and his sons to sanctify them" The Holy Anointing Oil made holy all that it touched. So we have no holiness of our own, but are made Holy by the Holy Spirit's presence.

c. Anointed to minister. So Aaron and all his sons anointed before they were allowed to

minister in the Tabernacle. Ex, 28:41-- "Thou...shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." So the disciples were not to witness until filled with the Holy Spirit.

d. Anointed to see, Christ's admonition to Luke warm Laodicea-- "thy eyes with eyesalve that thou mayest see."

e. Anointed to know (oil upon Aaron's head.) I Jn. 2:20,27, Word for unction is anointing. He is the revealer of the deep things of God.

f. Anointed to do good, Acts 10:38,

g. Anointed to rule. All kings were anointed to their office. As David, II Sam. 5:3,

h. The anointing to stand. II Cor. 1:21. (The word here to establish equals to make stable on a firm base.)

The Anointing of the Holy Spirit will firmly establish a saint."

i., Anointed to Preach, As Christ was, Lk. 4:18, 19. cf I Pet. 1:12. As Paul said his preaching was with the demonstration of the Spirit and of power should any man try to preach Christ without the Spirit's anointing.

j. Anointed to heal. Jas. 5:11-15. It is the Holy Spirit which quickens the mortal body. Horn. 8:11.

k. Anointed for gladness. Heb. 1:9. "Oil of Gladness," So, Ps. 104:15. "oil maketh the face to shine." So Stephen filled with the Holy Spirit had his face to shine like an angel's. Acts 6:15,

1. Anointed to die. As Christ for His burial. John 12, also Mk. 14:8-... "She hath anointed my body before-hand to the burying." Certainly the Holy Spirit can anoint us to the

crucifixion of the old man and all his lusts. In the case of Mary the house was filled with the odor of the ointment.

3. WATER AS AN EMBLEM OR SYMBOL OF THE HOLY SPIRIT.

The primary reason for the usage of water as a symbol of the Holy Spirit is that water fructifies. There can be no fruition without water, God uses this the more often of the Holy Spirit, But there are three other reasons such as bringing forth of life, source of life. There can be no life without the "washing of regeneration by the Word"; and then there is water for refreshment, satisfaction of thirst.

That water is definitely a symbol of the Holy Spirit we are not left in doubt, Jesus Himself states so emphatically - Jn. 7:37-39--"If any man thirst let him come unto Me and drink. He that believeth on me as the Scriptures hath said, out of his innermost being shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should (Gr, - Mellow - were about to receive) receive; for the Holy Ghost was not yet given because that Jesus was not yet glorified." Here emphatically Jesus refers to the Holy Spirit as being in the believer as "Rivers of living water." In this text you have all four of the usages of water as a symbol of the Holy Spirit. For life, for fruition, for refreshment, or slaking of thirst, and certainly implied for cleansing.

Note well the story behind this text. The last great day of the feast, the Feast of Tabernacles or booths, last of the great feasts of Israel, for seven days offerings, libations, feasting, and song. Glad festive days commemorating their deliverance from Egypt. Eighth day at dawn priests sounded the holy trumpets, proclaimed the Great Hosanna Day. Procession of priests went out to the Pool of Siloam to bring in water. Their reappearance caused shouting and blowing of Silver trumpet again. Circled altar seven times (as Jericho which barred the way to Israel entering Canaan). Then consecrated water poured out before the Lord, commemorating the water God gave in the wilderness. All the people sang, "The Lord Jehovah is my strength, therefore with

joy shall ye draw water out of the wells of Salvation." Lots of water, and shouting, but no reality Jesus knew, still thirsty. "Come unto me and drink."

That the bringing forth of fruit to perfection is the primary usage of water as a symbol of the Holy Spirit is not only attested to of nature, but of Scripture. As In Joel 2:23--A promise to Israel in the latter days, "Rejoice in the Lord your God, for He hath given you the former rain,, He will cause to come down upon you the rain, the former rain and the latter rain" (one for germination of the seed, second for the ripening of the grain in the ear to give fruition), "And the floors shall be full of wheat, and the fats shall overflow with wine and oil, and it shall come to pass afterwards that I will pour out my Spirit upon all flesh."

