

**UNDERSTANDING
THE PERSONALITY
OF
THE
HOLY SPIRIT**

By

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Prayer:

Father, in the name of Jesus, I thank you for the Holy Spirit has been sent to us. He is our guide. He is our comforter, our advocate, our stand-by. He is with us always.

I thank you, Father, for this. I thank you that he opens our eyes right now. He opens our ears and we have understanding. We have a revelation by the spirit right now in the name of Jesus, I thank you for this. Amen.

- We talking about the person called the Holy Spirit.
- He has a purpose, which is leading us into all truth.
- The Holy Spirit is the one who leads us into all truth.

- Jesus speaks about Him in John 14, 15, and 16.
- We are going to talk about the Holy Spirit's power.
- We're going to talk about his personality and his purpose.

Jesus Introduces the Holy Spirit to His Disciples

JOHN 14

“Don’t worry or surrender to your fear.^[a] For you’ve believed in God, now trust and believe in me also.^[b] ² My Father’s house has many dwelling places.^[c] If it were otherwise, I would tell you plainly, because I go^[d] to prepare a place for you to rest. ³ And when everything is ready, I will come back and take^[e] you to myself so that you will be where I am. ⁴ And you already know the way to the place where I’m going.”^[f]

⁵ Thomas said to him, “Master, we don’t know where you’re going, so how could we know the way there?”

⁶ Jesus explained, “I am the Way, I am the Truth,^[g] and I am the Life. No one comes next to the Father^[h] except through *union with me*.^[i] To know me is to know my Father too. ⁷ And from now on you will realize that you have seen him and experienced him.”

⁸ Philip spoke up, “Lord, show us the Father, and that will be all that we need!”

⁹ Jesus replied, “Philip, I’ve been with you all this time and you still don’t know who I am? How could you ask me to show you the Father, for anyone who has looked at me has seen the Father. ¹⁰ Don’t you believe that the Father is living in me and that I am living in the Father? Even my words are not my own but come from my Father, for he lives in me and performs his miracles of power through me. ¹¹ Believe that I live as one with my Father and that my Father lives as one with me—or at least, believe because of the mighty miracles I have done.

¹² “I tell you this timeless truth: The person who follows me in faith, believing in me, will do the same mighty miracles that I do—even greater miracles than these because I go to be with my

Father! ¹³ For I will do whatever you ask me to do when you ask me in my name. And that is how the Son will show what the Father is really like and bring glory to him. ¹⁴ Ask me anything in my name, and I will do it for you!”

¹⁵ “Loving me empowers you to obey my commands.^[i] ¹⁶⁻¹⁷ And I will ask the Father and he will give you another^[k] Savior,^[l] the Holy Spirit of Truth, who will be to you a friend just like me—and he will never leave you. The world won’t receive him because they can’t see him or know him. But you will know him intimately, because he will make his home in you and will live inside you.^[m]

¹⁸ “I promise that I will never leave you helpless or abandon you as orphans—I will come back to you!^[n] ¹⁹ Soon I will leave this world and they will see me no longer, but you will see me, because I will live again, and you will come alive too. ²⁰ So when that day comes, you will know that I am living in the Father and that you are one with me, for I will be living in you. ²¹ Those who truly love me are those who obey my commands. Whoever passionately loves me will be passionately loved by my Father. And I will passionately love you in return and will manifest my life within you.”

²² Then one of the disciples named Judas^[o] (not Judas Iscariot) said, “Lord, why is it you will only reveal your identity to us and not to everyone?”

²³ Jesus replied, “Loving me empowers you to obey my word.^[p] And my Father will love you so deeply that we will come to you and make you our dwelling place. ²⁴ But those who don’t love me will not obey my words. The Father did not send me to speak my own revelation, but the words of my Father. ²⁵ I am telling you this while I am still with you. ²⁶ But when the Father sends the Spirit of Holiness, the One like me who sets you free,^[q] he will teach you all things in my name. And he will inspire you to remember every word that I’ve told you.

²⁷ “I leave the gift of peace with you—my peace. Not the kind of fragile peace given by the world, but my perfect peace. Don’t yield to fear or be troubled in your hearts—instead, be courageous!^[r] ²⁸ “Remember what I’ve told you, that I must go away, but I promise to come back to you. So if you truly love me, you will be glad for me, since I’m returning to my Father, who is greater than I. ²⁹ So when all of these things happen, you will still trust and cling to me. ³⁰ I won’t speak with you much longer, for the ruler of this dark world^[s] is coming. But he has no power over me, *for he has nothing to use against me.* ³¹ I am doing exactly what the Father destined for me to accomplish,^[t] so that the world will discover how much I love my Father. Now come with me.”

Footnotes

- a. John 14:1 Or “Don’t let your hearts be distressed.” The Aramaic is translated “Let not your heart flutter.”
- b. John 14:1 Or “Believe in God and believe in me.”
- c. John 14:2 Or “There are many resting places on the way to my Father’s house.” Or “There are many homes in my Father’s household.” The Father’s house is also mentioned by Jesus in John 2:16, where it is his temple on earth, his dwelling place. This is not just heaven, but the dwelling place of God among men. There is ample room for people from every

nation and ethnicity, room to spare, for the church, the body of Christ, is now the house of God. See 1 Cor. 3:16; Eph. 2:21-22; 1 Tim. 3:15; Heb. 3:6; 1 Peter 2:5. Every believer is now one of the many dwelling places that make up God's house (temple). See also v. 23.

- d. John 14:2 Jesus' "going" was to go through death and resurrection in order to make us ready to be his dwelling place. He had to "go," not to heaven, but to the cross and pass through resurrection.
- e. John 14:3 The Greek verb used here, *paralambano*, is the word used for a bridegroom coming to take his bride. He "takes" us as his bride through his death and resurrection. His "coming back" can also refer to his "coming" to live within believers.
- f. John 14:4 Or "You know where I'm going and the way to get there."
- g. John 14:6 Or "the True Reality."
- h. John 14:6 Jesus does more than take us to heaven, he brings us next to (alongside of) the Father. The Father is the destination.
- i. John 14:6 Or "through [faith in] me."
- j. John 14:15 Love for Christ is proven and demonstrated by our obedience to all that he says.
- k. John 14:16 The Greek word *allos* means "another of the same kind." As Jesus is the Savior from the guilt of sin, the Holy Spirit is the Savior who saves us from the power of sin by living through us in fullness.
- l. John 14:16 The Greek word used here is *paráklētos*, a technical word that could be translated "defense attorney." It means "one called to stand next to you as a helper." Various translations have rendered this "Counselor," "Comforter," "Advocate," "Encourager," "Intercessor," or "Helper." However none of these words alone are adequate and fall short in explaining the full meaning. The translator has chosen the word *Savior*, for it depicts the role of the Holy Spirit to protect, defend, and save us from our self and our enemies and keep us whole and healed. He is the One who guides and defends, comforts and consoles. Keep in mind that the Holy Spirit is the Spirit of Christ, our Savior. The Aramaic word is *paraqlēta*, which is taken from two root words: (1) *praq*, "to end, finish, or to save," and (2) *lyta*, which means "the curse." What a beautiful word picture, the Holy Spirit comes to end the work of the curse (of sin) in our lives and to save us from its every effect! *Paraqlēta* means "a redeemer who ends the curse." (See *Strong's Concordance*, Gr. 6561 and 6562; *A Compendious Syriac Dictionary*, p. 237; and *Oraham's Dictionary*, p. 250.)
- m. John 14:16 Jesus is prophesying about the coming of the Holy Spirit at Pentecost, who will indwell every believer. See Acts 2.
- n. John 14:18 There are three ways Jesus will come to them. He came after his resurrection and appeared numerous times to his disciples. He came in the person of the Holy Spirit at Pentecost to live within them (Rom. 8:9) and he will come in the *parousia*, known traditionally as the second coming.
- o. John 14:22 Judas was a common name in the time of Jesus. It is actually the name Judah.
- p. John 14:23 Love for Christ is proven and demonstrated by our obedience to all that he says.
- q. John 14:26 The Aramaic is translated "the Redeemer from the curse." See the second footnote on John 14:16-17.
- r. John 14:27 These are the same words Moses gave before he died and the words God spoke to Joshua as he entered into his life's plan of taking the promised land for Israel. See Deut. 31:8; Josh. 1:8-9; 10:25. God has not given us a spirit of cowardly fear. See also 2 Tim. 1:7.

- s. John 14:30 Implied in the text and in the word *devil*, which means slanderer and accuser.
- t. John 14:31 Or “commanded me to do.”

We see in Acts 1:8 what Jesus had prophesied in the Gospels.

He was going to send another one like him, who is going to lead them into all truth and remind them of things that Jesus had said and also tell them the future.

The Book of Acts 1:8, it says that, but “you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and under the ends of the earth.”

- This is what Jesus told them
- they were supposed to wait for the Holy Spirit to be poured on the day of Pentecost.

Jesus said in Matthew 12:31-33, “I tell you, every kind of sin and slander can be forgiven but blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the son of man will be forgiven. But anyone who speaks against the Holy Spirit will not be forgiven either in this age or in the age to come.”

