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The Names of the Holy Spirit

Elmer Towns

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Introduction

I have been fascinated with names all my life, perhaps because my name--Elmer-Is not a common one. I have both liked and disliked my name since I was a small boy. I remember some friends making fun of my name in the first grade. It seems there was a comedy character on radio named Elmer at whom people laughed-he was considered dumb. When I asked my mother why I had that name, she told me it was because "I loved your father." I was named after him. So I liked the name after that, no matter what others said.

My fascination with names led me to write The Names o f Jesus (Accent Books, 1988). In the appendix, I listed more than 800 names, titles and references to Jesus.

Then I wrote My Father's Names (Regal Books, 1991), primarily analyzing the names of God in the Old Testament. I listed in the appendix more than 100 of His names and titles.

Because the Holy Spirit Is the Third Person of the Trinity, I naturally wanted to write a book on His name. This book finishes the trilogy. I have listed more than 100 names, descriptive phrases and titles for the Holy Spirit in appendix 1.

In this study, however, you will learn more than the Spirit's names. You will also learn about His personality, and what He does for you today. This book is, therefore, more

than a doctrinal study of the names of the Holy Spirit. I want you to learn about Him, to know Him and to experience Him in your life.

People usually do not think of the term "Holy Spirit" as a name. Instead, they think of the phrase as a description. Maybe this is because they do not think of the Spirit as a person. People think of Him as an influence and give Him a title just as they give a title to boats, cars or hurricanes. They think of Him as an influence, as "the spirit of democracy," or "the spirit of the Yankees."

Because people pray to "Our Father in heaven," or they pray, "Dear Jesus," they know of the Father and the Son as persons. But most people never pray to the Holy Spirit, perhaps because they do not think of Him as a person. Some do think the command, "Pray the Lord of the harvest" (Matt. 9:38) is directed to the Holy Spirit; also, "the Lord is the Spirit" (2 Cor. 3:17). And Scripture shows examples of prayer to the Lord as the Spirit present among His people--instances in which the Spirit responds to the prayers being offered (see Luke 2:25-29; Acts 10:9,13-15,19; 11:5,7,8,12; 13:2; 15:28).

I can't write about the names of the Holy Spirit and not write about the Trinity. When describing the Trinity, I like to use the statement written by the Early Church fathers in the Athanasian Creed: "We worship one God in Trinity and Trinity in unity, neither confounding the persons, nor dividing the substance."

To explain how the doctrine of the Trinity works, I have used the following statement: "The members of the Trinity are equal in nature, separate in person but submissive in duty." In this book, therefore, I have emphasized three things. First, this book equally emphasizes the deity

of the Holy Spirit with God the Father and God the Son they all have the same nature, attributes and character.

Second, this book separates the personality of the Holy Spirit from the personality of the Father and the personality of the Son the Godhead consists of three separate persons.

Third, this book emphasizes the duties of the Holy Spirit, who was sent by the Father and the Son to carry out the work of God in the world.

When I asked some authorities to read this book, most of them were surprised. They indicated that they had never seen all these names for the Holy Spirit gathered in one place. I taught this series in the Pastor's Bible Class at Thomas Road Baptist Church in Lynchburg, Virginia, where approximately a thousand people gather weekly to study the Scripture. Just as in my two previous books, The Names o f Jesus and My Father's Names, the congregation was fascinated with the content, wanting to know more. I feel my best books have been hammered out in the arena of a class's receptivity before being offered to the publisher.

This book is aimed beyond the study of Bible facts. I want you to feel the Holy Spirit living through you. I wrote this book to do more than fill academic curiosity. It should help you live successfully for God. Each chapter, therefore, concludes by offering principles to be applied to life.

One name or title is missing in this study: the term "ghost," as in Holy Ghost. The original King James Version (1611) translated the word pneuma "Ghost" as in, "Ye shall be baptized with the Holy Ghost" (Acts 1:5), and, "after that the Holy Ghost is come upon you" (Acts 1:8). This has resulted in confusion in some minds.

Some think the word "ghost" refers to a phantom, as in "the ghosts of Halloween." But the word *pneuma* should be translated "Spirit." The word "ghost" had a different meaning in 1611 than it does today and this difference blurs the personality of the Third Person of the Trinity for some. The solution to this confusion is simple. Every time the term "Holy Ghost" is found in the original *King James Version*, it should be translated "Holy Spirit." If you prefer to use the name Holy Ghost, do so, as long as you understand the meaning of the name you are using. For the Holy Spirit is the furthest thing from a phantom. He is very real.

His primary name, Holy Spirit, has a twofold implication. First, when we take the Holy Spirit into our lives, He should make us holy, as His name implies. "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (1 Cor. 6:19). Second, when we live by the principles of the Holy Spirit, He will make us spiritual, because we become like Him. You should become holy and spiritual as you study the Holy Spirit.

I want to thank the many people who have helped me understand the Holy Spirit. My theology of the Holy Spirit was transformed by reading He That Is Spiritual by Lewis S. Chafer (Zondervan, 1964), founder of Dallas Theological Seminary. Before this, I was afraid of the Holy Spirit because of some extremes I saw in some churches. I had an unfortunate experience as a young believer and was turned off to any emphasis on the Holy Spirit throughout my life.

I also want to recognize John R. Rice for convincing me that power in service comes from the Holy Spirit. He urged me to seek His power. I appreciate how Larry Gilbert clarified my thinking about the gifts of the Holy Spirit. Dr. Douglas Porter, a former student and a graduate of Liberty Baptist Theological Seminary, challenged me to think about the many names of God. We discussed these matters for hours, and he helped in the research for this book.

Many have contributed to my thinking about the Holy Spirit, but in the last analysis, we are all a product of our teachers and friends. Just as every tub must sit on its own bottom, so I must take responsibility for all the weaknesses and omissions of this volume.

May God make you more holy and more spiritual as you study these terms for His Holy Spirit.

Elmer L. Towns Lynchburg, Virginia Summer, 1994

CHAPTER 1

The Helper: Jesus Favorite Name for the Holy Spirit

THE MINISTRY OF THE HELPER	
Preconversion Ministry	
1. Helper/Prosecuting Attorney	His role in convicting us of sin.
2. Helper/Crossing Guard	His role in restraining us from sin.
Ministry at Conversion	
1. Helper/Interior Decorator	His role of renewing spiritual life.
2. Helper/Apartment Manager	His role of indwelling the believer.
3. Helper/Notary Public	His role of guaranteeing our salvation.
Postconversion Ministry	
1. Helper/Administrative	His role in filling us for service. Assistant
2. Helper/Search Committee	His role in setting us apart to God.
3. Helper/Teacher	His role in explaining spiritual truth to the believer.
4. Helper/Lawyer	His role in presenting our prayers to the Father.

What is Jesus' favorite name for the Holy Spirit?" I asked a minister as I was writing this chapter.

I never thought about it before," my pastor friend responded. I then explained this book and what I wanted to accomplish with it. Then my friend said to me, "I think Jesus' favorite name is 'Holy Spirit.'"

Obviously he thought of the Third Person of the Trinity as the Holy Spirit because of His title. But is a title the same thing as a name? The title "Father" for the First Person of the Trinity is designated a name (see John 17:1). This was Jesus' favorite name for God. The Second Person of the Trinity is Jesus: "You shall call His name Jesus" (Matt. 1:21). Yet, Jesus' favorite name for Himself was "Son of Man," a title He used more than any other.

The name or title "Spirit" is used approximately 500 times in Scripture in reference to the Third Person, and the combined term "Holy Spirit" is used approximately 100 times. The

expression "Holy Ghost," used 91 times in the *King James Version*, should be translated Holy Spirit.

My name is Elmer, but when 1 first had children their favorite name for me was Dad. My wife calls me "Sweetheart." That could be her favorite title for me.

My minister friend told me Jesus' favorite name for the Third Person of the Trinity is "Holy Spirit." He thought so because it is used so many times in Scripture. But I disagree.

Jesus' favorite name for the Holy Spirit was probably "Helper." Of all the things the Holy Spirit does, He helps us obtain the personal salvation that was accomplished for us on the Cross. In the *King James Version*, the name "Helper" is translated "Comforter." Jesus promised, "And I will pray the Father, and He will give you another Helper, that He may abide with you forever" (john 14:16). The Greek word "helper" is *parakletos*, and May be translated "helper, comforter, advocate or one called alongside." This term is related to the compound verb with the prefix para meaning "alongside" and the verbal base *kaleo* meaning "to call."

Although the name "Helper" for the Holy Spirit occurs only four times, I think it is Jesus' favorite name because it best identifies what the Holy Spirit does. Each time this name is used in Scripture, it is used by Jesus Christ (see cf. John 14:16,26; 15:26; 16:7). Jesus repeated the name "Helper" during the Upper Room Discourse, perhaps the most intimate of all the recorded sermons of Christ. I think it is Jesus' favorite name for the Holy Spirit because it relates to salvation.

After I asked my friend the question, 'What is Jesus' favorite name for the Holy Spirit?" he finally came back and said to me, "I didn't think of the Holy Spirit as having a name."

WHY WE DON'T RECOGNIZE HIS NAMES

My friend is similar to a lot of people who think of the Holy Spirit as an influence, an attitude or a corporate opinion. Some of the titles in the King James Version have contributed to misinformation about the Holy Spirit's name. The name "Holy Ghost" makes people think of Him as a Halloween spook, and the name "Comforter" makes people think of Him as a quilt on a bed, or someone who comes and comforts people at a funeral.

Perhaps people do not recognize the names of the Holy Spirit because of certain implications in Scripture. First, Jesus promised that the Holy Spirit would come but He also emphasized a major thrust of His ministry would be glorifying Christ (see John 16:14). Because the Holy Spirit talks more of Jesus than Himself, many Christians have concluded they should not glorify the Holy Spirit. They do not speak to Him and do not know Him. But as the Third Person of the Godhead, the Holy Spirit should receive glory just as much as the Father and the Son.

Another reason people do not recognize the Holy Spirit's name is because of His task. The Father initiates the process of salvation, and the Son carries it out on Calvary. But the Holy Spirit works in the heart of the believer to effect that which the Son has done.

This work of the Spirit can be compared to the construction of a large building. The owners of the building who initiate its construction are remembered as well as the engineer and the architects. But most people do not remember the workers who do the actual work. In a similar way, most people do not give attention to the Holy Spirit, who actually applies salvation in our hearts.

Another reason the Holy Spirit is not recognized is because He did not come in the flesh. No one doubts that Jesus was a person or that He had a corporeal body on earth. The most obvious ;physical manifestation we see of the Holy Spirit is when He descended as a dove upon Jesus at His baptism (see Mark 1:10), and as tongues of fire on the Day of Pentecost (see Acts 2:3).

In the Old Testament, however, the Holy Spirit is identified with the pillar of cloud and fire through which the Lord guided the Israelites at the Exodus and in the wilderness wanderings (see Exod. 13:21; 19:16-19; Isa. 63:11-14; Heb. 12:29).

Also, Paul identifies the Spirit of the Lord as the source of the glory and radiance seen on Moses' face after he had entered the Lord's presence in the cloud covering Sinai (see Exod. 19:9; Deut. 31:15; Ps. 99:6,7; 2 Cor. 3:17,18). Ezekiel shows the Spirit of God manifesting Himself in glory, radiance and fire (see Ezek. 1:27-2:2).

As you read this book, ask for "Holy Spirit eyes" so you can see Him in Scripture. You will find more than 100 references to the names, titles and descriptions of the Holy Spirit in appendix 1. One person said to me, "Wow! I didn't know He had that many names." Perhaps that is because we are not accustomed to looking for them. Many Christians have "Holy Spirit blindness." They are blinded to the Holy Spirit because of the nature of His task, or because of some bias that grows out of their experience.

STOP before continuing to read, and breathe this prayer.

Lord, give me eyes to see the Holy Spirit in my life and in the Scriptures. In Jesus' name, Amen.

WHY A FAVORITE NAME?

Most of us like the name that best describes us. Certain women like to be called "Mom" because they see their main task as raising children. When I first began preaching, I pastored the Westminster Presbyterian Church in Savannah, Georgia, during my sophomore and junior years in Bible college. Obviously, I was too young for the scriptural titles that describe a pastor, such as elder, bishop or minister. I was not ordained, so I could not be called "Reverend." - Everybody in the church called me "Preacher." Because I like to preach, and thought I did a pretty good job, I liked to be called "Preacher."

After graduating from seminary, I became a professor of Christian education at Midwest Bible College in St. Louis, Missouri. Again, I love to teach. All my students called me "Prof." I enjoyed that title because it described what I enjoyed doing. When people call us by names that reflect what we do best, we usually enjoy that designation.

A certain salesman was transferred from Chicago to Atlanta, and because he considered himself a good salesman, he decided to sell his house without the aid of a real estate company. He advertised and got a few people to come and walk through his house. The salesman gave a strong sales pitch to each prospect. But his hard-sell tactics produced no sales. After six frustrating months and the loss of time and money, he finally listed his house with a real estate agent.