There are four ways in the Word in which the Holy Spirit is likened to water, (1) Rivers -- as in the text above. "Rivers of living water," The idea is of course prodigality. Not a trickle, creek, nor just a river; but "RIVERS OF LIVING WATER." Torrents, gushing, overflowing, flooding, inundating. So "They were all FILLED with the Holy Spirit," and "That ye might be filled with all the fullness of God, and "He giveth not His Spirit by measure." "Poured forth this which ye now see and hear." The inflowing fullness of the Holy Spirit. We love to call attention to the advancement in John's Gospel Ch. 3 where we have "Born of the Water of the Spirit in the gift of life. In Ch. 14. we have, "Wells of water springing up Into everlasting life." So that "Never thirst; again." But in Ch. 7 we have, "Rivers of living water flowing out of our innermost parts."

(2) Rain -- God when promising the Holy Spirit upon Israel, as in Joel 2, likens His coming upon them as rain--former and latter rain. Note Is. 44:3, "I will pour water upon Him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed." Psa. 72:6 speaks of God coming down like rain upon the mown grass as showers that water the earth." See Hos. 6:1, 3:10-12. The rain gave life and fruit, turning the desert into a garden, bringing every good work into perfection.

(3) Dew The Lord speaks of coming upon Israel as the dew from heaven, called a gift

from God in Gen. 27:28 as Holy Spirit is called, "The gift of the Father in Acts 1:4 Lk.14:49, out of the estimated 31,000 promises in the Bible is the only one called, "The Gift" or "The Holy Spirit of Promise." Eph. 1:13--so like the Dew of Harmon, Ps. 133:3; Hos. 14:5, Dew symbolize' the silent, yet all-pervading work of the Holy Spirit. It works in the night, refreshing, and bringing new life to the shriveled, thirsty leaf. Very copious in Palestine at certain times. The rain is intermittent, but the dew is constant. The rain is spectacular, but the dew mysterious and imperceptible. Here is constant soul refreshment, and soul watering.

(4) Water -- General symbolization by the term water. Here is one of the treasures of the Word of God; it's richly variegated modes of language. It's bold metaphors, sweet similes and all the other topical speech modes. It is under this general WATER that we shall consider this symbol.

a. WATER IS ESSENTIAL,

Three quarters of the earth's surface is water. There is not another substance as much used in the economy of nature. It everywhere sustains, balances, and refreshes. It's absence means dearth, desert and death. The human body is made up of around 90% water. So as water is essential to all animal and plant life, there is no spiritual life without the Holy Spirit.

(1) First life from the Spirit. Born of the Spirit. So, Jn. 3:5 - "Except ye be born of the Spirit and the water;" many try to make this baptismal regeneration. But it is a hendiadys - where two words used to mean the same thing, one is an adjective. Let me illustrate, Acts 3:14. ---"Ye have denied the Holy One and the Just," not two ones, but the Just Holy One. Christ said, "He must be born of spiritual water," the water of the Holy Spirit. Without the water of the Holy Spirit, only death.

(2) Water is necessary to sustain life. Gal. 5:25, RV---"If we live by the Spirit let us also walk by the Spirit." Here is the reason for dry thirsty, desert-like saints.

(b). WATER IS GROWTH PRODUCING

So called "Living Water" Jn. 4:10, 7:38. Biddad asked Job. "Can the flag grow without water?" Job 8:11

c. WATER IS CLEANSING.

For washing. Ez.36:25-27~.-"Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from your idols and I will put my spirit within you." " Before Aaron and his sons were to minister they were to bath in water. Ex. 40:12. So the leper, Lev. 14:8. So those touching the unclean, Lev. 15:6-27. Note Christ washing the disciples feet and said, "Ye that are bathed need not save to wash his feet." Jn.13:10. So the washing of the of red heifer, Num, 19:2, seems to be the idea of Lev. 10:22--"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

d. WATER IS SATISFYING, REFRESHING. Ps. 42:1

"As the hart panteth after water brooks so my heart after thee, O, God." Ps. 43:1 -- "My soul thirsteth after Thee, my flesh longeth after thee in a dry and thirsty land where no water is." God made our physical beings to crave and need water, with a thirst. So He has constituted our spiritual natures. Jesus said "If any man thirst let him come unto Me and drink." "I will pour water on Him that is thirsty and floods upon the dry ground." Is. 44:3.