To make a tree good, its fruit must be good, or make a tree bad, its fruit will be bad, for a tree is recognized by his is fruit. So Jesus said listen, this is how important Holy Spirit is.

- You can't speak against him, and it will not be forgiven either in this age or in the age to come.
- And so he also mentions the tree will be made known by its fruit, and if the fruit good, then the trees good.

The Holy Spirit can be known in a person's life by the fruit that's there. So the Holy Spirit wants to manifest in a person's life.

- Jesus said the Holy Spirit is so important that we cannot speak against him.
 - That is one thing about the Holy Spirit that Jesus did say -if you say something against Jesus, it can be forgiven.
 - But if it's against Holy Spirit, it will not be forgiven. So that's pretty strong language there
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- In Luke 24:45-49
 - He says, He began to open their minds so they could understand scriptures.
 - He told them this is what is written.
 - “The Messiah will suffer and rose from the dead on the third day. And repentance for the forgiveness of sins will be preached in his name to all nations beginning in Jerusalem. You are witnesses of these things. I am going to send you what my father has promised. But stay in the city until you have been clothed with power from on high.”

- Then he said to them, “Don’t you remember the words that I spoke to you when I was still with you? I told you that everything written about me would be fulfilled, including all the prophecies from the law of Moses through the Psalms and the writings of the prophets—that they would all find their fulfillment.”
- From the Passion Translation,

“He supernaturally unlocked their understanding to receive the revelation of the Scriptures, then said to them, “Everything that has happened fulfills what was prophesied of me. Christ, the Messiah, was destined to suffer and rise from the dead on the third day. Now you must go into all the nations and preach repentance and forgiveness of sins so that they will turn to me. Start right here in Jerusalem. For you are my witnesses and have seen for yourselves all that has transpired. And I will send the fulfillment of the Father’s promise to you. So stay here in the city until the mighty power of heaven falls upon you and wraps around you.”

And so the next thing Jesus says, referring to the day of Pentecost and the Holy Spirit, is that you're going to be clothed with power from on high.

- So the Holy Spirit comes from heaven.
- And on the day of Pentecost, when this came in, in the Spirit of God, was poured out on us as believers and is still being happening today.
- His power is like a garment.

It's Holy clothes! You are clothed with power from on high.

- You have to think about that and meditate on that, that this Holy Spirit, He is someone who clothes you, and you have power.
- You are going to be witnesses.
- This is not only in Jerusalem, but you're going to do it to all nations.
- You're going to preach repentance for the forgiveness of sins. All of this happened on the day of Pentecost.
- We enjoy the baptism of the Holy Spirit.
- John 3 :5-8: Jesus answered, “I speak an eternal truth: Unless you are born of water and Spirit-wind, you will never enter God’s kingdom realm. For the natural realm can only give birth to things that are natural, but the spiritual realm gives birth to supernatural life! “You shouldn’t be amazed by my statement, ‘You must be born from above!’ For the Spirit-wind blows as it chooses. You can hear its sound, but you don’t know where it came from or where it’s going. So it is within the hearts of those who are Spirit-born!”

- In John 3 :5-8, Jesus is saying flesh gives birth to flesh, but the spirit gives birth to spirit. You should not be surprised at my saying you must be born-again The wind blows wherever it pleases.

You hear it sound, but you cannot tell where it comes from or where it's going, so it is with everyone born of the spirit. So the next thing about the Holy Spirit is, is that he causes a person to be born again. And his spirit is renewed. And this is something that cannot be explained physically, but spirit cannot be seen. But he is still present, just like the wind cannot be seen. But you can see the effects of it through the trees.

Jesus said this is the way of the Spirit. in Second Corinthians, Chapter 5:17, He says that we are new creatures in Christ and old things have passed away. And behold, all things have become new. And so that the Holy Spirit is also the one who causes us to be born again.

In Romans 8, I want to talk about this for a while. In fact, I want to I really want to discuss this whole chapter.

So I'm going to read I'm going to actually read the whole chapter of Romans Eight, because the Holy Spirit is so revealed in his personality and his purpose. And I want you to get to know Holy Spirit so that you have no questions after this study, even though I know there's a lot more scripture verses that are available in the study of those spirit. This is more of an importation time than it is anything else.

Discussion: A study in Romans 8 From The Passion Translation (TPT)

Living by the Power of the Holy Spirit

Chapter 8 *So now the case is closed.* There remains no accusing voice of condemnation against those who are joined in life-union with Jesus, the Anointed One.^[a] ² For the “law” of the Spirit of life flowing through the anointing of Jesus has liberated us^[b] from the “law” of sin and death. ³ For God achieved what the law was unable to accomplish, because the law was limited by the weakness of human nature.^[c]

Yet God sent us his Son in human form to identify with human weakness. Clothed with humanity, God’s Son gave his body to be the sin-offering so that God could once and for all condemn the guilt and power of sin. ⁴ So now every righteous requirement of the law can be fulfilled through the Anointed One living his life in us. And we are free to live, not according to our flesh, but by the dynamic power of the Holy Spirit!^[d]

⁵ Those who are motivated by the flesh only pursue what benefits themselves. But those who live by the impulses of the Holy Spirit are motivated to pursue spiritual realities.^[e] ⁶ For the mind-set of the flesh is death, but the mind-set controlled by the Spirit finds life and peace.

⁷ In fact, the mind-set focused on the flesh fights God's plan and refuses to submit to his direction,^[f] because it cannot! ⁸ For no matter how hard they try, God finds no pleasure with those who are controlled by the flesh. ⁹ But when the Spirit of Christ empowers your life,^[g] you are not dominated by the flesh but by the Spirit. And if you are not joined to the Spirit of the Anointed One, you are not of him.^[h]

¹⁰ Now Christ lives his life in you! And even though your body may be dead because of the effects of sin, his life-giving Spirit imparts life to you because you are fully accepted by God.^[i] ¹¹ Yes, God raised Jesus to life! And since God's Spirit of Resurrection lives in you, he will also raise your dying body to life by the same Spirit that breathes life into you!

¹² So then, beloved ones, the flesh has no claims on us at all, and we have no further obligation to live in obedience to it. ¹³ For when you live controlled by the flesh, you are about to die. But if the life of the Spirit puts to death the corrupt ways of the flesh, we then taste his abundant life.

Sons and Daughters Destined for Glory

¹⁴ The mature children of God are those^[j] who are moved by the impulses of the Holy Spirit. ¹⁵ And you did not receive the "spirit of religious duty,"^[k] leading you back into the fear of *never being good enough*.^[l] But you have received the "Spirit of full acceptance,"^[m] enfolding you into the family of God. And you will never feel orphaned, for as he rises up within us, our spirits join him in saying the words of tender affection, "Beloved Father!"^[n] ¹⁶ For the Holy Spirit makes God's fatherhood real to us as he whispers into our innermost being, "You are God's beloved child!"

¹⁷ And since we are his true children, we qualify to share all his treasures, for indeed, we are heirs of God himself. And since we are joined to Christ, we also inherit all that he is and all that he has.^[o] We will experience being co-glorified with him provided that we accept his sufferings^[p] as our own.^[q]

A Glorious Destiny

¹⁸ I am convinced that any suffering we endure is less than nothing compared to the magnitude of glory^[r] that is about to be unveiled within us.^[s] ¹⁹ The entire universe is standing on tiptoe,^[t] yearning to see the unveiling of God's *glorious*^[u] sons and daughters! ²⁰ For against its will the universe itself has had to endure the empty futility^[v] resulting from the consequences of human sin. But now, with eager expectation, ²¹ all creation longs for freedom from its slavery to decay

and to experience with us the wonderful freedom coming to God's children. ²² To this day we are aware of the universal agony and groaning of creation, as if it were in the contractions of labor for childbirth. ²³ And it's not just creation. We who have already experienced the firstfruits of the Spirit^[w] also inwardly groan as we passionately long to experience our full status as God's sons and daughters—including our physical bodies being transformed. ²⁴ For this is the hope of our salvation.

But hope means that we must trust and wait for what is still unseen. For why would we need to hope for something we already have? ²⁵ So because our hope is set on what is yet to be seen, we patiently keep on waiting for its fulfillment.

²⁶ And in a similar way, the Holy Spirit takes hold of us in our human frailty to empower us in our weakness. For example, at times we don't even know how to pray, or know the best things to ask for. But the Holy Spirit rises up within us to super-intercede^[x] on our behalf, pleading to God with emotional sighs^[y] too deep for words.

²⁷ God, the searcher of the heart, knows fully our longings,^[z] yet he also understands the desires of the Spirit, because the Holy Spirit passionately pleads before God for us, his holy ones, in perfect harmony with God's plan and our destiny.

²⁸ So we are convinced that every detail of our lives is continually woven together to fit into God's perfect plan of bringing good into our lives, for we are his lovers who have been called to fulfill his designed purpose. ²⁹ For he knew all about us before we were born and he destined us^[aa] from the beginning to share the likeness of his Son. This means the Son is the oldest among a vast family of brothers and sisters who will become just like him.