What the salesman did not realize was that an agent counsels customers before showing them a home. The agent qualified customers so that he showed the salesman's home only to those who had the financial ability to purchase it. Also, the agent found customers who had a desire for a home similar to the salesman's home. Once he had shown the home, the agent could continue to point

THE HOLY SPIRIT HELPS YOU IN SALVATION

Preconversion	*Conversion*	*Postconversion*
1. Reprove/Convict (see John 16:7-10)	1. Regeneration (see Titus 3:5)	1. Fullness (see Eph. 5:18)
2. Restraint (see 2 Thess. 2:7)	2. Indwelling (see 1 Cor. 6:19)	2. Sanctification (see 2 Cor. 3:18)
	3. Sealing (see Eph. 4:30)	3. Illumination (see 1 Cor. 2:12)
		4. Prayer (see Rom. 8:26,27)

out the advantages and answer questions.

The work of the Holy Spirit in salvation is similar to that of the real estate agent. The Holy Spirit works conviction in the hearts of the unconverted long before they come to a gospel service. He witnesses to the person the positive reasons for salvation and warns against procrastination. The Holy Spirit is the Helper (paraclete) who gets a decision and seals the contract. Although this analogy cannot be pushed to every aspect of the Holy Spirit's work in salvation, it is illustrative of the process.

THE HELPER IN OUR CONVERSION

Before returning to the Father, Jesus promised that He would send "another Comforter," using the Greek word *allos* for "other," which means "another of the same kind." Jesus could have used the word *heteros* for "other," meaning another of a different kind. But Jesus used the word *allos*, which means the Holy Spirit is another Helper just as Jesus is our Helper.

Poeconversion Ministries

The chart on the previous page shows nine helping ministries of the Holy Spirit. First, He reproves sin (see John 16:7-10), which means He is like a prosecuting attorney who helps the state prove a case of wrongdoing. Second, the Holy Spirit is the restrainer (see 2 Thess. 2:7), which means He is like the crossing guard that protects children on their way to elementary school. He helps by holding back harm and danger.

Conversion Ministries

In His conversion ministry, the Holy spirit regenerates (see Titus 3:5), which means He is like an interior decorator who renews an old room, making it new. Then the Holy Spirit indwells us (see 1 Cor. 6:19), which means He is like an apartment manager, one who comes to live in the complex to protect it, making sure all of the equipment is functioning. Finally, the Holy Spirit is our seal (see Eph. 4:30), which means He is like the notary public. He helps to guarantee the accuracy of the signature, and if necessary will testify in court.

Postconversion Names

In His postconversion ministry, the Holy Spirit fills the person (see Eph. 5:18). He is like an administrative assistant who comes in to help get the job done. Next, He is the sanctifier (see 2 Cor. 3:18), serving as a search committee chairman who helps the group select a leader, set the leader apart and put that person in a place of prominence. The Holy Spirit is the illuminator (see 1 Cor. 2:12), like the teacher who helps believers to understand and apply the Word of God to their lives. Then the Holy Spirit helps believers to pray (see Rom. 8:26,27), which is like a lawyer who helps people by presenting their cases before a magistrate.

HOW THE HOLY SPIRIT HELPS

The Helper/Prosecuting Attorney

The Holy Spirit is sent to help people become Christians. Before they can become saved, however, they must realize they are lost. The Holy Spirit helps unsaved people by revealing their sin to them. In this role, the Holy Spirit could be called the convictor, or reprover. Like a prosecuting attorney, He convicts people of their sin, enabling them to seek salvation.

As the helper/prosecuting attorney, the Holy Spirit helps to convict us of sin in three ways. First, He helps people see their sin. Jesus said the Hotly Spirit will help convict people "of sin, because they do not believe in Me" (John 16:9). Before salvation, people have difficulty believing in God. Jesus said, "He who believes in Him [the Son] is not condemned; but he who

does not believe is condemned already, because he has not believed in the name of the only begotten Son of God" (john 3:18). Therefore, the Holy Spirit helps people accept salvation by pointing out unbelief and bringing them to Christ.

Second, the Holy Spirit helps prosecute people concerning righteousness. Jesus said the Holy Spirit would convict "of righteousness, because I go to My Father and you see Me no more" (John 16:10). Hence, the Holy Spirit helps people see themselves in relationship to Jesus Christ. People do not measure up to Jesus Christ, who is God's righteous standard, so the Holy Spirit helps them see their shortcomings.

Third, the Holy Spirit helps people come to Christ by convicting them "of judgment, because the ruler of this world is judged" (John 16:11). This judgment does not refer to the coming judgment of all believers at the Great White Throne, but to the judgment of Satan and sin at the cross of Christ (see John 12:31).

The Helper/Crossing Guard

As bad as things are in the world, they are not as terrible as they might be if the Holy Spirit were not present in the world to restrict the persuasive influence of sin. In the role of restrainer of sin, the Holy Spirit is like a crossing guard who restrains children from running into the path of traffic. He helps the children by protecting them from harm. As the Restrainer or Crossing Guard, "He who now restrains will do so until He is taken out of the way [at the return of Christ]" (2 Thess. 2:7).

The Helper/Interior Decorator

The Holy Spirit helps us with our new life when we are saved. The Greek word translated "regeneration" is used only once in the Bible in the context of salvation, and it relates to the ministry of the Holy Spirit. "Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). Regeneration is the theological word for being "born again." Jesus told Nicodemus, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (john 3:5). This regeneration of the Holy Spirit gives us new life, makes us part of God's family, and gives us eternal life. This is not just life unending; it is a new quality of life (i.e., God's life). The Holy Spirit is like an interior decorator who takes a shabby old house and renovates it, making it like new.

The Helper/Apartment Manager

The indwelling of the Holy Spirit is like the manager of an apartment building. He lives in the building to tend to problems, to make sure the building is not damaged and to help people enjoy the apartment complex.

One of God's purposes from the very beginning was to live with His creatures. He walked with Adam in the garden, lived in the Tabernacle among the children of Israel in the wilderness and came to dwell in Solomon's temple. Likewise, the Holy Spirit comes to dwell in Christians to help them live the Christian life. "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (1 Cor. 6:19). The Holy Spirit uses our body as a temple. This indwelling is the basis on which He helps us in every other area of our lives.

When we realize that the Holy Spirit indwells us as our Helper, we should first yield our bodies to God (see Rom. 12:1). Second, we must assist Him by properly caring for our physical bodies, keeping them pure and clean. Third, we should glorify God in our bodies by doing those things that please Him.

The Helper/Notary Public

The Holy Spirit seals us with Himself to guarantee our salvation. The Bible teaches that the Holy Spirit is more than One who seals us; He is our seal. "You were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession" (Eph. 1:13,14).

Our lives consist of many seals. When a man and woman agree to marry, the man usually gives the woman an engagement ring, which is the seal of his commitment to her. Paul used a first-century custom to tell how the Holy Spirit is our seal. In the ancient world, a person would seal a letter with candle wax, then place his signet ring into the melted wax as the seal. When the recipient got the letter, the unbroken seal in the hardened wax guaranteed that the content was genuine.

In like manner, the Holy Spirit is our Notary Public in that He guarantees God's "signature." He seals the salvation God has given to us against the day when we fully experience it in heaven. It is important that we "do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Eph. 4:30).

The Helper/Administrative Assistant

The Holy Spirit comes every time we ask Him to fill us for service, just as an administrative assistant is available to perform a job until it is completed. The Holy Spirit dwells in us and, when we will allow Him, He will help us in our Christian lives and service. The Bible calls this the filling of the Holy Spirit (at other places in this book it is called the anointing). Paul encourages, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit" (Eph. 5:18). This imperative is in the present tense, which means God commands us to be continually filled with the Holy Spirit for effective service.

Many people think that the filling of the Spirit is like taking an empty glass to the sink and filling it up. In one sense, we already have the Holy Spirit in our lives because of His

indwelling in the experience of conversion. When the Holy Spirit fills us, He fills us with His grace and power. This means He fills us with His ability to accomplish much for God. Jesus promised His disciples the power to witness (see Acts 1:8), and on the day of Pentecost they were filled with the Spirit (see Acts 2:4). On another occasion, Peter needed filling (see Acts 4:8). And later, in a prayer meeting, the building shook when the people were filled with the Holy Spirit (see Acts 4:31). These verses indicate you can be filled many times.

The Helper/Search Committee

The Holy Spirit is our sanctifier, which means He helps us become holy. Actually, the word "sanctify" means to set apart. A twofold action occurs when the Holy Spirit sanctifies. First, He sets us apart from sin. In this action, He works in our hearts to motivate us to repent of and turn from sin. In the second action, the Holy Spirit sets us apart to God. We are motivated to seek God and His righteousness.

The Helper/Search Committee actually does the work of searching us out, just as a pulpit search committee seeks the proper person for the position. Then the Helper/Search Committee recommends the person and prepares the way for the candidate to get the position. The Holy Spirit or the Helper/Search Committee works *internally* in our lives to make us holy, and *externally* in heaven to secure our position/standing before God. In heaven we are declared righteous (justified), standing perfect before God.

The Helper/Teacher

The Holy Spirit illuminates the believer to see spiritual truth. In this role, He is the teacher of spiritual truth. "The god of this age has blinded, [those] who do not believe" (2 Cor. 4:4). This means the unsaved person cannot understand spiritual truth. But when a person is converted, the Holy Spirit becomes the Helper to teach or illuminate so the person can understand spiritual truth.

The job of teaching or illuminating the believer has several names in the New Testament. At one place it is called "the anointing." "But the anointing which you have received from Him abides in you, and you do not need that anyone teach you" (1 John 2:27). This does not mean the believer should not have human teachers, but that the Holy Spirit is the Teacher who causes the believer to understand, whether or not a human teacher is involved in the learning process. The apostle Paul noted, "The natural man does not receive the things of the Spirit of God ... because they are spiritually discerned" (1 Cor. 2:14). In contrast, "We have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God" (1 Cor. 2:12).

Returning to the illustration of the Helper/Teacher, John the apostle puts these two together: "But the Helper, the Holy spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you" (john 14:26).

The Helper/Lawyer

The Holy Spirit is our Attorney who presents our case before the judge. A lawyer is usually hired by a defendant because, (1) the lawyer knows the law; (2) the lawyer knows the legal system; and (3) the lawyer has the ability to argue (logically present) the matter before the judge.

The Holy Spirit also is the Intercessor who prays for the believer and with the believer, and in the place of the believer. Why? "For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered" (Rom. 8:26).

We are not always aware of the perfect way to approach God in prayer. Perhaps we come begging when we should be worshiping Him. We are human and God is infinite. So the Holy Spirit makes sure the believer always prays properly. That means no matter how the believer prays or what the believer prays, the Holy Spirit makes the words come out right when presented to the Father in heaven. "The Spirit also helps in our weaknesses... [making] intercession for us with groanings which cannot be uttered" (Rom. 8:26). What is the result of the Holy Spirit's work as our Helper/Lawyer? "He makes intercession for the saints according to the will of God" (Rom. 8:27).

LIVING WITH THE COMPLETE GODHEAD

Often, after knowing someone for some time, we see that person in a new setting and learn something new about our friend. Perhaps we discover a new common interest or shared experience or similarity in certain skills in the process. Our new knowledge helps us better understand our friend and may contribute to a better relationship.

Many have known God and walked with God, but they are ignorant of the Holy Spirit and how He can make their lives complete. Knowing about the Holy Spirit is the first step to knowing Him and allowing Him to work in your life. Many Christians limit their understanding of the Holy Spirit to a single experience they have had with the Holy Spirit or to a particular work of the Holy Spirit. This person may emphasize the gifts of the Holy Spirit, the filling of the Holy Spirit or the illumination of the Holy Spirit. Obviously, this is a narrow understanding of the Holy Spirit.

The Principle of God's Dwelling Place

As the Spirit of the LORD, the Holy Spirit is the key to our having a vital relationship with God. From the beginning of time, it has been God's desire to dwell with people and have fellowship with them. Originally, He prepared a garden where He apparently met with Adam and Eve on a regular basis. Later, He gave Moses the plans for the Tabernacle, and His glory rested in the Holy Place in the center of His people. When the Tabernacle wore out with age, Solomon

built a temple, which again was filled with the glory of God. Then, in the fulness of time, "The Word became flesh and dwelt among us" (John 1:14). As Jesus prepared to leave, He promised He would send another Helper. In this age, the Holy Spirit is the means by which God dwells in and among people.

The name "Spirit of the LORD" occurs 25 times in the Old Testament. In every case, a relationship between the Holy Spirit and a specific person is either clearly stated or strongly implied. The use of this name for the Holy Spirit illustrates the desire of God to have a meaningful place among His people.

The Principle of Insight for Living

A second principle implied by the names of the Holy Spirit is that He imparts insight for living. The name Helper/Teacher suggests the Holy Spirit is willing to give us insight and help us make decisions. Also, this name implies the guidance and leading of the Holy Spirit in our lives.

At times, Christians find it difficult to discern God's will concerning a particular decision. God directs Christians in two primary ways in making decisions. "A man's heart plans his way, but the LORD directs his steps" (Prov 16:9). First, God leads in our decision making by giving us the ability to think through the issues and come to a conclusion.

Second, God reserves the right to intervene in our circumstances, through counsel with others, or in some other way to redirect our steps toward a better decision. In both cases, the Holy Spirit living within the Christian helps the Christian discern God's will.

