

TONGUES OF FIRE

Session 1 – The Holy Spirit and You

I. The Person of the Holy Spirit

1. The Trinity, the Godhead, and the Impersonal Force

A. Operational Definition of the Trinity

The doctrine of the Trinity isn't tritheism, the idea that there are three gods of equal status in a Christian "pantheon." The doctrine of the Trinity simply stated is that "in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct from one another... In the words of the Athanasian Creed: 'the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.' In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal."¹

Now, if by co-equal we mean the continual exercise of the same authority (in level or type) we have a problem. This would confuse the different functions and aspects of the different Persons in the Godhead. On the other hand, if by co-equal we mean to say that the Three Persons of the Godhead have equally and in common with one another the nature and perfection of supreme divinity, then the term as a theological tag may be redeemed. The early church fathers invariably conceived the Three Persons as each exercising distinct and separate functions.² As we shall see, this is the message of the Scriptures, both of the Old and New Testaments. Chuck Missler puts it succinctly when he says:

"The Bible reveals to us the invisible Father, from whom all revelations proceed; the Son, who mediates and objectively incarnates that revelation as a historical reality; and the Holy Spirit, who is divinely outpoured and subjectively applies that revelation to each of us."³

B. Biblical Doctrine of the Godhead

We use the term "Godhead" like the name of a governing counsel. For instance, "The Triumvirate determined that the empire should be shared." Or, "The Counsel met today to decide next year's budget." In this sense, I think the term Godhead is much more useful and less confusing than "Trinity." Be that as it may, our use of it in this way confuses us with regard to its true meaning.

The English word "godhead" comes from the Middle English *godhede*: GOD + *hede*, which is a variant of *-hode*, or as we see it today, -HOOD. Thus, our word

¹ From *The Catholic Encyclopedia*, "The Blessed Trinity", <http://www.knight.org/advent/cathen/15047a.htm>, accessed on 6/3/1998.

² *Ibid.*

³ Chuck Missler, *Personal Update – August 1995*, "One God or Three?", © 1996 by Koinonia House, Inc., P.O. Box D, Coeur d'Alene, ID 83816-0347.

“Godhead” does not speak to position but to the state, condition, or quality of being. It means Godhood. The Father, Son, and Holy Spirit all have Godhood, the state, condition, and quality of being God.

The term “Godhead” appears only three times in the King James Version and each time it is a translation of a different Greek word. Acts 17:29 uses the word *theisos* [NT:2304], which means “godlike, divinity.” The divine, Paul preached, wasn’t like the idols that man made. This same term is used in 2 Peter.

2 Peter 1:3-4

3 According as his divine [*theisos*] power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine [*theisos*] nature, having escaped the corruption that is in the world through lust. KJV⁴

These verses teach us that we can share in the nature of divinity. Through His power and promises, God imparts to us the ability to manifest His likeness, to take on “Godlikeness” or “Godhood.” If this statement makes you nervous, then spit a curse at the spirit of religion in the name of Jesus Christ. Being in God’s likeness was the purpose of our creation and redemption!

Genesis 1:26

And God (*elohim*) said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

We will examine the term *elohim* [OT:430] shortly. The second place Godhead appears in the KJV is Romans 1:20.

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead [*theiotes*]; so that they are without excuse:

The term *theiotes* [NT:2305] refers to divine power and majesty. This verse teaches us that we understand the power and majesty of God through the observation of His works. The third use of Godhead in the KJV comes closest to the way we use it the most.

Colossians 2:9

For in him dwelleth all the fulness of the Godhead [*theotes*] bodily.

⁴ All references are from the King James Version of the Bible unless otherwise noted.

The term *theotes* [NT:2320] means God's personality as directly revealed. This verse teaches us that all that it means to be God (the full expression of Godhood) dwells bodily in our Lord Jesus Christ. This is the preeminent revelation of the New Testament. And as such, it is a revealing, an uncovering of an existing truth, not an innovation.

Genesis 1:1 states that in the beginning, the *elohim*, the Aleph and the Tau, created the heaven and the earth. *Elohim* is a plural noun used with singular verbs. From the beginning, God was declaring an intrinsic aspect of His nature. In the long and bloody history of the Trinitarian debate, it has often been said by its detractors to be an innovation of fourth century Christianity that made a mockery of Jewish monotheism. But this is simply not the case. As already stated, the doctrine of the Trinity does not proclaim three gods but One God in Three Persons. And though this doctrine became more open in the New Testament, that doesn't make it illegitimate, for what doctrine has not become clearer through the revelation of the New Testament?