³⁰ Having determined our destiny ahead of time, he called us to himself and transferred his perfect righteousness to everyone he called. And those who possess his perfect righteousness he co-glorified with his Son!

The Triumph of God's Love

³¹ So, what does all this mean? If God has determined to stand with us, tell me, who then could ever stand against us? ³² For God has proved his love by giving us his greatest treasure, the gift of his Son. And since God freely offered him up as the sacrifice for us all,^[ab] he certainly won't withhold from us anything else he has to give.

³³ Who then would dare to accuse those whom God has chosen in love to be his? God himself is the judge who has issued his final verdict over them—"Not guilty!"^[ac]

³⁴ Who then is left to condemn us? Certainly not Jesus, the Anointed One! For he gave his life for us, and even more than that, he has conquered death and is now risen, exalted, and enthroned by God at his right hand. So how could he possibly condemn us since he is continually praying *for our triumph?*^[ad]

³⁵ Who could ever separate us from the endless love of God's Anointed One? *Absolutely no one!* For nothing in the universe has the power to diminish his love toward us. Troubles, pressures, and problems are unable to come between us and heaven's love. What about persecutions, deprivations,^[ae] dangers, and death threats? No, for they are all impotent to hinder omnipotent love,³⁶ even though it is written:

All day long we face death threats for your sake, God.

We are considered to be nothing more
than sheep to be slaughtered!^[af]

³⁷ Yet even in the midst of all these things, we triumph over them all, for God has made us to be more than conquerors,^[ag] and his demonstrated love is our glorious victory over everything!^[ah]

³⁸ So now I live with the confidence that there is nothing in the universe with the power to separate us from God's love. I'm convinced that his love will triumph over death, life's troubles,^[ai] fallen angels, or dark rulers in the heavens. There is nothing in our present or future circumstances that can weaken his love. ³⁹ There is no power above us or beneath us—no power that could ever be found in the universe that can distance us from God's passionate love, which is lavished upon us through our Lord Jesus, the Anointed One!

Footnotes:

- a. **Romans 8:1** Or "Those who are in Christ Jesus cannot be condemned." Although there are some manuscripts that add to this verse, "for those who do not walk according to the flesh but according to the Spirit," the addition is not supported by the oldest and most reliable Greek manuscripts.
- b. **Romans 8:2** Some Greek manuscripts have "sets me free" or "sets you [singular] free."
- c. **Romans 8:3** Or "weakness of the flesh."
- d. **Romans 8:4** What joyous truths are found in **Rom. 8!** All that God requires of us has been satisfied by the sacrifice of Jesus Christ. The life of Jesus in us is enough to satisfy God. The power of our new life is not the works of our weak humanity, but the dynamic power of the Holy Spirit released in us.
- e. **Romans 8:5** Or "the things of the [Holy] Spirit"; that is, doing what pleases God. The Aramaic can be translated "Those who are in the flesh see him only in the flesh, but those who are in the Spirit see him in the Spirit."
- f. **Romans 8:7** Or "refuses to submit to his law."
- g. **Romans 8:9** Or "makes his home in you."

- h. **Romans 8:9** This is an unusual Greek clause that can be translated “If anyone is not joined to the Spirit of Christ, he cannot be himself.” A similar construction is used in **Luke 15:17**: “The prodigal son came to himself.”
- i. **Romans 8:10** The Aramaic can be translated “for the cause of righteousness.”
- j. **Romans 8:14** The Greek is quite emphatic: “those and only those.”
- k. **Romans 8:15** Or “spirit of slavery.”
- l. **Romans 8:15** Implied in both the text and the greater context of finding our true life in the “Spirit of full acceptance.” It can also refer to the fear of judgment that has been removed from us through Christ.
- m. **Romans 8:15** Or “spirit of adult [complete] sonship.” The Aramaic can be translated “the spirit of consecrated children.”
- n. **Romans 8:15** *Abba* is not a Greek word, but an Aramaic word transliterated into Greek letters. *Abba* is the Aramaic word for “father.” It is also found in **Mark 14:36** and **Gal. 4:6**. *Abba* is also a word used for devotion, a term of endearment. This is why some have concluded that *Abba* could be translated as “Daddy” or “Papa.” It is hard to imagine a closer relationship to have with God than to call him “*Abba*, our Beloved Father.”
- o. **Romans 8:17** Or “we are joint-heirs with Christ.” Nothing in the Bible could be more amazing than this. Grace has made former rebels into princes and princesses, royal ones that share in the inheritance of Christ.
- p. **Romans 8:17** Or “accept his feelings” (of pain), or “things” (he experiences). By implication, “sufferings.”
- q. **Romans 8:17** Or “if we suffer jointly we will enjoy glory jointly.”
- r. **Romans 8:18** The Greek word *doxa* can also be translated “radiant beauty,” “splendor,” “perfection.”
- s. **Romans 8:18** The Aramaic can be translated “with the glory which is to be perfected in us.” The Greek participle *eis* can be translated “into us,” “upon us,” or “to us.”
- t. **Romans 8:19** The Greek word used here means “intense anticipation,” or “anxiously anticipating what is about to happen” (with an outstretched neck).
- u. **Romans 8:19** Or “the manifestation of the sons of God.” Interestingly, the Greek word used for “unveiling” (*apokalypsis*) is the same word for the full title of the last book of the Bible, “The Revelation [Unveiling] of Jesus Christ.” The created universe is but the backdrop for the dramatic appearing of God’s sons and daughters unveiled with the glory of Jesus Christ upon them. The verb tense in the Greek text is clear that this “unveiling” is imminent, soon to happen, and destined to take place. Christ’s glory will come to us, enter us, fill us, envelop us, and then be revealed through us as partakers of the glory. Although God will not share his glory with any other, we are no longer “another,” for we are one with the Father, Son, and Holy Spirit through faith in Christ. See **John 17:21-23**.
- v. **Romans 8:20** Or “the purposelessness” or “the frustration” (or “chaos”).
- w. **Romans 8:23** The “firstfruits of the Spirit” would include his indwelling presence, his gifts, his wisdom, and his transforming power. Imagine what the full harvest of the Spirit will bring to us! The Aramaic can be translated “the awakening of the Spirit.”
- x. **Romans 8:26** The Greek word *hypererentugkhano* is best translated “super [or hyper]-intercede for us.” We can only imagine how many blessings have poured into our lives because of the hyper-intercession of the Holy Spirit for us!
- y. **Romans 8:26** Or “groanings.” We find three groanings in this chapter. Creation groans for the glorious freedom of God’s children (**v. 22**), we groan to experience the fullness of our status as God’s children (**v. 23**), and the Holy Spirit groans for our complete destiny to be fulfilled (here).
- z. **Romans 8:27** Or “God, the heart-searcher.” God searches our hearts not just to uncover what is wrong, but to fulfill the true desire of our hearts to be fully his. Grace triumphs over judgment.

- aa. **Romans 8:29** The Aramaic can be translated “sealed us” (with God’s mark upon us). See also **Col. 3:4**; **Heb. 2:11**.
- bb. **Romans 8:32** This is an intentional echo of **Gen. 22:16**. Although God spared Abraham’s son, Isaac, he would not spare his own Son, Jesus Christ.
- cc. **Romans 8:33** See **Isa. 50:8**.
- dd. **Romans 8:34** Not only does the Holy Spirit pray for us, so does Jesus Christ. Two divine intercessors are praying for you each day. Two-thirds of the Trinity are actively engaged in intercession for us. This is typified by the incident of Moses interceding on the mountain for Israel’s victory with one hand held high by Aaron (the high priest, a type of Jesus, our High Priest) and Hur (or “light,” a metaphor for the Holy Spirit, who prays with divine illumination for our good). See **Ex. 17:9-13**; **Heb. 7:25**; **9:24**.
- ee. **Romans 8:35** Or “hunger and nakedness.”
- ff. **Romans 8:36** See **Ps. 44:22**.
- gg. **Romans 8:37** Love has made us more than conquerors in four ways: (1) No situation in life can defeat us or dilute God’s love. (2) We know that divine love and power work for us to triumph over all things. (3) We share in the victory spoils of every enemy we face (**Isa. 53:12**). (4) We have conquered the Conqueror with merely a glance of our worshiping eyes. We have won his heart (**Song. 4:9**; **6:5**).
- hh. **Romans 8:37** Clearly implied in the text with the Greek word *hypernikao*. The love of God gives us “a glorious hyper-victory,” more than can be described or contained in one word. God’s love and grace has made us hyper-conquerors, empowered to be unrivaled, more than a match for any foe!
- ii. **Romans 8:38** Or “life”; by implication, the troubles and pressures life may bring.

FRUIT OF THE HOLY SPIRIT

JOHN 15:1-27

Jesus the Living Vine

“I am a true sprouting vine, and the farmer who tends the vine is my Father. He cares for the branches connected to me by lifting and propping up the fruitless branches and pruning every fruitful branch to yield a greater harvest. The words I have spoken over you have already cleansed you. So you must remain in life-union with me, for I remain in life-union with you. For as a branch severed from the vine will not bear fruit, so your life will be fruitless unless you live your life intimately joined to mine.