The Principle of Power for Service

The principle of power for service is implied in the name Spirit of Might. Someone has said, "You can't do the work of God with the power of man. You do the work of God with the power of God." Unfortunately, many Christians know by experience that they can in fact witness, teach Sunday School and engage in other forms of ministry without possessing a sense of God's power upon their lives. But ministry done for God in the flesh does not produce the kind of results that could otherwise be anticipated, nor is it as personally fulfilling as ministry done in the power of the Holy Spirit. The Helper/Administrative Assistant reminds us of the power for ministry that is available in the daily filling of the Holy Spirit.

This principle of power for service is also implied in the name Helper/Search Committee. The 25 occurrences of the title the Spirit of the LORD in the Old Testament describe the work people do for God when they have the Holy Spirit. Usually, the Bible describes the Spirit of the LORD coming upon people and enabling them to do a work for God. Spiritual power results from the sanctification and filling of the Holy Spirit.

The Principle of Reverence for God

The phrase Helper/Apartment Manager describes the indwelling of the Holy Spirit in us. Then, the Helper/Lawyer is His work for us. Although the Scripture says much about developing personal intimacy with God (i.e., knowing God), in a certain sense we must stand in awe of Him. This principle of reverence will influence our faith in God, our prayer life and our worship; as a matter of fact, it will influence everything we do. Having proper reverence for God will help us see Him in His majesty. We will see His greatness as One who is both trustworthy and worthy of our worship.

The principle of reverence for God will also help us understand ourselves better. Throughout the Scriptures, whenever a person or group of people gained a clearer understanding of the nature of God, they gained a more realistic understanding of themselves. Because man is made in the image of God, when a person can better see the primary object (God) he will better understand the reflection in the mirror. Usually, this understanding can be accompanied by personal repentance or a revitalization of the spiritual life. Reverence for God results in understanding who we are.

This principle of reverence for God will also change the way we live. The New Testament makes it clear that the Holy Spirit lives within the believer. When we have reverence toward the Holy Spirit of God, we will be careful about what we do with and where we take our body, His temple. Many Christians would change their language, actions and the places they go to if they had an inner consciousness of reverence for the indwelling Holy Spirit.

Chapter 2

The Atonement
Terms for the Holy Spirit

THE ATONEMENT TERMS FOR THE HOLY SPIRIT	
Providing Salvation	
1. The Eternal Spirit	His priestly role in intercession for the unsaved.
2. The Gift of God	His gift of eternal life to the unsaved.
3. The Spirit of Him Who	His role in resurrection. Raised Up Jesus from the Dead
Effecting Salvation	
1. The Spirit of Grace	He accepts the sinner for salvation.
2. The Same Spirit of Faith	He enables the sinner to believe.
3. A New Spirit	He gives the repentant sinner a new nature.
4. The Spirit of Life	He makes the convert alive to God.
5. The Spirit of Adoption	He makes us heirs to God.

The Scriptures were given that people may come to faith in Christ and experience salvation. John explained, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (john 20:31). The previous chapter emphasized the role of the Holy Spirit as Helper in our conversion. Conversion is what enables a person to receive eternal life. But the door of salvation has two sides: man's side and God's side. This chapter describes the role of the Holy Spirit in providing salvation. This is God's side of the door. This chapter describes several names and titles of the Holy Spirit as He does His work in the atonement wrought by Christ.

THE HOLY SPIRIT IN THE WORK OF ATONEMENT

The Holy Spirit is involved in two aspects of the atonement. First, the Spirit was involved in the atoning death of Christ, which made salvation possible (see Heb. 9:14). Second, He is involved in drawing people to faith in Christ (see John 16:8-11) and applying the results of salvation.

In light of the multifaceted role of the Holy Spirit in salvation, many names describe aspects of His saving ministries. These names include the Eternal Spirit, the Gift of God, a New Spirit, the Same Spirit of Faith, the Seal names, the Spirit of Adoption, the Spirit of Grace, the Spirit of Him Who Raised Up Jesus, the Spirit of Life and My Witness.

The first involvement of the Holy Spirit in salvation is His role in making salvation possible. Although the focus of the Scriptures is on what Christ did in His atoning death, a closer examination of the biblical teaching makes it clear that providing salvation was a Trinitarian ministry (i.e., involving all three members of the Trinity). Three names are used to relate the Holy Spirit to the sacrificial nature of Christ's death, His descent into hell and His victorious resurrection to life.

NAMES OF THE HOLY SPIRIT
RELATED TO THE ATONEMENT

1. The Eternal Spirit

2. The Gift of God

3. The Spirit of Him Who Raised Up Jesus The Eternal Spirit

In the Old Testament, the priest would take the blood of a sacrificial animal and offer it to God for atonement. In the sacrificial death of Christ, the Eternal Spirit apparently acted in this priestly role. The writer of the Epistle to the Hebrews asks:

> For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 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? (Heb. 9:13,14).

The Holy Spirit was the (active) agent who offered the (passive) Lamb to God.

The Gift of God

Between the death and resurrection of Jesus, the Bible describes Jesus descending into Hades. This was done to release the Old Testament saints from the captivity of Hades, that they might enjoy the presence of God (see Ps. 68:18; Eph. 4:8). In the context of describing this work, it is also noted that Christ gave gifts to men. Although this statement has some reference to the gifts of the Holy Spirit (see Eph. 4:11), it probably also refers to the gift of eternal life (see Rom. 6:23). All these gifts are linked to the ultimate Gift of God, the Holy Spirit (see John 4:10; Acts 8:20). All these gifts are in Him--the Holy Spirit and to get Him is to get them. Without this Gift of God, it would be impossible for Christians to enjoy spiritual gifts, eternal life or any of the other gifts and blessings of God in the Christian life.

The Spirit of Him Who Raised Up Jesus

In describing the Holy Spirit as the Spirit of Him Who Raised Up Jesus (see Rom. 8:11), Paul linked the Holy Spirit with the resurrection of Jesus to life. Earlier in Romans, this linkage was also made through the use of another name, the Spirit of Holiness. In his opening remarks, Paul described Jesus as "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). These two names imply some measure of the Holy Spirit's involvement in the resurrection of Jesus.

THE HOLY SPIRIT APPLYING THE WORK OF ATONEMENT

The Holy Spirit was not only involved in securing the means by which salvation is possible; He is also actively involved in effecting that salvation in the lives of those who respond to the gospel. The atonement names of the Holy Spirit tend to emphasize this aspect of His ministry.

NAMES OF THE HOLY SPIRIT EFFECTING SALVATION
1. The Spirit of Grace
2. The Same Spirit of Faith
3. A New Spirit
4. The Spirit of Life
5. The Spirit of Adoption The Spirit of Grace

Because salvation is all of grace (see Eph. 2:5,8), it should not be surprising that one of the saving names of the Holy Spirit is the Spirit of Grace (see Zech. 12:10). Grace is the unmerited favor of God toward the repentant sinner. Grace has been described through the use of an acrostic-God's Riches At Christ's Expense. The Spirit of Grace is the channel through which God's unmerited favor is applied to the believer at conversion.

GRACE
God's **R**iches **A**t **C**hrist's **E**xpense

The Same Spirit of Faith

Paul also described the Holy Spirit as, "the Same Spirit of Faith" (2 Cor. 4:13). The Bible teaches that people could not be saved without faith (see Eph. 2:8,9). Some teachers maintain

this gift of grace is sovereignly given. Others hold that God has already given to everyone the ability to exercise saving faith in Christ in response to the gospel (see John 1:12). Regardless of one's belief about the extent of this aspect of the Holy Spirit's ministry, the title Spirit of Faith suggests the involvement of the Holy Spirit in a person's response to salvation. Also implied in this name is one means by which we may grow in our faith in God. As we develop our relationship with the Spirit of Faith, we will increase in our faith as we live by the faith of God (see Rom.1:17; Gal. 2:20).

A New Spirit

The prophet Ezekiel spoke of a time when God would save Israel by giving them a New Spirit (see Ezek. 11:19). When a person is saved today, he or she also receives this New Spirit. In the act of salvation, God makes us a new creation and helps us live the Christian life.

> Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God (Ezek.11:19, 20).

The New Spirit makes a person a "new creation" (2 Cor. 5:17).

The Spirit of Life

Another saving name of the Holy Spirit describing His role in effecting salvation is "the Spirit of Life." Paul explained, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). Before salvation, people are described as "dead in trespasses and sins" (Eph. 2:1), but when they are converted, they are "alive to God in Christ Jesus our Lord" (Rom. 6:11). The difference is effected by the ministry of the Spirit of Life in salvation.

The Spirit of Adoption

The Spirit of Adoption refers to the ministry of the Holy Spirit in appointing us as heirs within the family of God. "For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father'" (Rom. 8:15).

In the first century, adoption was a common means of legally placing a child in the family as an heir. Although the work of the Holy Spirit in regeneration makes us a part of the family of God, the work of the Holy Spirit in adoption guarantees our position in the family as heirs. By regeneration, the Holy Spirit gives the believer a new nature and a new spiritual desire

toward God. By adoption, the Spirit guarantees us all the rights and privileges of belonging to the family of God. This also implies that we have a responsibility to live up to that honor.

REGENERATION	**ADOPTION**
Born Again	Placed as Sons
Becoming a Child	Becoming a Son
Experiential	Legal
Receive God's Nature	Receive Rights as Heir

ENJOYING THE ATONEMENT NAMES OF THE HOLY SPIRIT

The atonement names of the Holy Spirit serve as a reminder of the greatness of God's provision of salvation. Salvation is a gift of God, something He intends for us to enjoy rather than work for. So the saving names of the Holy Spirit should be a source of enjoyment in our lives. This is more likely to be the case when we understand and apply four principles arising out of these saving names.

The Principle of Complete Provision

When a child goes to camp, he will find the experience more enjoyable when he realizes his mother has packed everything he needs to have a great trip there and a great experience at camp. The saving names of the Holy Spirit remind us that God's provision in salvation is complete. The Father has packed complete provisions for every emergency on life's journey.

The Bible uses at least 131 different expressions to describe the salvation experience. Why are so many expressions used? One reason relates to what is involved in God's complete provision, which we call salvation. Just as the supply checklist on a trip to camp may include many things that may be summarized as necessary supplies, so God's salvation checklist contains many individual expressions of salvation that are summarized in the word "salvation."

Consider some of the provisions of the Holy Spirit in salvation. For our guilt, He offers forgiveness (see Eph. 1:7). For our sense of rejection, He offers acceptance (see Eph. 1:6). For our alienation, He brings us close to God (see Eph. 2:13). He replaces our deadness with life (see Eph. 2:1). Our bondage is exchanged for liberty (see Gal. 5:1). Our poverty is replaced by His riches (see Eph. 1:3). And the list continues to meet every human need. Certainly much is to be enjoyed in the Holy Spirit's complete provision of salvation.

The Principle of Family Security

A second principle implied in the saving names of the Holy Spirit is the principle of family security. These names indicate the Holy Spirit's ability to complete the good work of salvation that He has begun in every believer (see Phil. 1:6), and His power over anything that would threaten the believer (see John 17:2). Our spiritual assurance is guaranteed by the person and work of God. If God were to take away eternal life from anyone, it would be a denial of His nature and work. God is true and just. He cannot deny Himself. Therefore, anyone who has eternal life has it forever. Beyond the nature of God, Christians have the promise that nothing can separate them from the love of God (see Rom. 8:33-39).

When my children were growing up, I often motivated them to good behavior, telling them, "You're a Towns." I reminded them that their grandmother often motivated me with the same admonition. Some object to the doctrine of our eternal position in the family of God, fearing that it may lead some into sinful lifestyles. Actually, just the reverse can be true. Most people do not actively live to dishonor their family. They know they have the family name and would not want to drag it through the mud. Family honor is a motivating factor, encouraging people to live up to the family name. So an understanding of our position in the family of God ought to motivate us to live up to the honor of that great family.

The Principle of Family Identity

Also implied by these names is the principle of family identity. Many people have searched out their family tree to discover they are distantly related to some important ancestor. When they learn this, they may change their lifestyle as they subconsciously begin to live as that famous ancestor lived. The saving names of the Holy Spirit refer to our being brought into the family of God and our identification with the Son of God. In at least one sense, the Christian life is simply letting Jesus live His life through us (see Gal. 2:20).

The Principle of Continuing Support

The final principle arising from the saving names of the Holy Spirit is that of continuing support. Although many of these names relate to various aspects of salvation, some, like the name Helper, indicate that what the Spirit has begun in salvation He will continue in His teaching and maturing ministries in our lives. These ministries of the Holy Spirit are considered in greater detail in the next chapters, but they are introduced in the saving names of the Holy Spirit.

CHAPTER 3

Terms for the Maturing Work of the Holy Spirit

TERMS FOR THE MATURING WORK OF THE HOLY SPIRIT	
Indwelling Names of the Spirit	
1. A New Spirit	He gives the believer the Spirit-filled life.
2. A Spirit of Grace	He helps the believer walk by grace, not law.
3. Spirit of Supplication	He motivates the believer to pray.
4. My Witness	He bears witness of the believer's salvation.
5. My Helper	He helps the believer grow in Christ.
The Life of God in Human Lives	
1. Union with God	He puts the believer in God.
2. Communion with God	He helps the believer's fellowship with God.

God's purpose in our lives as Christians is that we 1 might be transformed into the image of Christ (see Rom. 8:29). This change in our character and life is accomplished through the maturing ministry of the Holy Spirit. As we have seen in other ministries of the Holy Spirit, several names tend to describe this work. Each of these names emphasizes the ministry of the indwelling Holy Spirit in the process of sanctification.