WATER REVIVES. Job 1L~: 7-9

Job said, "Through the scent of water it will revive," Conclusion--Note the two primary times Moses was to bring forth water miraculously from the rock to quench the thirst of

Israel. In Ex. 17 the smitten rock at Horeb. Paul distinctly says, "Christ was that rock that followed them." I Cor. 10: Here is Christ our smitten rock and we are drinking freely now; but in Num. 20, we have the rock only spoken to, Christ needs not be smitten again to supply a constant satisfying water upon His own. This was at Meribah (strife.) We read, Numbers 20:11--"And the water came out abundantly." How many know the Great Rock at Horeb, but not at Meribah. They have received water at Horeb, but not at Meribah. They have received water from the smitten rock, but none from the spoken-to rock. "He giveth the Holy Spirit to them that ask Him." Lk. 11:13 The Living Rivers of the Holy Spirit are like Ezekiel's river issuing from the Sanctuary. Ez. 47:1-12

4. WIND IS A SYMBOL OF THE HOLY SPIRIT.

Christ both signifies so, and gives us the primary cue as to why. in John. 3:8 the Holy Spirit's activity is likened to the wind, primarily, by Christ because of His sovereignty, "Where it listeth" as well as the invisibility of it's activity, it's inward character. In this relationship, it is of Interest to note that the name for the Holy Spirit, pneuma, also means wind. So, "He breathed upon them and said, Receive ye the Holy Spirit." Jn. 20:22. He is still the giver of the Holy Spirit -- He still breathes upon His own.

a, WIND IS INVISIBLE.

It's effects may be seen but it itself is invisible. Men may blithely talk of its component parts; but they know nought of what oxygen is, hydrogen. So men may talk of the Holy Spirit operations, but know nought of even His effects. So the greatest forces of nature are Invisible. He himself is invisible, but His mighty effects are in evidence.

b. WIND IS ARBITRARY AND VARIEGATED IN ITS ACTIVITY.

"The wind bloweth where it listeth (willeth),"This we have emphasized very often. The Rivers of Living Water flow, and we cannot prescribe the channels; the wind bloweth

where it listeth, and we cannot command their direction. The Holy Spirit is Sovereign God.

c. WIND IS POWERFUL.

I went through the Sept. 18, 1926 Hurricane in Miami, FL,, and saw the mighty force of the wind. I read that in the day of Pentecost, the Holy Spirit came like "A mighty rushing wind." See the power of that mighty Heavenly Wind - transforming those disciples, empowering, and embodying them to save the multitudes.

d. WIND IS INSCRUTABLE.

"Thou hearest the sound thereof, but knoweth not whence it cometh or where it goeth", I do not know how the Precious Spirit of God accomplished for me and in me what I am powerless to perform. I see His precious transforming power at work making saints out of sinners, I feel His wonderful illuminating, thawing, enabling, enrighting breath in my soul and life; but I know not from whence or whither. I do not seek to explain Him, nor to circumscribe Him: Not to tell Him how He is to blow; but the Gr. word for "Rushing" is to be carried along, as Peter says of Holy men of God spake as they were moved (Gr. carried along) of the Holy Spirit." II Pet. 1:21. So I seek but to be carried along.

5. WINE AS A SYMBOL OF THE HOLY SPIRIT.

This is the symbol of the Holy Spirit, which would indicate exhilaration stimulation, hence rejoicing. Ps. 104:15--"And wine that maketh glad the heart of men," The classic text here in Eph. 5:18--"Be not drunk with wine wherein is excess, but be filled with the Spirit." I like to refer to this portion as showing Satan's counterfeit exhilaration, ecstatic state artificially induced by narcotics, and the true ecstatic state induced by the Spirit of God. There are three kinds of ecstatic states. There is the one induced by any kind of

narcotic or alcohol, which takes a person outside themselves, releases tensions, and inhibitions, and gives dreams of grandeur, and inflation and feelings of well-being away over and beyond any existing reality. Second there are the ecstatic states induced by hypnotism or self-induced trances making insensible to pain, and mental hallucinations. Then third, there is the ecstatic experienced in the Holy Spirit. This no doubt is the original intention of God; all the others are Satanic substitutes. So joy is one of the fruits of the Spirit, Paul certainly had this In mind when He contrasted drunkenness with being filled with the Spirit. There certainly are ecstasies thrilling experiences, and heavenly transports of joy in the Holy Spirit, which far exceed all human understandings and abilities. On the day of Pentecost they said, "These men are drunk." Note Lev. 23, Besides all the offerings of the Israelites offered to God were to have a drink offering of wine attached whether it be the trespass offering, offering of free-will, offering for the sin of ignorance, or vow offering: the seven great feasts of Israel... Num. 15:2--Each of those is very significant when seen in the light of the work of the Holy Spirit in believers. But note the seven feasts: (Lev. 23)

(1) First is the Feast of the Passover.