“I am the sprouting vine and you’re my branches. As you live in union with me as your source, fruitfulness will stream from within you—but when you live separated from me you are powerless. If a person is separated from me, he is discarded; such branches are gathered up and thrown into the fire to be burned. But if you live in life-union with me and if my words live powerfully within you—then you can ask whatever you desire and it will be done. When your lives bear abundant fruit, you demonstrate that you are my mature disciples who glorify my Father!

“I love each of you with the same love that the Father loves me. You must continually let my love nourish your hearts. If you keep my commands, you will live in my love, just as I have kept my

Father's commands, for I continually live nourished and empowered by his love. My purpose for telling you these things is so that the joy that I experience will fill your hearts with overflowing gladness!

“So this is my command: Love each other deeply, as much as I have loved you. For the greatest love of all is a love that sacrifices all. And this great love is demonstrated when a person sacrifices his life for his friends.

“You show that you are my intimate friends when you obey all that I command you. I have never called you ‘servants,’ because a master doesn’t confide in his servants, and servants don’t always understand what the master is doing. But I call you my most intimate friends, for I reveal to you everything that I’ve heard from my Father. You didn’t choose me, but I’ve chosen and commissioned you to go into the world to bear fruit. And your fruit will last, because whatever you ask of my Father, for my sake, he will give it to you! So this is my parting command: Love one another deeply!”

True Disciples Can Expect Persecution

“Just remember, when the unbelieving world hates you, they first hated me. If you were to give your allegiance to the world, they would love and welcome you as one of their own. But because you won’t align yourself with the values of this world, they will hate you. I have chosen you and taken you out of the world to be mine. So remember what I taught you, that a servant isn’t superior to his master. And since they persecuted me, they will also persecute you. And if they obey my teachings, they will also obey yours. They will treat you this way because you are mine, and they don’t know the One who sent me.

“If I had not come and revealed myself to the unbelieving world, they would not feel the guilt of their sin, but now their sin is left uncovered. If anyone hates me, they hate my Father also. If I had not performed miracles in their presence like no one else has done, they would not feel the guilt of their sins. But now, they have seen and hated both me and my Father. And all of this has happened to fulfill what is written in their Scriptures: They hated me for no reason.

“And I will send you the Divine Encourager from the very presence of my Father. He will come to you, the Spirit of Truth, emanating from the Father, and he will speak to you about me. And you will tell everyone the truth about me, for you have walked with me from the start.”

Galatians 5:22-23 The Passion Translation

22–23 But the fruit^[a] produced by the Holy Spirit within you is divine love in all its varied expressions:^[a]

joy that overflows,^[a]

peace *that subdues*,

patience^[a] *that endures*,

kindness^[a] *in action*,

a life full of virtue,^[a]

faith *that prevails*,

gentleness *of heart*, and

strength *of spirit*.^[a]

Never set the law above these qualities, for they are meant to be limitless.^[a]

[Read full chapter](#)

Footnotes

- a. [Galatians 5:22](#) The Greek word here can be translated “harvest.”
- b. [Galatians 5:22](#) There is clear textual inference that the “fruit” (singular) of the Holy Spirit is love, with the other virtues displaying aspects of the greatest quality of Spirit-life, *agape* love.
- c. [Galatians 5:22](#) The translator has chosen to supply action to these virtues, for they are not meant to be abstract virtues, but made visible with actions.
- d. [Galatians 5:22](#) The Greek word for patience is taken from a verb that means “ever tapping” or “never quitting.”
- e. [Galatians 5:22](#) The Aramaic word can be translated “sweetness.”
- f. [Galatians 5:22](#) Or “goodness.”
- g. [Galatians 5:22](#) Although the word *self* is not found in this verse, most translations render this as “self-control.” The word is actually “lordship,” or by implication “spirit-strength.”

- h. Galatians 5:22 Literally “there is no law set against these things” or “there is no conflict with Jewish laws.”

LOVE OF THE HOLY SPIRIT

Love, the Motivation of Our Lives

13 If I were to speak with eloquence in earth’s many languages, and in the heavenly tongues of angels,¹³ yet I didn’t express myself with love,¹³ my words would be reduced to the hollow sound of nothing more than a clanging cymbal.

² And if I were to have *the gift of prophecy*² with a profound understanding of God’s hidden secrets, and if I possessed unending supernatural knowledge, and if I had the greatest gift of faith that could move mountains,² but have never learned to love, then I am nothing.

³ And if I were to be so generous as to give away everything I owned to feed the poor, and to offer my body to be burned *as a martyr*,³ without the pure motive of love, I would gain nothing of value.

⁴ Love is *large and* incredibly patient.⁴ Love is gentle and consistently kind to all. It refuses to be jealous⁴ *when blessing comes to someone else*. Love does not brag about one’s achievements nor inflate its own importance. ⁵ Love does not traffic in shame and disrespect, nor selfishly seek its own honor. Love is not easily irritated⁵ or quick to take offense.⁵ ⁶ Love joyfully celebrates honesty⁶ and finds no delight in what is wrong.⁶ ⁷ Love is a safe place of shelter,⁷ for it never stops believing the best for others.⁷ Love never takes failure as defeat, for it never gives up.

Perfect Love

⁸ Love never stops loving.⁸ It extends beyond the gift of prophecy, which eventually fades away.⁸ It is more enduring than tongues, which will one day fall silent. Love remains long after *words of knowledge* are forgotten.⁸ ⁹ Our present knowledge and our prophecies are but partial,⁹ ¹⁰ but when love’s perfection arrives, the partial will fade away.⁹ ¹¹ When I was a child, I spoke about childish matters, for I saw things like a child and reasoned like a child. But the day came when I matured, and I set aside my childish ways.

¹² For now we see but a faint reflection of riddles and mysteries¹² as though reflected in a mirror, but one day we will see face-to-face.¹² My understanding is incomplete now, but one day I will understand everything, just as everything about me has been fully understood. ¹³ Until then, there are three things that remain: faith, hope, and love—yet love surpasses them all.¹³ So above all else, let love be the beautiful prize for which you run.¹³

Footnotes

- a. [1 Corinthians 13:1](#) The implication is that the angels speak a distinct language among themselves that is not known on earth.
- b. [1 Corinthians 13:1](#) The Aramaic word for love is *hooba*, and it is a homonym that also means “to set on fire.” It is difficult to fully express the meaning of this word and translate it into English. You could say the Aramaic concept is “burning love” or “fiery love,” coming from the inner depths of the heart as an eternal energy, an active power of bonding hearts and lives in secure relationships. The Greek word is *agapē*, which describes the highest form of love. It is the love God has for his people. It is an intense affection that must be demonstrated. It is a loyal, endless, and unconditional commitment of love. Feelings are attached to this love. It is not abstract, but devoted to demonstrating the inward feelings of love toward another with acts of kindness and benevolence.
- c. [1 Corinthians 13:2](#) Or “prophetic powers.”
- d. [1 Corinthians 13:2](#) The Greek present infinitive indicates a continuous aspect, which means a faith to keep on removing mountains or to remove one mountain after another.
- e. [1 Corinthians 13:3](#) The Aramaic word used here is a homonym that can mean either “to burn” or “to boast.” Because of this, some Greek manuscripts have “I offer my body in order to boast [glory].”
- f. [1 Corinthians 13:4](#) Or “Love patiently endures mistreatment” could mean that love is incredibly patient *even in difficult relationships*. The Aramaic can be translated “Love transforms the spirit.”
- g. [1 Corinthians 13:4](#) Or “boil with jealousy.”
- h. [1 Corinthians 13:5](#) Or “overly sensitive” (having sharp edges).
- i. [1 Corinthians 13:5](#) Or “resentful” or “does not keep score.” The Aramaic can be translated “Love does not stare at evil.” Love will overlook offenses and remain focused on what is good, refusing to hold resentment in our hearts.
- j. [1 Corinthians 13:6](#) Or “reality” (or “truth”).
- k. [1 Corinthians 13:6](#) Or “injustice” or “unrighteousness.”
- l. [1 Corinthians 13:7](#) Or “Love bears all things.” Although commonly understood to mean that love can bear hardships of any kind, the nominalized form of the verb (*stego*) is actually the word for “roof” found in [Mark 2:4](#). Paul is saying that love covers all things, like a roof covers the house. See [1 Peter 4:8](#). Love does not focus on what is wrong but will bear with the shortcomings of others. And like a roof protects and shields, you could say that love springs no leak. It is a safe place that offers shelter, not exposure.
- m. [1 Corinthians 13:7](#) Or “it never loses faith.”
- n. [1 Corinthians 13:8](#) Or “Love never, not even once, fails [lapses]” or “Love never falls down” (it keeps going higher).
- o. [1 Corinthians 13:8](#) The Aramaic can be translated “prophecy comes to pass.”
- p. [1 Corinthians 13:8](#) That is, the gift of the word of knowledge ([1 Cor. 12:8](#)). Knowledge itself will not pass away or be set aside, for we will learn of God’s mercies throughout eternity. This is the gifts of knowledge Paul refers to.
- q. [1 Corinthians 13:9](#) Or “in fragments.”