The word "sanctification" means "to be set apart." When Bible teachers use this word to describe the ministry of the Holy Spirit, they are referring to His attempts to make the Christian "set apart from the world" and "spiritual" (to reflect the character of God).

The word "sanctification" is used in three tenses. First, Christians *have been* sanctified in that they Were forgiven and set apart to God in salvation. Second, Christians are constantly *being* set apart from sin through the work of the Holy Spirit in their lives. Third, Christians *will be* completely sanctified at the rapture or when they enter God's presence through death, when they will be completely free from sin. The maturing names of the Holy Spirit are those names that draw attention to the fact that the Holy Spirit indwells Christians and makes them mature. The word

THREE TENSES OF SANCTIFICATION		
Past	Present	Future
Position	Experience	Consummation
Positional sanctification	Progressive sanctification	Prospective sanctification
I have been sanctified	I am now being sanctified	I shall be sanctified
Hebrews 3:1	1 Thessalonians 5:28	1 John 3:2

"mature" means to be whole, complete or well rounded. Although many aspects of the maturing process are evident in the Christian life, the key to Christian living is the life of God living through human lives. This intimacy with God is experienced by the Christian as he or she comes to understand the Holy Spirit's indwelling of the believer.

THE INDWELLING NAMES OF THE HOLY SPIRIT

One of the results of the Holy Spirit in our conversion is that He indwells us. Several names of the Holy Spirit emphasize this aspect of His ministry, including a New Spirit (see Ezek. 11:19), the Spirit of Grace (see Heb. 10:29), the Spirit of Supplication (see Zech.12:10), My Witness (see Heb. 10:15) and the Helper (see John 14:26).

A New Spirit

When a person becomes a Christian, God puts within that person a New Spirit who then effects other changes in his or her life (see Ezek. 11:19). All growth toward maturity in the Christian life is the result of the New Spirit living His life through the Christian. This new life is sometimes called the victorious life, or the Spirit-filled life. The Christian should yield to the control of the New Spirit. When this is , done, the believer will grow toward maturity.

Spirit of Grace

Another maturing name of the Holy Spirit is the Spirit of Grace. The Scriptures describe salvation as being all of grace (see Eph. 2:8), and the Spirit of Grace is the means by which the grace of God is communicated to people (see Heb. 10:29). But the maturing process in the Christian life is also dependent upon the ministry of the Spirit of Grace. Paul challenged the Galatians, "Are you so foolish? Having begun in the Spirit, are you now being made perfect by

the flesh?" (Gal. 3:3). In this way, he reminded them that the same Spirit of Grace who brought them salvation was also the key to the maturity they were seeking.

Spirit of Supplication

The term Spirit of Supplication (see Zech. 12:10) reminds the Christian of the importance of prayer in the maturing process in the Christian life. Many Bible teachers have described personal Bible study and prayer as the two absolute essentials in the process of spiritual growth. The teaching names of the Holy Spirit help us grow as we read the Scriptures and the Spirit of Supplication helps us grow in our prayer life. Sometimes, the Spirit of Supplication prays for us when we do not know how to pray. "For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered" (Rom. 8:26).

My Witness

A fourth maturing name of the Holy Spirit is My Witness (see job 16:19; Heb. 10:15). Together with the Father and the Son, the Holy Spirit consistently bears witness in heaven (see 1 John 5:7). The Holy Spirit bears witness of our salvation because of what Christ has done. But the Holy Spirit also bears witness on earth, by using the testimony of our salvation to speak to unsaved people (see 1 John 5:8-10).

The Helper

The fifth maturing name of the Holy Spirit is the Helper (see John 14:26). As we have already noticed, Jesus used this term to describe the multifaceted ministry of the Holy Spirit. Part of that ministry involves helping us grow to become all God intended us to be. Whenever we face a new challenge to grow spiritually, we can be confident of the ministry of the indwelling Helper to assist us in our adjustments and guide us in our decisions.

THE LIFE OF GOD IN HUMAN LIVES

At the very heart of the Christian life is the union and communion of the Christian with God. Union with God refers to that relationship of salvation between God and the Christian, which happens at the moment of conversion. Communion with God refers to our continuing experience of recognizing and enjoying fellowship with God. In both union and communion, the Holy Spirit is involved in helping us mature in Christ.

Union with God

The Christian's standing or his new position in heaven is described in Scripture by the phrase "in Christ." This expression is used 172 times in the New Testament in connection with

virtually every aspect of Christian experience. The experience of being placed in Christ occurs at conversion as the Holy Spirit puts us into the Lord Jesus Christ and we enjoy the perfection of Christ in the heavenlies. It is usually not until much later, however, that many Christians experience the reality of this truth.

Being "in Christ" is a description of the Christian not only at conversion, but also throughout his or her Christian life. In identifying the believer's position "in Christ," Paul hints at the intimacy that exists between the Christian and Christ. As the child in its mother's womb is an individual personality while being very much a part of its mother, so the Christian retains his or her individual personality while being in Christ. This expression describes the intimacy of the Christ/Christian relationship more than any other biblical expression or illustration of that relationship.

Communion with God

Communion with God is like the tide; it comes and goes. It is another term for fellowship with God. At times, a Christian may sense a deeper communion with God than at other times. Although all Christians are united with God, relatively few experience the communion or fellowship with Christ that is characteristic of the deeper Christian life. Our union with God is an accomplished act at conversion, but our communion with God is an experience that usually involves many steps. The following six steps to fellowship or communion are suggestive of how this experience occurs.

The first step in experiencing communion with Christ is *knowledge*. The apostle Paul often used the "know ye not" formula when introducing some aspect of Christian experience (see Rom. 6:3, KJV). For some, merely understanding aspects of the believer's union with God is the beginning of a deeper communion with Christ. One cannot fully appreciate any truth that is not at least partially understood intellectually.

Repentance o f known sin is a second step for entering into a deeper communion. Repentance involves turning from sin, and being cleansed from sin. In repenting, the Christian (1) searches his or her heart for sin that blocks fellowship with God; (2) begs forgiveness for sin (see 1 John 1:9); (3) asks God to forgive on the basis of the blood of Jesus Christ (see 1 John 1:7); and (4) promises to learn lessons from the experience so that it does not happen again.

A third step in enjoying communion with God is a *step of faith*. Often, entering into communion is a matter of acting on the Word of God. Christians appropriate the deeper life of communion by faith, just as one appropriates the eternal life of salvation by faith.

The fourth step in the process is that of *surrendering or yielding completely to God*. Yielding is a once-and-for-all response to God that governs all future responses to God. The initial yielding of your life to God is followed by a daily outworking of that yielding through obedience to the promptings of the Holy Spirit in your life. This has been characterized as telling God one big YES!, followed by daily telling God yes.

Step five is expressed in *obedience*. The attitude of yielding to God is expressed in active obedience to the known and revealed will of God. Christians sometimes use yielding as an excuse for their passive attitude toward working for God, but those who truly yield to God will want to work for Him.

The sixth step in experiencing communion with God is *crucifying one's self or taking up one's cross*. The Bible teaches that the old nature was crucified with Christ (see Gal. 2:20). Now the Christian must act on what has happened. Thus, when tempted to sin, we should respond as a dead person; but when prompted by the Spirit, we should show that we are alive to His leading (see Rom. 6:11).

HOW THE HOLY SPIRIT WORKS IN MATURING THE CHRISTIAN

The maturing names of the Holy Spirit emphasize His work in making us more like Jesus. But how does the Holy Spirit accomplish this work? The Holy Spirit matures the Christian by supporting the processes that lead to growth, just as parents contribute to the physical growth of their children by feeding them, insisting they get sufficient rest, encouraging them in physical activities and so on. Although the Holy Spirit may do many specific things in an individual Christian's life to help the maturing process, a few general principles show how He helps us become more like Jesus.

The Principle of Tree Growth

The principle of tree growth recognizes that growth begins on the inside and works its way out. The psalmist noted, "The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon" (Ps. 92:12). The comparison between these trees and the Christian emphasizes that growth in the Christian finds its origins in the inner life rather than from some external circumstances. Palm trees can withstand many adversities and continue to experience growth; but if the inner core of the palm is corrupted, it begins to wither and die.

The principle of tree growth is also mentioned in the New Testament. Jesus warned His disciples, "By their fruits you will know them" (Matt. 7:20). By this, Jesus meant they could discern between true and false teachers by the fruit they produce in their lives. Later, Jesus used the image of a vine and branches to urge His disciples to bear fruit (see John 15:1-8). The apostle Paul also described Christian character as the fruit of the Holy Spirit (see Gal. 5:22,23).

The Holy Spirit matures Christians according to the principle of tree growth by being that life within that produces spiritual fruit in believers' outer lives. When we allow the Holy Spirit to live through us, spiritual fruit in the form of Christian character will result. When other influences become more dominant in our lives, a different kind of fruit will soon become evident.

The Principle of Grace as Needed

A second principle governing the Holy Spirit's maturing ministry is the principle of grace as needed. Many Christians may wish they could have some instantaneous experience with the Holy Spirit that would eliminate all sin and immaturity in their lives. Many would like instant maturity, but that is not how the Holy Spirit has chosen to accomplish His work. Rather, the Spirit of Grace constantly gives grace as needed for each step in the maturing process.

A parent would not bring a newborn baby home from the hospital and give it several bags of food at one time and expect the child to be fully mature within a week. Maturing of children takes many years; some parents may wonder if they will ever accomplish that task. Similarly, God does not expect Christians to become spiritual giants overnight. Rather, the Holy Spirit gives Christians grace as needed, day by day, throughout many years as He matures them.

The Principle of Glory to Glory

When Paul wrote to the Corinthians about the maturing ministry of the Holy Spirit, he noted:

> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (2 Cor. 3:18).

The principle of glory to glory recognizes one of the processes used by the Holy Spirit in maturing believers. Apparently, maturity was not a one-time experience with the Holy Spirit that instantaneously transformed carnal Christians into spiritual, Christlike giants. Rather, it was a process by which Christians became increasingly more Christlike by focusing their attention on the glory of the Lord.

Paul also refers to this principle in his Epistle to the Philippians. There he expressed his confidence in "this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ" (Phil. 1:6). This practical spiritual growth to maturity is part of God's will for every Christian (see 1 Thess. 4:3). These changes toward greater Christlikeness could not be accomplished apart from the maturing ministry of the Holy Spirit. \

The Principle of Encouragement Through Confirmation

A fourth maturing principle used by the Holy Spirit is the principle of encouragement through confirmation. When a student struggles to master some new skill, the teacher will often draw the student's attention to the progress that has already been made. The teacher measures the progress of growth to motivate the student to continue mastering new skills. In the same way, the Holy Spirit encourages us to become more like Christ by occasionally causing us to realize how much we have already changed.

This is an important principle to remember as we struggle to break harmful habits or develop healthy spiritual disciplines in our lives. Sometimes, recognizing the enormity of a significant change that needs to be made in our lives can overwhelm and discourage us in our spiritual growth. At those times especially, we need to pause and realize what the Holy Spirit has already done in this work of making us more like Jesus. In most cases, the big challenge before us becomes more realistic when we recognize the bigger change that has already been made.

The Principle of Available Assistance

The fifth maturing principle governing this aspect of the Holy Spirit's ministry is the principle of available assistance. No Christian ever needs to feel he or she must struggle alone against the world, the flesh and the devil. The Holy Spirit lives within every Christian and is constantly working to help us become like Jesus.

Paul reminded the Corinthians:

> No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it (1 Cor. 10:13).

This verse illustrates two ways the principle of available assistance is at work in our lives. First, the Holy Spirit has set reasonable limits on problems He will allow to come into our lives. This is illustrated in the Old Testament experience of job, who was protected by God (see Job 1:10). Even when God allowed Satan to introduce problems into job's life, He set limits--knowing how much job could handle (see Job 1:12; 2:6).

Second, the Holy Spirit will also offer solutions to any problems He allows to come into our lives. Whenever we encounter a problem that seems overwhelming, we can be confident the Holy Spirit has already prepared a way of escape to make the problem more bearable.

The maturing names of the Holy Spirit emphasize our responsibility as Christians to continue to grow in grace. In the Old Testament, the prophets often called Israel to look back to their origins and realize how much God had done for them as a nation. This is a good practice for Christians today. As you conclude this chapter, take a few minutes to make a list of the evidences of growth in your life as you review the maturing ministry of the Holy Spirit in your life since you became a Christian.

CHAPTER 4

Terms for the Teaching Ministry of the Holy Spirit

THE TEACHING NAMES OF THE HOLY SPIRIT	
1. The Anointing	He removes spiritual blindness.
2. The Spirit of	He reveals spiritual truth. Revelation
3. The Spirit of Truth	He communicates the content of truth.
4. The Spirit of Knowledge	He makes believers know facts about God.
5. The Spirit of a Sound Mind	He takes away fear and enables rational thought.

When you read the Scriptures, and a verse seems to "leap off the page" and you see a truth you have never seen before, that is the ministry of the Holy Spirit causing you to see that truth. At other times you may be listening to a sermon or Bible lesson and a light flashes on. You see Christ clearly. That is the work of the Holy Spirit. The Holy Spirit is the Illuminator, the Teacher, the One removing your spiritual blindness.

