

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. † ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. † Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

The Person and Work of the Spirit The Role of the Spirit in Life and Faith

Powered by the Spirit. This process is, from start to finish, the work of the Spirit.

“For prophecy was not ever brought by human will: yet by the Holy Spirit, men, as they were swept along, spoke from God.” — 2 Peter 1:21

“The things which you have heard from me among many witnesses; commit these same things to faithful people, who are able to teach others as well.” — 2 Timothy 2:2

Over 631 verses mention spirit; many of these refer to the Holy Spirit, some to the human spirit, some to other spirits. There is little doubt that the Bible pictures a parallel universe: the spirit world.

Does this indicate that the authority and power we have attempted to establish through worldly wisdom, lies elsewhere? Our authority is already found solely in Christ! Our power is already provided by the Spirit alone! Have we attempted to replace the work of God with something else?

“If you then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to those who ask Him?” — Luke 11:13

So, if we pray for the Spirit every day, what do we expect to receive? We expect to receive the Holy Spirit exactly as the heavenly Father promised. This promise is not restricted to Israelites, Jews, or Christians. It is openly offered to all “the sons of Adam and the daughters of Eve.”

This gift of the Spirit is available to all people from Pentecost, 33 AD, until the return of Christ; whether they believe or not; whether they have access to a Bible or not; merely because they are a “son of Adam or a daughter of Eve,” and ask for this gift.

As a matter of historic fact, until the invention of the printing press, few people owned Bibles: their only contact with Scripture was through the Sunday pulpit reading, and the portrayals of icons on church walls.

The one and only thing to which all people have had access for nearly two millennia, is the Spirit. The Spirit is our confidence and hope.

Spirit in the Old Testament. The Spirit was active in the Old Testament, but not as universally as He is in the New Testament. Relatively few people had spiritual gifts.

“The earth was without form, and void; and darkness was upon the face of the deep. The Spirit of God moved on the face of the waters.” — Genesis 1:2

“The Lord said, My Spirit shall not always strive with man, since he is flesh as well [as spirit]: yet his days [till the Flood] shall be one hundred twenty years.” — Genesis 6:3

“Pharaoh said to his servants, ‘Can we find such a person as this is, a man in whom the Spirit of God is?’ ”¹ — Genesis 41:38

“You shall speak to all who are wise hearted, whom I have filled with the Spirit of Wisdom, that they may make Aaron’s

garments to consecrate him, that he may minister unto me in the priest's office."² — Exodus 28:3

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

"Every one whose heart stirred him up came, every one whose spirit⁴ made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments." — Exodus 35:21

"He has filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;"⁵ — Exodus 35:31

"I will come down and talk with you there: and I will take of the Spirit which is on you,⁶ and I will put it on them; and they shall bear the burden of the people with you, so that you do not bear it only by yourself."⁷ — Numbers 11:17

"The Lord came down in a cloud, and spoke to him, and took a portion of the Spirit⁸ that was on [Moses], and gave it to the seventy elders: so it came to pass, that, when the Spirit rested on them, they prophesied ceaselessly. Yet two of the elders remained in the camp, one was named Eldad, the other was named Medad: thus the Spirit rested on them [as well]; these were among those who were appointed, yet they did not come to the tabernacle: instead they prophesied in the camp."⁹ — Numbers 11:25-26

"Moses said to [Joshua], 'Are you Envious for my sake? Would to God that all of the Lord's people were prophets, and that the Lord would put His Spirit on all of them!'"¹⁰ — Numbers 11:29

“The Lord said to Moses, ‘Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him;’”¹¹ — Numbers 27:18

Some of the main ideas that we glean from the work of the Spirit in the Old Testament are: firm definitions of the spiritual gifts of inspiration, and interpretation of Scripture, as well as the good news that all members of The Church will have some measure of the spiritual gift of interpretation: Christians will be able to read, and to a considerable extent interpret, the Scripture for themselves. This is an idea that would be unthinkable in 1406 BC: yet Moses predicts its occurrence at Pentecost in 33 AD. The idea of canonicity is also defined in the Old Testament.

Inspiration. Inspiration is the spiritual gift that enables a Prophet to enter into conversation with God and understand it:

“The Lord spoke with Moses face to face, as a man speaks with his friend. [Moses] returned to the camp: while his servant, Joshua, the son of Nun, a young man, did not depart from the tent.”¹² — Exodus 33:11

Interpretation. Interpretation is the spiritual gift that enables a secondary prophet to understand the written record of the Prophet’s conversation with God, disseminate the written record, explain the written record, and form judgements based on the written record.

“The Lord came down in a cloud, and spoke to him, and took a portion of the Spirit¹³ that was on [Moses], and gave it to the seventy elders: so it came to pass, that, when the spirit rested on them, they prophesied ceaselessly.” — Numbers 11:25

Canonization. Canonization is the act of God, approving the written record of the Prophet’s conversation, whereby God receives the written record in the Oracle, archived beside the ark as an offering presented by the Levites. It is this approval that gives Scripture its final legal status.

“Take this book of the law, and put it beside of the ark of the covenant of the Lord your God, so that it may be there for a witness among¹⁴ you.” — Deuteronomy 31:26

Spirit in the New Testament. The first thing that we notice in the New Testament is about the life of Christ: Jesus is intimately associated with the Spirit. The Son rarely, if ever acts separately from the Spirit. The Spirit rarely, if ever acts separately from the Son. The absolute authority of the Son and the absolute power of the Spirit are almost always seen working together.

“The birth of Jesus Christ was on this wise: when as His mother Mary was engaged to Joseph, before they consummated marriage, it was discovered that she was made pregnant by the Holy Spirit.”¹⁵ — Matthew 1:18

“While [Joseph] considered these things... Look! The angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife: for that which is begotten¹⁶ in her is by the Holy Spirit.’”¹⁷ — Matthew 1:20

“I indeed baptize you with water for repentance. He Who comes after me is mightier than I, Whose shoes I am not worthy to untie. He shall baptize you with the Holy Spirit, and with fire.”¹⁸ — Matthew 3:11

“Jesus, when he was baptized, went straight up away from¹⁹ the water. Look! The heavens were opened to Him, and he saw the Spirit of God descending as if [He were] a dove, and lighting on Him.”²⁰ — Matthew 3:16

“Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.”²¹ — Matthew 4:1

“Behold My Servant, Whom I have chosen; My beloved, in Whom My soul is well pleased: I will put My Spirit on Him, and He shall show judgment to the Gentiles.”²² — Matthew 12:18

“If I cast out demons by the Spirit of God, then the kingdom of God is come upon you.” — Matthew 12:28

“He said to them, ‘Then how does David in Spirit call him Lord, saying,’ The Lord said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool?’ ” — Matthew 22:43-44

While all of these verses are from Matthew, Mark has similar verses making the same points.

“Indeed I have baptized you with water: but He shall baptize you with the Holy Spirit.” — Mark 1:8

“[Jesus] coming straight up out of²³ the water, saw the heavens opened, and the Spirit descending on Him as a dove:” — Mark 1:10

“Immediately the Spirit drives Him into the wilderness.” — Mark 1:12

“David himself said by the Holy Spirit, ‘The Lord said to my Lord,’ Sit on My right hand, till I make Your enemies [into] Your footstool.” —²⁴ — Mark 12:36

Several passages emphasize Jesus’ conflict with unclean spirits, which unclean spirits He often attacks through His disciples. Although the Holy Spirit is not mentioned, we have the distinct impression that the Spirit provides the power behind the disciples’ acts.

“Summoning His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.” — Matthew 10:1

“He summoned the twelve, and began to send them forth two by two; He gave them authority over unclean spirits;” — Mark 6:7

“[People from Capernaum] were all amazed, and spoke among each other, saying, ‘What is this word:²⁵ for with

authority and power²⁶ He commands the unclean spirits, and they come out?” — Luke 4:36

Luke has more detail and shows that spiritual gifts are beginning to bloom and blossom before Pentecost, 33 AD. The dawn is approaching after a long, fitful, and painful night.²⁷ Even before the Sun is first seen, rays of light begin to brighten the sky.

“[John] shall be great in the sight of the Lord; he shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother’s womb.” — Luke 1:15

“[John] shall go before [Jesus] in the Spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the thoughts of the righteous; to make ready a people prepared for the Lord.” — Luke 1:17

“[Gabriel] answered and said unto her, The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore, also that holy thing which shall be born of you shall be called the Son of God.” — Luke 1:35

“When Elisabeth heard the salutation of Mary, [John] leaped in her womb; and Elisabeth was filled with the Holy Spirit:” — Luke 1:41

“[John’s] father Zacharias was filled with the Holy Spirit, and prophesied, saying,” — Luke 1:67

“There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel. The Holy Spirit was upon him. It was revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord’s Christ. He came by the Spirit into the temple: when the parents brought in the child Jesus, to obey the requirements of the law for Him,” — Luke 2:25-27

“John answered, saying to them all, I indeed baptize you with water; but One mightier than I comes, the laces of whose

shoes I am not worthy to untie: He shall baptize you with the Holy Spirit and with fire:” — Luke 3:16

“The Holy Spirit descended²⁸ upon Him in a bodily, dovelike form, and a voice came²⁹ from heaven, saying, ‘You are My Beloved Son; I am well pleased with You.’” — Luke 3:22

“Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness,” — Luke 4:1

“Jesus returned in the power of the Spirit into Galilee: and there His fame went out through all the surrounding region.” — Luke 4:14

“The Spirit of the Lord is upon me, because He has anointed Me to preach the good news to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, recovery of sight to the blind, and to set at liberty those who are bruised,” — Luke 4:18

Trifling with the Holy Spirit is a very serious matter. The Holy Spirit is our only last resort in this present evil age. Loss of the Holy Spirit means to be exposed to and to be unprotected from all the ravages of Satan, all his minions, the world, and the deceitfulness of our own hearts (Jeremiah 17:9). The Holy Spirit is our last and only defense, not the Bible.

“I say to you, ‘All manner of sin and blasphemy shall be forgiven men: but blasphemy against the Holy Spirit shall not be forgiven men. Whosoever speaks a word against the Son of Man, shall be forgiven. Whosoever speaks against the Holy Spirit, shall not be forgiven, neither in this age, nor in the coming one.’”³⁰ — Matthew 12:31-32

“He who blasphemes the Holy Spirit has no forgiveness for the age; yet is entrapped by sin eternally³¹.” — Mark 3:29

“Whosoever shall speak a word against the Son of Man, it shall be forgiven: yet he who blasphemes against the Holy Spirit shall not be forgiven.” — Luke 12:10

The Spirit defends us before our accusers.

“When they hand you over [for trial], you should have no concern about what you shall say: for what you shall say shall be given you in that same hour: for it is not you who speak, yet the Spirit of your Father speaks in you.” — Matthew 10:19-20

“When they shall lead you, and deliver you up, take no forethought what you shall speak, neither premeditate: yet whatever is given you in that hour, speak that: for it is not you who speaks, yet rather the Holy Spirit.” — Mark 13:11

“The Holy Spirit shall teach you in the same hour what you ought to say.”³² — Luke 12:12

John shows more of the heavenly purpose.

“John testified, saying, ‘I saw the Spirit descending from heaven like a dove, and it remained on Him. I did not know Him: yet He Who sent me to baptize with water, said to me, ‘He on Whom you see the Spirit descend, and remain on Him, this is the One Who baptizes in the Holy Spirit.’” — John 1:32-33

“Jesus responded, ‘Truly, truly, I say to you, unless someone is born of water and of the Spirit, he cannot enter into the kingdom of God. What is begotten of the flesh is flesh; and what is begotten of the Spirit is spirit. You should not be amazed that I said to you, You must be born anew. The Spirit influences wherever He wishes, and you hear His voice, yet you do not know from where He comes, or to where He goes; so it is with those who are begotten of the Spirit.’³³ — John 3:5-8

“He Whom God has sent speaks the words of God: for God gives Him the Spirit without measure.” — John 3:34

“The hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father

seeks such to worship him. God is a Spirit: and those who worship Him must worship Him in spirit and in truth.”³⁴ — John 4:23-24

“It is the Spirit that brings to life; the flesh profits nothing: the words that I speak³⁵ to you, they are spirit, and they are life.” — John 6:63

“He who believes in me, as the Scripture has said, out of his belly shall flow rivers of living water. This He said about the Spirit, Who those who believe in Him would receive: for the Spirit was not yet given; because Jesus was not yet glorified.”³⁶ — John 7:38-39

“I will pray the Father, and He shall give you another Comforter, that He may be with you forever; the Spirit of Truth³⁷; Whom the world cannot receive, because it does not see Him, neither does it know Him. You know Him; because He remains with you, and will be in you.”³⁸ — John 14:16-17

“The Comforter, the Holy Spirit, Whom the Father will send in My name, He will teach you everything, and He will remind you of everything that I told you.”³⁹ — John 14:26

“When the Comforter comes, Whom I will send to you from the Father, the Spirit of Truth, Who proceeds from the Father, He shall testify of Me:”⁴⁰ — John 15:26

“When the Spirit of Truth comes, He will lead you into all truth: for He will not speak for Himself; but whatever He hears, He will speak: and He will tell you what is coming.”⁴¹ — John 16:13

Acts spells out the historic details of the Spirits work; often known as the Acts of the Apostles; it would be better named the Acts of the Spirit. Hardly a page passes our eyes where the power of the Spirit is not keenly felt: not only being seen, but also reaching deeply into our hearts, demanding personal change.