- r. 1 Corinthians 13:10 Perfect love diminishes the importance of prophecy and tongues. Paul could be saying that they will cease being important when compared with perfect love. That which is perfect is love and is greater than the gifts. Perfect love puts everything else in second place, for God is love. See 1 John 4:8, 18. Paul is contrasting spiritual gifts with love, saying, “Gifts will fail, but love will never fail.” Like leaves falling to the ground, something greater will one day take their place: the love of God.
- s. 1 Corinthians 13:12 The Greek word *ainigma* used here is equal to our English word *enigma*.
- t. 1 Corinthians 13:12 Paul is referring to God speaking to Moses “face-to-face” (Hebrew “mouth-to-mouth”), and not using dreams and figures of speech (Num. 12:8). Transforming love will bring us all face-to-face, mouth-to-mouth with God.
- u. 1 Corinthians 13:13 Faith and hope both spring from love, which makes love the greatest virtue of all. Faith and hope are temporary, but love is eternal. Paul gives us ten characteristics of divine love in this chapter. Love (1) is patient under stress, (2) is kind at all times, (3) is generous, not envious, (4) is humble, not self-promoting, (5) is never rude, (6) does not manipulate by using shame, (7) is not irritable or easily offended, (8) celebrates honesty, (9) does not focus on what is flawed, and (10) is loyal to the end.
- v. 1 Corinthians 13:13 Unfortunately, there is a chapter break before this line. Chapter headings are not part of the inspired text. The translator has chosen to insert the partial text of 14:1 here in conclusion to Paul’s masterful treatise on love.

God’s Generous Grace

2 Peter 1:

³ Everything we could ever need for life and complete devotion[□] to God has already been deposited in us by his divine power. *For all this was lavished upon us* through the rich experience of knowing him who has called us by name and invited us to come to him through a glorious manifestation of his goodness.^{□4} As a result of this, he has given you[□] magnificent promises[□] that are beyond all price, so that through *the power of* these tremendous promises[□] you can experience partnership[□] with the divine nature, by which you have escaped[□] the corrupt desires that are of the world.

Faith’s Ladder of Virtue

⁵ So devote yourselves[□] to lavishly supplementing[□] your faith with goodness,[□]

and to goodness add understanding,

⁶ and to understanding add the strength of self-control,

and to self-control add patient endurance,

and to patient endurance add godliness,[□]

⁷ and to godliness add mercy toward your brothers and sisters,[Ⓜ]
and to mercy toward others add unending love.[Ⓜ]

⁸ Since these virtues are already *planted* deep within,[Ⓜ] and you possess them in abundant supply,[Ⓜ] they will keep you from being inactive or fruitless in your pursuit of knowing Jesus Christ more intimately. ⁹ But if anyone lacks these things, he is blind, constantly closing his eyes to the mysteries of our faith,[Ⓜ] and forgetting *his innocence*—for his past sins have been washed away.[Ⓜ]

¹⁰ For this reason, beloved ones,[Ⓜ] be eager to confirm and validate[Ⓜ] that God has invited you *to salvation*[Ⓜ] and claimed you[Ⓜ] as his own. If you do these things, you will never stumble. ¹¹ As a result, the kingdom's gates will open wide to you as God choreographs[Ⓜ] your triumphant entrance into the eternal kingdom of our Lord and Savior, Jesus the Messiah.

- a. 2 Peter 1:3 It is possible that this is a hendiadys, which would then mean “a life of godliness” (complete devotion). Everything we need to reflect God’s true nature has already been given to us. See Eph. 1:3.
- b. 2 Peter 1:3 Or “called us by his glory and goodness.”
- c. 2 Peter 1:4 As translated from the Aramaic. The Greek is plural, “us.”
- d. 2 Peter 1:4 The Greek sentence that extends from vv. 3–5 is somewhat ambiguous. It could also be read as “Through a glorious manifestation of his goodness he has imparted to us his magnificent promises.”
- e. 2 Peter 1:4 That is, by claiming these tremendous promises as our very own. Faith always releases the power of the Word of God.
- f. 2 Peter 1:4 The Greek word *koinonos* means “to participate as a partner, to partake of, to be a companion with, to have fellowship with” the divine nature. This is one of the great mysteries of our faith, that God shares his nature with us. We are given birth by the Holy Spirit to be God’s true sons and daughters, and every father imparts his DNA and his “nature” to his children. The Greek word *physis* (nature) is taken from the word *phyō*, which means “to give birth, produce, bring forth, or to grow up.” Christ lives in us and transforms us into his very own likeness. In Christ we share with him the divine nature. We will all bear the image of the Man from heaven, Jesus Christ. See Rom. 8:9-25; 1 Cor. 15:12-57.
- g. 2 Peter 1:4 The Greek word *apopheugō* also carries the connotation of being “acquitted.”
- h. 2 Peter 1:5 Or “by having added your intense effort.” The Aramaic can be translated “by being under the weight of all these gifts.”
- i. 2 Peter 1:5 The Greek word *epichorēgeo* means “to fully support the chorus” or “to completely choreograph.”
- j. 2 Peter 1:5 Or “integrity, virtues of courage, nobleness, and moral valor.”
- k. 2 Peter 1:6 Or “reverence.”

- l. 2 Peter 1:7 As translated from the Aramaic and implied in the Greek. This mercy would include forgiveness and forbearance to those who fail.
- m. 2 Peter 1:7 It is possible to view this passage like an unfolding of faith. “Out of your faith will emerge goodness, and out of goodness will emerge understanding (of God), and out of understanding (of God) will emerge inner strength (self-control), and out of inner strength will emerge patient endurance, and out of patient endurance will emerge godliness, and out of godliness will emerge mercy toward your brothers and sisters, and out of mercy will emerge love.” It is also possible to view this passage as a mathematical equation. Faith + goodness = understanding. Goodness + understanding = inner strength. Understanding + inner strength = patience. Inner strength + patience = godliness. Patience + godliness = mercy. And godliness + mercy = love.
- n. 2 Peter 1:8 The Greek word *hyparchō* means to “begin below” (or “within,” like a plant growing beneath the ground).
- o. 2 Peter 1:8 Or “abounding” (repeatedly being more than enough).
- p. 2 Peter 1:9 Although the Greek word *myōpazō* can mean “nearsighted,” it is a compound word taken from the base word *mystērion* (mystery), and *optonomai* (to look upon, to behold). The implication is that when the virtues of the divine nature are not flourishing in believers, it is because they are “closing [their] eyes” to the mysteries of our faith, i.e., Christ in us, the hope of glory. See Col. 1:27.
- q. 2 Peter 1:9 The Aramaic can be translated “he is still searching for the purification of his original sins.”
- r. 2 Peter 1:10 Or “brothers [and sisters].”
- s. 2 Peter 1:10 The Aramaic adds the phrase “by your good deeds.” The implication is that by developing the virtues Peter has spoken of in vv. 3–7, we validate God’s calling and choice of us.
- t. 2 Peter 1:10 We have a confident assurance that we have been chosen and called to salvation by God himself. This is a firm foundation on which to build our lives. We can grow in that confidence as we see the work of the Spirit bearing spiritual fruit through our lives. See Gal. 5:22-23; 2 Tim. 2:19; 1 John 3:10, 14. The Greek for “invited you” is *klēsis*, which means “to invite [summon] to a feast.”
- u. 2 Peter 1:10 The Greek word for “claimed as his own” is *eklogē* (from his *logos* word). God spoke and you were his. You are meant to be a “chosen word” from his mouth, and you will not return to him void, but you will accomplish what he has destined for you to do.
- v. 2 Peter 1:11 This is the Greek word *epichorēgeo*, which can mean “richly provide” (for the choir) or “choreograph.” The Lord of the dance will richly welcome you into his eternal kingdom. See Zech. 3:17.

Our Divine Calling

Ephesians 4:

As a prisoner of the Lord,^{1a} I plead with you to walk holy, in a way that is suitable to your high rank, given to you in your divine calling. ²With tender humility and quiet patience,

always demonstrate gentleness and generous[□] love toward one another, especially toward those who may try your patience. ³ Be faithful to guard the sweet harmony of the Holy Spirit among you in the bonds of peace, ⁴ being one body and one spirit, as you were all called into the same glorious hope of *divine destiny*.

⁵ For the Lord God is one, *and so are we*, for we share in one faith, one baptism, and one Father. ⁶ And He is the perfect Father who leads us all, works through us all, and lives in us all!

The Grace-Gifts of Christ

⁷ And he has generously given each one of us supernatural grace, according to the size of the gift of Christ. ⁸ This is why he says:

“He ascends into the heavenly heights
taking his many captured ones with him,[□]
and gifts were given to men.”[□]

⁹ He “ascended” means that he returned to heaven, after he had first descended from the heights of heaven, even descending as far as the lowest parts of the earth. ¹⁰ The same one who descended is also the one who ascended above the heights of heaven, in order to begin the restoration and fulfillment[□] of all things.