When you pray, "Open my eyes, that I may see wondrous things from Your law" (Ps. 119:18), you are asking the Holy Spirit to show you new things from the Bible.

The Holy Spirit is your Helper. Just as a kindergarten teacher helps students recognize the letters of the alphabet or helps them add two and two, so the Holy Spirit helps babes in Christ recognize basic Christian truth, or helps mature believers understand the deeper Christian life.

The Holy Spirit is our Teacher. Jesus promised to send the Spirit, adding, "He will teach you all things, bring to your remembrance all things that I said to you" (John 14:26). Although this reference may relate directly to the disciples, it surely applies to us today. Then Jesus promised that the Teacher would "guide you into all truth" (john 16:13).

Paul also identified the teaching ministry of the Holy Spirit when he reminded the Corinthians, "These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual" (1 Cor. 2:13). Later, John also emphasized the teaching ministry of the Holy Spirit, reminding Christians:

> But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not

> a lie, and just as it has taught you, you will abide in Him (1 John 2:27).

In this passage, "the anointing" occurs when the Holy Spirit comes upon a believer and anoints the believer with Himself. The believer receives the Holy Spirit, who teaches the believer spiritual things.

We usually think of Jesus as a Teacher; this was the name used to address Him, more than any other name. The title Teacher is apparently never used to describe the Holy Spirit as it is used to describe Jesus, but the Holy Spirit performs all the duties a teacher does: He guides, reveals, teaches, tells, shows, leads and, even as a human teacher will do, reproves, corrects and convicts.

THE HOLY SPIRIT AS TEACHER

This chapter will describe the Holy Spirit in His teaching ministry by using several terms:

THE TEACHING NAMES OF THE HOLY SPIRIT

1. The Anointing (see 1 John 2:27)
2. The Spirit of Counsel (see Isa. 11:2)
3. The Spirit of Revelation (see Eph.1:17)
4. The Spirit of Truth (see John 14:17)

The Anointing

When John described the Holy Spirit as the Anointing, he emphasized His direct teaching ministry (see 1 John 2:27). Some have taken this statement to justify their refusal to learn from human teachers. Actually, John did not say it is wrong to learn from human teachers (he himself was teaching others as he wrote these words), but only that teachers were not absolutely necessary to help Christians distinguish the truth from error. Most Bible teachers agree John wrote this epistle to warn Christians about the false teachings of heretical teachers. In doing so, he reminded his readers that the Anointing teaches truth, not lies, and, therefore, could be relied upon more consistently than human teachers who may or may not teach the truth.

Often, the Holy Spirit has prevented new Christians from becoming involved in a religious cult by making them aware of some error in the teaching of the cult. Sometimes, they do not fully understand this direct ministry of the Anointing until they look back years later and realize how the Holy Spirit helped them discern between truth and error as they studied the Scriptures.

In addition to protection from negative lessons, the Holy Spirit will teach with His anointing. The Holy Spirit comes and removes spiritual blindness from those "whose minds the god of this age has blinded" (2 Cor. 4:4). Being worldly minded blinds us to God's plan and we

cannot understand the principles of salvation. The Holy Spirit is the Teacher who shows us the meaning of the Cross.

As Teacher, the Holy Spirit also teaches us about Jesus Christ. Some were blinded "lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them" (2 Cor. 4:4). The Holy Spirit magnifies Jesus Christ so we can see Him. Jesus explained, "He will not speak on His own authority, ... He will glorify Me" (John 16:13,14). The main topic in the Holy Spirit's curriculum is the Lord Jesus Christ.

The Spirit of Revelation

When Paul prayed that the Ephesians might have the Spirit of Revelation (see Eph. 1:17), He emphasized the teaching ministry of the Holy Spirit in showing us things we could not otherwise know apart from His ministry. A good teacher communicates not only the facts of a lesson, but also insights that help the student understand and appreciate the relationships that tie those facts together. The Spirit of Revelation teaches Christians insights about life, helping them understand the forces at work in their lives. Those believers who learn under the Holy Spirit's teaching ministry will have a better idea of what God is doing in and through their lives.

The Spirit of Truth

Another teaching name of the Holy Spirit that emphasizes the character of His teaching is the title Spirit of Truth (see John 14:17). As the Spirit of Truth, all that the Holy Spirit teaches is characterized by truth. This means the lessons of the Holy Spirit are accurate, and His students can have complete confidence in what they are taught.

I have taught in Christian colleges and seminaries for 33 years. I wish I could say I have never made a mistake, but I can't. Just the other day, I pointed to a pronoun in a verse, and told the class it was a reference to Paul, when it was a reference to Christ. I backed up, corrected myself, and went on. But the Holy Spirit is accurate, and never contradicts Himself, because He is the Spirit of Truth.

THE HOLY SPIRIT'S ROLE IN LEARNING

In the previous section, the Holy Spirit as Teacher was emphasized. Here we should note that some of the teaching names of the Holy Spirit apparently emphasize learning rather than teaching. The goal of all teaching is learning. I have defined teaching as, "the guidance of learning activities." No teacher has really taught until the student has learned the lesson. Here are some of the terms applied to the Holy Spirit that emphasize learning:

THE HOLY SPIRIT'S LEARNING NAMES

1. The Spirit of Knowledge (see Isa.11:2)
2. The Spirit of a Sound Mind (see 2 Tim. 1:7)
3. The Spirit of Understanding (see Isa. 11:2)
4. The Spirit of Wisdom (see Exod. 28:3)

The Spirit of Knowledge

As the Spirit of Knowledge (see Isa. 11:2), the Holy Spirit enables His students to understand basic facts about God and His world. These spiritual lessons become the basis of the rest of His teaching ministry in our lives. The primary thrust of the teaching ministry of the Holy Spirit is to enhance our experiential knowledge of God.

For example, we know that lying is wrong, but the Holy Spirit reveals the true nature of our "fibs," as we like to call them. Then we are horrified by what we have said. We have theoretical knowledge about our actions until the Holy Spirit reveals their actual nature. The same can be said of positive truth. Someone knows about Jesus from seeing a Christmas or Easter movie. They hear a sermon or read a Christian book, but they have no experiential relationship with Jesus Christ. Then the Holy Spirit reveals Jesus Christ to this person, who is miserable because of sin. This ministry is the Holy Spirit as Teacher, who is also the Spirit of Knowledge.

From our perspective as the Holy Spirit's students, we should rely upon Him to teach us to have both a greater intellectual understanding of Jesus and deeper communion with Him.

The Holy Spirit does not whisper in our ears during an exam when we pray for an answer that we have never memorized. The Holy Spirit illuminates the Scripture as we study and learn the Word of God. He helps us learn and retain knowledge about spiritual things. The Holy Spirit works "hand in glove" with our abilities so we will have spiritual illumination.

The Spirit of a Sound Mind

Sometimes, Christians have behaved irrationally while claiming to be under the influence of the Holy Spirit. The Bible, however, promises that God has given us a "Spirit of a sound mind" (2 Tim. 1:7). This soundness is communicated to our spirits by the Holy Spirit. He keeps us from fear or other emotional pressures that would make us do dumb things or make foolish decisions. He works with our own spirits to give us confidence.

When people are converted to Christ, the Holy Spirit's ministry in their lives often results in an enhanced ability to think rationally, without their minds being clouded by the effects of

drugs, alcohol, pornography and so on. Perhaps you have experienced the ministry of the Holy Spirit in your own life in a way that involved a new direction that surprised you. At other times, the Spirit of a Sound Mind enables us to learn through the rational application of truth we already know. He expects us to think through the issues involved and to come to a conclusion, much as a college student does in an independent research course. This is both a learning experience for the Christian and the teaching ministry of the Holy Spirit.

The Spirit of Understanding

A third step in the learning process involves gaining insights from "the Spirit of understanding" (Isa. 11:2). Understanding is the ability to discern the subtle differences involved between two or more options. We can't always simply look at a problem and seek to come to a rational conclusion on the basis of what is known. We can rely upon the Spirit of Understanding to give us insights we might not otherwise have. The Holy Spirit might have taught us former lessons, so at the act of making a decision, He helps us to make the correct choice.

The Spirit of Wisdom

As "the spirit of wisdom" (Exod. 28:3), the Holy Spirit teaches us to view life from God's perspective. Wisdom is the ability to correctly apply all the facts or knowledge we have learned. A young Ph.D. may have a lot of knowledge, but he may not have the wisdom of his father who never attended college. The wise father knows how to apply the facts he knows.

As the Spirit of Knowledge, the Holy Spirit takes the facts He teaches and, as the Spirit of Understanding, He helps the believer apply them to life. The thesis of the book of Proverbs may be paraphrased as, "My Son give yourself to knowledge that you may gain wisdom." When Christians find themselves in a situation where they do not know what to do, they should pray for increased wisdom (see Jas. 1:5). One of the ways God will answer such a prayer is through the ministry of the Spirit of Wisdom.

HOW THE HOLY SPIRIT TEACHES

All good teachers realize certain laws of teaching and learning will enhance their teaching ministry if consistently applied. Likewise, the Holy Spirit teaches us the truths of God according to certain principles. Although many teaching principles may be drawn from the teaching names of the Holy Spirit, the following illustrate how the Holy Spirit teaches us and how we can more effectively teach others.

The Principle of Readiness

Readiness as a principle in the teaching ministry of the Holy Spirit is illustrated in the way He revealed God's will to the human writers of Scripture. The Holy Spirit used 40 writers

over a period of some 1,600 years to complete the 66 books of the Bible. The finished product can be read by the average reader in about 80 hours. Certainly a book the size of the Bible could have been written in less than the 1,600-plus years it took for the Holy Spirit to write it. After all, the Bible itself claims that God's Word is forever "settled in heaven" (Ps. 119:89). Presumably, the Holy Spirit could have dictated the settled Word of God to an efficient typist who could transcribe it in a matter of weeks or months rather than centuries.

One reason the Holy Spirit took His time in teaching generations of people the Scriptures relates to the principle of readiness. Before He could teach the heart of the Scriptures, which is the salvation provided by Christ on the cross, the Holy Spirit first needed to teach people the Old Testament law that showed them the need for salvation. The lessons He taught through the prophets served to reinforce our inability to keep the law. This helped make other generations ready for the message of the gospel. After teaching the means whereby we could be saved, the Holy Spirit then taught through the apostles how to live the Christian life. In every instance, a lesson was not taught until readiness had been established.

If you have been a Christian for some time, you realize that the Holy Spirit teaches you best when you are ready to learn new truth. Have you ever read a familiar passage of Scripture and learned something new you could apply to your life? Why didn't the Holy Spirit teach you that principle when you first read that passage? One reason may have been that you were not ready to learn the principle. In our response to the teaching ministry of the Holy Spirit, we need to maintain an openness to His instruction and the readiness to learn all that He wants to teach us.

The Principle of Variety

The Holy Spirit revealed truth to the writers of the Scriptures in a variety of ways, including dreams, verbal conversations, historical events and rational thinking processes. On some occasions, the Spirit wrote or dictated the message directly. He did not simply rely upon. one proven method of teaching and use it until it became ineffective.

In His teaching ministry in your own life, have you noticed the various ways the Holy Spirit seeks to teach you truth? Often, He teaches as we read the Scriptures or hear a lesson taught or sermon preached. On other occasions, He may allow certain circumstances in life to teach us important lessons. Sometimes, He speaks through the formal or informal counsel of others as they share what they have been taught by the Holy Spirit. On yet another occasion, the Holy Spirit may use Christian literature, radio or television to teach us what He wants us to know. We should not be surprised by the many creative ways the Holy Spirit seeks to teach us important lessons.

An important lesson can be learned here for those of us who seek to teach our children or others what the Holy Spirit has taught us. We should not rely upon a single means of teaching to communicate to others, but rather realize that varying our teaching methods will make our teaching more interesting and usually result in better or increased learning in those we teach.

The Principle of Life Response

A third principle implied in the teaching names of the Holy Spirit is the principle of life response. The Holy Spirit does not teach us simply to expand our knowledge, but rather He communicates truth for us to apply to our lives. When He teaches, He expects to see a life response in His students.

From time to time, it is good for Christians to evaluate how well they are applying the lessons the Holy Spirit has taught them. In the past six months, what new lessons has the Holy Spirit taught you? What difference have those lessons made in. your life? What difference could those lessons make in your life if you were more responsive to the Holy Spirit's teaching?

This is also a principle that should characterize our teaching ministry. When we teach others, our primary concern should be to change their lives through truth, rather than simply communicating content as an end in itself. This is especially true when we teach the Bible, which was written "that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:17).

The Principle of Review

Many verses in the Holy Spirit's textbook, the Bible, teach the importance of review as a teaching principle. The Holy Spirit's repetitious style of teaching may be illustrated when phrases are repeated to emphasize a point, "Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little" (Isa. 28:13). Repetition and review are the key to learning.

The Holy Spirit's use of review in His teaching ministry is readily apparent in the Christian life. Certain things taught to us by the Holy Spirit early in our Christian lives are often repeated periodically throughout the Christian life. Most Christians learn early that they need to pray regularly. But it is a lesson we often forget. So we need to be constantly reminded of this lesson if we are to have an effective prayer life. The same is true of personal Bible study, sharing our faith with others and a host of other lessons the Holy Spirit has to repeat for our edification.