The slain Lamb. Christ our Passover was Salvation for us, Paul said, I Cor. 5:7. And number two is linked with it.

(2) Feast of Unleavened Bread. (v, 6-8)

Note how Paul links these two together in us in I Cor, 5:6--8. It was to link the delivered Israelites in fellowship with God, in unleavened holy walk. So. Christ in the upper room observed the Passover, then. "Supper being ended," He instituted the Lord's Supper. But it is of interest here that Wine is not to be used in the first two feasts, since In type, Christ is not yet resurrected until the next feasts. And Jn. 7:39 says, "The Holy Ghost was not yet given because that Christ was not yet glorified."

(3) THE FEAST OF THE FIRST-FRUITS. (v. 9.14)

First fruits of the harvest waved before the Lord. Here the Holy Spirit is first introduced, This was to be with Wine, Here Christ being to the right hand of God exalted receives of the Father the promise of the Holy Spirit to pour forth upon His own. So He gives Him even before Pentecost and breathes Him upon them. Paul definitely links this feast with the resurrection of Christ⁹ I Cor. 15: 23--in Christ shall all be made alive, but every man in his own order, Christ the first fruits, then afterward they that are Christ's at His coming.

(4) THE FEAST OF PENTECOST, or Wave loaves (Plural)

Fifty days after the first fruits, it was to be with the Wine (drink offerings) and of course showing forth the descent of the Holy Spirit. It is interesting to note this was the only feast "with leaven." For leaven is still in the church loaves, sin is still there.

(5) FEASTS OF TRUMPETS

(regathering of Israel) With an offering made by fire unto the Lord and though not mentioned here; yet in the law of these offerings in Num. 15, it had to have a drink offerings So the Holy Spirit upon regathered Israel, Cf. Matt. 27: 31; Is. 27:13.

(6) FEAST OF THE DAY OF ATONEMENT

The same as Lev. 16, but there the Atonement or offering is stressed) here affliction of the soul is three times reiterated So to signify the national repentance and mourning for sin of Israel after blowing of trumpets or regathering of Israel. So Joes 2:1-15 and Zech. 12:10-13 is followed by the Fountain opened for sin: in 13. Scofield calls attention to the fact that this fountain for sin was opened at the crucifixion historically, but was rejected by Israel, arid shall be opened efficaciously after their regathering. P. 158 Ref. Bible.

(7) FEAST OF TABERNACLES or Booths.

The Millennial day of rejoicing vs. 40 "Rejoice before the Lord". So The Last Day, that great day of the feast in Jn. 7:37 was this Feast for seven days, and the 8th was "The Great Day." So in history, the Millennial Reign of Christ, It cannot be an accident that the Wine is injected in the Feasts right when it is, and not before or later. This reminds us of the parable of Jesus of not putting new wine in old bottles; but new wine in new bottles. Matt. 9:17--and the verse that occasioned it, "The time when the Bridegroom is taken from them." It is evident the wine is the Holy Spirit to be put into new vessels, not old legalism or Judaism.

So wine is for rejoicing, to lift heavy hearts--Prov. 31:6. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." So wine is used with oil in the wounds of the Jericho traveler who is beaten, but rescued by the Samaritan. So Christ turns water into wine at Cana of Galilee and provides the better wine. Christianity is not a dry Religion, musty with creeds, bitter with manifold prohibitions; but Is a living joyful life through the wine of the Holy Spirit. Jesus said, "That your joy might be full." The precious Spirit transforms duty, ethics, worship, etc., into a joyous fullness of living relationship with Christ,

6. ERNEST AND SEAL AS SYMBOLS OF THE HOLY SPIRIT.

The Seal and Ernest as symbols of the Holy Spirit are the representatives within the Believer of the living presence of the Spirit as both the pledge of future deliverance of that believer to Christ, and second as a fore-payment to that believer of the full inheritance when delivered to Christ. The two, that is the Seal and Ernest of the Spirit, are linked together by Paul in two places--II Cor. 1:22--"Who hath sealed us, and given the earnest of the Spirit in our hearts." That they are the one and same Spirit Himself is evident from the second text--Eph. 1:13,14.-- "Were sealed with that Holy Spirit of

promise which is the earnest of our inheritance until the redemption of the purchased possession." The primary interpretation of the symbol of the Seal is ownership and security. The primary symbol of Earnest is present possession of the same kind of life, power, and riches that shall someday be ours in the full redemption of the purchased possession and a further pledge of the complete possession of that inheritance someday. We link them here because Paul does. They are inseparable since the same Spirit indwelling is by the possession of Him, both the Seal and the Earnest,

(1) The Seal as symbol of the Holy Spirit suggests many particulars:

a. A SEAL SIGNIFIES A FINISHED TRANSACTION.