A cursory look at the Old Testament is sufficient to demonstrate the plurality of Persons in the Godhead.

Ps 110:1

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Ps 2:7

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Eccl 12:1

Remember now thy Creator [*plural majestic in Hebrew – Creators*] in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Isa 54:5

For thy Maker [Heb. *plural – Makers*] is thine husband; the LORD of hosts is his name [Father]; and thy Redeemer [Son] the Holy One [Holy Spirit] of Israel; The God of the whole earth shall he be called.

The Persons of the Godhead can even be seen in the Aaronic blessing:

Numbers 6:24-27

24 The LORD bless thee, and keep thee: [the Father]

25 The LORD make his face shine upon thee, and be gracious unto thee: [the Son]

26 The LORD lift up his countenance upon thee, and give thee peace. [the Holy Spirit]

27 And they shall put my name upon the children of Israel; and I will bless them.

It is even seen more clearly in its New Testament counterpart:

2 Corinthians 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.

In Isaiah 6, the prophet records what happened when he saw the Lord in the temple “high and lifted up.”

Isaiah 6:3

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

This declaration of “holy, holy, holy” was heard centuries later by John when he was taken by the spirit to the same place (Rev 4:8). The Lord of hosts is a term applied to the Father (Mal 1:6). It was during this revelation that God told Isaiah:

Isa 6:9-10

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

John later attributes this revelation and declaration to the Lord Jesus:

John 12:39-41

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his [Jesus'] glory, and spake of him.

And Paul attributed these same words to the Holy Spirit when he was preaching to the Jews in Rome:

Acts 28:25-27

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

An understanding of the Godhead and the different functions of the Father, Son, and Holy Spirit is vital for understanding the process and function of the manifestation of the Spirit.

1 Cor 12:4-7

4 Now there are diversities of gifts [*charisma*], but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

There are different *charisma* [NT:5486] given by the same Holy Spirit, and different services or ministries we are placed in by the Lord Jesus Christ. And there are different end results from the energy released in us – but it is God the Father that is the originator and architect of that power. Each member of the Godhead plays a part for equipping us in “the manifestation of the Spirit” that is given to us all for our benefit.

C. The Holy Spirit Is *not* an Impersonal Force

Because the Father is our Father and the Son is our brother, we are not generally challenged in seeing them and relating to them as Persons. But the Holy Spirit is not given such a concrete or relational term. We have a tendency to view Him as a power source and tend to focus more on His gifts and fruits than His Person. This is a class on the gifts of the Spirit. To appreciate these gifts to their fullest, we need to understand the Giver.

The relational term we are given for the Holy Spirit is the Comforter or Counselor.

John 14:16-17 AMP

16 And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengthener, and Standby), that He may remain with you forever —

17 The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and recognize Him. But you know and recognize Him, for He lives with you [constantly] and will be in you.

He is our Comforter in that He encourages and exhorts us. As a Counselor, His primary job isn't to plead our cause with the Father (for that role of Advocate hath the Son – 1 John 2:1), but to plead Christ's cause with us.

John 15:26

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

The Holy Spirit is a Person we are to be in fellowship with, not an electrical outlet we plug into to run spiritual appliances!

2. The Holy Spirit Is a Person

A. He Has Knowledge

1 Corinthians 2:10-11

10 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.

[See also Isaiah 11:2]

B. He Has a Will

1 Corinthians 12:11

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Holy Spirit] will.

As Jesus subjugated His will to the Father (John 5:30, 19; Matt 26:39), so the Spirit subjects Himself to Jesus Christ (John 16:13-15). And the Father submits Himself to the requests of the Holy Spirit (Rom 8:26-27). 1 Cor 12:11 tells us that the Holy Spirit determines the mode of His expression in us. We know that where the Spirit exerts His will, the will of Jesus is manifest.

Acts 13:2

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.

Acts 15:28

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Acts 16:6-7

6 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.

C. He Has Emotion

Ephesians 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Romans 15:30

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

James 4:5

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? [NKJV – *yearns jealously*]

[See also Acts 9:31]

As a Person, the Holy Spirit interacts with mankind and desires their fellowship and worship.