“Until the day when He was taken up, He commanded His chosen Apostles through the Holy Spirit.”⁴² — Acts 1:2

“For John truly baptized with water; but you shall be baptized with the Holy Spirit not many days from now.” — Acts 1:5

“You shall receive power, after the Holy Spirit comes upon you: and you shall be My witnesses in Jerusalem, in Judaea, in Samaria, unto the remotest parts of the earth.” — Acts 1:8

“Courageous ones, brothers and sisters, this Scripture⁴³ had to be fulfilled, which the Holy Spirit previously spoke by the mouth of David about Judas, who became a guide to those who captured Jesus.” — Acts 1:16

“And they were all filled with the Holy Spirit, and began to speak with other languages⁴⁴, as the Spirit gave them utterance.”⁴⁵ — Acts 2:4

“And it shall come to pass in the last days⁴⁶, says God, I will pour out My Spirit on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams. I will pour out My Spirit in those days on My man servants and on My maid servants, and they shall prophesy. I will shew miracles in heaven above, and signs in the earth beneath: blood, fire, and smoke vapor.”⁴⁷ — Acts 2:17-19

“Therefore being lifted up to the right hand of God, then⁴⁸ accepting the promise of the Holy Spirit from the Father, He poured out this, which you now see and hear.” — Acts 2:33

“Then Peter said to them, ‘Change your minds, and be baptized, each of you, in the name of Jesus Christ for the pardon of your sins, and you shall accept the gift of the Holy Spirit.’” — Acts 2:38

“Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people, and elders,’ — Acts 4:8

“And while they were being led in prayer, the place where they were assembling was shaken; they were all filled with the Holy Spirit, so they spoke the word of God with boldness.” — Acts 4:31

“Now Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit, to steal from the worth of the land?” — Acts 5:3

“We are witnesses of these declarations; as is the Holy Spirit also, Whom God gave to those obeying Him.” — Acts 5:32

“Therefore, brothers and sisters⁴⁹ select seven men, full of the Holy⁵⁰ Spirit and wisdom, from among you, witnesses⁵¹ whom we will place over this necessity⁵².” — Acts 6:3

“The word⁵³ pleased the whole multitude: so they selected Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, who came from⁵⁴ Antioch:” — Acts 6:5

“They were not able to resist the wisdom and the Spirit by which [Stephen] spoke.” — Acts 6:10

“You stiff-necked and uncircumcised in hearts and the ears, you always strive against the Holy Spirit: as your fathers so [are] you.” — Acts 7:51

“Yet he, possessing fullness of the Holy Spirit, staring into the heaven, he saw the glory of God, and Jesus standing at the right⁵⁵ of God,”⁵⁶ — Acts 7:55

“Who, having come down, they prayed for them, so that they would receive the Holy Spirit:” — Acts 8:15

“Then they laid hands on them, and they received the Holy Spirit. Now Simon perceiving that the Holy Spirit was given through the laying on of the hands of the Apostles, he brought them wealth, saying, ‘Give me this authority also, so that if I could lay hands on whomever, he would receive the Holy Spirit.’”⁵⁷ — Acts 8:17-19

“Then the Spirit said to Philip, ‘Approach; be boarded on this vehicle.’ ” — Acts 8:29

“Now when they came up out of the water, the Spirit of the Lord seized Philip, so that the eunuch saw him no longer: for he rushes on his way rejoicing.”⁵⁸ — Acts 8:39

“Now Ananias went away, went in the house, and laying the hands⁵⁹ on him said, ‘Saul, brother, the Lord, Jesus, Who was shown to you on the way as you came, has sent me, so that you might see again, being filled with the Holy Spirit as well.’ ” — Acts 9:17

“Then, therefore,⁶⁰ The Church throughout all Judaea, Galilee, and Samaria had peace being constructed, rushing in the fear of the Lord, and in the attendant exhortation of the Holy Spirit, she continues to fill.⁶¹” — Acts 9:31

“Now Peter was contemplating about the vision, the Spirit said to him, ‘Look! Three⁶² men are searching for you.’ ” — Acts 10:19

“When God anointed⁶³ Jesus of Nazareth with the Holy Spirit and power, He came through doing good, and curing all who were enslaved by the devil; because God was with Him.”⁶⁴ — Acts 10:38

“While Peter was speaking these remarks, the Holy Spirit fell on all who heard the word. The circumcised believers, as many as came with Peter, were astonished that the gift of the Holy Spirit rushed out also on the Gentiles: for they heard them speaking with [other] languages, and praising the greatness of God. Then Peter confirmed, ‘are any able to deny water for these to be baptized, who have received the Holy Spirit as we also?’ ” — Acts 10:44-47

“Now the Spirit said for me to come with them, deciding nothing. Now these six brothers came with me, so we entered the man’s house.” — Acts 11:12

“Now as I was to begin to speak, the Holy Spirit fell on them, just as at first, on us. Then I was reminded of the phrase of the Lord, as He said, ‘On the one hand John baptized in water; yet you will be baptized in the Holy Spirit.’ ” — Acts 11:15-16

“Because he was a good man, full of the Holy Spirit and faith: a considerable multitude was joined to the Lord.”⁶⁵ — Acts 11:24

“Now standing, one of them named Agabus, specified by the Spirit, a great famine impended over all habitable earth, which [was] that of Claudius Caesar.”⁶⁶ — Acts 11:28

“While they were worshiping⁶⁷ and fasting to the Lord, the Holy Spirit said, ‘dedicate⁶⁸ Barnabas and Saul for Me, to the work for which I have appointed them.’ ” — Acts 13:2

“So they being sent out by the Holy Spirit, went down to Seleucia, then from there they sailed away to Cyprus.” — Acts 13:4

“Now Saul, also known as Paul, being filled with the Holy Spirit, focusing on him...” — Acts 13:9

“The disciples were filled with both joy, and the Holy Spirit.” — Acts 13:52

“God, the heart-knower, witnessed to them, giving them the Holy Spirit, just as also to us;” — Acts 15:8

“For it seemed best to the Holy Spirit, and to us, never more to impose on you any burden greater than these essentials:” — Acts 15:28

“Now having gone through the Phrygian and Galatian regions⁶⁹, having been prevented by the Holy Spirit to speak the word in [the rest of] Asia⁷⁰, coming down to Mysia, they attempted to rush to Bithynia, yet the Spirit did not allow them...”⁷¹ — Acts 16:6-7

“Now, as rushing about brought us to prayer,⁷² a little girl, who having a spirit of fortune telling⁷³ met us, who brought much work to her lords⁷⁴ by clairvoyance. She, following after Paul and us, kept shrieking, ‘These men are servants of the Highest God, who bring down to us the message of the way of salvation.’ She continued doing this for many days. Now Paul, being wearied⁷⁵, turning to the spirit, said, ‘I command you in the name of Jesus Christ to come⁷⁶ out from her.’ It came out that hour.”⁷⁷ — Acts 16:16-18

“Now waiting for them at Athens, Paul’s spirit became agitated⁷⁸ inside him, in considering that the city is existing under idolatry.” — Acts 17:16

“Now when both Silas and Timothy came down from Macedonia, Paul was constrained in the spirit, making a solemn declaration to the Jews that Jesus [is] the Messiah.” — Acts 18:5

“[Apollos] had been instructed⁷⁹ in the way of the Lord; living in the spirit, he had spoken and had taught about the Lord accurately⁸⁰, knowing only the baptism of John.” — Acts 18:25

“He said to them, ‘Have you, when believing⁸¹, received the Holy Spirit?’ Then they answered him, ‘We have not yet heard if there is a Holy Spirit.’ ” — Acts 19:2

“While Paul was laying his hands upon them, the Holy Spirit came on them; and they both spoke with [other] languages, and they prophesied with [other] languages.”⁸² — Acts 19:6

“Now when [the Lord’s word] was fulfilled by these things, Paul resolved⁸³ in the spirit, passing through Macedonia and Achaia, to rush to Jerusalem, saying that ‘after my arrival⁸⁴, there, I am obligated to see Rome as well.’ ” — Acts 19:21

“Now, look! Being obligated by the spirit, I rush to Jerusalem, not knowing the things confronting me in her,

except that the Holy Spirit affirms with me city by city⁸⁵, saying that imprisonment and distress anticipate me.” — Acts 20:22-23

“So, attend to yourselves, and to all the flock, over which the Holy Spirit placed you guardians⁸⁶, to shepherd⁸⁷ the church of God, which He acquired through His own blood.” — Acts 20:28

“Now searching out the disciples, we remained there seven days. These [disciples] said to Paul through the Spirit, not to go up to Jerusalem.” — Acts 21:4

“[Agabus] coming to us, taking Paul’s belt, and binding his own feet and hands, said, ‘These things says the Holy Spirit, “The man whose belt this is, the same will be bound at Jerusalem, by the Jews and they will deliver [him] into the hands of Gentiles.” ’ ” — Acts 21:11

“Now discord being among one another they departed, Paul saying one phrase, ‘The Holy Spirit spoke well⁸⁸ through Isaiah the prophet to our fathers,’ ” — Acts 28:25

Romans, some falsely claim, spells out justification by faith. A better summary would be justification through the Spirit. We may call this grace theologically, but a real person is involved, the third person of the Trinity. As with the Acts of the Spirit, there is very little going on where we fail to see the Spirit’s intimate involvement: in condemnation, justification, sanctification, the Jewish nation, and all of its application. Romans is the book of justification through the Spirit.

“Having been decreed Son of God with power,⁸⁹ according to the Spirit of Sanctification, from⁹⁰ resurrection⁹¹ of the dead: Jesus Christ our Lord.⁹²” — Romans 1:4

“For God is my witness, whom I serve in my spirit in the good news about His Son, as I ceaselessly make memorial for you.”⁹³ — Romans 1:9

“For I long to see you, that I might share⁹⁴ spiritual joy⁹⁵ with you, for you to be established⁹⁶,” — Romans 1:11

“Yet, the one in secret [is] a Jew, cut around the heart by the Spirit, not in writing, whose honor is not from men, rather from God.” — Romans 2:29

“Now hope does not frustrate, because the love of God has been flooded out into our hearts through the Holy Spirit who has been given to us.”⁹⁷ — Romans 5:5

“Yet now we have been [made] as not working under the law, having died to what restrained us, so that we are to serve⁹⁸ with newness of Spirit and not with antiquity of writing.”⁹⁹ — Romans 7:6

“For we know that the law is spiritual¹⁰⁰: but I am fleshly, having been sold¹⁰¹ under sin.” — Romans 7:14

“Now therefore, neither [is there] condemnation in Christ Jesus (for those who do not walk according to the flesh, but according to the Spirit): for the law of the Spirit of life in Christ Jesus set me¹⁰² free from the law of sin and death: for the powerlessness of the law, in that it was strengthless through the flesh; God, sending His own Son in the similitude of sinful flesh, because of sin, condemned sin in the flesh: so that the justice of the law would be fulfilled in us who are not¹⁰³ walking around according to the flesh, but according to the Spirit: for those existing according to the flesh, think¹⁰⁴ by the flesh, but those [existing] according to the Spirit, [think] by the Spirit: for the thought of the flesh [is] death; but the thought of the Spirit [is] life and peace.”¹⁰⁵
— Romans 8:1-6

“Yet you are not in the flesh, but in the Spirit, if indeed the Spirit of God lives¹⁰⁶ in you. Now if anyone does not have the Spirit of Christ, he is not His. Yet if Christ [is] in you, then the body is dead through sin; but the Spirit is alive because of justice. Now if the Spirit raising Jesus out of

death lives in you, He raising Christ out of death will make alive also your mortal bodies through His Spirit living in you.

“Therefore, brothers and sisters, we are debtors¹⁰⁷, not to the flesh, to live according to the flesh: for if you do live according to the flesh, you are going¹⁰⁸ to die; but if [according to] the Spirit, you put to death the acts¹⁰⁹ of the body, you will live: for as many are led by the Spirit of God, these are sons of God: for you did not received the spirit of slavery to fear again; but you received the Spirit of Son-ship¹¹⁰, in whom we cry out¹¹¹, Abba, Father. The Spirit itself testifies with the spirit of each of us, that we are children of God.” — Romans 8:9-16

“Yet not only [creation], but also ourselves, having the firstfruits of the Spirit, we ourselves sigh within ourselves, anticipating Son-ship, the deliverance¹¹² of our body.” — Romans 8:23

“Now in the same way also, the Spirit lifts together with [us] in our strengthlessness: for we do not know what we will pray as we must¹¹³; yet the Spirit itself intercedes for us with inexpressible sighs. Now, searching the hearts, He knows what the thought of the spirit¹¹⁴ [is], so that according to God¹¹⁵ He intercedes for saints.” — Romans 8:26-27

“I speak the truth in Christ, I do not lie, my conscience¹¹⁶ testifying together with me, in the Holy Spirit,”¹¹⁷ — Romans 9:1

“Not slothful in business; fervent in spirit; serving the Lord;” — Romans 12:11

“for the kingdom of God is not eating and drinking¹¹⁸; yet rather, justice, peace, and joy in the Holy Spirit.” — Romans 14:17

“Now the God of hope [will] fill you with all joy and peace in experience¹¹⁹ so that you would abound¹²⁰ in hope in the power of the Holy Spirit.”¹²¹ — Romans 15:13

“That I would be¹²² the public-worker¹²³ of Jesus Christ to the Nations, a priest-worker¹²⁴ for the good news of God, that the offering¹²⁵ of the Nations¹²⁶ would be made acceptable¹²⁷, being sanctified by the Holy Spirit.¹²⁸” — Romans 15:16

“In power of signs and miracles, in power of the Spirit of God; so that for me, from Jerusalem and circling as far as Illyricum, to have fulfilled the good news of Christ.”¹²⁹ — Romans 15:19

“Now I invite you, brothers and sisters, through our Lord Jesus Christ, and through the love of the Spirit, to agonize together¹³⁰ with me in prayers for me to God,” — Romans 15:30

1 Corinthians deals with the Holy Spirit’s work of unifying The Church through conflict resolution. It deals with conflicts over party divisions, worldly wisdom, pride, and judgmentalism; judgment of gross sexual sin, church courts, sexual behavior, and marriage; conscience, diet, idolatry, the principle of deference, and God’s judgement of sin; personal conduct in worship, proper use of spiritual gifts, faithful sacrificial generosity. All of these things come with their own conflicts and their own means of coping. The final victory over conflict is seen in the resurrection of Christ. Those who understand the great sacrificial act of God in Christ, soon become most involved in the needs of others, as their own needs evaporate into insignificance, conflict is suppressed and church unity develops. What is featured in this discussion is the work of the Spirit in bringing Truth and Unity.

“My speech¹³¹ and my proclamation¹³² was not in persuasiveness of human¹³³ wisdom in words¹³⁴; but in demonstration of the Spirit and power:”¹³⁵ — 1 Corinthians 2:4

“Now God revealed [them] to us through His Spirit: for the Spirit searches everything, even the depths of God: for who among men has seen¹³⁶ the [things] of man except the spirit of man in him?¹³⁷ So also no one has seen the [things] of God except the Spirit of God.¹³⁸ Now we have received, not the spirit of the world, but the Spirit Who is from God, that we would see the [things] being joyously bestowed in us under God. Which [things] we also speak, not in lessons of human wisdom in words; but in lessons of the Holy Spirit, comparing spiritual [wisdom] with spiritual [wisdom]. Now the soul-centered¹³⁹ man does not handle well¹⁴⁰ the things of the Spirit of God: for He¹⁴¹ is foolishness to him; he is not able to know [Him], because He is spiritually examined¹⁴². Yet the spiritual examines everything, yet he is examined under no one.” — 1 Corinthians 2:10-15

“Do you not see that you are the temple of God; the Spirit of God inhabits¹⁴³ within you?” — 1 Corinthians 3:16

“For I, on the one hand, while being away from the body, yet on the other hand, being present in the Spirit, have already passed sentence, as being present, on that one working evil, in this way: in the name of our Lord Jesus Christ, at your convening¹⁴⁴, and my spirit, with the power of our Lord Jesus Christ, to deliver such a person to Satan for the destruction of the flesh, so that the spirit would be saved in the day of the Lord Jesus.” — 1 Corinthians 5:3-5

“Who¹⁴⁵ you were¹⁴⁶ the same [kinds of people]. Nevertheless, you are washed. Nevertheless, you are sanctified. Nevertheless, you are justified in the name of the Lord Jesus, and in the Spirit of our God.” — 1 Corinthians 6:11

“Now the one joining in the Lord is one spirit.” — 1 Corinthians 6:17

“Or do you not see that your body is an Oracle of the Holy Spirit in you, which you have from God, and you are not your own¹⁴⁷? for you were purchased for a price: so glorify God in your body, and in your spirit, which is¹⁴⁸ God’s.” — 1 Corinthians 6:19-20

“Yet she is happier if she should remain [unmarried], according to my knowledge:¹⁴⁹ for I am confident to possess also the Spirit of God.”¹⁵⁰ — 1 Corinthians 7:40

“All consumed this spiritual food. All drank this spiritual drink: for they drank and still drink¹⁵¹ of [that] spiritual Rock [which was] following [them]. Now that Rock was and still is¹⁵² Christ.” — 1 Corinthians 10:3-4

“Now, brothers and sisters, I do not wish you to be ignorant about spiritual gifts. You see that when you had been Gentiles, as if you had been led, being led away toward the voiceless idols. Wherefore I make known to you that no one speaking in the Spirit of God, speaks anathema [about] Jesus. No one has power to speak [to] the Lord Jesus, except in the Holy Spirit.