As when Jeremiah bought a piece of land, then set his seal to it (Jer. 32:10) and God used it as a witness or seal to his future deliverance of Israel as a finished transaction. Why should a believer live a life of ups and downs because of failure to see the finished work of Christ.

b. THINGS ARE SEALED FOR SECURITY.

Men put a seal upon the Tomb of Jesus to try and keep Him In. There was no man-made seal that could entomb the Prince of Life, He arose, during the millennial reign of Christ, Satan shall be scaled in the bottomless pit for the 1,000 years. Satan tried to seal up the Son of God in the tomb but failed; then Christ shall seal up Satan with a seal ho cannot break it.

In Esther, we read of the writing of the king in the king's name, and sealed with the king's signature may no maim reverse. The law of the Medes and Persians cannot be altered. Can man or demons reverse the Great Seal of God? What precious security is ours who have been sealed with the Holy Spirit of promise! "The foundation of God standeth sure having this seal, the Lord knoweth them that are His," II Tim. 2:19. Also"

grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." Eph. 4:30.

c. The thing sealed belongs to someone.

It is a mark of ownership! Each man's seal carried his own peculiar mark of ownership, as the stamping of logs for delivery with the new owner's seal. The New Testament never tires of telling us, "Ye are not your own, ye are bought with a once." "Ye are Christ's and Christ is God's." So Paul in I Cor. 3:23, "All things are ours because we are Christ's." So those caught up in the rapture are "Christ's at His coming," What a wonderful thought. I am His personal sealed property. Will He watch over me, protect, and provide? Note in Rev. 3:13 to the faithful true church in the last days, the church at Philadelphia like the 144,000 in Ch. 7, sealed in their foreheads; and Rev, 14:1 tells you what the seal is, "Having His Father's name written in their foreheads."

d. Things that are sealed are so sealed that they might be recognized. The seal is not hidden,, It isn't an unintelligent mark, the seal is recognizable and readable, So the 144,000 in Rev, all will be able to read it, All the world should be able to read the Father's seal upon us, be able to know that we are His.

e, But a sealed document has within a hidden secret document.

As God told Daniel to seal up the prophecy for the time was not yet at hand. And told John to seal up the utterances of the voices of the seven thunders in Rev. So the seven sealed Book given to the Lamb to open in Rev. was a mystery until the Lamb broke the seals, SO OUR LIVES ARE HID WITH CHRIST IN GOD, The world knows nothing of our hidden life, the hidden inner spring of the Holy Spirit, as a well of water springing up into everlasting life. The hidden source of life, power, joy and supplial.

1. A SEAL DENOTES OBLIGATION.

As Eph. 4:30--I am not to grieve the Seal, and on His part He is to keep me. "Sealed unto the day of redemption." Wonderful truth indeed, but keep in mind the Holy Spirit Himself is the Seal, not some power, gift, or change in me.

g. Last of all a seal leaves it's impression, image. II Cor. 3:18.

(2) The Earnest of the Spirit is after a legal term, it is a small down payment, a pledge given beforehand of the full inheritance, By illustration, if a boy is left 5 million dollars by his father, but is not of age, he will receive the full inheritance when of age; but is only 15 now, He needs something to live on until receiving the inheritance. He could starve until then. So the will provides an earnest of his inheritance. Not a gift, etc.; but a real part of the inheritance to live on until he receives the whole, forming a pledge of the surety of the reception of the whole inheritance, Note some particulars about the earnest of the Spirit:

a. The earnest of the Spirit is the Spirit Himself, not some gift or grace He Imparts, He Himself, in all of His present presence bringing all His complete workings. He is the Earnest as He is the Seal, or Eph.1: 13-4 -- "Ye were sealed with that Holy Spirit of promise, which is the earnest of our Inheritance," Called by Paul, "The first-fruits (beginnings) of the Spirit." Rom, 8:23.