¹¹ And he has appointed some *with grace* to be apostles, and some *with grace* to be prophets, and some *with grace* to be evangelists,[□] and some *with grace* to be pastors,[□] and some *with grace* to be teachers.[□] ¹² And their calling is to nurture and prepare all the holy believers to do their own works of ministry, and as they do this they will enlarge and build up the body of Christ. ¹³ *These grace ministries will function* until we all attain oneness in the faith, until we all experience the fullness of what it means to know the Son of God,[□] and finally we become one perfect man[□] with the full dimensions of spiritual maturity and fully developed in the abundance of Christ.

¹⁴ And then our immaturity will end! And we will not be easily shaken by trouble, nor led astray by novel teachings or by the false doctrines of deceivers[□] who teach clever lies. ¹⁵ But instead we will remain strong and always sincere in our love as we express the truth. *All our direction and ministries will flow* from Christ and lead us deeper into him, the anointed Head of his body, the church.

¹⁶ For his “body” *has been formed in his image* and is closely joined together and constantly connected as one. And every member *has been given divine gifts* to contribute to the growth of all; and as *these gifts* operate effectively throughout the whole body, we are built up and made perfect in love.

- a. [Ephesians 4:1](#) Paul wrote this letter while a prisoner in Rome because of his faith in Christ. See [Song. 8:6](#) TPT.
- b. [Ephesians 4:2](#) The Aramaic word literally means “stretching.”

- c. Ephesians 4:8 Or “he captured captivity.”
- d. Ephesians 4:8 Or “men were given as gifts.” See Ps. 68:18.
- e. Ephesians 4:10 As translated from the Aramaic. The Greek text says “that he might fill all things.”
- f. Ephesians 4:11 The Aramaic can be translated “preachers.”
- g. Ephesians 4:11 Or “shepherds.”
- h. Ephesians 4:11 The Aramaic can be translated “wise orators.”
- i. Ephesians 4:13 The Greek literally means “until we have the full knowledge of the Son of God.”
- j. Ephesians 4:13 The Hebrew and Aramaic word for perfect is *gamar*, and the word implies that perfection cannot come to the body of Christ without the example and teaching of these five ministries—apostles, prophets, evangelists, pastors, and teachers.
- k. Ephesians 4:14 The Greek literally means “dice-playing gamblers.”

Spiritual Gifts

1 Corinthians 12:

My fellow believers, I don’t want you to be confused about spiritual realities.² For you know full well that when you were unbelievers you were often led astray¹ in one way or another by your worship of idols, which are incapable of talking with you.³ Therefore, I want to impart to you an understanding of the following:

No one speaking by the Spirit of God⁴ would ever say, “Jesus is the accursed one.” No one can say, “Jesus is the Lord Yahweh,”⁵ unless the Holy Spirit is speaking through him.⁶

⁴ It is the same Holy Spirit who continues to distribute many different varieties of gifts.⁷

⁵ The Lord Yahweh is one,⁸ and he is the one who apportions to believers different varieties of ministries.⁹

⁶ The same God distributes different kinds of miracles¹⁰ that accomplish different results through each believer’s gift and ministry as he energizes and activates them.

⁷ Each believer is given continuous revelation¹¹ by the Holy Spirit to benefit not just himself but all.¹²

Varieties of Spiritual Gifts

⁸ For example:

The Spirit gives to one the gift of the word of wisdom.¹³

To another, the same Spirit gives the gift of the word of revelation knowledge.^[a]

⁹ And to another, the same Spirit gives the gift of faith.^[a]

And to another, the same Spirit gives gifts of healing.^[a]

¹⁰ And to another the power to work miracles.^[a]

And to another the gift of prophecy.^[a]

And to another the gift to discern what the Spirit is speaking.^[a]

And to another the gift of speaking different kinds of tongues.

And to another the gift of interpretation of tongues.

¹¹ Remember, it is the same Holy Spirit who distributes, activates, and operates these different gifts as he chooses for each believer.^[a]

One Body with Many Parts

¹² Just as the human body is one, though it has many parts that together form one body, so too is Christ.^[a] ¹³ For by one Spirit we all were immersed and mingled into one single body.^[a] And no matter our status—whether we are Jews or non-Jews, oppressed or free—we are all privileged to drink deeply of the same Holy Spirit.^[a]

¹⁴ In fact, the human body is not one single part but rather many parts *mingled into one*. ¹⁵ So if the foot were to say, “Since I’m not a hand, I’m not a part of the body,” it’s forgetting that it is still a vital part of the body. ¹⁶ And if the ear were to say, “Since I’m not an eye, I’m not really a part of the body,” it’s forgetting that it is still an important part of the body.

¹⁷ *Think of it this way*. If the whole body were just an eyeball, how could it hear sounds? And if the whole body were just an ear, how could it smell different fragrances? ¹⁸ But God has carefully designed each member and placed it in the body to function as he desires.^[a] ¹⁹ *A diversity is required*, for if the body consisted of one single part, there wouldn’t be a body at all! ²⁰ So now we see that there are many differing parts and functions, but one body.

No Competition for Importance within the Body

²¹ It would be wrong for the eye to say to the hand, “I don’t need you,” and equally wrong if the head said to the foot, “I don’t need you.” ²² In fact, the weaker our parts, the more vital and essential they are.^[a] ²³ The body parts we think are less honorable we treat with greater respect. And the body parts that need to be covered in public we treat with propriety and clothe them. ²⁴ But some of our body parts don’t require as much attention. Instead, God has mingled the body parts together, giving greater honor to the “lesser” members who lacked it. ²⁵ *He has done this intentionally* so that every member would look after the others with mutual concern, and so that there will be no division in the body. ²⁶ In that way, whatever happens to one member happens to all. If one suffers, everyone suffers. If one is honored, everyone rejoices.

One Body with Different Gifts

²⁷ You are the body of the Anointed One, and each of you is a unique and vital part of it. ²⁸ God has placed in the church the following:

First apostles,

second prophets,

third teachers,

then those with gifts of miracles, gifts of divine healing,

gifts of revelation knowledge,^[a] gifts of leadership,^[a]

and gifts of different kinds of tongues.

²⁹ Not everyone is an apostle or a prophet or a teacher. Not everyone performs miracles ³⁰ or has gifts of healing or speaks in tongues or interprets tongues. ³¹ But you should all constantly boil over with passion in seeking the higher gifts.

And now I will show you a superior way to live that is beyond comparison!^[aa]

Footnotes

- a. 1 Corinthians 12:1 The Greek word *pneumatikos* is “spiritual” (things), with the implication of spiritual realities or spiritual gifts. Some scholars believe that “spiritual” may refer to spiritual persons.
- b. 1 Corinthians 12:2 Or “carried [or snatched] away.”
- c. 1 Corinthians 12:3 Some scholars believe this “speaking by the Spirit of God” refers to speaking in tongues.
- d. 1 Corinthians 12:3 As translated from the Aramaic. The Greek language has no equivalent for “Lord Yahweh” and uses the word *kurios*, which means “sir, master, wealthy landowner, boss” and is sometimes used for demons. The Aramaic is preferred. It is by divine revelation that one begins to see that the Lord Yahweh is none other than our Lord Jesus Christ.
- e. 1 Corinthians 12:3 Or “except by union with the Holy Spirit.”
- f. 1 Corinthians 12:4 The nine gifts distributed by the Holy Spirit listed here include: the word of wisdom, the word of knowledge, the gift of faith, gifts of healing, miraculous powers, prophecy, discerning of spirits, speaking in different kinds of tongues, and interpretation of tongues. See vv. 7–11.
- g. 1 Corinthians 12:5 As translated from the Aramaic. See also Deut. 6:4.
- h. 1 Corinthians 12:5 See Eph. 4:7-16. The ministries Jesus apportions by grace are apostles, prophets, evangelists, pastors, and teachers.
- i. 1 Corinthians 12:6 As translated from the Aramaic, which can also be translated “powers.”
- j. 1 Corinthians 12:7 As translated from the Aramaic and implied in the Greek word *phanerosis* (“the clear display in light,” or “public manifestations”).