“There are divergences between gifts, yet the same Spirit. There are diversities between services, yet the same Lord. There are differences between works, yet the same God working all in all.

“Now the illumination¹⁵³ of the Spirit is given to each person for sharing together¹⁵⁴: for to one, a word of wisdom is given through the Spirit; to another, a word of knowledge according to the same Spirit; to a different person, faith in the same Spirit; to another, joys of healing and restoring¹⁵⁵ in the same Spirit; to another, works of power; to another, prophecy¹⁵⁶; to another, evaluations of spirits¹⁵⁷; to a different person, [other] kinds of languages; to another, translation of languages.

“Now the one and the same Spirit works all these things, distributing to each individual in whatever way He¹⁵⁸ pleases: for just as the body is one [whole]; it has many parts; yet, all the parts of that one body, being many; it is [still] one body; so also [is] Christ: for in one Spirit we were all baptized into one body — whether Jews or Greeks, slaves or freemen — we were all quenched into one Spirit: for the body is not one part, rather many. If the foot could say that I am not a hand, I am not [part] of the body; accordingly, is it not [part] of the body? [No! It is still part of the body!] If the ear would say that I am not an eye, I am not [part] of the body; accordingly, is it not [part] of the body? If the whole body [were] an eye, where [should be] the hearing? If the everything [were] hearing, where [could be] the sense of smell?

“Yet now God placed the parts, each one of them, in the body, just as He pleased. Now if they were all one part, where [would be] the body? Yet now, on the other hand, [there are] many parts, yet one body. The eye is not able to say to the hand, “I have no need of you;” or the head to the feet, “I have no use for you.”

“Still, much more, considering the more vulnerable parts of the body, it is essential to protect [them]. Those [parts] of the body we consider to be unremarkable; these we adorn with more abundant honor; so our ill-formed [parts], have a more abundant well-formed [appearance]. Now our well-formed [parts] have no lack. Yet God put together the body, having given more abundant honor to inferior [parts]; so that no division in the body, rather [in the body] the parts would care more of others. If one part suffers, each [of] the parts suffers together; if one part is glorified, each [of] the parts rejoices together.

“You are the body of Christ, and parts of another. God placed these in the church: first apostles, second prophets, third teachers, then powers, then joys of healings, helpers,

administrators, kinds of languages. Not all apostles? Not all prophets? Not all teachers? Not all powers? Not all have joys of healings? Not all speak languages? Not all translate? “Seek fervently the better joys.¹⁵⁹ Still I direct you after a superb path.” — 1 Corinthians 12:1-31

“Pursue faithful sacrificial generosity. Seek fervently spirituality, especially that you could prophesy¹⁶⁰: for speaking a language [need] not speak to men, yet to God: for no one hears him, even though he speaks mysteries by the Spirit.”¹⁶¹ — 1 Corinthians 14:1-2

“Thus you when you are fervent for spirits, pursue so that you would abound toward the house building of the congregation.” — 1 Corinthians 14:12

“For if I would pray in [another] tongue, my spirit prays, but my mind is without fruit. What then is [proper]? I will pray with the spirit, while I also will pray with the mind. I will sing with the spirit, while I also will sing with the mind. If when you would have blessed with the spirit, how will the one filling up the place of ordinary people answer “Amen” with your thanksgiving¹⁶², since he does not see what you say?” — 1 Corinthians 14:14-16

“[Each of the] spirits of prophets is submissive to prophets.” — 1 Corinthians 14:32

“If anyone presumes to be a prophet, or spiritual, let him acknowledge that the things I write to you are commandments of the Lord.” — 1 Corinthians 14:37

2 Corinthians emphasizes that the Spirit leads to glorious and joyous life in Christ, where the important writing takes place in the God carved heart. Focus primarily on anything, over and above the person and work of the Spirit, leads to a different good news than the good news proclaimed by the Apostles.

“Having sealed us; having given the pledge of the Spirit in our hearts.”¹⁶³ — 2 Corinthians 1:22

“Being enlightened that you are an epistle of Christ, having been served by us; being cut or engraved, not with ink, on the contrary, with the Spirit of God living, not in plaques made of stone, rather in fleshy plaques made of hearts.”¹⁶⁴ — 2 Corinthians 3:3

“Who also qualified us [as] able servants of the new covenant, not of an epistle, rather of the Spirit: for the epistle annihilates, while the Spirit brings to life.”¹⁶⁵ — 2 Corinthians 3:6

“How shall not the service of the Spirit be in greater glory?” — 2 Corinthians 3:8

“Now the Spirit is Lord. Where the Spirit of the Lord [is], there¹⁶⁶ [is] freedom. We all, with faces having been unmasked, mirroring the Glory¹⁶⁷ of the Lord, [into] the same image we are transformed from glory to glory just as from the Lord’s Spirit.” — 2 Corinthians 3:17-18

“Having the same Spirit¹⁶⁸ of persuasion, according to the writing, ‘I was persuaded, therefore I spoke.’¹⁶⁹ We also were persuaded, therefore we also speak,” — 2 Corinthians 4:13

“God [is] working us into this same thing, Who [was] also giving us the pledge of the Spirit.” — 2 Corinthians 5:5

“In innocence¹⁷⁰, in knowledge, in patient endurance, in usefulness¹⁷¹, in the Holy Spirit, in real¹⁷² love,¹⁷³” — 2 Corinthians 6:6

“For if, on the one hand, [a crafty corrupter] coming preaches another Jesus whom we did not preach; or if you receive a different kind of spirit, which you did not receive [from us]; or a different kind of good news, which you did not embrace:

[on the other hand] you have tolerated [such abuse] patiently....”¹⁷⁴ — 2 Corinthians 11:4

“I delegated Titus; I also sent a brother with [him]. Titus did not take advantage of you, did he? Did we not walk about in the same Spirit? Did [we] not [walk] in the same footsteps?” — 2 Corinthians 12:18

“The joy of the Lord Jesus Christ, and the faithful sacrificial generosity of God, and the companionship of the Holy Spirit, be with you all. Amen.” — 2 Corinthians 13:14

Galatians presents details of the Spirit’s war, full force. The Spirit is at war with the flesh. He is not at war with the law; yet rather, with fleshly works of law, which are called mindless. Such mindless works are contrasted with the hearing of persuasion.

Πίστεως is a word that has become trite with a common fleshly, man centered interpretation, faith: so we have done our utmost to shift the meaning of faith back to its spiritual, biblical meaning. Faith is not man made; rather, God has been laying out the evidence for His Glory since before 1406 BC. It is this evidence that first persuades us. Yet, this evidence does not stand alone: for God freely gives His Holy Spirit (Luke 11:13) since Pentecost, 33 AD. Now we may receive fresh evidence every day, which evidence is in agreement with the evidence provided by Moses and all the Prophets, as well as Jesus and all His Apostles. We test all this evidence and find it to be real, as our lives bring daily confirmation. A lifetime spent walking with God in this way produces a rock-solid conviction of Truth. This is faith. This is why we translated πίστεως, persuasion. Specifically, the Spirit’s persuasion.

Another word that has become trite and meaningless is ἀγάπη, love. Because love has lost all sense of doing, giving, and sacrifice, we chose to translate it, God-like faithful sacrificial generosity. The fruit of the Spirit called ἀγάπη can only be attained as the Spirit enables us to embrace crucifixion. To save one’s own life, one must lose it. This is the Spirit’s gift of love.

“This only I wish to learn from you: did you receive the Spirit out of works of law, or out of hearing of persuasion? Are you so mindless? Having begun in the Spirit; now do you finish in the flesh?” — Galatians 3:2-3

“So, does the one providing the Spirit in you, and working powers in you, [do it] out of works of law, or out of hearing of persuasion?”¹⁷⁵ — Galatians 3:5

“So that the blessing of Abraham would have come in Christ Jesus among the Nations; so that we would receive the promised proclamation of the Spirit through persuasion.”¹⁷⁶ — Galatians 3:14

“Because you are sons¹⁷⁷, God sent out the Spirit of His Son into your hearts, exclaiming, Abba, Father.” — Galatians 4:6

“But just as then [Ishmael] having been begotten according to the flesh, had persecuted [Isaac, begotten] according to the Spirit, just as also now.”¹⁷⁸ — Galatians 4:29

“For by the Spirit of persuasion we look for the hope of justice.”¹⁷⁹ — Galatians 5:5

“Now, I say, walk about in the Spirit and you would not complete the desire of flesh: for the flesh desires against the Spirit, and the Spirit against the flesh. Now [of] these [The flesh and the Spirit] [one] it opposes another, so that the things you would wish, you should not do.¹⁸⁰ Yet, if you are led by the Spirit, you are not under law.”¹⁸¹ — Galatians 5:16-18

“But the fruit of the Spirit is God-like faithful sacrificial generosity, joy, peace, patient endurance, usefulness, virtue, confidence in the persuasion [of the Spirit],” — Galatians 5:22

“If we live in the Spirit, in the Spirit we should also march in straight line or formation.” — Galatians 5:25

“Brothers and sisters, if also a person should be caught by surprise in any trespass¹⁸², you, the spiritual, restore¹⁸³ such a person in a spirit of humility, watching yourself, lest you should be tested.”¹⁸⁴ — Galatians 6:1

“Because the sower of his flesh, will harvest ruin from the flesh; yet the sower of the Spirit, will harvest life eternal from the Spirit.” — Galatians 6:8

“The joy of our Lord Jesus Christ [be] with your spirit [each of you], brothers and sisters. Amen.” — Galatians 6:18

Ephesians builds and defends the catholicity of The Church. We are sealed by the One Spirit, into one house, one body, one hope, one calling, one new man, one Lord, one faith, one baptism, one God and Father. Particularly interesting in the defense of The Church is the skilled use of the saber, which is also called the remark of God. Most combat encounters are over with a single thrust. Skill in using small portions or remarks from the Bible serves this spiritual need. The well placed thrust of the remark of God silences most gainsayers. Consider, for example, how Jesus uses the Scripture.

“Blessed [be] the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing in the heavenlies in Christ:” — Ephesians 1:3

“In Whom also you, having heard the word of truth, the good news of your salvation; in Whom also being persuaded, you were sealed by the Holy Spirit of the promise¹⁸⁵,” — Ephesians 1:13

“That the God of our Lord Jesus Christ, the Father of the Glory, may have given you a spirit of wisdom and clear disclosure in recognition of him:” — Ephesians 1:17

“Since through him we have admission, both [those far and near] by one Spirit to the Father.” — Ephesians 2:18

“In whom also you are house-built together by the Spirit into God’s dwelling house.” — Ephesians 2:22

“Which in different kinds of generations was not made known to the sons of men, as now it has been revealed to His holy apostles and prophets by the Spirit;” — Ephesians 3:5

“That He might have granted you, according to the abundance of His Glory, to be strengthened with power through His Spirit in the inner man;” — Ephesians 3:16

“Hastening¹⁸⁶ to protect¹⁸⁷ the unity of the Spirit¹⁸⁸ in the bundle of peace: one body, one Spirit, just as also you were called in one hope of your calling;” — Ephesians 4:3-4

“To be made new again in the spirit of your mind;” — Ephesians 4:23

“Do not grieve the Holy Spirit of God, in Whom you were sealed until the day of deliverance.”¹⁸⁹ — Ephesians 4:30

“For the fruit of the Spirit [is] in all goodness, justice, and Truth,” — Ephesians 5:9

“Do not be intoxicated with wine, in which is a disorderly lifestyle; rather, be filled with the Spirit; speaking to yourselves in psalms, hymns, and spiritual odes, singing and psalming in your heart to the Lord;”¹⁹⁰ — Ephesians 5:18-19

“Because it is not we, the ones who struggle against blood and flesh, rather [the ones who struggle] against the ancient archons, against the authorities, against the masters of the universe of darkness of this age, against spiritual agony in the heavenlies.” — Ephesians 6:12

“As well as to take the helmet of salvation, also the saber of the Spirit, which is the remark of God; praying at every opportunity in the Spirit, through every place of prayer and need, for our being vigilant with all tenacity, and need of all the saints.” — Ephesians 6:17-18

Philippians emphasizes that the true Israel of God is The Church, exulting in Jesus and serving in Spirit, and not fleshly Israel, who has betrayed Jesus and turned away from Him, refusing to receive the power

of the Spirit. So The Church hangs together as a single whole, since even her prayers together with the Spirit's supporting power maintain Paul's salvation. The Church is seen as an athletic team competing in the Great Spiritual Olympiad, coached and nourished by the Spirit.

“For I see that this will result in salvation¹⁹¹ for me through your supplication and the sustenance of the Spirit of Jesus Christ,” — Philippians 1:19

“Only let your civic duty be worthily of the good news of Christ, so that whether [I] were coming and seeing you, or being absent, I would hear about you, that you stick in one Spirit, one soul competing together in the persuasion of the good news.”¹⁹² — Philippians 1:27

“Therefore, if [there is] any supporting enablement in Christ, if any encouraging report of faithful sacrificial generosity, if any fellowship of the Spirit, if any guts and compassion,”¹⁹³ — Philippians 2:1

“For we are the circumcision, serving in God's Spirit, and exulting in Christ Jesus, and not being persuaded in the flesh.” — Philippians 3:3

In a strikingly personal vignette, Colossians shows us how much the Spirit is at the heart of Paul's personal life and ministry. Even Paul's idea of odes is spiritual.