3. Worship, Fellowship, and the Holy Spirit

A. He Interacts with Mankind

i. Positive

Galatians 5:25 “If we live in the Spirit, let us also walk in the Spirit.”

Philippians 2:1

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

[See also 2 Cor 13:14]

ii. Negative

Acts 7:51

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Acts 5:3

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?

Pray tell, how does one lie to an impersonal force?

B. He Is Our Comforter

John 16:7-11

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove [*convict*] the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

Isaiah 40:1-2

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished [*judgment*], that her iniquity is pardoned [*righteousness*]: for she hath received of the LORD's hand double for all her sins [*sin*].

(For life without comfort, see Ps 69:20-21 and Eccl 4:1)

C. Worship *of* and *with* the Holy Spirit

1 Corinthians 6:19-20

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Temples are built to house objects of worship. After describing the three structures of worship (Tabernacle of Moses, Tabernacle of David, and Temple of Solomon), Stephen accuses the Jews of resisting the Holy Spirit because they never recognized His true dwelling place (Acts 7:44-51). If we are the temple of the Holy Spirit and temples are built to house that which we worship, then it stands to reason that the Holy Spirit is to receive worship. In this aspect, the Holy Spirit can be said to be the “silent partner of the Trinity” because His main role in worship is to inspire us to do so (John 4:24, Is. 63:10-14). His worship is seen in the worship given to the name (Ps. 8:1-2; Ps. 105:3; Matt. 28:19). All expressions of the Godhead are found in the name of the Lord (Father) Jesus (Son) Christ (Spirit). He is “the fullness of the Godhead bodily” (Col. 2:9). That being said, there are praises to the Spirit in the Psalms.

Psalms 139:7-14

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

[See also Ps 143:10]

II. The Promise of the Holy Spirit

Luke 24:49

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 2:32-33, 38

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The promise of the Father is the shedding forth of the Holy Spirit which endues us with “power from on high.” This is what Peter refers to as “the gift of the Holy Ghost.” This begs the question, when we were born again, did we receive the Person of the Holy Spirit or the gift from the Holy Spirit or did we get a “holy spirit” as an empowering gift [impersonal force]?

1. The Holy Spirit, Giver or Gift?

On the question of the giver and the gift, we need to examine the pattern of Persons being dispatched from heaven.

A. Dispatched from Heaven

John 16:28

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Is the One who came the same One who stayed, the same One who died, the same One who was raised, the same One who left? YES!!

Ephesians 4:10

He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Hebrews 13:8 “Jesus Christ the same yesterday, and to day, and for ever.”

That God sent Jesus didn’t change the essence of who He was. Is Jesus the new birth? No. Is the redemption Jesus? No. Is eternal life Jesus? No. They are all works that He has done.

B. Another Counselor

John 14:16-18

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

The Holy Spirit comes as another Counselor. Who is the other counselor He is “another” to? Jesus! They are the same! This is why He can say, “I will come to you.”

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.

Jesus declared that the Father would send the Spirit. Who sent the Son? The Father sent Him. He came by way of the Holy Spirit (Luke 1:35).

John 15:26

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

In these verses, Jesus declares that He will dispatch the Holy Spirit to earth. It was for this very reason that He had to go. Is the Holy Spirit divine? Yes. Then how does the divine act of sending Him change his nature? How does one who is God become a mere impersonal force/gift by the mere act of being sent?

C. Eternal Life

John 4:13-14

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The Holy Spirit is the water that the Lord Jesus gives that becomes a wellspring of eternal life.

Is the baptism of the Holy Spirit the Holy Spirit? No. Is the manifestation of the Holy Spirit the Holy Spirit? No. Are the gifts of the Holy Spirit the Holy Spirit? No. They are all works that He does. We have confused the evidence and the work for the Person.

The purpose of the baptism of the Holy Spirit is not primarily for us doing works. It is primarily for us being identified and knowing Him!

2. The Doctrine of Baptisms

The doctrine of baptisms is one of the milk doctrines of the principle doctrines of Christ (Heb 6:1-2). If we are to become strong meat eaters of the word of God, we need to make sure we understand baptism.

A. Baptism in the Old Testament

When John began baptizing people in the Jordan, he wasn't implementing an innovation in Judaism. Ceremonial washing was (and is) an essential part of that religion. These washings were first commanded in the ceremonial law. We need to remember that all that is contained in the Law prefigures Christ. The Law was the shadow, Christ is the reality. All washings in the Old Testament dealt with external cleansing. The New Testament washing we receive cleans us from the inside out. But to better understand what the Bible means when it says we have been washed (1 Cor 6:11), we need to look into the Law.