A good teacher will periodically take time to review previous lessons. These former lessons serve as the foundation upon which new truth is taught, as well. If the foundation of a structure is weakened, the whole structure will fall. Therefore, teachers should review basic lessons with their students to ensure these foundational truths are well learned.

The Principle of New Frontiers

Finally, the principle of new frontiers reminds us that the teaching ministry of the Holy Spirit is unending throughout our lives. The Holy Spirit always can and will teach us something new if we are open to Him. Learning ought to constantly push out our frontiers.

Good teachers realize their students need to be constantly challenged with new truth. Although review is important, to constantly repeat the basics without moving on to something else will eventually frustrate students in their learning and often lead to discipline problems in the educational environment (i.e., the home, school, church, etc.). But when students are challenged with new frontiers, they respond enthusiastically toward learning.

The teaching names of the Holy Spirit remind us of a significant ministry of the Holy Spirit in our lives today. Our response to these names ought to be twofold.

First, if the Holy Spirit is teaching, we ought to be eager to learn. Learning the lessons He has to teach results in a changed life.

Second, understanding that the Holy Spirit often teaches indirectly through others, we ought to be willing to be a part of His teaching ministry in the lives of others. One reason the Holy Spirit teaches us these lessons is to equip us to communicate these lessons to others (see 2 Cor. 1:4; 2 Tim. 2:2). The teaching names of the Holy Spirit are both an invitation for us to learn for ourselves, and a motivation for us to teach others.

CHAPTER 5

Terms Describing the Identity of the Holy Spirit

THE IDENTITY OF THE HOLY SPIRIT	
The Holy Spirit Is a Person	
1. The Pronoun "He"	He is a Person.
2. The Love of the Spirit	He has emotions.
3. The Same Spirit	He makes independent choices.
The Holy Spirit Is God	
1. The Spirit as *Elohim*	He is God of the Old Testament.
2. The Spirit as *Jehovah*	He is LORD in the Old Testament.
3. The Spirit as *Shekinah*	He is the glory of God.
4. The Spirit as *Shaddai*	He is strong to nourish the believer.
5. The Spirit as *El Elyon*	He is the possessor of heaven and earth.

Throughout the Scriptures, one of the ways God reveals Himself to mankind is by assigning meaningful names to Himself. In two of my previous books, *My Father's Names* and *The Names o f Jesus*, selected names of God and Jesus were considered to learn what they taught about the identity of the First and Second Persons of the Trinity. We can also learn more about the nature and identity of the Holy Spirit by examining the names Scripture ascribes to Him, the Third Person of the Trinity.

Two mistakes are commonly made in considering the identity of the Holy Spirit. First, some tend to think of the Holy Spirit as some sort of influence or concept rather than a distinct person. Second, some tend to think of the Holy Spirit as significant, but something or someone less than God the Father and Jesus. Although many arguments may be used to dispute these false views of the Holy Spirit, understanding the identity names of the Holy Spirit will help Christians understand the Holy Spirit. In a sense, every name ascribed to the Holy Spirit in Scripture is an identity name, but the names considered here particularly identify the personality and deity of the Holy Spirit.

THE HOLY SPIRIT IS A PERSON

A confused understanding of the unique personality of the Holy Spirit is accepted by at least two distinct groups of teachers today. First, some liberal theologians will acknowledge that the Holy Spirit may be a reality, but their failure to accept the Scriptures as the inspired and inerrant Word of God leads them to think of the Holy Spirit as a mythological being.

Second, some radical cults, such as the Jehovah's Witnesses, deny the personality of the Holy Spirit and refer to Him as a mere influence. Unfortunately, some otherwise conservative Christians who do not know what the Bible teaches about the Holy Spirit tend to believe similar views about the personality of the Holy Spirit.

The primary identity term of the Holy Spirit that emphasizes His personality is the pronoun "He" (see John 14:17; 16:13). Normally, special recognition would not be given to a personal pronoun as a significant name. But the use of the masculine pronoun is significant in reference to the Holy Spirit. The New Testament was originally written in the Greek language, which has three genders: masculine, feminine and neuter. The word "spirit" is a neuter noun, so when it is used apart from the Holy Spirit, the neuter pronoun "it" should be used.

Twice, the Greek neuter pronoun *auto* is used to identify the Holy Spirit (see Rom. 8:16,26). This form of the pronoun is used to agree with the article it shares with the word *pneuma* (spirit). When the translators of the *King James Version* translated this word, they suggested the translation "the Spirit itself." This is the correct meaning of the neuter pronoun of the Greek, but it suggests something different in English than was probably intended by Paul when he wrote the epistle in Greek. Paul used this form of the pronoun to make it clear he was talking about the Holy Spirit, not to suggest He was an "it," or less than a person. More recent translations have overcome this problem by translating the phrase "the Spirit Himself," which captures the apostle's meaning without suggesting something that was never intended.

The Bible says "when He has come" in identifying the Holy Spirit in John 16:8. John's decision to use the masculine pronoun *ekeinos* when referring to the Holy Spirit, and the use of the translation "He" rather than the neuter pronoun "it," demonstrates an effort to reflect the apostolic emphasis on the personality of the Holy Spirit. If the Holy Spirit were just an influence, the neuter pronoun could be used. But because the Holy Spirit is a Person, the masculine pronoun is used of Him just as it is used of God the Father and of Jesus. When John used this pronoun to describe the Holy Spirit, it was not just a slip of the pen. The Holy Spirit is a Person, as demonstrated throughout the Scriptures. The various attributes and actions of personality are attributed to the Holy Spirit.

Personality implies the existence of certain attributes: intellect, emotion or sensibility, and volition or willpower. Paul emphasized the intellectual ability of the Holy Spirit to know things, "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God" (1 Cor. 2:11). Paul further understood that the rational capacity of the Holy Spirit included wisdom and communication when he prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him" (Eph. 1:17).

The emotional aspect of the Holy Spirit is also evident in the Scriptures. Paul described the positive emotions of the Holy Spirit when he referred to "the love of the Spirit" (Rom. 15:30). He also spoke of the Spirit's ability to empathize with our inner emotional struggles:

> Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered (Rom. 8:26).

One of the negative emotions of the Holy Spirit is His ability to be grieved: "And do not grieve the Holy Spirit of God" (Eph. 4:30). Isaiah cited an example of how Israel "rebelled and grieved His Holy Spirit" (Isa. 63:10). The Holy Spirit has the ability to respond emotionally to the ideas and experiences He encounters.

The Holy Spirit has the faculty of will and the ability to make decisions. In his discussion of spiritual gifts in the church at Corinth, Paul uses the title "the same Spirit" five times (1 Cor. 12:4-11) in describing the Spirit's independent choice to impart different gifts to different believers. When the Greek word autos is preceded by an article, it is translated "the same" and is distinguished from being a personal or reflexive pronoun whether or not it is followed by a noun. It is also interesting to note that Paul may be using this form to identify the other distinct persons of the Godhead in this context, although the terms "the same Lord" and "the same God" may also be names of the Holy Spirit (1 Cor. 12:5,6).

Elsewhere in the Scriptures, the Holy Spirit is also described as teaching (see John 14:26), testifying (see John 15:26), guiding (see Rom. 8:4), speaking (see 1 Cor. 2:13), enlightening (see John 16:13), striving (see Gen. 6:3), commanding (see Acts 8:29), interceding (see Rom. 8:26), sending workers (see Acts 13:4), calling (see Rev. 22:17), comforting (see John 16:7) and working (see 1 Cor.12:11). These actions cannot be accomplished by a mere influence or force. Only a rational, emotional, active person could do all that the Scriptures teach the Holy Spirit accomplishes.

THE HOLY SPIRIT IS GOD

The identity names of the Holy Spirit also reveal His divine nature. Names ascribed to the Holy Spirit such as God, Spirit of God, the Breath of the Almighty, the Voice of God, the Spirit who Is from God, Lord, Spirit of the Lord and the Glory of the Lord, all tend to emphasize the deity of the Holy Spirit. These are only a few of the various identity names of the Holy Spirit that emphasize aspects of His deity.

THE OLD TESTAMENT NAMESOF THE HOLY SPIRIT

1. Elohim	4. Shaddai
2. Jehovah	5. El Elyon
3. Shekinah	

The Holy Spirit as *Elohim*/God

Some of the identity names of the Holy Spirit link Him to Elohim, an Old Testament name for God. These names include the Breath of God (see job 27:3), the Finger of God (see Luke 11:20), the Fullness of God (see Eph. 3:19), the Gift of God (see Acts 8:20), God (see Acts 5:4), the Holy Spirit of God (see 1 Pet. 4:14), the Seal of God (see Rev. 9:4), the Seal of the Living God (see Rev. 7:2), the Seven Spirits of God (see Rev. 3:1), the Seven Spirits of God Sent Out into All the Earth (see Rev. 5:6), the Spirit of God (see Gen 1:2), the Spirit of Our God (see 1 Cor. 6:11), the Spirit Who Is from God (see 1 Cor. 2:12), the Spirit of the Holy God (see Dan. 4:8), the Spirit of the Living God (see 2 Cor. 3:3) and the Spirit of the Lord Goo (see Isa. 61:1).

The Old Testament name Elohim, usually translated "God," is by far the most common name for God in Scripture. This name is derived from the Hebrew word El, meaning "Strong One." Therefore, Elohim is the Strong One who manifests Himself by His Word. This name is used more than 2,500 times in the Old Testament, often to remind the reader of the strength or faithfulness of God. It is the name used in the first (see Gen. 1:1) and last (see Rev. 22:19) reference to God in Scripture, and is often used in connection with God's rule over His creation.

The various identity names of the Holy Spirit that link Him with Elohim tend to emphasize the divine nature of the Holy Spirit, particularly as it is manifested in the strength and faithfulness of His Word. Because the Holy Spirit is the divine Author of the Scriptures, these names of the Holy Spirit remind us of the faithfulness of the Scriptures. Also implied in these names is the ability of the Holy Spirit to accomplish His work in our lives and honor the promises of the Scriptures.

The Holy Spirit as *Jehovah*/LORD

Some of the identity terms of the Holy Spirit link Him to the name *Jehovah*, another Old Testament name for God. These terms include the Breath of the LORD (see Isa. 40:7), the Lord (see 2 Cor. 3:17), the Spirit of the LORD (see Judg. 3:10), the Spirit of the Lord GOD (see Isa. 61:1) and the Voice of the LORD (see Ps. 29:3-9). Several other references to the Holy Spirit are given in a context that suggests a relationship to Jehovah, although the name Jehovah is not a specific part of the title.

The name Jehovah, printed LORD in many Bible translations,* means "Self-existent One," according to many scholars. It is derived from the verb "to be" repeated twice. Jehovah identifies Himself as "I AM THAT I AM" (Exod. 3:14, *KJV*), implying both His self-existence and His eternity.

The name Jehovah for God is used about 4,000 times in the Bible, usually in association with His people. It has been called "the covenant name of God," because it is often used to identify Him in His covenants with man (see Gen. 2:15-17; 3:14-19; 4:15; 12:1-3). If Elohim (God) is the primary name of God in Scripture, Jehovah (LORD) might be called the personal name of God in Scripture.

When the identity names of the Holy Spirit are associated with Jehovah, we are reminded of the role the Holy Spirit has in our relationship with God. The very name implies His desire to relate closely to His people. In the Old Testament, it was the Spirit of the LORD who repeatedly

came upon the judges as God brought deliverance to His people (see Judg. 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14).

In the New Testament, the liberty of the Christian is linked to the Spirit of the Lord. "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

The Holy Spirit as *Shekinah*/Glory

Two identity names of the Holy Spirit link Him to the *Shekinah* glory that was manifest in the wilderness wanderings, in the tabernacle and in the first Temple of Israel. In this regard, the Spirit is identified as the Glory of the Lord (see 2 Cor. 3:18) and the Spirit of Glory (see 1 Pet. 4:14). Other references such as Divided Tongues, as of Fire (see Acts 2:3), the Seven Lamps of Fire Burning Before the Throne (see Rev. 4:5), the Spirit of Burning (see Isa. 4:4) and the Voice of Your Thunder (see Ps. 77:18) might also be related to manifestations of the Shekinah glory of God.

The Shekinah glory of God was a self-revelation of the presence of God in the midst of His people. Originally, the pillar of fire by night and cloud by day were the means by which God led Israel through the wilderness and protected them from the Egyptians. When the Shekinah glory filled the Temple built by Solomon, those who had come to praise and worship the Lord could do little more than stand back silently in awe of God's unique presence among them. Throughout history, revivals of the Church have been described as God manifesting His glory among His people.

When the identity names of the Holy Spirit link Him with the Shekinah glory of God, it is again a reminder of His divine nature. Also implied in these terms are the leading and protecting ministries of the Holy Spirit in the life of the believer. Personal and corporate revival comes when we recognize the Holy Spirit as God, repent of those sins that He brings to our attention, and yield to His leading by obeying the known will of God.

The Holy Spirit as *Shaddai*/Almighty

The Breath of the Almighty Gob 32:8; 33:4) and the Voice of the Almighty (Ezek. 1:24) are identity terms of the Holy Spirit that link Him to the Old Testament name of God, *Shaddai*. This name means "rest" or "nourishes." Although the Old Testament name of God *El Shaddai* is usually translated "the Almighty God" (see Gen. 17:1,2), it also means "the All-sufficient God." The characteristics of strength and the ability to supply our needs are tied to the name Shaddai.