“[Epaphras] also showing us, your love in the Spirit. Through this we too, from the day we heard, we do not stop praying and asking for you that you would be filled by the understanding of His will with all wisdom and spiritual¹⁹⁴ comprehension,” — Colossians 1:8-9

“For although I am absent in the flesh, yet I am with you in the Spirit¹⁹⁵, rejoicing and seeing your orderliness, and the solidarity of your persuasion¹⁹⁶ in Christ.” — Colossians 2:5

“The word of Christ indwells in you abundantly with all wisdom; teaching and reasoning with one another in psalms,

hymns, and spiritual odes, singing with joy in your heart to the Lord!” — Colossians 3:16

1 Thessalonians clearly shows that it’s all about the Spirit’s power.

“Since our good news did not come to you in word only; rather also [it came] in power, in the Holy Spirit, and in great full-confidence; as you see what manner of men we were made among you for your [sake]. And you were made our imitators, and of the Lord, receiving the word in much distress, with joy of the Holy Spirit.” — 1 Thessalonians 1:5-6

“So then the [person] condemning [God’s judgement on sin]¹⁹⁷, does not condemn a human; yet rather God, Who was giving us His Holy Spirit.” — 1 Thessalonians 4:8

“Do not dampen, extinguish, hinder, or thwart the Spirit.”¹⁹⁸
— 1 Thessalonians 5:19

“Now may the God of peace Himself have sanctified you to a complete finish; may your spirit have been protected, complete in every part; the soul and the body without defect in the at the arrival of our Lord Jesus Christ.” — 1 Thessalonians 5:23

2 Thessalonians discloses that the central core of our assurance rests with the Holy Spirit. In 2:2 He defeats every rumor, every little whisper, every false spirit; as well as every evil, deceptive, corrupted speech and letter. In 2:8 He is the consuming breath of Christ, Who destroys all lawlessness at Christ’s Second Coming. In 2:13 He sanctifies us in the true faith, keeping us in salvation.

“So, you [are] not to be easily agitated in mind, or to be alarmed: not through rumor¹⁹⁹, nor through speech²⁰⁰, nor through letter, as [if such had come] through us, as though the day of Christ had arrived.” — 2 Thessalonians 2:2

“Then the lawless one will be revealed, whom the Lord will consume with the breath²⁰¹ of his mouth, and will destroy

with the blazing Glory of his coming:” — 2 Thessalonians 2:8

“We are indebted to thank God always for you, brothers and sisters, being beloved by the Lord, because God chose you first for salvation by sanctification of the Spirit and persuasion by Truth,” — 2 Thessalonians 2:13

Central to Timothy’s ministry and every ministry is the fact that all are Spirit driven. The work of the ministry is not easy or simple. It stretches people to the limits of their mental and physical endurance. Only the Spirit brings us through alive and sane. No one finishes the ministry without being deeply marked to the roots of the soul. Yet, along with such suffering, there is eternal joy.

“Confessedly, great is the mystery of good worship: God was brought to light in flesh, He was justified in Spirit, He was seen by angels²⁰², He was proclaimed by gentiles, He was experienced in the world, He was received up in glory.” — 1 Timothy 3:16

“The Spirit specifically says that in later seasons some will apostatize from the faith, attending to seducing spirits and teachings of demons,” — 1 Timothy 4:1

“Let no one disparage your youth; rather become a model for believers in speech, in behavior, in love, in spirit, in conviction, in sincere morality.” — 1 Timothy 4:12

Ministry insights continue in 2 Timothy...

“For God did not give us the spirit of cowardice; rather of power, and of faithful sacrificial generosity, and of a healed or restored intellect or intelligence.”²⁰³ — 2 Timothy 1:7

“The good entrusted thing²⁰⁴, you kept through the Holy Spirit, inhabiting us!” — 2 Timothy 1:14

“The Lord Jesus Christ [be] with your spirit. Joy [be] with you. Amen.” — 2 Timothy 4:22

As well as in Titus.

“Not out of works of justice which we created; rather, He saved us according to His mercy, through the bath of rebirth, and the invigoration of the Holy Spirit;” — Titus 3:5

What Hebrews brings to the table is a clearer and more extensive discussion of The Church and her worship as the Spirit builds her in Christ. This is the New Covenant in His blood.

“God witnessing and certifying together with evidence, warnings, assorted power displays, and distributions of the Holy Spirit, according to His design.” — Hebrews 2:4

“Wherefore, just as the Holy Spirit says, ‘Today, if you would have listened to his voice,’ ” — Hebrews 3:7

“For the Word of God is living, energetic, and cutting, more than any double-edged sword, penetrating as far as distinction between both soul and spirit, both joints and marrow, a judge of thoughts and intentions of the heart.”²⁰⁵
— Hebrews 4:12

“For [it is] powerless [for] the once being enlightened, having tasted, both the heavenly gift and having become partakers of the Holy Spirit,” — Hebrews 6:4

“This [way into the Oracle] the Holy Spirit showing [that] the holy entrance [was] not as yet to be lighted while the first tent, having [as yet] stood,”²⁰⁶ — Hebrews 9:8

“How much more the blood of Christ, Who through the eternal Spirit, offered Himself blameless to God, will cleanse your consciousness from dead works to worship the living God.” — Hebrews 9:14

“So the Holy Spirit testifies to us also: for with what He had promised before [concerning the New Covenant],” — Hebrews 10:15

“How much worse punishment you expect he will deserve, who was trampling down the Son of God, was regarding [as] common the blood of the covenant by which he was sanctified, and was insulting the Spirit of joy.” — Hebrews 10:29

“When at first we have had our human fathers as teachers²⁰⁷, yet we have turned around [in our tracks]²⁰⁸. Will we not be much more submissive to the Father of spirits? So we will live.” — Hebrews 12:9

“In the festival of all²⁰⁹ and gathering, congregation, or The Church of the firstborn²¹⁰ in heaven²¹¹ being recorded also by God the judge of all, with also the spirits of [the] just being made complete,” — Hebrews 12:23

James and Peter show us how the Spirit build us up, mostly in practical ways.

James

“For just as the body apart from the spirit is lifeless, so also persuasion apart from actions is lifeless.”²¹² — James 2:26

“Or do you expect that the writing says emptily, ‘The Spirit Who inhabited us desires jealously?’ ”²¹³ — James 4:5

1 Peter

“According [to] God the Father’s previous knowledge, by sanctification of the Spirit, with Jesus Christ’s submissiveness and cleansing sprinkle of blood, joy and peace be filled in you.” — 1 Peter 1:2

“[Ancient Prophets] Searching²¹⁴ what [message], or what kind of season the Spirit of Christ indicated to them, in predicting the Christ sufferings and their attendant glories. Among whom it was disclosed that not for themselves, rather they continued to serve on your behalf, the things which now are announced to you, through the Holy Spirit being sent

from heaven evangelizing you, into which [things] angels long to take a glance.” — 1 Peter 1:11-12

“Purifying your souls by the heeding of Truth through the Spirit, [yielding] un-hypocritical familial-love, out of a clean heart, have extensively God-like faithful sacrificial generosity, for each other,” — 1 Peter 1:22

“These [are coming to Jesus] as living stones; you are house-built, a spiritual house, a holy priesthood, to have offered up spiritual sacrifices [made] pleasing to God through Jesus Christ.” — 1 Peter 2:5

“Rather the human crypt of the heart, in the immortality of the forgiving and tranquil spirit, which is a great value visibly to God.” — 1 Peter 3:4

“Since also Christ once suffered for sins, the just on behalf of the unjust, so that he would bring you to God; first being put to death in the flesh; then being brought to life in spirit, by which [means] also rushing He preached to the spirits in confinement [of death],” — 1 Peter 3:18-19

“For into this also, it was evangelized so that the lifeless ones would be judged first as men in flesh, yet they might live as to God in spirit.”²¹⁵ — 1 Peter 4:6

“If you are disgraced or reviled in the name of Christ, [be] happy that the Glory and Spirit of God resides on you: first, by their standard He is cursed and scoffed; yet, by your standard He is Glorified.” — 1 Peter 4:14

2 Peter

“For prophecy was carried formerly, not by the desire of man; rather holy men of God spoke as they were being carried [along] under the Holy Spirit.” — 2 Peter 1:21

John and Jude emphasize the work of the Spirit in steering us clear of falsehood. John leaves us with at least three tests of orthodoxy: perseverance in the law of Christ; dependence on the incarnation;

attention to Apostolic authority. Jude warns us against seeking the perfect human life; rather what we should be pursuing is the perfect heavenly life, by building our heavenly home.

1 John

“And the one keeping His commandments, continues in Him and He in him; so by this we know that He continues in us, by the Spirit Whom He gave us.” — 1 John 3:24

“Beloved, do not be persuaded by every spirit, but examine and test the spirits, if it is of God: because many false prophets have come out into the world. In this I know the Spirit of God: every spirit who agrees that Jesus Christ was the one coming in flesh is of God; every spirit who does not agree that Jesus Christ was the one coming in flesh is not of God: this is the [spirit] of antichrist, whom you had heard that he comes, and now is in the world already.”²¹⁶ — 1 John 4:1-3

“We are from God. He knowing God, hears us; whoever is not from God does not hear us. From this we know the Spirit of truth, and the spirit of delusion, fraud, perversion, and seduction.” — 1 John 4:6

“In this we know that we continue in Him, and He in us, because He has given us from His Spirit.” — 1 John 4:13

“This is the One Who was coming through water and blood, Jesus Christ; not by water only, but by water and by blood.²¹⁷ The Spirit is also the One witnessing, since the Spirit is the Truth, Thus three are witnessing:²¹⁸ the Spirit, the water, and the blood: these three are in unity.” — 1 John 5:6-8

Jude

“These are the ones separating [themselves] away²¹⁹, soul-centered²²⁰, not having the Spirit. Yet you, beloved, are house-building yourselves up in your most-sanctified persuasion, praying by the Holy Spirit,”²²¹ — Jude 19-20

Revelation displays the work of the Spirit in worship. Revelation is not a book of prophecy, a book about the future. Revelation is a book about the reality of worship. In that worship we are never exclusively assembled in heaven; our assembly as The Church has practical earthly purpose. We are not among those with their feet planted firmly in midair; or who have become so heavenly minded that they are of no earthly good. The work of The Church is to lift up the world to God. Our feet are on earth, while our heads are in heaven, so that we may see and evaluate reality from the greater perspective of the Eschaton. Thus, our heavenly worship, has to do with ministering in the Spirit to the disaster occurring on earth. We understand that every disastrous event has mysterious causes. They are mysterious, so we refrain from pointing fingers, saying that this is a judgment on that. A large part of our worship is to be, and become the Spirit's hospital. On the other hand, we must wage spiritual war against evil: we pray, we cry out to god, we contend.

“John to the seven churches in Asia, Joy to you, and peace, from the existing One, the ancient One, the coming One; and from the seven Spirits²²² visibly present at His throne,” — Revelation 1:4

“I came by Spirit on the Lord's²²³ day. I heard a sound behind me, loud as a trumpet,” — Revelation 1:10

“The one having an ear, let him have heard what the Spirit says in the churches, ‘I will give him, the one conquering, to eat of the tree of life, which is in the garden of my God.’ ” — Revelation 2:7

“The one having an ear, let him have heard what the Spirit says in the churches, ‘The one conquering could never ever be injured by the second death.’ ” — Revelation 2:11

“The one having an ear, let him have heard what the Spirit says in the churches, ‘I will give him, the one conquering, to eat of the manna being concealed; I will give him a white pebble, and upon the pebble an unusual name having been

written which no one sees except the recipient.’ ”²²⁴ —
Revelation 2:17

“The one having an ear, let him have heard what the Spirit says in the churches.” — Revelation 2:29

“Write to the messenger of the church at Sardis, ‘The One having the seven Spirits of God and the seven stars says this, I see your works, that you have a name that you live; yet you are dead.’ ” — Revelation 3:1

“The one having an ear, let him have heard what the Spirit says in the churches.” — Revelation 3:6

“The one having an ear, let him have heard what the Spirit says in the churches.” — Revelation 3:13

“The one having an ear, let him have heard what the Spirit says in the churches.” — Revelation 3:22

“Straightway I came by Spirit²²⁵. Look! A throne had been established in the heaven, while upon the throne sitting [was One].” — Revelation 4:2

“Lightning, rumbling, and thunder²²⁶ rush out²²⁷ from the throne. Seven lamps²²⁸ of fire, [are] being burned before His throne, which are seven Spirits of God.” — Revelation 4:5

“I saw in the middle of the throne four living beings as well, and in the middle of the elders, a Lamb continued standing, as having been killed, having seven horns and seven eyes, which are the seven Spirits of God being sent away into all the earth.” — Revelation 5:6

“Their fallen body [will lie] upon the court of the great city, which is called, spiritually, Sodom and Egypt, where also our Lord was crucified.”²²⁹ — Revelation 11:8

“Within three and [one] half days²³⁰ the life Spirit²³¹ from God entered into them; they stood upon their feet. Great fear fell over those looking on.”²³² — Revelation 11:11

“I heard a voice from heaven saying, ‘Write, “Blessings [are] the dead in Lord decaying from now [on].” ’ The Spirit says, ‘Yes! That they rested from their travail: yet their works follow among them.’ ”²³³ — Revelation 14:13

“He carried me away into the desert by the Spirit. I saw a woman sitting on a blood-red wild-animal, filling [with] blasphemous names, having seven heads and ten horns.” — Revelation 17:3

“I fell prostrate at his feet to worship him. He said to me, ‘Look! No! I am your fellow-servant, from among your brothers and sisters, having the witness of Jesus. Worship God: for the witness of Jesus is the spirit of prophecy.’ ” — Revelation 19:10

“He carried me away by the Spirit upon a great and lofty mountain. He showed me the great city, the holy Jerusalem, coming down out of heaven from God,”²³⁴ — Revelation 21:10

“The Spirit and the bride say, ‘Come!’ Let anyone hearing say, ‘Come!’ Let anyone thirsting come. Let anyone willing receive the water of life freely.”²³⁵ — Revelation 22:17

Conclusion. This study began with several goals in mind.

First we wanted to put every verse related to the Holy Spirit in front of you, so that you could easily read them, without a load of lookup work. We didn’t count them, but there must be over three-hundred verses quoted here. If we missed a verse, let us know right away.

We wanted to show the great weight to which the New Testament is dependent on the Holy Spirit. The Holy Spirit is the whole skeleton, blood-lymph system, and central nervous system of Christian life and of the New Testament: everything clusters around Him, functions by Him, and hangs on Him. In this present age He, the Holy Spirit is our direct source of contact with the Father and with the Son. He teaches us the

Bible and leads us in life. We, the flesh of the Body of Christ depend on the Spirit for everything.

We wanted to confront you with the same nagging questions with which one of our seminary professors and mentors confronted us. How many hymns to the Spirit can be found in your hymnal? How many sermons on the Spirit have you ever heard? Is your worship practice close to being proportional to the emphasis of the New Testament? Don't be too hard on yourselves. Our whole class could only find three or four hymns anywhere. Most of us had never heard a single sermon on the Spirit. No! Our practice was way out of balance with the New Testament. We would be flabbergasted if your own experience was really any different. This is something we need to change, if we want to be biblical Christians. Now ask the same three questions about Scripture.

We intended to show that our worship emphasis falls far short of what the Bible teaches about the Spirit; and goes way over the top on what the Bible actually says about the Bible. Somewhere, in the back of your mind, a similar study on what the Bible actually says about the Bible already may be brewing in your thoughts.