B. Significance of Baptism

Separation (Sanctification)

Exodus 14:13-17

- 13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.
- 14 The LORD shall fight for you, and ye shall hold your peace.
- 15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
- 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.
- 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

The passage of the children of Israel from Egypt through the Red Sea was a baptism. This baptism separated them to God and from their enemies. This in essence is what sanctification is: a setting apart for God. Baptism separates us, marks us out, for service to God. The act of separation delivered them from their enemies. And what was the response?

Exodus 15:1-4

- 1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
- 2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.
- 3 The LORD is a man of war: the LORD is his name.
- 4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Worship of the Mighty One! Intimacy with Him was the primary purpose of the baptism, for they had to cross the Red Sea to get to Mt. Sinai.

Cleansing for Service:

Exodus 30:17-21

- 17 And the LORD spake unto Moses, saying,
18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
19 For Aaron and his sons shall wash their hands and their feet thereat:
20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:
21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The Lord commanded Moses to make the brazen laver so the priests could wash themselves and be clean to serve and worship the One True God.

John 13:3-10

- 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

The priests in the Temple would bathe in preparation for service. Once bathed, they needed only wash their hands and feet as they went about their duties within the Temple. This is the meaning of verse 10, "he that is washed needeth not save to wash his feet." Priests are to be cleansed for service.

The brazen laver was the first official baptismal and its stated purpose was that the priests could approach the Lord and die not. Their service to the Lord wasn't

limited to works (offering sacrifices), but involved fellowship as well (eating the sacrifices and tending to the holy place).

Self-examination:

Exodus 38:8

And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

The brazen laver acted as a mirror in which the priests could examine themselves and make sure that all was right with their holy vestures. Baptism is a place of self-examination where what is wrong is confessed and corrected.

Prov 27:19 NIV

As water reflects a face, so a man's heart reflects the man.

[See also 2 Cor 3:14-18 and James 1:22-25]

Identification:

1 Corinthians 10:1-4

- 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- 2 And were all baptized unto [*eis*, NT:1519] Moses in the cloud and in the sea;
- 3 And did all eat the same spiritual meat;
- 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The Israelites were baptized “unto Moses.” The act of following the cloud (the Holy Spirit) and walking through the sea identified them with Moses.

Barnes' Notes on 1 Corinthians 10:2⁵

It is in the sense of "dedicating, consecrating, initiating into," or bringing under obligation to that the word [baptized] is used here, as denoting that they were DEVOTED to Moses as a leader, they were brought under his laws, they became bound to obey him, they were placed under his protection and guidance by the miraculous interposition of God. This was done by the fact that their passing through the sea, and under the cloud, in this manner, brought them under the authority and direction of Moses as a leader, and was a public recognition of their being his followers, and being bound to obey his laws.

Romans 6:3-5

- 3 Know ye not, that so many of us as were baptized into [*eis*] Jesus Christ were baptized into his death?

⁵ from Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft, paraphrased

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

By virtue of being baptized into Jesus Christ, we are identified with Him. We share in His death, burial, and resurrection because we are baptized into Him. We are thus devoted to Him as our leader and are brought under His laws. We are bound to obey Him (verses 6-23) and have been placed under His protection and guidance by the miraculous interposition of God.

C. Baptized in the Name

Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in [*eis*] 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.

We are to be baptized in the name of the Father, Son, and Holy Spirit. Water baptism can be a powerful ceremony used to symbolize the spiritual and internal truth of what this means. But make no mistake; it isn't the water that saves you. It is the redeeming work of God Almighty!

God means for us to be separated unto Him, cleansed for His service, examined for continual purity and obedience, and totally identified with Him, Father, Son, and Holy Spirit, not with the world!

1 John 5:7-8 NIV

7 For there are three that testify:

8 the Spirit, the water and the blood; and the three are in agreement.

These three also testify in the baptism of the believer. We are to be washed in the Father's Word, the Blood of the Son, and the Spirit of the Living God. The efficacy of all of these is brought to us by the Holy Spirit.