b. The earnest of the Spirit is only for God's children. It is for those for whom the inheritance is prepared. It is a family affair, So Rom, 8:23, for we who have the adoption. We are "joint-heirs with Christ, Rom. 8:17, "Heirs of Salvation." Heb, 1:4 --all this on the basis of being children of God, born into His family, bearing His life; therefore heirs to all that is His. I Pet. 1:2,3--"According to His abundant mercy He hath begotten us, To an inheritance incorruptible and undefiled and that fadeth not away reserved in Heaven for you." Note Rom, 8:16,17 --"The Spirit Himself beareth witness with our Spirits that we are the children of God; and if children then heirs; heirs of God, and joint-

heirs with Jesus Christ." The overcomer is promised to be, "Heir of all things," Rev. 21:7. The earnest is for God's children and gives assurance both ways; that I am His child and that as His child I am an heir.

c. The Earnest of the Spirit is the pledge of the completion of God's work in me. Rom. 8:30, Phil. 1:6. Yea for this very reason God hath given us the Earnest. He it is who is to take care of that completion.

d. The Earnest of the Spirit is the earnest or pledge of the fullness of our inheritance, What is the inheritance? Only eternity will show, but present possession of Him guarantees the fullness later, Eph. 1-14 --"Which is the earnest of our inheritance until the redemption of the purchased possession."

e. The Earnest of the Spirit is but a part of the full inheritance, This is the idea behind II Cor. 5:5 while waiting for the new tabernacle not made with hand, eternal in the heavens, and groaning now under limitations and infirmities; "yet he that hath wrought us for the selfsame thing is God, and He hath given unto us the earnest of the Spirit." If the resurrection from the dead, and quickening into the resurrection life of Christ is but an earnest--WHAT SHALL THE FULLNESS BE?. If the illumination of the Spirit into the "Deep things of God" is but an earnest, WHAT SHALL IT BE WHEN WE SHALL LEAVE THIS CHILDHOOD KNOWLEDGE AND KNOW EVEN AS ALSO WE ARE KNOWN? If all the bestowals God gives now through the Earnest of the Spirit Is but a part, WHAT SHALL IT BE WHEN THE FULL INHERITANCE IS OURS? Who can know how the things that God hath prepared for them that love Him? He that revealed them unto us by His Spirit In earnest form, but we shall await our Glorified bodies and souls in the sharing of His glory Ho had with the Father before the world was to know the riches of our inheritance. BUT I HAVE THE EARNEST, AND IF I AM NOT REALIZING TO THE VERY FULLEST THE FATHER'S PRESENT PROVISIONS IN THE SPIRIT FOR VICTORY, JOY, POWER, AND ABUNDANCE, I AM NOT LIVING UP TO THE FULLNESS OF MY PRIVILEGE AS A CHILD OF GOD.

In II Cor. 1:22 "Given us the earnest of the Spirit in our hearts." There He places before the Believer all the claims and revelations of the heavenly bridegroom: secures, councils, warns, guides, comforts. teaches. refreshes, purges, sympathizes, strengthens, enriches, purifies, makes real all the earnest of the coming glory. WONDERFUL COMFORTER INDEED!

7. FIRE AS A SYMBOL OF THE HOLY SPIRIT.

Matt. 3:11---"I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I. He shall baptize you with the Holy Ghost and with fire." Here, according to the Law of the Hendiadys or Sharpe's Law -- there are not two things in which Christ shall baptize the believer; namely fire and the Holy Spirit, but the fire of the Holy Spirit, or the Fiery Holy Spirit, So on the day of Pentecost He fell upon filled the believers with the external sign of "cloven tongue of Fire, or like as of fire, Acts 2~3, ~Resting upon each of them, one tongue as of fire," Gr,-- in this unique coming of the Holy Spirit the external sign of fiery tongue was to give external evidence of the invisible Spirit' s personal presence as the bodily form of the Dove did at Christ's baptism. Not to be repeated in external form, since Christ promised after the Spirit's coming "He shall abide with you forever." We need no external symbol whether "Cloven Tongues of fire upon our heads" or "Other Tongues" in our mouths to testify to His presence.. He Himself witnesses within that He is there, and desires to control.