We wanted to retranslate the verses in such a way that you would be forced to scratch your heads and join us in some hard thinking about what these verses really say. We deliberately changed things around, avoiding trite expressions, and finding more modern language wherever possible. This does not often, if ever, result in a better, easier to read, more clearly understandable translation, so stick with your favorite(s) for smooth reading sensibility: then ask yourselves why we bothered to challenge that idea. The context is also lost, in this method; we sometimes tried to salvage context by adding information in []. BTW it won't hurt you to learn a little Greek.

What we did not do is accomplish a study about the Holy Spirit. Yet, all the verses are there, unless we missed one, should you wish to start such a study. We wish you God's richest blessing on any such endeavor.

Along the way we wrote lots of notes, at least 235 of them, 25 pages worth. The reason we put these notions in notes is to emphasize their inferiority to Scripture. The whole point was to get you to evaluate the great mass of Scripture on the subject of the Spirit. Our notes don't matter.

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¹ Joseph is observed to have spiritual gifts.

² The manufacture of priestly temple garments, the priest's office garments required spiritual gifts.

³ Bezaleel has spiritual gifts, which enabled him to work precious metals.

⁴ The human spirit is in view here.

⁵ Bezaleel is again identified as having spiritual gifts.

⁶ It's a conversation: why does Moses need a gift of the Spirit to take part in a conversation? One, ordinary people do not talk to God, nor are they able to talk to God. God must be willing to talk to them. Two, ordinary people are not capable of hearing or understanding what God says: the language of God must either be reduced to their childlike level, or they must be supernaturally elevated to language at the Divine level. They must be able to hear and understand, as well as reply in order to take part in the conversation. The evidence suggests that Moses was, at least in part, supernaturally elevated to language at the Divine level: this is what inspiration is. Most likely, God met Moses somewhere between the two extremes. God both stooped to speak with Moses and at the same time gave Moses wisdom far beyond his eighty years; so Moses was supernaturally elevated to converse with God at a somewhat softened Divine level. Even so, Moses is on Sinai, head and shoulders, hundreds of feet above the understanding and hearing of ordinary Israelites, even above the seventy and the two.

⁷ A portion of the spiritual gift of Moses will be distributed to the elders.

⁸ The Spirit does not come in parts or portions. All of the Spirit is present everywhere. This is a principal difference with pantheism. Portion refers to the amount of power, and the limits of ability which the Spirit delegates

to each human being (1 Corinthians 12:11). Before Pentecost, 33 AD, the portion delegated to most human beings was zero. After Pentecost, 33 AD, all Christians receive at least one spiritual gift; all have some measure of the gift of interpretation, so that they can effectively employ their spiritual gift(s) in the kingdom.

⁹ More details about the spiritually gifted elders are given. It is not clear whether the two are included in the seventy, or are in addition to the seventy. Six elders from each of the twelve tribes would amount to seventy-two. Levites would not be represented, since all Levites were already employed in tabernacle service.

¹⁰ Joshua is understandably upset over the breach of decorum on the part of the two wandering elders. When God calls to service, you show up, regardless of personal circumstances: failure to repair is not an acceptable option. This being said, a greater point is in view. Moses, unwittingly it seems, provides a prophecy, which will be fulfilled on Pentecost, 33 AD. Thus the goal of God was always to bring all of His children into full communion with Himself.

¹¹ Joshua is appointed to lead Israel after Moses takes heavenly flight.

¹² Inspiration is a privileged conversation between two or more persons. We create trouble when we try to make it more than a conversation. All of the security, comfort, authority, and assurance of Truth come from the Divine member(s) of the conversation; not from the human person(s), or from the document. The problem arises when 2 Peter 1:21 is forced to indicate more than a conversation.

¹³ The Spirit does not come in parts or portions. All of the Spirit is present everywhere. This is a principal difference with pantheism. Portion refers to the amount of power, and the limits of ability which the Spirit delegates to each human being (1 Corinthians 12:11). Before Pentecost, 33 AD, the portion delegated to most human beings was zero. After Pentecost, 33 AD, all Christians receive at least one spiritual gift; all have some measure of the gift of interpretation, so that they can effectively employ their spiritual gift(s) in the kingdom.

¹⁴ The Hebrew, before or among, does not presuppose an adversarial relationship (against). The testimony is a record of the acts of God among

them. To the sincere children of God, it presents nothing other than blessing. To traitors it presents stern warnings of stiff penalties. The idea of against is a translation blunder in both Latin and English, which does not square with the historic facts of the case. The Law read at Ebal and Gerizim (Deuteronomy 11:29) emphasized blessing and cursing equally. By this time God had already forgiven numerous grumbings, revolts against Moses, an idolatrous golden calf, and much, much more. The Law contains, not only the love obligations of the people of God; it also contains details of the blessing that God has for His people. Moreover, the Law does not have a second tablet for the people, because Christ, the Perfect-man who will come, will fulfill all the righteous demands of the Law on behalf of the people. In other words, spiritual warfare is not won by myriads of Christians in physical battle; rather by a Champion, Who in single spiritual combat defeats all the works of Satan.

¹⁵ In the Mystery of this miracle, mistakenly called parthenogenesis, it is not at all clear whether the Holy Spirit impregnated Mary's ovum, or whether he created a whole new human person using the raw materials of Mary's flesh, but not her genetically marked ovum, not her DNA. Two things are clear: In this act, the Son of God added to Himself a complete human nature (Philippians 2:7). In this act, the Son of God was never tainted by original sin: so His human spirit was not inherited from Adam (Hebrews 4:15). Even in incarnation the Son and the Spirit are observed working together, along with the chosen human instrument, Mary.

¹⁶ Γεννηθὲν (neuter nominative singular, aorist passive participle of γεννάω) does not indicate the scientific act or process of conception. Conception is possible, yet not at all necessary. It is unlikely that people who's scientific idea consisted of sowing seeds in the ground, had any such idea in mind. Ἐγέννησεν (third person singular, aorist middle indicative of γεννάω), the same word, is used throughout Matthew 1 to indicate begetting or creation on the part of the father, without regard to the method involved. We cannot discern whether the work of the Spirit in γεννάω was an act of conception or an act of raw creation. There is a birth, “ἡ γένεσις”; there is the act or work of the Spirit, “εὐρέθη ἐν γαστρὶ

ἔχουσα ἐκ πνεύματος ἁγίου.” This is the extent of what we know (Matthew 1:18). Conception is a theological assumption, an opinion.

¹⁷ Joseph understands and believes this message. He may or may not understand that this is a fulfillment from the Old Testament (Isaiah 7:14). Again, the Greek, ἡ παρθένος, the Virgin is superior to the Hebrew, הַמְלֵצָה, the young woman. Latin has virgo, a Virgin.

¹⁸ It is no accident that the real baptism of Jesus will also convey the Spirit.

¹⁹ Ἀπὸ τοῦ ὕδατος emphasizes His separation or distance from the water, not the source of His departure out of the water, which would be ἐκ τοῦ ὕδατος.

²⁰ This is the overture, the prelude to Pentecost 33 AD.

²¹ This is an attack on Satan. Jesus is not being victimized: He has work to do.

²² Jesus in engaging the Pharisees (see Matthew 12:28), is linked with the Spirit (Isaiah 42:1).

²³ WH, etc. have ἐκ τοῦ ὕδατος. TR, etc. has ἀπὸ τοῦ ὕδατος which emphasizes His separation or distance from the water, not the source of His departure out of the water, which is ἐκ τοῦ ὕδατος. Evidently, the original reading was ἐκ; yet, the early church corrected to ἀπὸ to avoid any dogma of baptism by immersion only.

<https://en.wikipedia.org/wiki/Didache>

²⁴ Psalm 110:1; Matthew 22:44; Luke 20:43; Acts 2:35; Hebrews 1:13; 10:13. See James 2:3 for the insult to Christ.

²⁵ God is amazing. He speaks and new worlds spring into existence. He speaks and the dead are brought to life. He speaks and fierce demons cower. The seven sons of Sceva experienced a different outcome (Acts 19:13-16).

²⁶ Where does this power find its source. Jesus is committed to veil His Deity, which is only unveiled a few times in His earthly ministry, primarily on the mount of Transfiguration (Matthew 17:2; Mark 9:2; 2 Peter 1:16-21). Most of the time, Jesus limits His power to His perfect humanity; yet, that humanity always has the fullness of the Spirit without

measure (John 3:34). Hence, this power over unclean spirits can only be the power of the Spirit.

²⁷ The Living, Visible Presence of God, the Sh^okinah was absent from around 586 to 4 BC. The world was laid in darkness for 582 years. Now”the Sun of righteousness has arisen with healing in his wings (Malachi 4:2).” “The people who sat in darkness saw a great light (Matthew 4:16). Emmanuel is the declaration of the Living, Visible Presence of God, the Sh^okinah (Matthew 1:23).

²⁸ infinitive

²⁹ infinitive

³⁰ Sinning against the Holy Spirit is worse than sinning against Jesus. This is hardly intuitive. Were it not stated so plainly, we might have trouble believing it. Such unforgivable sin might include a lack of forgiveness (possibly a play on words), or absolute obstinate unbelief, or even a divided heart (Joshua 7:25-26; Matthew 6:14-15; 27:5; Mark 3:28-30; Luke 12:8-10; Acts 5:3-5; 1 Corinthians 10:5; Hebrews 6:4-8; Hebrews 10:26-29).

https://en.wikipedia.org/wiki/Eternal_sin

³¹ Literally”of an age.” Possibly a slave of sin for his natural lifetime. We hope that eternity might more likely be ages of ages (both plural): yet this expression is not found in the New Testament: for example, consider Matthew 25:46 and Hebrews 13:20. However, Revelation 5:13-14 has εἰς τοὺς αἰῶνας τῶν αἰώνων: SBLGNT and WH omit εἰς τοὺς αἰῶνας τῶν αἰώνων in verse 14; TR has it in both locations.

³² We have no need to turn the Lion loose. The Spirit is a free Lion. He is already loose; going ahead of us to protect us, before we even ask. If we need to unleash the Bible in self-defense, in apology, or in polemic; the Spirit is there, showing us which verses to use, and how to use them. If we need to pull the trigger; the Spirit does it for us, wounding and healing consciences as He pleases.

³³ Jesus is not saying that they will be gifted with magical powers; He is saying that the Spirit decides how, when, where, and why; when He comes He cannot be seen: for He comes and goes in mystery. Since Nicodemus

is a member of the Sanhedrin, and heir of the first 70-72 who served Moses in the wilderness, he should know these things. He should understand that he was chosen and gifted to be an interpreter. He should realize that the prophecy of Moses (Numbers 11:29) is about to be realized. Salvation will now invariably be accompanied by the seal of the Spirit (Chrismation or Confirmation): all of God's people, without exception, will have some gift of prophecy. To "be born anew" is to receive a gift like the gift of the first 70-72 who served Moses in the wilderness.

³⁴ The emphasis throughout is on Spirit and Truth, spirit and life. These emphasize a vital relationship, not a theological conclusion. In some sense, in grasping after a theological doctrine, we turn away from that very vital relationship, which should consume our every thought.

³⁵ Jesus speaks, He does not write. This is the voice of God.

³⁶ The Spirit flows from within us (Romans 5:5). The Spirit is given to all who believe. It is not possible to counterfeit this relationship: anyone can fake the outward expression; yet, the heart is internally marked, and no one can fake that marking.

³⁷ He is the Comforter, the Spirit of Truth. We look to an infallible Person, who indwells us for comfort and truth, and leads us, almost imperceptibly through the seas and storms of life (Psalm 32:8-9)

³⁸ We are to know (experience) and recognize the work of the Spirit within us. This is normative Christianity.

³⁹ Our primary teacher is the Spirit, so that Truth is the growing result of an ongoing process, not a declaration, nothing can replace or usurp the place or work of the Spirit in our hearts. The content of this teaching is the words of Jesus, which include Scripture, but is not limited to Scripture (John 20:30-31; 21:25).

⁴⁰ "[The Spirit] proceeds from the Father" only; not from the Father and the Son. The Spirit's specific task is to teach about Jesus, not to fabricate new pseudo-miracles and quasi-utterances. In seeking the middle road of truth, in turning away from one error, we must not swallow another error. By all means stick to the Scripture; devour, digest, eat, and swallow

Scripture: not by theological assumption; rather by the assimilation which the Spirit alone brings.

⁴¹ The work of the Spirit is an ongoing process of leadership, not the declaration of fiat. This process goes on in the hearts of believers, which in aggregate can only be called The Church. Truth, does not merely and automatically spring from inerrant pages, which we are not allowed to touch, it is a process into which all of us must be led.

⁴² Literally, "Until which day, commanding to the Apostles through the Spirit Holy which He chose, He was taken up." Which He chose is plural, applying to the Apostles, not to the Spirit. Again, the Son and the Spirit are inseparably linked in activity.

⁴³ τὴν γραφήν

⁴⁴ It is distinctly possible that we are pressing the words, ἑτέραις γλώσσαις, too hard to get the meaning, foreign or other languages. These words may mean nothing more than other dialects of the same language.

⁴⁵ This is no doubt miraculous. No one can learn a foreign language in mere seconds. No one is amazed to hear their own foreign language being spoken (verse 6). Amazement is caused as they all realize that several foreign dialects or languages are heard all at the same time, so it is unlikely that this is only a miracle of hearing. We must not put too much weight on the idea of foreign languages; the listeners are all Jews (verse 5): so the chances are excellent that everyone heard their own dialectical version of Greek, the official language of the Jews in 33 AD. It may actually be more difficult to master a dialect correctly, than it is to learn a language (Judges 12:6). We will never know the exact case. We do know that speech was correctly given, heard, and understood. There is no indication of any strange unintelligible language.

⁴⁶ Ταῖς ἐσχάταις ἡμέραις, in the eschaton days. The eschaton days are only the linear future in terms of earthly human time; they are never cyclical. The heavenly concept of eschaton is infinite, eternal in every direction. The passage suggests that the eschaton is centered at 33 AD.

⁴⁷ This is a direct quote of Joel 2:28. Numbers 11:29 is also clearly in view.

⁴⁸ This is an unusual use of τε, both, which is frequently followed by one or more καὶ: τε ... καὶ, both ... and; τε ... καὶ, ... καὶ, a list, in modern style, usually introduced by bullets. Since τε is usually post positive, we anticipate, “Therefore both being lifted up to the right hand of God, and accepting...” However, since καὶ is missing until late in the sentence, we are somewhat stumped about what the real force of τε might be: for it is unlikely that “Therefore both ... and hear” could possibly be meant. We settled on the historic sequence of Ascension, then Pentecost. The translation, “then,” was chosen to alert the reader that this is not the common use of καὶ in introducing a new sentence found in both Greek and Hebrew idiom.