Titus 3:5⁶

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing [Father] of regeneration [Son], and renewing of the Holy Ghost [Spirit];

Ezek 16:8-9

⁶ For washing see Eph 5:26, for regeneration Matt 19:28, and for renewal 2 Cor 4:16 and Is 40:31.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.
9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

The blood of our natural birth was pregnant with iniquity. Only the Blood of Jesus could wash that away.⁷ The Word of the Father brought to us the message of Jesus Christ. When we place our faith in Him, He anoints us with the oil of His Holy Spirit. This is the complete baptism, the “one baptism” of Ephesians 4:5.

Ezek 36:25-27

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Verse 25 is the water [Father]. Verse 26 is the Blood (what does the heart do?) [Son]. And verses 26b-27 is the Spirit. And what is the end result of this baptism? Complete identification: to walk in His statutes, to keep His judgments, and to do them!

We are called to be immersed in God. This is what baptism in the Name means. It isn't simply a ceremony, but a walk of life. The Lord told Ezekiel that His cleansing work would cause the members of the New Covenant to walk in His statutes, keep His judgments, and do them! Jesus said that we were to baptize in the Name of the Father, of the Son, and of the Holy Spirit “teaching them *to observe* all things whatsoever I have commanded you.”

Baptism is more than an event. It is a walk. We are cleansed in order that we might *be* and *do*.

3. The Baptism of the Holy Spirit

Now we come specifically to the baptism of the Holy Spirit. From what we have already examined, we should understand that the baptism of the Holy Spirit isn't speaking in tongues any more than the baptism in Jesus Christ is the quoting of John 3:16! To be baptized in the Holy Spirit would be to be cleansed with, sanctified to, examined by, and identified with Him. It is a New Testament reality.

A. John the Baptist Matt 3:11-14

⁷ For blood baptism, see Rev 1:5; 7:14.

- 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
- 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

To fully appreciate the New Testament reality of the baptism of the Holy Spirit, we need to hear John's words. When Jesus approached him, John declared, "I have need to be baptized of thee." Baptized in what, the Jordan? No, he had just prophesied that the Messiah would baptize with the Holy Spirit. John was telling Jesus that he was in need of the baptism of the Holy Spirit!

Luke 1:15

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from [*ek*, NT:1537] his mother's womb.

Gabriel told Zacharias that John would be filled [*pletho*] with the Holy Spirit even while in his mother's womb!

This same John, who was filled with the Holy Spirit from his mother's womb, who walked in the spirit and power of Elijah, declared that he was in need of the baptism of the Holy Spirit! If the gifts in manifestation (signs, miracles, and wonders) are the baptism, then this makes no sense. The only conclusion we can come to is that there is a deeper reality to be discovered here.

[See also Luke 1:41-44]

B. Jesus the Baptist

Acts 2:32-38

- 32 This Jesus hath God raised up, whereof we all are witnesses.
- 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
- 35 Until I make thy foes thy footstool.
- 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

As John declared, it is Jesus that baptizes with the Holy Spirit. He poured Him out from Heaven. "I will send Him unto you," Jesus said. The Father gave the Son. The Son sacrificed Himself on the cross. The Holy Spirit left the throne room of heaven to take up habitation in our hearts.

Psalms 51:10-12

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

In verse 11 we have the salient difference between the Old and New Covenants. Yes, John was filled with the Holy Spirit. But let him break his Nazarite vow like Sampson and the Spirit would depart (Judg. 16:20). David had been anointed king, but he knew that but for the mercy of God, he could wind up like Saul (1 Sam 16:14). Because of the Blood of Jesus Christ, the Holy Spirit is free to continually abide in the sanctuary of our hearts.⁸

C. The Baptized Bride

John 3:22-36

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized .

23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized .

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

⁸ See 1 John 2:27 and 2 Cor 1:21-22

- 33 He that hath received his testimony hath set to his seal that God is true.
34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

This section comes directly after the great “you must be born again” dissertation with Nicodemus. The Jews come to John with questions about purifying – washing to be clean before God. In response, John points out some very key truths:

1. Jesus is the Bridegroom.
2. Jesus was given the Spirit without measure.
3. Those who believe on Him have eternal life.

John 4:1-3

- 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2(**Though Jesus himself baptized not, but his disciples,**)
3 He left Judaea, and departed again into Galilee.

Jesus’ disciples bathed the Bride in water, but He did not. He did not confuse the significance of what He would do, which was to baptize with the Holy Spirit. The parable of the ten virgins and the oil comes to mind (Matt 25:1-13). Without the anointing of the Holy Spirit we will not have access to the wedding feast. Peter declared on the day of Pentecost that it is Jesus who pours out the Holy Spirit and is responsible for its attendant signs (Acts 2:33 – “which ye now *see* and *hear*.”)