When the name of the Holy Spirit Shaddai is used in Scripture, it is a reminder that the Holy Spirit is sufficient to meet the needs in our lives. It is interesting to note that this title of the Holy Spirit is given in the context of people who needed to be encouraged, comforted and strengthened by reminding them of the all-sufficiency of the Holy Spirit. Elihu reminded job that the Breath of the Almighty would give him both understanding (see fob 32:8) and life (see job 33:4). Ezekiel must have been discouraged as he was taken among the captives to Babylon. Yet

young Ezekiel heard the Voice of the Almighty (see Ezek. 1:24). Likewise, when we are feeling down in our Christian life, recognizing the all-sufficient ministry of the Holy Spirit in our lives should be a source of encouragement.

The Holy Spirit as *El Elyon*/Most High

Twice in Scripture, an identity term is ascribed to the Holy Spirit linking Him with *El Elyon*, usually translated "the Most High God." The reference to His Voice by the psalmist implies he is talking about the Voice of the Most High (Ps. 18:13). In the New Testament, Gabriel referred to the Power of the Highest to describe the Holy Spirit when he explained to Mary how she would bear a son and remain a virgin (see Luke 1:35).

El Elyon is used primarily in the context of convincing Gentiles that the true God of Israel was above all the false gods of the Gentiles. The first reference of this title in Scripture occurs in the context of Abraham's meeting with Melchizedek (see Gen. 14:18). on that occasion, the meaning of this name is linked with the idea of God's rightful ownership over all He created (see Gen. 14:22). Prior to that meeting, the name was also used by Lucifer in his quest to challenge God's authority in heaven and "be like the Most High" (Isa.14:14). Perhaps because of the significance of this name in the beginning of their continuing rebellion against God, the name El Elyon appears to be the preferred name of God used by demons in addressing Jesus (see Mark 5:7).

The identity names of the Holy Spirit that link Him with El Elyon emphasize the rightful authority of the Holy Spirit over all of His creation. Also implied in these names is the idea that the power of the Holy Spirit is supreme over whatever power may be associated with other spiritual beings. A third implication of these names of the Holy Spirit is a reminder to Christians that we are part of an ongoing spiritual conflict between God and the devil. This conflict began with the devil's refusal to recognize the rightful authority of El Elyon over all creation, and will end with the devil's realization of the supreme power of El Elyon.

DEVELOPING YOUR RELATIONSHIP WITH THE HOLY SPIRIT

When we understand the terms for the Holy Spirit that emphasize His identity, personality and deity, we should work to develop our relationship with Him. Just as Christians are "called into the fellowship of His Son, Jesus Christ our Lord" (1 Cor. 1:9), we are also called into the "fellowship of the Spirit" (Phil 2:1). Paul's final recorded prayer for the church at Corinth was, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Cor.13:14).

The Principle of Integrity

An important part of building any relationship is to be honest and up front in your dealings with the other person. Lying about yourself, your attitudes or your actions will hinder the development of open lines of communication, which are so essential in building interpersonal relationships.

The Bible records the story of two disciples who offended the Holy Spirit when they attempted to lie to Him (see Acts 5:3). Ananias and Sapphira were not required to give the proceeds of the sale of their property to God, so anything they gave would have been appreciated under normal circumstances. But their decision to lie about what they were doing had severe consequences, and cost them their lives. Christians today who are committed to developing their relationship with the Holy Spirit should be careful to be honest before God in all they do.

The Principle of Openness

A second important part of developing a relationship with other people is that of openness to their ideas. When others sense consistent resistance to their ideas, they will soon abandon any efforts to build the relationship. In his address before the Sanhedrin, Stephen rebuked the religious leaders for resisting the Holy Spirit: "You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you" (Acts 7:51). Christians today need to guard against resisting the Holy Spirit in their lives.

The early Christians understood this principle of openness, and were eager to obey the directives of the Holy Spirit. Peter obeyed the Holy Spirit when he was commanded to go to Cornelius's household (see Acts 10:19,20). Philip followed the leading of the Holy Spirit in his ministry (see Acts 8:39). Against his better judgment, Ananias came to Saul, obeying what the Holy Spirit had revealed to him (see Acts 9:10-17). Later, Paul and Silas were led by the Holy Spirit in their ministry (see Acts 16:7-10).

The Principle of Consideration

A third important element involved in developing a relationship with another person is being considerate of the values, interests and preferences of the other person. If a man understands that his wife prefers a particular type of flower, he contributes to their relationship when he buys that kind of flower for his wife rather than a flower he may prefer. Many relationships are eroded and eventually destroyed when couples refuse to consider their partner's values relating to finances or child rearing, or when they consistently neglect each other's interests when planning vacations or even meals.

Being inconsiderate can also hinder our relationship with the Holy Spirit. Jesus warned about the sin of blaspheming the Holy Spirit (see Matt. 12:31). Many Bible teachers believe "the unpardonable sin" of blaspheming the Holy Spirit involved ascribing the works of Jesus to Satan, and could only be committed by those who witnessed the public ministry of Jesus while He was on earth. But Christians may insult and/or offend the Holy Spirit in other ways today. Paul warned the Ephesians, "Do not grieve the Holy Spirit of God" (Eph. 4:30). Paul then added some

specific ways to avoid this sin against the Holy Spirit. "Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you" (Eph. 4:31,32).

The Principle of Commitment

A meaningful relationship cannot be developed without a commitment on the part of both persons to each other and a commitment to their relationship. Several of the identity terms for the Holy Spirit emphasize His commitment to us and our relationship with Him. When we recognize this, we should respond in like manner, committing ourselves to developing a healthy relationship with the Holy Spirit.

The Principle of Reverence

The identity names of the Holy Spirit reveal His divine nature. Thus, as God, the Holy Spirit should be treated with all the reverence and respect one would give the Father or Jesus. Treating the Holy Spirit as anything less than God in our response to His leading in our lives, our thanksgiving for His gifts or our worship of His Person demonstrates our failure to understand the implications of the identity names of the Holy Spirit.

The Principle of Sufficiency

When you are developing a relationship with another person, it is much easier to respond to that person positively if he or she is sufficiently meeting your personal needs. The identity names of the Holy Spirit are a reminder of the all-sufficiency of the Holy Spirit in His ministry in our lives. Some Christians find it helpful to take inventory occasionally and to identify specific needs God has met in their lives. We can come to a deeper appreciation of the value of our relationship with the Holy Spirit by reviewing how God has answered prayer, healed inner hurts, enabled us to minister effectively to others and helped us lead others to salvation.

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*The original pronunciation may have been Yahweh. The word comes from four Hebrew consonants transliterated YHWH. Originally, Hebrew was written without vowels. Later, the vowels from Adonai, Hebrew for "Lord," were inserted. Hence, the term Loin (capital and small capitals) denotes the name Jehovah.

CHAPTER 6

Descriptions Given by God the Father

DESCRIPTIONS OF THE SPIRIT GIVEN BY THE FATHER	
1. The Promise of the Father	He would fulfill salvation.
2. The Procession of the	He was sent to the world. Holy Spirit
3. The Spirit of Your Father	He is identical in nature to the Father.

In any close relationship such as a family, people tend to be called by nicknames given them by other members of the family. Sometimes those names remain unknown to others outside the family and have special meaning only in the context of the relationship in which they were first assigned. Because this sort of thing often happens in human relationships such as families, athletic teams, fraternal organizations and churches, it should not be surprising that both God the Father and Jesus have special names by which they address the Holy Spirit. Also, certain names of the Holy Spirit tend to emphasize His relationship with the other two members of the Trinity. This chapter will consider some of the terms that relate the Holy Spirit to God the Father.

At least a dozen names of the Holy Spirit are used to describe His relationship to the Father. (Some are included for full reference, but were discussed earlier in the book. They will not be discussed here.) These names include the Promise of the Father (see Acts 1:4), Spirit of God (see Gen. 1:2), Spirit of the LORD (see Luke 4:18), Spirit of Our God (see 1 Cor. 6:11), His Spirit (see Num. 11:29), Spirit of the Lord GOD (see Isa. 61:1), Your Spirit (see Ps. 104:30), Your Holy Spirit (see Ps. 51:11), Spirit of Your Father (see Matt. 10:20), Spirit of the Living God (see 2 Cor. 3:3), My Spirit (see Gen. 6:3) and Spirit of Him Who Raised Up Jesus (see Rom. 8:11). In addition, variations of these names may also imply a relationship between God the Father and the Holy Spirit.

In seeking to analyze descriptive terms for the Holy Spirit, it quickly becomes obvious that many may belong to more than one grouping. This is true in part because of the nature of the terms. As the Author of Scripture, it was never the intent of the Holy Spirit to magnify Himself. Rather, His commitment was to magnify Christ (see John 16:13ff).

Two consequences of this commitment are usually apparent. First, many more names of Jesus appear in Scripture than names of the Holy Spirit between seven and eight times as many. Second, many of the names of the Holy Spirit are used in more than one context. Thus, a single term might be described as an identity name, be related to the Father and/or the Son, reveal something of His character, and also describe an aspect of His ministry.

When the names of the Holy Spirit are examined in relationship to other members of the Trinity, it should not be concluded that the Holy Spirit is less than God. The Bible recognizes

three Persons in the Godhead who are equal in nature, separate in person, yet submissive in duties.

THE TRINITY	
Equal in Nature	Separate in Person
Submissive in Duties	

When the Holy Spirit is described as though He were a possession of the Father, these names describe a relationship between two equals, just as two brothers may use the possessive pronoun to describe their relationship to each other. For one to speak of the other as "my brother" does not imply inferiority. They are equal in nature (i.e., they are both boys). Yet they are separate persons. In most cases, one will submit to the other's expertise, insight or perceived authority in the relationship. In this sense, one might be described as subservient in duty to the other, at least in certain areas. Although this illustration shows how the Holy Spirit is separate from the Father and Jesus, the illustration does not show the unity of the Godhead-they are One.

THE PROMISE OF THE FATHER

Jesus described the Holy Spirit as "the Promise of My Father" (Luke 24:49) and "the Promise of the Father" (Acts 1:4). In both cases, the Holy Spirit is described in the context of prophetic teaching about the coming of the Holy Spirit in this age. On the Day of Pentecost, Peter abbreviated this title of the Holy Spirit and told his listeners, "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call" (Acts 2:39).

This promise of the Holy Spirit was significant in the Old Testament context in which it was given (see Joel 2:28). The ministry of the Holy Spirit was largely preparatory in the Old Testament. Only in the New Testament era has the reality of the abiding presence of the Holy Spirit and His continuing ministry in the life of believers been realized.

That does not mean the Holy Spirit did not have a ministry in the Old Testament. Actually, His work in the Old Testament was similar in several respects to His work today. First, He enabled people to become spiritual and to serve God. Second, He was active in restraining sin in the Old Testament just as He is in the New Testament (see Gen. 6:3; 2 Thess. 2:7).

As similar as the Old and New Testament ministries of the Holy Spirit are, some significant differences are also evident. The Old Testament ministry of the Holy Spirit was limited in its purpose, effect and quality. Relatively few people prior to Pentecost had an awareness of the ministry of the Holy Spirit in their lives. Those who did were not guaranteed of its continuity. On at least one occasion, David prayed, "Do not take Your Holy Spirit from me" (Ps. 51:11).

As the Promise of the Father, the Holy Spirit came on the Day of Pentecost, which marked the beginning of a new era in human history, particularly as it relates to the relationship between the Christian and the Holy Spirit. When a person becomes a Christian, he or she is regenerated, indwelt, filled and sealed by the Holy Spirit. (These various ministries of the Holy Spirit are examined more closely in chapter 2.)

As these ministries relate to the title "the Promise of the Father," they indicate a continuation of the Holy Spirit's Old Testament ministry into the New Testament, but in a much broader and more consistent manner. The New Testament Christian never needs to share David's fear that the Promise of the Father may depart. This Gift of God (see John 4:10; Acts 8:20) is given to Christians when they are converted, and abides with them forever.

THE PROCESSION OF THE HOLY SPIRIT

When Jesus taught His disciples about the coming of the Holy Spirit, He told them, "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me" (john 15:26). Many of the names of the Holy Spirit include the use of a possessive pronoun, indicating a relationship between the Father and the Holy Spirit. Among other things, the use of these pronouns by the Father may imply what has been called the Procession of the Holy Spirit, which refers to the order or sequence of the Spirit's work.

Theologians have used the term "procession" for centuries to explain how the Father and Jesus relate to the Holy Spirit. The Greek word *ekporeuomai*, translated "proceeds," means "in the process" or "continually proceeding." This has resulted in the expression "the eternal procession" to describe the Holy Spirit as eternally coming, rather than just His coming at one time in history. Although Jesus only spoke specifically of the Holy Spirit proceeding from the Father, He suggested that the Spirit also proceeded from the Son when He described the Helper as the One "whom I shall send to you" (John 15:26).