⁴⁹ The masculine ἀδελφοί, brethren or brothers, almost always includes the feminine, sisters. Such uses are not a justification for denying women the voice of their opinion, or their vote in such matters as pertain to them. 1 Corinthians 14:34 is limited to a specific circumstance of public worship: even that does not prohibit women from praying or singing. 1 Timothy 2:12 refers to a specific station in marriage related to public church office (1 Corinthians 14:35). The equality of Matthew 19:4; Mark 10:6; Galatians 3:28 in the specific context of these verses does not apply to church office.

⁵⁰ The word Holy may not be present in the original. Even so, this voices the nearly universal opinion of The Church in its formative years, that this refers to Spirit, not to spirit. However, the possibility, that this refers to energetic and wise men (clearly not women), remains standing: for such a task will require both energy to accomplish, and wisdom to smooth over ruffled feathers. A social offense has arisen; Greeks and Jews don't get along so well together; we believe that most early churches will be separate: either Greek or Jew, but not usually both. This will necessitate that Paul become the Apostle to the Greeks; while Peter is the Apostle to the Jews. This rift is not good; yet, it is reality: with which reality all must cope until healing takes place. This is possibly the first indication of a gathering internecine storm.

⁵¹ In this specific context, these seven men must be able to observe the detailed facts of the matter and form equitable decisions. They must be

able to bring concise and accurate reports to the Apostles, who are still responsible for the final equitable solution. So these seven men will act as the ears, eyes, hands, and voices of the Apostles themselves.

⁵² This is not a mere business or busy-ness. This is a real critical injustice, lack, need, shortage, want among the Greek widows of The Church; which, if handled incorrectly will bring real spiritual damage to The Church, with real cosmic dimensions, reaching all the way to heaven. We must be warned that our decisions here on earth can have far broader implications than we can ever fully realize.

⁵³ This is an unusual use of ὁ λόγος, being entirely generic in meaning, referring to the message of the twelve. If we attempt to connect ὁ λόγος to the same words in verses 2 and 4, we tend to the idea that Jesus Himself made the decision: for any decision coming from the book seems far fetched. This raises another vital question. Were the Apostles specifically tasked with the service of Jesus; or were they specifically tasked with getting the witness about Jesus into writing (Luke 24:27; 44-49); or were they specifically tasked with both, the two main concepts of λόγος, (Jesus and His teachings) really being inseparable?

⁵⁴ The word, προσήλυτον, does not indicate that Nicolas was a proselyte from paganism to either Judaism or Christianity. It simply indicates that his hometown was Antioch, most likely in Syria, a prominent commercial city on the Silk Road, an early center of Christianity, and crucial to the spread of Christianity because of its function as a communication and transportation hub. Christians were not singled out as proselytes: people were either baptized Christians or unbaptized pagans. The rest of the candidates were more local: from Jerusalem or Judea.

On the other hand, the genitive would normally suffice to indicate a home town. Yet, this could be confused with ancestry, son of Antioch: for Antioch is certainly an eponym. This opens the door that Nicolas is a proselyte: still, it would be unusual to elect a non-Christian or novitiate to such an important office. In a group where almost all are novitiates, why would one be singled out. The basis of selection is Spirit and wisdom, not the absence of these qualities. We think that the Holy Spirit, continuing His theme of global expansion, draws attention to the potential

communication link with the rest of the world, thus providing a literary transition cue for what follows: the selection of the first Deacons is not the end of an old era; it is the introduction of a new spiritual instrument for the Great Commission.

Alas, there is yet another strange possibility, a kind of hendiadys: that the praise heaped on Stephen as opposed to the humility of Nicolas indicates a range of gifts and abilities among the first Deacons. This, we believe is very unlikely.

⁵⁵ We cannot explain the plural: χειρῶν is missing.

⁵⁶ Stephen sees the δοξάν θεου, which is sometimes called the Sh^akinah, or the Beatific Vision.

⁵⁷ These people believed the message of John, but their faith was incomplete, they were not fully instructed about the life and work of Jesus, hence their baptism was defective. This shows that baptism which is not in the name of the Father, Son, and Spirit, or is otherwise defective may be healed by the laying on of the hands of the Apostles: what is practiced here is not an ordination rite. We don't believe that the baptism of John is practiced any longer: yet, there is a possibility of other defects. Simon Magnus wrongly supposed that the gifts of God were for sale. Simony, the sin named for this act of buying or selling the gifts of God, although universally condemned, was widely practiced, and is still in common practice today. Very many individuals seek to make merchandise of the ministry.

⁵⁸ Both ἤρπασεν and ἐπορεύετο convey a sense of urgency: ἤρπασεν approaching, and in some cases being violent; ἐπορεύετο describing the raging and rushing of the sea, which, even when quiet and still conveys a great and lurking power, the capacity for sudden clashing and conflict in the perfect storm. This is most unusual for ὁ εὐνοῦχος; who, under the law is cursed (Deuteronomy 23:1): yet now, being built up to stand on the law and gospel is free from every curse. Having been released from the burden of his office, he is now free to fulfill that office as never before: hence, he rejoices as he rushes, he flies home to his duties.

⁵⁹ This is no mere casual act of tangency; it is fraught with meaning, for is the very formal and official act of expiation represented in the

Scapegoat (Leviticus 16:8, 10, 21-22, 26), which could also be for blessing. This is very similar to the acts associated with ordaining kings, priests, and prophets, which always involved anointing with oil: this is not an ordination rite. The reverse metaphor, of the Scapegoat may be a prelude to the reality that Paul will be the Scapegoat for the Gentiles.

⁶⁰ The idiomatic construct, μὲν οὖν, means a great deal more than, “then”. We doubt that we have stumbled on the perfect weight for translation; yet, we tried to illuminate the problem: reduplication of any kind is almost always emphatic in Greek or Hebrew.

⁶¹ This little insignificant and frequently unnoticed verse is pregnant with possibilities. It might indicate that Judaism has been defeated in these parts, the central areas that constituted classical Israel, so that any remaining unbelieving Jews no longer care about the struggle. It might signal that the promised Millennium is inaugurated, because the peace of God has been officially entered: The Day of Jubilee has come. The term, οἰκοδομουμένη or οἰκοδομούμεναι, is literally house construction; it indicates that Luke is thoroughly aware that the temple of God is well on its way. There is, once again, an attendant sense of urgency. The sentence, stripped of its modifiers reads, “Ἡ ... ἐκκλησία ... ἐπληθύνετο, The Church ... she continues to fill or continues filling: the picture is that of a river overflowing its banks, or a spring or vessel overflowing onto the surrounding ground. The all-important modifiers indicate that the prime movers are fear of the LORD, and exhortation of the Spirit.

⁶² The numeral τρεῖς may be absent in some manuscripts. WH have δύο, which may be explained as a scribal error from Ἴδου.

⁶³ The word, ἔχρισεν, anointed, confirmed, Chrismated, or christened, indicates that this is an ordination taking place.

⁶⁴ Jesus steadfastly refuses to operate on His own Divine authority and power. He continuously displays perfect humanity in obedience to the Father, in the power of the Spirit. Anything less would have compromised His life and work mission.

⁶⁵ Here are the real qualifications of an evangelist, not flashy haberdashery, bling, and looks, neither glib or eloquent speech... godly character alone.

⁶⁶ Claudius Caesar (41-54).

⁶⁷ Liturgizing, fasting has little value without purpose. Their liturgizing was so intense that they didn't eat.

⁶⁸ Sanctify or ordain immediately, the sense of urgency in δῆ is difficult to capture.

⁶⁹ The term χώρον must be left in an indefinite form, since even a perfect knowledge of Anatolian archaeology and history is unlikely to perfect our idea of these missionary journeys.

⁷⁰ Asia is an unidentified term: it could refer to Arzawa in the west, where John was, or to general Mesopotamia in the east, or anywhere further north: the expression must mean farther into Asia: for they were already in Asia, by most reckonings.

⁷¹ Without any certainty whatsoever, we may now make a tentative route proposal. Asia, indeed, means Arzawa, which being comprised of coastal cities already has well-developed Christian missions. The Holy Spirit employs the well know principle of not building on other's works. North to Mysia is the only route left. From Mysia the Bithynia crossing into Thrace is denied, so by default they are left with the southern crossing at Troas.

⁷² A more literal translation would be, "as our rushing about brought to prayer"; or, "as our travels brought to prayer"; or, "as we journeyed to prayer"; or even, "as we went to prayer". However, went captures none of the force of πορευομένων, the participle which stands in the normal Greek location of subjects, the subject of the verb, ἐγένετο.

⁷³ From the Greek idol, Python: she had the spirit of Python, possibly a serpent or Satan, thought to predict events through ventriloquism. Since Python was thought to be slain already by Apollo, the little girl has his surviving spirit.

⁷⁴ Who may very well have been her own parents. Such "carny" psychics often mimic real prophesy by the clever, instinctive in this case, reading of body language.

⁷⁵ Διαπονηθεὶς indicates a state of exhaustion caused by hard labor.

⁷⁶ past tense in Greek

⁷⁷ The incident is about an evil spirit. We could multiply examples. It simply emphasizes the point being made: that Scripture, by weight of representation, is far more concerned with spiritual battle in general, and the Holy Spirit in particular, than it is about its own perfections, whatever these turn out to be.

⁷⁸ Παρωξύνετο, our paroxysm, suggests an impending violent outburst: Paul was bursting at the seams, because this was grating on his spirit... here his human spirit, which further emphasizes the necessity of spiritual battle (Romans 8:16).

⁷⁹ Κατηχημένος, means heard clearly in the ears, possibly even making the ears ring, to catechize.

⁸⁰ Ἀκριβῶς is our first discovery of a word that bears the meaning: accurate, exact, precise, rigorous. Acts 22:3. Acts 26:5. Acts 18:26; 23:15, 20; 24:22. Matthew 2:7, 16. Matthew 2:8; Luke 1:3; Acts 18:25; Ephesians 5:15; 1 Thessalonians 5:2. The periods indicate different word endings in *Englishman's Greek Concordance*. Several things are remarkable. Apollos has some measure of the Spirit's gift, even though his baptism is still defective. His achievement is extraordinary for any person, even by apostolic standards. Lack of perfection of baptism does not prohibit the evident love of God: both his speaking and teaching are the outcome of being well instructed and living in the spirit, or living in the Spirit. He is specifically said to be living, ζέων τῷ πνεύματι. The next verse has the expression, more accurately, ἀκριβέστερον. So, no matter how accurate Apollos' speaking and teaching may have been; the word for accuracy cannot mean inerrant: for it is still subject to improvement.

⁸¹ The participle of attendant circumstance, πιστεύσαντες, indicates that the primary action of receiving the Holy Spirit (Luke 11:13), is inseparably accompanied by faith. The two acts are inseparable. The true gift of the Spirit, the Divine act is always attended by the human response of faith (in the act of believing).

⁸² In the τε ... καὶ, both ... and construction, τε follows the first part of the junction, while καὶ precedes the second part. Any modifier applying to both parts is commonly placed between τε and καὶ. These folks were spouting scripture in languages or dialects previously unknown to them,

as was the case in Acts 2. Prophecy means to speak for another, usually God. It has more to do with the accurate explanation of Scripture than it has to do with accidental knowledge of future events.

⁸³ laid down a plan

⁸⁴ substantive infinitive

⁸⁵ Which literally means, according to the standard of a city, κατὰ πόλιν, or every city.

⁸⁶ ἐπισκόπους, the office of bishop

⁸⁷ The duties of shepherding are, in order of importance: feeding, watering, and resting; guarding, protecting, and sheltering from attack and danger, especially from getting lost; help with birthing, parenting, and nurturing. It is difficult to see how any merely human shepherd can be equipped for such work, since he is also a sheep, and part of the flock, a senior member.

⁸⁸ Καλῶς means good or well, and cannot be pressed into inerrancy. Matthew 5:44; 12:12; 15:7; Mark 7:6, 9, 37; 12:28, 32; 16:18; Luke 6:26, 27; 20:39; John 4:17, 8:48; 13:13; 18:23; Acts 10:33; 25:10; 28:25; Romans 11:20; 1 Corinthians 7:37, 38; 14:17; 2 Corinthians 11:4; Galatians 4:17; 5:7; Philippians 4:14; 1 Timothy 3:4, 12, 13; 5:17; Hebrews 13:18; James 2:3, 8, 19; 2 Peter 1:19; 3 John 6.

⁸⁹ This is the decree of the Spirit on Pentecost, 33 AD. The power of the Spirit makes the authority of Christ known, by heavenly proclamation.

⁹⁰ Ἐξ indicates the source. The resurrection of the dead leads, after fifty days, to the decree of what He already is, Son of God in power, who is now blessed with the formal announcement of the unveiling of His Glory on Pentecost, 33 AD.

⁹¹ Ἀναστάσεως or resurrection means stand up.

⁹² “Jesus Christ our Lord” is the specific content of this heavenly decree from the Spirit. Since, very many, if not all ancient manuscripts have this phrase, it is strange that some translations omit it (KJV, NKJV).

⁹³ The words, “always in my prayers,” belong with verse 10.

⁹⁴ Paul does not impart, he gives with, μεταδῶ, he shares: he receives as much benefit as he gives.

⁹⁵ The fundamental idea of χάρισμα is joy, the oil of gladness, chrism, the seal of the Spirit: that gladness which is only realized when one greets a dear Christian brother or sister, and one realizes that the full depth of spiritual fellowship is taking place, with God as the center of that gladness, and one is moved to the brink of tears.

⁹⁶ Here the substantive infinitive, to establish you, is strongly influenced by the aorist tense and passive voice. Paul does not establish; mutual spiritual joy, the joy of the Spirit accomplishes the establishment.

⁹⁷ Paul is contrasting Pentecost, 1406 BC, at Sinai, with Pentecost, 33 AD at Jerusalem. It is not the ancient writing of the law that brings hope, but the empowerment of that law by the Spirit that brings hope. Pentecost, 1406, and Pentecost, 33, are inseparable: the second fulfills the promise of the first.

⁹⁸ present active infinitive, not subjunctive

⁹⁹ Again, the contrast is between Pentecost, 1406, and Pentecost, 33; between stumbling in the wilderness by blind obedience, and having the full force of the law made a reality inside of us: living in the perfect obedience of Christ. There is nothing wrong with the ancient writing: it was merely given without means of fulfillment. Now all of the law's fulfillment is at our disposal in the Spirit.

¹⁰⁰ Again, there is no divergence between law and grace or law and gospel. The law, rightly understood, always was spiritual. We just lacked the patience for it to bloom into the full glory of its power. Now that it has bloomed we seem unable to bask in its glory, we would rather bicker over a history that no longer exists. There is no excuse today for people to live without the Spirit, continuing to replicate all the stumbling of ancient Israel. Paul declares the Spirit openly so that we might be free in Him.

¹⁰¹ I have been dragged from a great distance to be sold.

¹⁰² Paul refers back to those struggles he explained at length at the end of Romans 7.