As the disciples of Jesus Christ and His betrothed, it behooves us to be baptized and to baptize in water. But it is absolutely crucial that we be baptized in the Holy Spirit. Is it possible to be born again and not be baptized in the Holy Spirit? In a strictly technical sense, I don’t think so. I believe them to be the same. But practically speaking, it is possible; for if a person doesn’t know about the baptism of the Holy Spirit and its attendant signs, he may live as a person who has not received. Someone may have a million dollars in the bank. But if they don’t know they have a treasure, they will never use it. In the same way, one who receives the Spirit of God in the new birth but does not understand what it means to be bathed with and overflow in that holy river will never flow in the manifest power of God.

Revelation 22:17

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

III. The Presence of the Holy Spirit

1. Isn't He Omnipresent?

A. Omnipresence

We've already read from Psalm 139 that the Spirit of God is everywhere. He is omnipresent. This means that you can find Him everywhere. But without a relationship with Him, it also means that you can miss anywhere.

B. Resident Presence

The worship structures of the Old Testament teach us about the resident presence of the Holy Spirit. It was understood that the Lord took up habitation in the holy of holies of these structures (the tabernacle of Moses, the tent of David⁹, and the temple of Solomon).

The resident Presence of the Holy Spirit in this day and age isn't in a place, but in a people.

Acts 7:48-50

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

Eph 2:19-22

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

[See also 1 Cor 6:19]

C. Manifest Presence

The Spirit's manifest Presence is shown to us in the Old Testament through the column of fire and cloud. The contact point for this manifestation wasn't the tabernacle but the Ark of the Covenant. God's law was put in a chest and covered by the mercy seat. When the Cloud moved, the children of Israel who had been baptized in the Cloud followed.¹⁰

The Law of God has been written on our hearts (2 Cor 3:3). Where the Spirit

⁹ No inner sanctuary is described in David's tabernacle, leaving the impression that the entire tent was a "holy of holies" in and of itself. It showed in prophetic structure the New Testament reality of the torn veil and broken wall that all might have access to God.

¹⁰ See Num 9:21-22 and Num 10:33-36

leads, we are to follow (Rom 8:14). His manifest Presence is felt through His attendant signs which He may work through us (gifts of the Spirit) or independent of us (Shekinah cloud – 2 Peter 1:17).

2. The Anointing

Now we come to “the anointing.” I don’t think any other term in Charismatic Christianity is stretched as thin as “anointing” except for maybe “prophetic.” What does it mean to anoint? It means to rub, smear, paint, or douse [think “baptism of oil” as in the anointing of kings, prophets, and priests] with oil. When we speak of anointing, we are talking about the Spirit’s work in us as oil.¹¹

Throughout Scripture, the Holy Spirit uses different symbols to teach us about Himself. Wind, water, fire, and oil are the primary elemental symbols of His quality of being. As water, the Holy Spirit cleanses us, brings us life, refreshes us, and moves us (note that being moved by the “flow” of the Spirit is different in quality than being moved by the “wind” of the Spirit). As water is understood in the term “baptism” so oil is understood in the term “anointing.”

Psalms 109:18

As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Though this verse has reference to the work of a different kind of spirit, it does serve to show us the difference of being clothed, drinking in the water of the Spirit, and being anointed. Clothing must be put on. Anyone who has ever given their toddlers a bath knows how frustratingly funny it can be to try to clothe someone who wants to be naked! God clothes us with His power, but we must want to be dressed! Also, note the different actions of water and oil. Water enters the bowels and then leaves the body. Water washes off; it takes things away (as well as delivering things to us). The oil puts stuff in. It penetrates all the way into the bones. It is through the anointing that the Holy Spirit imparts to us His nature (His quality and fragrance) and power (oil is the fuel of the lamp).

Luke 4:18

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,

This is what the anointing accomplished in the Lord Jesus Christ and what it will work in our own lives, for we are to do the works of Christ.

John 14:12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

¹¹ See *The Holy Spirit: His Character and Qualities Examined through Biblical Symbolism*, “Oil” and “Lamp.” These audio resources examine the Holy Spirit as oil in depth.