- k. 1 Corinthians 12:7 To summarize, God the Father, the Son, and the Spirit delights to give spiritual gifts to his people, the bride of Christ. These gifts are imparted by God to every believer upon conversion as the Holy Spirit chooses (v. 11). They will confirm the Word of God and expand the kingdom of God. Spiritual gifts can be neglected and misused, but they remain the divine power source for Christ's body on the earth. Through teaching, evangelizing, prophesying, and demonstrating the miraculous, God uses his people to expand his kingdom and to establish righteousness on the earth through the proper use of the gifts he has given. There is no place in Scripture or church history where these gifts were taken away or removed from the body of Christ. The church moves forward through these divine gifts. Spiritual gifts do not replace the Word of God, but the Word of God will spread and flourish as the fully equipped body of Christ operates in the wise use of God's enabling power.
- l. 1 Corinthians 12:8 Or "the message [Gr. *logos*] of wisdom." This is a revelation gift of the Holy Spirit to impart an understanding of strategy and insight that only God can give. This is more than simply wisdom, but the clearly crafted "word of wisdom" to unlock the hearts of people and free the corporate body to move forward under God's direction. This gift will express the wisdom of the Holy Spirit, not of man. The best examples of this gift were (1) when Jesus saw Nathanael under the fig tree and knew his true character as a man without guile and (2) when Jesus spoke to the woman at the well and unlocked her heart with the words "Go get your husband." See John 1:4.
- m. 1 Corinthians 12:8 The gift of the message (Gr. *logos*) of revelation knowledge has been defined by some as the Holy Spirit's impartation through an impression, a vision, or his voice that gives understanding of a person or situation that cannot be known through the natural mind of man. It may be exercised in the prayer for healing. This revelation knowledge is seen in Saul's healing of blindness in Acts 9 and in Acts 10–11 with Peter's revelation knowledge of Cornelius' servants outside his door and the subsequent salvation of Cornelius and his household. The word of revelation knowledge could also include knowing facts that are unknown to the speaker, such as names, dates, or events to come.
- n. 1 Corinthians 12:9 This is the supernatural power of faith released in a believer to do the miracle works of God on the earth.
- o. 1 Corinthians 12:9 This is the supernatural power of God released through a believer to heal the sick.
- p. 1 Corinthians 12:10 This includes the divine ability to still a storm, feed a multitude, walk on water, cast out demons, turn water into wine, and raise the dead. This gift was one of the distinctive marks of an apostle. See 2 Cor. 12:12.
- q. 1 Corinthians 12:10 This gift is a supernatural ability, given by the Holy Spirit, to speak the word of God in proclamation and at times in predicting the future. This is one gift that every believer should desire and never despise. See 1 Cor. 14:1; 1 Thess. 5:19-20; 1 Tim. 1:18; 4:14.
- r. 1 Corinthians 12:10 This gift imparts divine discernment to know if a prophetic message is from the Holy Spirit or from a human or demonic source. See Acts 5:3. Discernment is greatly needed in the church today to hear the voice of the Lord clearly and to know when defilement is attempting to enter the assembly.

- s. 1 Corinthians 12:11 Spiritual gifts are given by the Holy Spirit at any time to anyone he chooses.
- t. 1 Corinthians 12:12 Christ is now a body with many parts. The human body of Jesus is glorified and enthroned in heaven. So also is the body of Christ. We are co-enthroned with him (Rom. 8:29-30; Eph. 2:6; Col. 3:1-4), but we continue to exist on earth to represent him to the world.
- u. 1 Corinthians 12:13 This is not a baptism into the Spirit (Matt. 3:6) but a baptism into the body of Christ. Upon conversion, the Holy Spirit does four things for every believer: (1) He gives us new birth (regeneration—see John 3:5; Titus 3:5). (2) He comes to live inside us (indwelling—see Rom. 8:9). (3) He places us into the body as a member of Christ’s body on the earth (spiritual baptism—see 1 Cor. 12:13). (4) He seals us as the possession of Christ until the redemption of our human body (see Eph. 1:13-14; 4:30).
- v. 1 Corinthians 12:13 To “drink deeply” of the Spirit is the same as receiving his power and gifts until rivers of living water flow from the inside of us. See John 3:34; 7:37.
- w. 1 Corinthians 12:18 Every believer should be content with the place within the body God has placed him. And God is pleased when we serve him with joy in every activity or ministry that we engage in for the sake of the body.
- x. 1 Corinthians 12:22 Paul is, no doubt, speaking of our internal organs: liver, heart, lungs, etc.
- y. 1 Corinthians 12:28 Most translations render the Greek word *antilēmpsis* (a hapax legomenon) as “helps.” However, it is literally “laying hold of” (revelation) or “apprehending” (perception).
- z. 1 Corinthians 12:28 This is a hapax legomenon that can be translated “guidance” or “one who steers the ship.”
- aa. 1 Corinthians 12:31 Or “a path corresponding to transcendence.”

Proper Use of Spiritual Gifts

I Corinthians 14:

It is good that you are enthusiastic and passionate about spiritual gifts, especially prophecy.^[a]² When someone speaks in tongues, no one understands a word he says, because he’s not speaking to people, but to God—he is speaking intimate mysteries in the Spirit.^[b]³ But when someone prophesies, he speaks to encourage people, to build them up, and to bring them comfort.^[c]⁴ The one who speaks in tongues advances his own spiritual progress,^[d] while the one who prophesies builds up the church.⁵ I would be delighted if you all spoke in tongues, but I desire even more that you impart prophetic revelation to others. Greater gain comes through the one who prophesies than the one who speaks in tongues, unless there is interpretation so that it builds up the entire church.

⁶ My dear friends, what good is it if I come to you always speaking in tongues? But if I come with a clear revelation from God, or with insight,^[e] or with a prophecy, or with a clear teaching, *I can*

enrich you.^[1] Similarly, if musical instruments, such as flutes or stringed instruments, are out of tune and don't play the arrangement clearly, how will anyone recognize the melody? ⁸ If the bugle makes a garbled sound, who will recognize the signal to show up for the battle? ⁹ So it is with you. Unless you speak in a language that's easily understood, how will anyone know what you're talking about? You might as well save your breath!

¹⁰ I suppose that the world has all sorts of languages, and each conveys meaning to the ones who speak it. ¹¹ But I am like a foreigner if I don't understand the language, and the speaker will be like a foreigner to me. ¹² And that's what's happening among you. You are so passionate^[2] about embracing the manifestations of the Holy Spirit! Now become even more passionate about the things that strengthen the entire church.

¹³ So then, if you speak in a tongue, pray for the interpretation to be able to unfold the meaning of what you are saying. ¹⁴ For if I am praying in a tongue, my spirit is engaged in prayer but I have no clear understanding of what is being said.

¹⁵ So here's what I've concluded. I will pray in the Spirit, but I will also pray with my mind engaged. I will sing rapturous praises in the Spirit, but I will also sing with my mind engaged. ¹⁶ Otherwise, if you are praising God in your spirit, how could someone without the gift participate by adding his "amen" to your giving of thanks, since he doesn't have a clue of what you're saying? ¹⁷ Your praise to God is admirable, but it does nothing to strengthen and build up others.

¹⁸ I give thanks to God that I speak in tongues more than all of you, ¹⁹ but in the church setting I would rather speak five words that can be understood than ten thousand exotic words in a tongue. That way I could have a role in teaching others.

The Function of the Gifts

²⁰ Beloved ones,^[3] don't remain as immature children in your reasoning. As it relates to evil, be like newborns, but in your thinking be mature adults.

²¹ For it stands written in the law:

I will bring my message to this people with strange tongues and foreign lips, yet even then they still will not listen to me, says the Lord.^[4]

²² So then, tongues are not a sign for believers, but a miracle for unbelievers. Prophecy, on the other hand, is not for unbelievers, but a miracle sign for believers.

²³ If the entire church comes together and everyone is speaking in tongues, won't the visitors say that you have lost your minds? ²⁴ But if everyone is prophesying, and an unbeliever or one without the gift enters your meeting, he will be convicted by all that he hears and will be called to account, ²⁵ for the intimate secrets of his heart will be brought to light. He will be mystified and fall facedown in worship and say, "God is truly among you!"^[5]

Guidelines for Use of the Gifts

²⁶ Beloved friends,^[k] what does all this imply? When you conduct your meetings, you should always let everything be done to build up the church family. Whether you share a song of praise,^[l] a teaching, a divine revelation, or a tongue and interpretation, let each one contribute what strengthens others.

²⁷ If someone speaks in a tongue, it should be two or three,^[m] one after another, with someone interpreting. ²⁸ If there's no one with the interpretation, then he should remain silent in the meeting, content to speak to himself and to God.

²⁹ *And the same with prophecy.* Let two or three prophets prophesy and let the other prophets carefully evaluate and discern what is being said. ³⁰ But if someone receives a revelation while someone else is still speaking, the one speaking should conclude *and allow the one with fresh revelation the opportunity to share it.*^[n] ³¹ For you can all prophesy in turn and in an environment where all present can be instructed, encouraged, and strengthened. ³² Keep in mind that the anointing to prophesy doesn't mean that the speaker is out of control^[o]—he can wait his turn.^[p] ³³ For God is the God of harmony, not confusion,^[q] as is the pattern in all the churches of God's holy believers.

³⁴ The women^[r] should be respectfully silent *during the evaluation of prophecy in the meetings.*^[s] They are not allowed to interrupt,^[t] but are to be in a support role, as in fact the law teaches.^[u] ³⁵ If they want to inquire about something, let them ask their husbands when they get home, for a woman embarrasses herself when she constantly interrupts the church meeting.^[v]

³⁶ Do you actually think that you were the starting point for the Word of God going forth? Were you the only ones it was sent to? *I don't think so!*^[w] ³⁷ If anyone considers himself to be a prophet or a spiritual person,^[x] let him discern that what I'm writing to you carries the Lord's authority. ³⁸ And if anyone continues not to recognize this, he should not be recognized!