¹⁰³ The philosophical negation μὴ denies more than such a reality. It denies even every philosophical or hypothetical suggestion. The very idea

of walking according to the flesh is outrageous to the Christian: it is the worst thing imaginable that could ever happen to us.

¹⁰⁴ Or have the mentality of the flesh, or mind the flesh, or give attention to the flesh: which is to say that the flesh absorbs their entire life focus.

¹⁰⁵ Paul draws a series of contrasts between world and life thought patterns in the flesh, and world and life thought patterns in the Spirit. To be a Christian is simply to find a new aspect of life in another world, while yet living in the reality of this world.

¹⁰⁶ Houses, residence

¹⁰⁷ Matthew 6:12

¹⁰⁸ anticipate, be on the brink of, invite

¹⁰⁹ practices

¹¹⁰ Both men and women of all ages and races are embraced in the Son, υιοθεσίας. This is not simply a matter of theological adoption. We are in the Son. We are His true and living body.

¹¹¹ exclaim

¹¹² Ἀπολύτρωσιν literally means a loosing away, an untying and releasing. In context the thing that binds the body is sin. Ἀπολύτρωσιν does not suggest a ransom or a redemption paid to anyone. We, like the lost sheep, have entangled ourselves in sin. The Shepherd toils to set us free, from our own net.

¹¹³ or, as it is necessary

¹¹⁴ Very many translations have, Spirit, which would mean that, “Now, searching the hearts, [the Spirit] knows what the thought of the Spirit [is] that according to God He intercedes for saints.” This makes little sense to us. We think it makes much better sense that He Who searches hearts, thus knows the thoughts of the human spirit, and thus intercedes by Divine standards.

¹¹⁵ This is as clear a statement as any, that the Spirit is God.

¹¹⁶ συνειδήσεώς, knowledge shared with, “inward moral impression”

¹¹⁷ What an extraordinary and seemingly unnecessary affirmation. It would seem that the Greeks were so accustomed to hearing Jews deceive

or lie under similar circumstances that special assurances were required. What Paul is about to say borders on the incredible or unbelievable. His hearers, having the Spirit themselves, are able to verify Paul's words if they listen to the Spirit with their consciences. Verification comes directly from the Spirit.

¹¹⁸ These are important facts to keep in mind as we contemplate the meaning of, "You gave us our bread ... today", in the Lord's Prayer.

¹¹⁹ Πιστεύειν, the substantive infinitive, to believe or experience is the result of the action, not its cause. The immediate cause is the Spirit Who brings hope in His power. Behind the Spirit is the God of hope, the Father, Who works through the Spirit to fill with joy and peace.

¹²⁰ Περισσεύειν is the substantive infinitive, not the subjunctive, for you to abound.

¹²¹ Our abounding hope is in the power of the Spirit. The power of the Spirit gives us reason to hope, based on evidence. Our experience with this evidence builds faith in us,

¹²² That I am to be is, εἶναί, the substantive infinitive, not the subjunctive.

¹²³ Λειτουργῶν, a liturgist is a public servant working at personal expense: a benefactor, patron, or philanthropist; a person exercising noblesse oblige.

¹²⁴ Ἱεροουργοῦντα, a priest working, a officiating or performing priest serving in an official ordained capacity.

¹²⁵ προσφορὰ, carried to or toward

¹²⁶ The offering, which is the Nations; the Nations themselves are the offering to God, which is sanctified by the Spirit. It is the fulfillment of the promise to Abraham which pleases. God has no need of earthy sacrifices: He desires the restoration of His children.

¹²⁷ εὐπρόσδεκτος, well to be received, acceptable, pleasing

¹²⁸ Without the gift of the Spirit, nothing we give is acceptable, not even faith.

¹²⁹ For Paul, the good news is a commission that requires fulfillment.

¹³⁰ Συναγωνίσασθαι means to become a team combatant or team contestant in the public games, a shared pain sufferer, an agonizer in the

place of pain, the agon, the arena. Since such contests frequently ended in death, Paul is not mincing words: he invites us to join Jesus in the garden, sweating blood.

¹³¹ λόγος, word

¹³² Κήρυγμά is a beautiful word for which we seem to have lost understanding. It is the official proclamation of the King of kings, of God the Father of all, of Jesus the Lord of all, and from the Spirit Who has power over all. It is a unilateral covenant. It is not amendable, debatable, or negotiable. It is not exegesis, or lessons, or studies, or teaching. It's strictly a take it or leave it deal: like it or lump it. Paul is only a faithful messenger.

¹³³ individual opinions

¹³⁴ Talk is cheap.

¹³⁵ The contrast is drawn between persuasiveness and demonstration. Every human sales program runs on persuasiveness. God's program runs on reality, proof, experience of life.

¹³⁶ Οἶδεν, he has seen, means to see with the inward eye, to perceive, to know, to understand.

¹³⁷ Since the sentence so obviously refers to one single person, it seems unnecessary to reinforce the point by pushing articles. The English idiom for articles rarely coincides with the Greek idiom: so, as a matter of practice we add or remove articles as necessary for the sense.

¹³⁸ Paul reasons from natural law to theological conclusion. As other men cannot see into another's inner man, only the inner human spirit has that ability; so also only the Divine Spirit is able to perceive the Mysteries of God. Even on this scale, we do not see our own inner person that clearly: this only amplifies the distinction. No one can know God without His Spirit.

¹³⁹ A person focused on the whole of temporal earthly human life alone; complete and perfect in every discernable way, yet having no connection between the human spirit and the Holy Spirit. A person without a real living spirit. Adamic in every perspective: alive on the outside, yet dead

on the inside; having only the appearance of the image and likeness of God. Jude 19

¹⁴⁰ receive in his right hand

¹⁴¹ It is, of course, possible in verse 14 that the things are referred to as a whole group. Still both verbs are singular, so our choices are it is foolishness, it is discerned, or He is foolishness, He is discerned. Otherwise, we must suppose some sort of metonymy to get to they are foolishness, they are discerned. There are no identified manuscript variations.

¹⁴² Ανακρίνεται suggests a painstaking and rigorous process taking one step at a time. Indeed we have a name for this process, the Via Dolorosa (Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23).

¹⁴³ Οἰκεῖ means He houses Himself, God's personal space is called the Oracle, because it is from this room that God speaks. Hence, Christians are the voice of God in this age.

¹⁴⁴ Συναχθέντων, from synagogue refers to an official convention or meeting for worship or judgment, not a casual fellowship meeting.

¹⁴⁵ predicate nominative

¹⁴⁶ imperfect

¹⁴⁷ You are not of or from yourselves: which is to emphasize that your complete source is God, and your source of power is the Spirit.

¹⁴⁸ Greek idiom seems strange: for, which, is plural, yet is joined to a singular verb.

¹⁴⁹ Paul states more than his opinion; he has absolute knowledge from God about the pains and perils of marriage. Still, some children are just hot-blooded, for whom single life is even more destructive and nearly unbearably painful.

¹⁵⁰ Paul cites two foundations his ruling that "she should remain unmarried" if at all possible: first, he has received absolute knowledge; second, he is positive of the Spirit's teaching. Δοκῶ relates to dogma: which is to say that this is as sure as anything can possibly be in this earthly life.

¹⁵¹ imperfect

¹⁵² characteristic imperfect, was and continues to be

¹⁵³ This is outwardly visible evidence; φανέρωσις is an intense light, a blazing forth, the light that is never overtaken by night, the candle that no one is able to hide.

¹⁵⁴ Συμφέρον indicates a bearing or carrying together. The Body of Christ shares all its joys and sorrows: so spiritual gifts necessarily serve the same purpose, nothing is given for individual personal benefit.

¹⁵⁵ Take up your bed and walk (Matthew 9:2. 6; Mark 2:3-5, 9-10; Luke 5:18, 24; John 5:8, 11-12; Acts 9:33-34). The gift of absolution and healing is seen as one gift.

¹⁵⁶ Προφητεία most likely refers to application and exegetical skills used in the study of Scripture: what the Jews refer to as Bath Kol.

¹⁵⁷ Someone having deep insights into the human condition and/or the spirit world, especially one who is able to distinguish evil from good in angels, humans, or things such as speech or writing.

¹⁵⁸ the Spirit, not the individual

¹⁵⁹ This seems to put the emphasis on the humbler things like healing, helping, and administration: jobs that nobody else really wants to do.

¹⁶⁰ Spiritual warfare is largely a matter of hearing and obeying the Spirit as He teaches Scripture, and points to the Son, and to the Father.

¹⁶¹ The ability to speak languages, either miraculously or by training, is of little value without an understanding audience. Since audiences are necessarily limited in most local churches, it is much better to prophesy in the local dialect of the common language, rather than to prophesy in a language which cannot be understood, and will only sound like gibberish to most of the audience. Of course, God can always understand such speech.

¹⁶² blessing of the bread and wine in the worship service.

¹⁶³ It is crucial to this discussion that the reader be in possession of this seal and this pledge, which is recognizable by the central elements of the mind, the heart of the mind. Without possession of these, the reader cannot possibly realize that these are better assurances of the Truth of God's promises than false assurance promoted by doctrinal statements.

No resolution is achievable without the power of the Spirit. No one can know that they are on the right track until the Spirit shows them that they are on the right track.

¹⁶⁴ Paul plainly contrasts the work of the Spirit in the New Testament with the giving of the Decalogue in the Old Testament. The coming of the Spirit brings, not a different revelation, but a superior engraving, employing superior materials. The primary work of the New Testament is not found in a book, rather in the hearts of believers. As the cutting of the covenant into the human heart surpasses the cutting of stone, as light outshines day, even so the Decalogue outshines all the rest of the Old Testament. So then, the glory of the engraved heart outstrips them both, as the brightness of the engraved heart approaches Christ Himself more and more every day: it has a better author, in as much as the Spirit alone carves the heart, whereas men help write the book; it has a better material, in as much as flesh and blood surpass ink or stone.

Because there can be no certainty of a manuscript comma following ζῶντος, there can be no assurance that the participle, living does not cut both ways in double entendre. Functioning as an adjective, living modifies God, the Living God. Functioning as a verb, living emphasizes the fact that the Spirit is living “in fleshy plaques made of hearts”.

Incidentally, πλαξὶν καρδίαις σαρκίνοις are all dative plurals, so it is difficult to capture the exact Greek idiom for plaques-hearts-fleshes or tablets-hearts-fleshes. The exact attributive relationship is not clear: plaques made of fleshy hearts is equally possible, as is hearts-plaques made of flesh. Even though flesh is a collective singular in English, it does not appear to be such in Greek.

¹⁶⁵ Paul’s plural, “us able servants,” seems to include all of us, else he could have said, “me an able servant,” since he is the only Apostle present. Paul writes of the new covenant (Jeremiah 31:31; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6-7; Hebrews 8:7-8, 13; 9:15; 12:24), not of the New Testament which in its remainder is only filler as far as this issue is concerned.

The contrast being drawn is not to single letters of the alphabet, nor to literal interpretation, but to a specific document: namely the tablets or

plaques of the Decalogue (2 Corinthians 3:7). The service of death refers to the prohibition of touching the mountain: for the law itself brings life and freedom. Only man's perversion turns that which is good and life-giving into death: so the goodness of the law is being realized in the Spirit. Incidentally, Hebrews 8:7-8 speaks of the first covenant as, ἦν ἄμεμπτος, hypothetically speaking as, not without blame, fault, or flaws; as well as, μεμφόμενος, being or having blame, fault, or flaws; bearing grounds for censure, complaint, or dissatisfaction. The covenant itself is viewed as being flawed. The flaw in the covenant is that it is given without any means of accomplishment: for Perfect-man has not yet been born.

¹⁶⁶ RP add ἐκεῖ (there, in this location). When the sentence begins with οὗ (where), it makes less than perfect sense if not followed by ἐκεῖ: where ... there....

¹⁶⁷ Sh^akinah

¹⁶⁸ This is specifically the same Spirit, Who is the constant companion of Jesus. While the human spirit could possibly be meant, it is hard to see how the human spirit could energize such activity without the constant supply of the Spirit's power.

¹⁶⁹ Psalms 116:10

¹⁷⁰ This is the innocence of the Nazarite, who never knows the taste of grapes or wine.

¹⁷¹ This is not merely gentleness or kindness; it is the sort of thing that results in genuine good for another.

¹⁷² This is love without hypocrisy, the sort of love that sacrifices personal life for another. False love is very popular nowadays: saying I love you often substitutes for reality.

¹⁷³ It is a gross deception to believe that the flesh can produce such things. Only the intense working of the Spirit in us develops these things over a long period of time.

¹⁷⁴ This is clearly not a compliment. They should not have tolerated [such abuse] patiently: for in verse 19 we see that they "suffer fools gladly". In verse 13, such fools are called false apostles, workers of deceit; in verse 14 transformers masquerading as angels of light. Since Paul criticizes

such evil persons openly, so should we, not tolerating them in The Church. Now we see the duplicity of false toleration more clearly: it is a matter of embracing our own wisdom in preference to God's wisdom.

¹⁷⁵ The message is so intense that the same question is asked twice,

¹⁷⁶ The proclamation came; we heard it; we were persuaded by it; we believed it. Faith is always the result of the process. It is impossible that our faith could ever cause these things to happen, or in any other way be a source, or part of a source.

¹⁷⁷ All are sons: female and male, aged and young, educated and unlearned, grandfathers and grandmothers, unwise and wise, men and women, boys and girls; from every kindred, race, and tongue. No one is excluded because of their created state. Only those who turn away from the gift, by their own free will, are excluded. God does not force people to return His Sovereign love.

¹⁷⁸ Paul contrasts Jews and Gentiles, who are without the Spirit, and Christians, who have the Spirit, with Ishmael and Isaac. The contrast shows that all of those devoid of the Spirit, either Jews or Gentiles, are like Ishmael: outside of the covenant and outside of the saving mercies of God. On the other hand, Christians are like Isaac, inside of the covenant and inside of the saving mercies of God. The salvific difference is having the Spirit.

¹⁷⁹ It is the Spirit of persuasion, the Spirit Who builds faith in us that causes us to look for or anticipate the hope of justice or righteousness. This sentence does not say that righteousness comes through the agency of faith; rather, the Spirit is the agency of hope in the justice or righteousness that God supplies.

¹⁸⁰ In this sentence, the switch from plural to singular and back to plural, seems strange to us. Two suggestions come to mind; yet, there very well may be others.

One possibility is that the singular causes us to iterate the plural pronoun, these, giving the sense, "Now each of these opposes one another...."

Another possibility is that the plural draws on the fugue over desire between Spirit and flesh in the previous sentence. However while the

Spirit desires only what is good; still, the Spirit is no trouble maker, He does not stir up opposition, He only brings peace. If this is the sense, we could have, “Now [of] these it [The flesh] opposes others...” Even though “these” is not genitive and we have slightly changed the meaning of ἀλλήλοις.

Perhaps such differences are not important to many readers.