Why did He have to go to the Father? So that He could send us the Holy Spirit, the anointing to do the “greater works.” In the New Testament saint, the anointing has two aspects: anointing in and anointing upon.

John 14:16-17

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you [*anointing upon*], and shall be in you [*anointing in*].

This verse shows that while the anointing upon was available prior to the new birth, the anointing within is a distinct and different application of the Spirit.

A. Anointing In

2 Cor 1:21-22

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

This anointing within is being sealed with the Spirit of God. People in ancient times would put their seal on items they wanted secured or kept closed (like Jesus’ tomb!). Wax was poured out and signet ring or stamp was pushed in leaving an impression. In like manner, God has stamped into us the likeness of Christ through the Spirit. This has reference to the new birth in the spirit of man, a guarantee of future redemption.

Eph 1:13-14

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

We are sealed “unto the redemption of the purchased possession.” This is why the New Testament saint need never pray with David, “take not thy Holy Spirit from me.”

Eph 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 John 2:20, 27

20 But ye have an unction [*anointing*] from the Holy One, and ye know all things.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all

things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The anointing within “abides” in us and leads us into all truth as Jesus promised. This doesn’t mean that we don’t need teachers in the body of Christ. What it means is that the Spirit of truth is the ultimate authority to witness within us as to what is truth.

Rom 8:15-16

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

The anointing within has several purposes:

- For worship: John 4:24; Eph 2:21

John 4:24

God is a Spirit: and they that worship him must worship him in spirit and in truth.

- To teach us: 1 John 2:27
- For conviction (sin, righteousness, and judgment): John 16:8-11
- To propagate the character of Christ in us: 1 Jn 3:9; 2 Cor 5:17; Jn 15:1-8; 2 Pet 1:4

1 John 3:9

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Seeds germinate and give rise to a plant in the likeness of its parent. In like manner, the seed of the Holy Spirit in us germinates into the character of Christ.

2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The inward anointing is the seat of our heavenly nature. As we hold true to this birthed nature within us it will be manifested through us in the “fruit of the Spirit” which is the character of Christ.

- To pray “in the spirit”: 1 Cor 14:14

1 Cor 14:14-15

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

“I will pray” indicates that I by my will can speak in a tongue because of the resident, inward anointing of the Holy Spirit.

B. Anointing Upon

The anointing upon is primarily for works. Think of the anointing within as drinking water and the anointing upon as dumping it on your head. This is a qualitatively different action from the Holy Spirit than the resident anointing. The principle of the anointing upon can be seen throughout the Old Testament.

Num 11:17, 25

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

This is typically what we think of when we think of “the anointing” or impartation. The Lord literally took a portion of the Spirit that had been put “upon” Moses and placed it on the seventy elders. And what did they do? They prophesied! This shows that prophecy works from the anointing upon, which is directed by the Holy Spirit’s will.

[See also 2 Kings 2:9 and Judg 15:14-15]

1 Sam 10:10

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

Here, the Holy Spirit came upon Saul and he prophesied. As speaking in a tongue is the primary (as in beginner) gift of the Spirit in the New Covenant, prophecy was in the Old Covenant.

[See also 1 Sam 16:13 with Acts 2:29-30]

Luke 4:18

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,

Jesus said that the Spirit of the Lord was upon Him. He then listed all the things that He was to do with that anointing. Peter summarized it this way:

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.

Let us take a close look at what happened on the day of Pentecost.

Acts 2:1-4

- 1 And when the day of Pentecost was fully come, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Tongues like as of fire sat *upon* them and they were filled (*pletho*) with the Holy Spirit and spoke with other tongues (plural) as the Spirit gave them utterance. As we shall see, this was an operation of divers kinds of tongues brought about through the will of the Holy Spirit by His anointing upon.

In explaining some of what had transpired, Peter quoted the prophet Joel.

Acts 2:17

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Here again we see the prophecy working through the anointing upon.

C. Laying on of Hands

Acts 19:1-6

- 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- 2 He said unto them, Have ye received [*lambano*] the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

This receiving is to receive by a deliberate action, to take. Have you taken hold of the Holy Spirit since you believed? This was Paul's question. When they indicated that they wanted what the Holy Spirit had to offer, Paul laid hands on them and imparted the anointing on them. And what did they do? They spoke in tongues (plural) and prophesied.

3. Rivers of Living Water

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Verse 39 informs us that rivers of living waters flowing out of the belly are a New Testament reality. When Jesus spoke of it, He spoke of it prophetically for it had not happened yet.