³⁹ So, beloved friends,^[y] with all this in mind, be passionate^[z] to prophesy and don't forbid anyone from speaking in tongues, ⁴⁰ doing all things in a beautiful^[aa] and orderly way.^[ab]

Footnotes

- a. [1 Corinthians 14:1](#) Or “that you crave spiritual things” or “that you crave spiritual realities.”
- b. [1 Corinthians 14:2](#) This verse makes it clear that the tongues Paul refers to are not known languages but Spirit-inspired utterances.
- c. [1 Corinthians 14:3](#) The Greek word *paramythia* (a hapax legomenon) could also be translated “soothing, calming speech” or “affirmation.” Paul does not describe prophecy here as predictive, but as influential to advance the spiritual welfare of the body.
- d. [1 Corinthians 14:4](#) See [Rom. 8:26](#).
- e. [1 Corinthians 14:6](#) Or “intimate knowledge through experience.”

- f. 1 Corinthians 14:6 Paul uses these four ministries as examples of what builds up the church. Every congregation needs to focus on all four (revelation from God, insights of truth, prophecy, and teaching), as they are all necessary today.
- g. 1 Corinthians 14:12 The Greek word implies a boiling over with affection and emotion.
- h. 1 Corinthians 14:20 Or “brothers and sisters.”
- i. 1 Corinthians 14:21 See Deut. 28:49; Isa. 28:11-12.
- j. 1 Corinthians 14:25 Or “Truly God is in you.”
- k. 1 Corinthians 14:26 Or “brothers and sisters.”
- l. 1 Corinthians 14:26 Or “a psalm.”
- m. 1 Corinthians 14:27 This could be a Greek idiom (lit. by twos and threes) meaning “just a few.”
- n. 1 Corinthians 14:30 God wants a fresh word spoken to his people. The churches must allow God’s “now” voice to be heard and evaluated by the written Word.
- o. 1 Corinthians 14:32 Or “The spirits of the prophets are subject to the prophets.” The Aramaic allows for this translation: “The prophecies (spiritual words) of the prophets are subject to the prophets,” which could imply that the prophet is to be accountable with his/her prophecies.
- p. 1 Corinthians 14:32 From the context it appears that the Corinthians were speaking in tongues and prophesying without regarding others in the body who also had prophetic words to share or a tongue and interpretation. This caused disorder and confusion in the church meetings, with people speaking up and giving their opinions about what was spoken.
- q. 1 Corinthians 14:33 Or “instability.”
- r. 1 Corinthians 14:34 Or “wives.”
- s. 1 Corinthians 14:34 Implied in the greater context. The theme Paul is addressing is unity and mutual edification, not simply the role of women. Women are permitted to speak in church, to prophesy, and to minister the gospel. See 1 Cor. 11:2-16; 14:31. Paul is apparently prohibiting interrupting the leaders as they evaluate prophetic utterances. It is likely that Paul was addressing a specific issue taking place in the church fellowship of Corinth with women interrupting the meetings with their opinions and questions about the prophetic words just spoken, possibly even words spoken by their husbands.
- t. 1 Corinthians 14:34 Or “speak.” Interrupting the meeting is implied when compared with 1 Cor. 11:2-16; 14:31; Acts 2:16-21; 21:9.
- u. 1 Corinthians 14:34 See Gen. 2:18-24; 3:16.
- v. 1 Corinthians 14:35 One interpretation of this passage is that Paul is quoting from a letter written by the Corinthians to him. They were the ones saying a woman should remain silent and Paul is responding to their questions. In other words, they were imposing a rule in the church that Paul refutes in v. 36. Some manuscripts move vv. 34–35 to after v. 40, which causes a few scholars to consider this as evidence of an early introduction into the text by Jewish scribes. The only two places in the New Testament where Paul writes about women being quiet or not teaching in the church are in his letters to the church of Ephesus (1 Timothy) and Corinth. Both cities were centers of worship to the goddess Artemis (Diana), where women had the leading roles of teaching and temple prostitution was commonplace. To the Galatians Paul writes that there is no distinction between believing men and women (Gal. 3:28).
- w. 1 Corinthians 14:36 Inferred by the rhetorical question and the disjunctive particle.

- x. 1 Corinthians 14:37 Or “a spiritually gifted person.”
- y. 1 Corinthians 14:39 Or “brothers and sisters.”
- z. 1 Corinthians 14:39 The Greek word *zēloō* means “a boiling fervor.”
- aa. 1 Corinthians 14:40 Or “respectably.” The Aramaic can be translated “with the right design.”
- bb. 1 Corinthians 14:40 This is the Greek word *taxis*, which can also mean “in battle array.” Here are some summary observations concerning believers’ gatherings: (1) When the believers gathered, they ate together and frequently observed the Lord’s Table. See 1 Cor. 11:7-33. (2) Men and women participated together and used their spiritual gifts. See 1 Cor. 11:2-16; 12. (3) The main purpose of gathering together was the mutual building up and encouragement of one another. See 1 Cor. 14:1-26. (4) Several people would speak in the meetings, and the leaders would discern and direct. See 1 Cor. 14:26-40. (5) Expressing love was more important than gifts, teachings, or prophecies. See 1 Cor. 13. (6) Everything was to be done in a beautiful way and in order. See 1 Cor. 14:40.

THE HOLY SPIRIT IS GOD

ACTS 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

(Compare: Exodus 17:7 - Psalms 95:6-11 - Hebrews 3:7-11)

EXODUS 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

PSALMS 95:6-11

O come, let us worship and bow down: let us kneel before the Lord our maker. 7. For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, 8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: 9. When your fathers tempted me, proved me, and saw my work. 10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: 11. Unto whom I sware in my wrath that they should not enter I nto my rest.

HEBREWS 3:7-11 Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, 8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9. When your fathers tempted me, proved me, and saw my works forty years. 10. Wherefore I was grieved with

that generation, and said, They do always err in their heart; and they have not known my ways. 11. So I swear in my wrath, They shall not enter into my rest.)

***THE HOLY SPIRIT IS
ALL-PRESENT(Omnipresent).***

PSALMS 139:7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

1 CORINTHIANS 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

***THE HOLY SPIRIT IS GOD IS
ALL-PRESENT (Omniscient)***

1 CORINTHIANS 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

***THE HOLY SPIRIT IS GOD IS
ALL-POWERFUL (Omnipotent).***

LUKE 1:35-37 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37. For with God nothing shall be impossible.

ROMANS 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

THE HOLY SPIRIT IS THE CREATOR

GENESIS 1:1-2 In the beginning God created the heaven and the earth. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

PSALMS 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

JOB 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

THE HOLY SPIRIT IS A MIRACLE WORKER

MATTHEW 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

THE HOLY SPIRIT IS PART OF THE TRINITY

(The Father, Son and, Spirit)

MATTHEW 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MATTHEW 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

2CORINTHIANS 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

THE HOLY SPIRIT IS ETERNAL

HEBREWS 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

THE HOLY SPIRIT HAS A PERSONALITY

The Holy Spirit is part of the trinity, has a personality as much as the Father and Son does; therefore has the elements, that are involved within a personality.

1 CORINTHIANS 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

THE HOLY SPIRIT HAS A MIND

ROMANS 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

THE HOLY SPIRIT HAS A VOICE

ACTS 8:29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

ACTS 10:19-20 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

ACTS 13:2-4 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away. 4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

THE HOLY SPIRIT LEADS

ACTS 16:6-7 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,⁷ After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

THE HOLY SPIRIT GRIEVES

EPHESIANS 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

THE HOLY SPIRIT PRAYS

1 CORINTHIANS 8:26-27 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

THE HOLY SPIRIT TEACHES

JOHN 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

THE HOLY SPIRIT IS KNOWN AS:

Descending Like a Dove

JOHN 1:32-33 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Oil - denoting anointing and healing

THE ANOINTING

LUKE 4:18-19 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19. To preach the acceptable year of the Lord.

ACTS 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

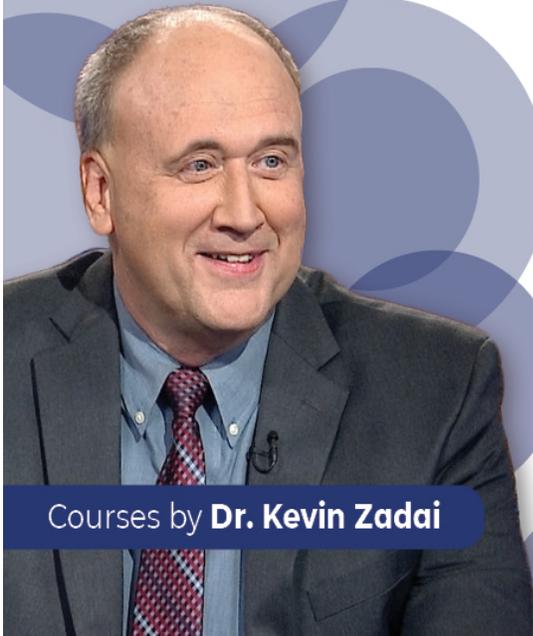
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