We also marked the next two verbs indicating that they are subjunctives. This changes the meaning considerably, from “you cannot do the things that you wish,” which is indicative, to “the things you would wish, you should not do,” which more accurately describes the incessant battle we all have with our own flesh. Rather than indicating a state of impossible behavior; we now see clearly, our own internal struggles: we do not always wish ill, yet we must guard against the possibility; we do not always do ill, yet we must develop the habit of putting others first, even when we are doing something good.

¹⁸¹ Of course not. The Spirit enables us to build on the Law. The Spirit fulfills all the righteous requirements of the Law in us. Our relationship to the Law is the same as Christ’s relationship to the Law: its fulfillment is finished, we are free to live in it.

¹⁸² Παραπτώματι (aside fall) seems to refer to less intentional breach of the Law, as opposed to ὀφειλήματα (debts), which appear to be more deliberate major breaches of the Law (Matthew 6:12, 14-15). We start with forgiveness for debts; where we go from there, is another matter; everybody falls aside: not everybody returns to exact debt from his brother (Matthew 18:23-35)

¹⁸³ This means witness their confession and pronounce absolution, welcoming the errant person back into the full fellowship of the flock. This is not a license to nit-pick every sinful particle of dust, or strain out every gnat. We are not urged to become a fellowship of fault-finders.

¹⁸⁴ Even though this seems to refer to the human spirit, I don’t know how it can possibly be attained without the direct involvement of the Spirit: this is beyond human abilities.

¹⁸⁵ The Holy Spirit who was promised in the Old Testament, and confirmed by Christ.

¹⁸⁶ Σπουδάζοντες most certainly does not mean endeavoring, except by the remotest of connotations or implications. It means to change direction or speed in response to a need. In modern science this would be called acceleration. In sports it is called quickness: a quick athlete may not be fast at all, nor is a fast athlete necessarily quick. Velocity, speed or fastness are also different concepts.

¹⁸⁷ The denoted or explicit meaning of τηρεῖν has in mind the protection from a threat. Picture a soldier rushing from his position to engage the enemy before that enemy can penetrate defenses. Picture a farmer rushing to plug a massive hole in his irrigation system before he loses all his water, while his plants and topsoil are washed away by the looming flood. Picture a mother rushing to grab her baby before it falls into a fire. The sense of urgency is lost in the translation, “keep”.

¹⁸⁸ Here is the true catholicity of The Church (Hebrews 12:22-29). It is true that this is a spiritual oneness; yet it is not a mystically understood oneness; it is a visible, protectable oneness, able to find peace, being roped together by peace. It is One because there can only be One work of the Spirit, only one Bride of Christ.

¹⁸⁹ Note that the day of redemption, which is equivalent to the day of salvation is still viewed as being ahead. Deliverance is incomplete until the seal is open. Note also that the Spirit not only gives the seal, but also that the Spirit is the seal.

¹⁹⁰ Note that the Spirit is not about the ostentatious display of languages. Nor is the Spirit about an untoward obsession with the future. The energizing of spiritual gifts is exciting or ecstatic; yet it is not ruled by excitement or ecstasy; the energizing of spiritual gifts is ruled by sound-mindedness, careful reason, hard thinking, long hours of toil at study, swift obedience to the Spirit, collaboration in The Church, and diligent application; plowing, planting, pruning, weeding, watering, seeking a spiritual harvest in God’s honor; learning about Jesus and the Father from Scripture. Still, no earthly entertainment provides a rush greater than the rush brought about by the proper use of spiritual gifts: there is nothing else on earth quite like it.

¹⁹¹ Salvation is viewed in the future, not in the historic sense. The context shows that this salvation is about the successful defense of the good news; yet, if the good news could possibly be defeated, so also Paul's eternal destiny would end (1 Corinthians 15:19). So, in spite of whatever assurances we may have, there are still aspects of our eternal destiny, which are distinctly future.

¹⁹² Unless one believes in the Jungian collective unconscious, which cannot possibly be in view here, the unity of spirit and soul described here can only exist by the Spirit, especially if the One Body of Christ is in view. Competing together speaks of a combined athleticism, so that soul may refer to the whole: one team competing together.... The word is soul, not mind.

¹⁹³ Christianity stands or falls on the reality of its fresh daily evidence. If you have faithfully prayed every day for the gift of the Spirit (Luke 11:13), and still can honestly say that you have experienced no evidence of Christ, no evidence of His crucifixion, His faithful sacrificial generosity, no evidence of the Spirit's working directly with you: walk away, Christianity is not for you. Christians need to experience fresh courage and concern for the whole human race. Guts and Glory; Grit, Gumption, and Grace....

¹⁹⁴ That which only results from the communication of the Holy Spirit with the human spirit.

¹⁹⁵ We do not believe in the Jungian collective unconscious; nor do we believe in any magical or metaphysical presence. The only way for Paul to be present in the Spirit is for the Holy Spirit to make him present.

¹⁹⁶ Persuasion has led to evidence to experience to strong conviction: this is the meaning of faith. Even though most of us reject existentialism and the thinking of Kierkegaard, Dostoyevsky, Nietzsche, and Sartre: we retain in some way the trivial idea that faith is somehow or other a leap in the dark. The Greek and biblical idea of faith is a walk in the light. So the Colossians and others are first persuaded of the Truth of Christianity because of its strong, well reasoned base. This evidence is immediately accompanied and reinforced by the gift of the Holy Spirit (Luke 11:13), so that the continuously growing pile of evidence leads to the specific

experience of walking with God. As God proves Himself every day, an absolute conviction is formed. Building on a lifetime of such evidence and the experience of handling that evidence, convictions become so strong as to be immovable.

¹⁹⁷ The fact that God hates πάθει ἐπιθυμίας (verse 5, raging passions or hormones), πλεονεκτεῖν ἐν τῷ πράγματι (verse 6, taking more than one's fair share in a business transaction), and ἀκαθαρσία (verse 7, uncleanness, especially in lack of confession): thus, judging, avenging, and punishing them, ἔκδικος. So to condemn God's punishment is to condemn God.

¹⁹⁸ I fear that much of our theology does exactly what this verse admonishes against.

¹⁹⁹ spirit, wind, whisper

²⁰⁰ word vocally delivered

²⁰¹ spirit

²⁰² Angels in this context seems to refer to the five hundred surviving witnesses (1 Corinthians 15:6).

²⁰³ Our human spirits are clearly developed by the Holy Spirit. Many seek spiritual gifts and their power; yet from a self-seeking attitude, rather than from a sacrificially giving attitude; from a mentally unstable perspective. The gifts of the Spirit require the consistent toil of hard thinking for the benefit of others. Such gifts may very well be exciting, and temporarily result in ecstatic (joyous excited) behavior; yet such behavior can never result in the irrational, and must always finally yield to the simple hard work of thinking and doing what is right, decently and in order. If right thinking and doing are carried away by excess ecstasy, this should not be attributed to the Spirit.

²⁰⁴ Timothy's call and gifts for the service of the ministry are in view.

²⁰⁵ We do not believe that this refers to the written word in any fashion. Rather it refers to the speech of Jesus as it comes directly from His mouth (Revelation 1:16). It is Jesus use of speech, which is so penetrating that nothing and no one can hide.

²⁰⁶ The meaning of the passage is not perfectly clear. The context was discussing the priestly movements from the first or outer room or tent,

into the second or inner room or tent, the Oracle, and their limitations. The expression, “while the first tent, having [as yet] stood,” may be a metonymy referring to the veil of the first room or tent, which is now rent, allowing the blazing light of the Sh^okinah Glory to be clearly seen by all of the faithful. This explains the work of the Holy Spirit bringing us right into the heavenly Oracle in our prayers. Now all limitations of direct access to God have been removed by the Holy Spirit.

²⁰⁷ Παιδευτὰς simply means child teacher.

²⁰⁸ We turned our backs on ourselves, we learned and changed.

²⁰⁹ Πανηγύρει belongs with verse 23, not with verse 22: this is an unsupported error on the part of SBLGNT. Πανηγύρει finds its meaning in the three mandatory festivals of the Old Testament Church: Pesach, Shavuot and Sukkot. At least two festivals of The New Testament Church find their origin and meaning in this rich iconography. So, πανηγύρει refers to much more than a council, even an ecumenical council: for all, from the Great High Priest to the most poverty stricken priest, must be present. Absence without good excuse results in being cut off from God. Voting is rare, decisions are usually decreed by the Great King, but all the faithful say amen with exceeding joy. It is simply unthinkable that a mere council can replace this process.

²¹⁰ Πρωτοτόκων takes its meaning from the selection of the firstborn for the service of God. Among the Israelites the human πρωτοτόκων were replaced by the whole tribe of Levi. In the New Testament the Πρωτοτόκος is the only firstborn; yet, the faithful, being baptized into His Body as the plurality of the many πρωτοτόκων in His One Body. So, all of us together, throughout history are the πρωτοτόκων: prophets, priests, and kings to our God.

²¹¹ We on earth are members of The Church in heaven. There is no division between The Church Triumphant and The Church Militant. There are only different aspects of The One Same Church: this is the true meaning of both catholicity and orthodoxy.

²¹² This lends support to the Genesis idea that the soul comes to life with the joining of human body and human spirit. Persuasion and action are

similarly mated into a living whole. Living biblical faith simply does not exist apart from biblical works, and vice-versa.

²¹³ We simply do not know the origin of this expression. This mystical saying is possibly best explained by, “For the flesh desires against the Spirit, and the Spirit against the flesh. Now [of] these it [The flesh] opposes others, so that the things you would wish, you should not do (see the complete discussion at Galatians 5:17, in this paper).” The Spirit within us desires jealously what is in our best eternal interests; yet, He is not permitted to coerce our consciences.

²¹⁴ Ἐραυνῶντες in SBLGNT perpetuates a WH spelling error, coming from an undefined root: ἐραυνάω. The correct word is ἐρευνῶντες.

²¹⁵ If there was ever any doubt about the expression, “He descended into Hell,” which means to descend into the place where the dead dwell, this verse, as well as 1 Peter 3:18-19, should satisfy the most doubting, fastidious, and scrupulous person.

²¹⁶ John gives the incarnation of Christ as the acid test for spiritual truth. This is part of a broader test, a test of cohesion in Scripture, that new prophecies cannot contradict older prophecies. The other test is that no new prophecy can lead away from Yahweh worship. In a sense, John’s test combines both ideas: for it is the incarnation, exclusively, that leads to real Yahweh worship.

²¹⁷ Water and blood represent incarnation and death. In 1 John 4:1-3 the incarnation was shown to be the greatest of all tests of spiritual truth. John has hardly shifted to baptism, which makes no such cardinal point, now; nor has he focused on the relative minutia of water flowing from Jesus’ pierced side. Water and blood encompass the entire life and work of Jesus on earth. Now he must ascend, be enthroned, and return. Now the Spirit’s work begins in earnest.

²¹⁸ There are no early witnesses to, “the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in earth,” so that this has ceased to even be a matter of great discussion. John’s whole point is to connect Pentecost to the Incarnation and Death of Christ, which is exactly what we expect from the Old Testament icon or type.

²¹⁹ These are factions, not hermits or monastics.

²²⁰ A person focused on the whole of temporal earthly human life alone; complete and perfect in every discernable way, yet having no connection between the human spirit and the Holy Spirit. A person without a real living spirit. Adamic in every perspective: alive on the outside, yet dead on the inside; having only the appearance of the image and likeness of God. 1 Corinthians 2:14

²²¹ The Spirit is the great healer of divisions and factions in The Church.

²²² The seven Spirits are either a reference to the perfect sevenfold Holy Spirit; or they are associated with the seven angels of the seven Churches: possibly emphasizing the Holy Spirits ubiquitous work, especially as He is perfectly present in every church. This is both a joyous gift, and a frightening responsibility: it indicates that both God's love and God's judgment are very near to every one of us. If we understand this correctly, even God's judgment is a source of joy: for we being warned, may turn away from sin. It's all good. It's all good in God's kingdom.

²²³ Τῆ Κυριακῆ Ἡμέρᾳ is the day of the LORD Jesus Christ, the Lordian Day, which is always the eternal eighth day. That which we commonly call Sunday is really Κυριακῆ, the day which has no night.

²²⁴ The concealed manna is almost certainly a reference to the body and blood of Christ received at the Eucharistic Holy Communion or Mystery. Matthew 6:11 refers to it as the ἐπιούσιον. John 6:22-59 provides an extended discussion of the topic. Whatever view we hold of Communion, all views lead to this concealed manna.

The white pebble or white voting stone most likely indicates an ancient voting process, which is no longer completely clear. This could relate to the ancient process of ostracism: yet, this also is far from certain. White may have indicated approval; while black could have spoken of disapproval. The name could have indicated a candidate or a voter. Here, white most certainly means approval, because of the context, though we remain unsure of the voting mechanism. The white stone with the concealed name would thus, probably, correspond with the concealed manna, and indicate that the recipient was a true member of The Church,

which is the opposite of ostracism. Οἶδεν means to see with mind's eye, to perceive or understand; rather than simply, to know.

²²⁵ See 1:10.

²²⁶ All are plural in Greek; all may be collective in English. Rumbling are voices, because they sound like deep gruff voices talking indistinctly in the distance.

²²⁷ shoot out

²²⁸ In Revelation 1 there are ἐπτὰ λυχνίας, candlesticks; here there are ἐπτὰ λαμπάδες, lamps. The relationship between them is not perfectly clear; yet, some relationship seems inevitable.

²²⁹ The identity of Jerusalem with the immorality of Sodom and the idolatry of Egypt is made all the more striking by the adverb, spiritually. This is what the Spirit thinks of Jerusalem and how Jerusalem is branded in the spirit world. So much for the physical restoration of earthly Jerusalem as the city of God. Here it is a cursed city. Will it ever repent?

²³⁰ The construction seems to indicate no less than three and no more than three-and-a-half days.

²³¹ This is so very clearly a miracle that we have difficulty with the idea that they just started breathing again. We believe that the Spirit took immediate action, re-energizing their human spirits, and they breathed again.

²³² They could not believe their eyes; this isn't really happening, is it? Oh, yes, it most certainly is.

²³³ This somewhat cryptic saying refers to those already dead, not to future deaths of those who are about to die; although these future deaths are certainly included in application and principle. They continue to decay from now on and that may prove alarming to some until the complete truth unfolds. Their works are most likely the disciples in whom they have invested their lives; the disciples who follow among them. Thus the disciples are seen as living in the midst of a resurrected, invisible, spiritual throng.

²³⁴ See Revelation 11:8.

²³⁵ We note several things about baptism here. The Spirit, with The Church, invites first. Other hearers, the laity, also invite as individuals. The only requirements are thirst and willingness. Since it is the Spirit Who invites, the Spirit must be anticipated in the baptism, and this must be faithfully taught in the churches, so that there is emphasis on the giving of the Spirit. There is no evidence of extensive development of faith. There is no evidence of any prior catechesis. There is only thirst and willingness. It should be clear that this is the first of many steps: baby steps followed by striding, then running. Baptism is compared to a drink, thus anticipating the Communion.

²³⁶ If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use.