Jesus has promised to fill us. "If any man thirst, let him come to me and drink."

When we drink, our bellies are filled. To be filled we must:

1. Be thirsty
2. Come to Jesus
3. Drink!

But then He says that this water shall flow out of the belly. This is another way of seeing the anointing in and on. In this construct, it is the pouring in and the flowing out.

A. Filled

When we drink in the Spirit, we are filled to capacity. This is the new birth experience, the resident anointing. In the Greek text, this reality is understood in the word *pleroo*.

Eph 5:18-20

18 And be not drunk with wine, wherein is excess; but be filled [*pleroo*] with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Pleroo [NT:4137] means to level up, fill to capacity. Speaking to ourselves in spiritual songs operates out of the inward anointing, the filling of capacity in our hearts with the Spirit of God. Of course, speaking to ourselves in spiritual songs is to speak or sing in a tongue.

Another word translated “filled” in the New Testament is *pletho* [NT:4130]. This term means essentially “filled to overflowing.” Two fishing stories will help demonstrate the differences between these words.

Matthew 13:47-48

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full [*pleroo*], they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Jesus describes a net full to capacity which can be drawn to shore and easily emptied.

Luke 5:4-7

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled [*pletho*] both the ships, so that they began to sink.

These nets were so full that they began to tear and the catch so plentiful that boats began to sink! When used of being filled with the Spirit, *pletho* indicates the anointing upon or the flowing out of the Spirit in action. I always remember the difference by correlating *pletho* with *flow*.

Acts 2:4

And they were all filled [*pletho*] with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Luke 1:41-42

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled [*pletho*] with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Luke 1:67

And his father Zacharias was filled [*pletho*] with the Holy Ghost, and prophesied, saying,

This is a consistent occurrence in the New Testament that when one is *pletho* with the Holy Spirit, one speaks!

B. Out of the Belly

Jesus said that rivers of living water would flow out of our bellies. He used similar language with the woman at the well.

John 4:13-14

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

This is descriptive of an artesian well. An artesian well develops when the water source is at a higher elevation than the well opening. This causes hydrostatic pressure and makes the water “spring” up. This is how the Holy Spirit works through us. He fills us to capacity and then adds pressure by additional outpouring. This brings pressure “out of the belly” and the water (God’s words) springs out of the well opening (our mouths).

Heart and belly are both used in Scripture to represent the spirit of man. When the Spirit of God deals with our heart it means that it is dealing with our spiritual understanding.

Isa 6:10

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.¹²

When Scripture speaks of the belly with reference to the spirit of man, it is speaking of the emotions or feelings of the spirit.

Prov 20:27

The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

¹² See also Prov 2:10-11. The Holy Spirit illuminates our heart through the revelatory gifts of the Spirit (Eph 1:17-19).

Thus, when the Holy Spirit is working through our “belly” He is bypassing our understanding and working through our “feelings.” This working is usually manifested in the utterance gifts.

Ezekiel 3:1-6

- 1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.
- 2 So I opened my mouth, and he caused me to eat that roll.
- 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.
- 4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.
- 5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;
- 6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

The Lord filled Ezekiel’s belly with his words and then commanded him to speak. That this speaking was prophecy is indicated by the fact that he was speaking in his native language (verses 4-5).¹³ Verse 6 foreshadows the gift of tongues.

Job 32:17-20

- 17 I said, I will answer also my part, I also will shew mine opinion.
- 18 For I am full of matter, the spirit within me constraineth me.
- 19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.
- 20 I will speak, that I may be refreshed: I will open my lips and answer.

His belly was full as with wine, his spirit constrained, and he had to speak and be refreshed. As we shall see, praying in the spirit strengthens and refreshes us.¹⁴

Habakkuk 3:16a

When I heard, my belly trembled; my lips quivered at the voice:

I use this verse in application, not interpretation. I want us to note the sequence of events. He heard, his belly trembled, then his lips moved. This is how we move in the utterance gifts.

C. Flowing with the Spirit

Flowing is perhaps the best operational term regarding moving in the gifts of the Spirit. It is definitely a “flow.” Rivers of living water are to flow out of our bellies and we are to flow in the River of Life of the Spirit.

¹³ See also Rev 10:9-11

¹⁴ Is 28:11-12

Fellowship with the Spirit
Listen to Him
Obey His voice
Work the works of Christ