Fire is used to symbolize a number of things - as it is a symbol of the presence of the Lord, as at the burning bush; it is a symbol of the pleasure of the Lord, as when He consumed the offered sacrifices; it symbolized the protection of the Lord, as the pillar of fire to Israel in the wilderness, and the wall of fire around about those who fear the Lord; It symbolized the judgment of the Lord, as triad by fire, etc. So God uses this natural symbol to further describe the work of the Holy Spirit.

It took all these varieties of symbols to completely describe the Spirit's ministry. See the oppositeness of the Dove and fire. In the Dove we have gentleness, purity, loveliness; but here under fire, force, power, the aggressive ministry of the Holy Spirit. The promise of the Spirit's baptism of fire was because of the new need on the part of the Disciples. The Disciples were to go forth and convince the murderers of Christ the heinousness of their crime, and the resurrection of Christ and need of acceptance of Him. They were to die for Him, and found the church. They needed a new dynamic, a new power; hence, baptized with the Fiery Holy Spirit. The primary symbolism of fire is the Spirit's work of purifying, testing, and enduing with power. Some ways in which fire symbolizes the Holy Spirit.

(1) FIRE CONSUMES. Paul states that "Our God is a consuming fire," Heb. 12:29; therefore "Let us serve God acceptably with reverence and godly fear." One of the most forceful designations of God. As fire He consumes His enemies and purifies His own. So Mt. Sinai burned with fire as Moses talked with God on its summit. The Holy Spirit in Is. 4:4 is called "A Spirit of burning and judgment." He is to consume the chaff from our lives.

(2) FIRE PURIFIES. (purges, cleanses) This cleansing by fire is different from the cleansing by water in its penetration, Water cleanses the external, fire penetrates, purifies internally and intrinsically, with its own element throughout the object cleansed, Here is the difference in John's baptism and the fire baptism of Christ with the Fire of the Holy Spirit. John's was external character purifying of life and conduct or reformation, But Christ's baptism is at the roots of conduct, from within with fire, "Oh, Thou Spirit Divine, All my nature refine, Till the beauty of Jesus be seen in me,"

In Is, 6:5-7 Isaiah cries, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips." But the seraphim~ took a coal of fire off the altar, touched him with it. -- "Thine Iniquity is taken away and thy sin purged." Tongue needs fire of the Holy Spirit to purify.

In Num, 31:23-- We have the Illustration of fire purification. Any vessel of earth was not worth cauterizing in the fire, but must be broken; it marks the unsaved person who is earthy, not a son, therefore not chastened and purified by God but due only for breaking. But Ho chastens every son whom He receiveth. So if any vessel could abide the fire it was cleansed by fire--"Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean." The precious "seven burning torches before the throne of God", the "Spirit of burning," the "baptism of the Holy Spirit and Fire" if allowed to work within and not "quenched" as fire can be "quenched"; He will kindle a Holy Fire within cleansing even as He is clean.

(3) Fire tests, judges, reveals. So John saw the Isle of Patmos with "eyes as a flame of fire," and feet as "glowing brass made fiery in a furnace." (Litt. rendering) For in Rev. Christ is the Judge here of His church. So Paul speaks of the Believers' works being "tried by fire" for "the fire shall try every man's works of what sort it is"; and if not standing the fire test, he shall be saved as though by fire." I Cor, 3:13-15, So Is. 4:4--He is the "Spirit of Judgment." In Is. 11:2-4 as a result of the "Spirit of the Lord resting upon Him in sevenfold might, Ho shall judge with righteousness the poor, and with equity the meek, but smite the earth with the rod of His mouth and with the breath of His lips shall Ho slay the wicked."

(4) Fire softens, melts, and hardens into permanent forms. The prophet cries, "Oh that Thou wouldest rend the heavens, and come down that the mountains might flow down at thy presence, as when the melting fire burneth," Is. 64:1,2. What can warm, melt, thaw, break these cold hard hearts of ours? So unresponsive to the Heavenly leadings. The Holy Spirit alone. I have seen some of the hardest of men broken by the Spirit.

(5) Out of the many we could take such as fire; warms, cheers, fuses, illuminates, ignites, moves, etc., we take one more--Fire produces power. Jesus said, "Ye shall receive power after that (when) the Holy Spirit is come upon you." Lit. Ye shall receive the Power of the Holy Spirit coming upon you." Acts 1:8. And "Tarry ye in the city of

Jerusalem until ye be endued with Power from on high." Lk, 24:49. See what it did for the disgruntled discouraged disciples at Pentecost.