The Holy Spirit is continually proceeding in order to minister to specific needs in our lives. This procession of the Holy Spirit demonstrates the compassionate concern our heavenly Father has for His children. Just as a human father constantly gives time, money and guidance to help his children grow to maturity, so our heavenly Father constantly gives the Holy Spirit to help us grow to spiritual maturity. The eternal procession of the Holy Spirit ought to be a constant reminder to Christians of the eternal compassion of the, Father.

THE SPIRIT OF YOUR FATHER

The Holy Spirit is also described by the title "the Spirit of your Father" (Matt. 10:20). This description, along with other terms for the Holy Spirit that include the possessive pronoun, tends to emphasize the similarity of character between the Holy Spirit and God the Father. Just as people today may use the expression "the spirit of liberty" to describe something that is characteristically the same as liberty, so the term the Spirit of your Father describes the Holy Spirit as One whose nature is like that of God the Father. All that is true of the essential character of God the Father is also true of the Spirit of your Father.

What is God the Father like? The Bible describes God the Father as One who gives life to His children (see John 1:13), loves His children (see Rom. 8:15), protects His children (see Rom. 8:31), provides good things for His family (see Jas. 1:17) and teaches and trains His children (see John 14:26).

Likewise, the Holy Spirit is portrayed in Scripture as giving new life to the Christian (see John 3:8), expressing love in and through the Christian (see Gal. 5:22), protecting Christians by offering to lead them away from unnecessary danger (see Acts 20:23), giving spiritual gifts to Christians to equip them for effective ministry (see 1 Cor. 12:11) and teaching and training Christians (John 14:26). Everything God the Father does for the family of God, the Spirit of your Father also does for the believer.

RESPONDING TO THE FATHER'S HOLY SPIRIT

The names of the Holy Spirit that are related to God the Father imply several principles in the Christian life. As we consider the Holy Spirit as the Promise of the Father, the coming of the Spirit on the Day of Pentecost is a reminder of the reliability of the other promises of God in Scripture. The nature of the Holy Spirit's relationship to Christians in this age ought to help us feel more secure in our relationship with God. The eternal procession of the Holy Spirit demonstrates the consistent concern God has for us. The similarity between the Spirit of Your Father and God the Father is a reminder that we too need to be like our heavenly Father (see Matt. 5:48). This similarity between the Christian and God the Father ought to extend to several areas of life, and is only possible as the Spirit of Your Father, perfects His work in us (see Phil. 1:6).

The Principle of Reliable Promises

When Joshua called on Moses to rebuke two men because they had not gone outside the camp to prophesy as they had been instructed, Moses responded, "Oh, that all the LORD'S people were prophets and that the LORD would put His Spirit upon them!" (Num. 11:29).

Throughout the entire Old Testament, this longing for a fuller relationship with the Holy Spirit was felt by those in Israel who walked with God. The highlight of the prophecy of Joel was the promise,

> And it shall come to pass afterward that I will pour out My Spirit on all flesh;
> your sons and your daughters shall prophesy, your old men shall dream dreams,
> your young men shall see visions (Joel 2:28).

This promise was considered so significant that Jewish scribes usually isolated the five verses containing it as a separate chapter in the brief prophecy of Joel.

Peter stood on the Day of Pentecost and announced, "But this [the pouring out of the Spirit] is what was spoken by the prophet Joel" (Acts 2:16). Many Jews may have wondered if the longing of Moses and the prophecy of Joel would ever become a reality in the life of the nation. But despite the apparent delay, the Promise of the Father did come in God's perfect timing. Once again, the promises of God proved reliable.

Many Christians can identify with the Jews' longing for the promised Holy Spirit. Like them, we sometimes find ourselves wondering if God's promise will ever be honored as we continue to seek the Holy Spirit's power. Sometimes we need to be reminded, "For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us" (2 Cor. 1:20). Every Christian has the Holy Spirit, who is called the Promise of the Father. His indwelling is a constant reminder that God honors His promises in His perfect timing.

But are we, who are indwelt by the Promise of the Father, as reliable in our word as He is? Sometimes circumstances over which we have no control may prevent our fulfilling all that we promised to do. When that happens, we want people to be understanding and not blame us. But what about the other times when for other less compelling reasons we forget or fail to do all we promised? That practice becoming a pattern in our lives indicates that the Promise of the Father is not being allowed to do His work in our lives. Jesus warned His disciples about making commitments beyond their ability and urged them, "But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one" (Matt. 5:37).

The Principle of a Secure Relationship

The Christian today does not have to pray like David, "Do not take Your Holy Spirit from me" (Ps. 51:11). The coming of the Promise of the Father on the Day of Pentecost marked a new era in the work of the Holy Spirit in the believer. Today, we can be secure in our relationship with the Holy Spirit, knowing He has taken up residence in our lives. Understanding the security of our relationship with the Holy Spirit ought to influence our living for and serving God. If we constantly had to please God in order to maintain our relationship with Him, that pressure would drain our energy and very soon our service would be marred by personal frustrations. But when we know our relationship with Him is secure, we are free to serve God out of a heart of gratitude. The result of this inner assurance is a motivation that we can do more for God.

One of the greatest hindrances to developing a healthy interpersonal relationship with another person is the pressure to live up to unreasonable expectations. When we base our concern for others on the condition of their meeting our expectations, we apply pressure that will inevitably destroy any relationship with them. Rather, we would do well to follow the example of the Holy Spirit, loving others unconditionally. Then as others feel secure in that relationship, we can be the kind of friend who helps them develop to their potential.

The Principle of Demonstrated, Consistent Concern

The eternal procession of the Holy Spirit demonstrates God's consistent concern for us. We recall that Jesus referred to the Spirit as the *parakletos*, meaning "one called along side to help." The Holy Spirit is our constant Helper who is ready, able and willing to assist us in every area of our lives. God the Father not only loves His children, but He has also demonstrated His love by sending His Spirit to help us.

Again, we can learn something about dealing with other people from our relationship with the Holy Spirit. People will tend not to be convinced of our love for them until they see our consistent concern demonstrated in some practical way. As we do things for others and assist them whenever and wherever possible, we give them the opportunity to experience the love of God flowing through our lives. In the process, we also establish credibility for our witness. Then, as we explain the love of God as revealed in the gospel, others are more open to responding to Christ as Savior because they have experienced the consistent concern of a Christian. This is the most effective means of reaching some people with the gospel. That may be why Jude called on the Early Church to demonstrate their consistent concern for others: "And on some have compassion, making a distinction" (Jude 22).

The Principle of Father/Son Likeness

As a boy matures in his family, it is not unusual for him to develop the habits and mannerisms he sees modeled by his father in the home. The same principle of father/son likeness ought to be at work in the family of God. Just as the Spirit of the Father is like God the Father, so Christians ought to become like their heavenly Father. Jesus called on His disciples, "Therefore you shall be perfect, just as your Father in heaven is perfect" (Matt. 5:48). The word translated "perfect" means perfect in the sense of complete, rather than perfect in the sense of being without sin.

From time to time, every Christian should take inventory of his or her progress in becoming like God the Father. The Bible describes various moral characteristics of God including integrity (see Num. 23:19), zeal (see Nah. 1:2), mercy (see Ps. 116:5), goodness (see Ps. 73:1), holiness (see Ps. 99:9), impartiality (see Acts 10:34), faithfulness (see 1 Cor. 1:9), righteousness (see Heb. 6:10), love (see 1 John 4:8), longsuffering (see Num. 14:18), graciousness (see Ps. 111:4; 1 Pet. 2:3) and compassion (Ps. 145:8).

Although many other attributes of God are identified in Scripture, the list above would be a good starting point to determine if you are allowing the Spirit of your Father to develop the character of God the Father in your life.

CHAPTER 7

References to the Spirit and Jesus

THE SPIRIT AND JESUS

The Spirit of Jesus Christ

1. The Spirit of His Son	He has the same nature as Jesus.
2. The Spirit of Jesus	He does the work of salvation.
3. The Spirit of Christ	He assists in the threefold anointed office of the Son.
4. The Spirit of Jesus Christ	He assists in the balanced ministry of the Son.

The Helper in the Life of Jesus Christ

1. The Spirit was involved in...	His virgin birth.
	His growth.
	His Ministry.
	Strengthening Him during the temptation.
	His miracles.
	His atoning work.
	Raising Him from the dead.
	The Ascension.

The Helper in the Life of Jesus Christ

1. The Holy Spirit is involved in...	Christ's ministry to believers.

Just as certain ways of referring to the Holy Spirit emphasize His relationship to God the Father, so other terms for Him tend to describe His relationship with Jesus. Some of these names or descriptions were given to the Holy Spirit by Jesus. Others were used by the apostles to describe the relationship between Jesus and the Holy Spirit. These references include the Spirit of Christ, the Spirit of Jesus, the Spirit of Jesus Christ, the Spirit of His Son and the Helper.

We have noticed that the name "Helper" is perhaps the best-known name Jesus gave to the Holy Spirit (John 14:16,26). In some respects, all the names of the Holy Spirit given by Jesus may be summarized in this name.

The Holy Spirit may be considered the Helper in three senses. First, He is called "another Helper" (John 14:16), in that He follows Jesus, to whom this same name is applied (see 1 John 2:1). Second, He demonstrated Himself to be a faithful Helper throughout the life of Jesus on earth. Third, He is promised as the Helper that helps us today in our Christian life.

THE HOLY SPIRIT AS HELPER

1. Another Helper like Jesus
2. The faithful Helper in the life of Jesus

THE SPIRIT OF JESUS CHRIST

As we have said, when Jesus spoke of the Holy Spirit as *another* Helper, He used the Greek word *allos*, which means "another of the same kind or sort." This word is used in Scripture, for example, to refer to different bodies of flesh or different celestial bodies (see 1 Cor.15:39-41) things or people who are of the same sort. Thus, when this adjective is used to describe the Holy Spirit, it affirms that they are of the same nature. Jesus is the first Helper to be sent, and the Holy Spirit is the second. Several other titles of the Holy Spirit are used in Scripture to help remind Christians of the similarities between the Second and Third Persons of the Trinity.

The Spirit of His Son

The title the Spirit of His Son for the Holy Spirit stresses the complete unity of nature in the Trinity. The expressions "son of" and "spirit of" are used in the Bible to describe similarity of nature. When Jesus is called the Son of God, this title implies He is by nature God. When the Holy Spirit is described as "the Spirit of His Son" (Gal. 4:6), the title implies that the Holy Spirit has the same nature as the Son, who has the same nature as God the Father. This is the most trinitarian name of God in Scripture applied to any individual Person of the Godhead. This title summarizes the teaching of Scripture on the equality and unity of nature in God.

Although I believe the name the Spirit of His Son refers to the Holy Spirit, I am also aware that many Bible teachers interpret the title to be a description of the nonphysical nature of Jesus Christ. Just as a person has body, soul and spirit, some interpret this phrase to mean the spirit that belongs to Jesus, not the Holy Spirit. They would interpret the names the Spirit of Jesus, the Spirit of Christ and the Spirit of Jesus Christ in the same manner.

The Spirit of Jesus

When the title "Spirit of..." is used to describe the Holy Spirit, the word following the preposition is often the key to understanding the meaning of that particular name. The meaning of the title "the Spirit of Jesus" (Acts 16:7, NIV) is wrapped up in the meaning of the name Jesus. Jesus means "Jehovah is Savior." It is used to describe the Second Person of the Trinity primarily in the context of His saving work (see Matt. 1:21). The Spirit of Christ

The term "the Spirit of Christ" (Rom. 8:9) needs to be understood in the context of both the Old and New Testaments. The word "Christ" means "the anointed one," and was used to describe the threefold anointed office (i.e., those anointed to serve in the office of prophet, priest or king). When the title "Christ" is applied to Jesus, it affirms that He was the fulfillment of each of these three Old Testament offices. In this context, the Spirit of Christ implies that the Holy Spirit also has this threefold anointed ministry. It is a prophetic ministry in that it reveals the

message of God to humanity (see 2 Pet. 1:21); a priestly ministry in that it offers an acceptable sacrifice for sin (see Heb. 9:14); and a regal ministry in that He rules in the broader kingdom of God (see Rom. 8:2).

In the New Testament, the expression "in Christ" is often used to describe the Christian's relationship to Jesus as one of union and communion. Again, this aspect of the meaning of the title Christ is also implied in the title the Spirit of Christ. The union and communion with God enjoyed by Christians is possible because of the indwelling Holy Spirit (see 1 Cor. 6:19). This means the Holy Spirit is the member of the Trinity with whom Christians tend to relate most directly in their union and communion with God.

The Spirit of Jesus Christ

Just as the title "Jesus Christ" is used in Scripture to illustrate the balance between His saving and His messianic ministry, so is the title "the Spirit of Jesus Christ" (Phil. 1:19). Paul used this title to emphasize the full provision and supply of Jesus Christ in his Christian life and ministry.

THE HELPER IN THE LIFE OF JESUS CHRIST

The Holy Spirit was involved in at least seven aspects of the earthly life and public ministry of Jesus. First, the Holy Spirit was involved in Jesus' virgin birth (see Luke 1:35). Second, the Spirit was involved in the maturing process of Jesus as He grew into manhood (see Luke 2:40,45). Third, the public ministry of Jesus began with the descent of the Holy Spirit upon Him at His baptism (see Luke 3:21,22). Then the Holy Spirit led Jesus into the wilderness and filled Him so He could face temptation (see Luke 4:1).

Fourth, Jesus ministered in the power and anointing of the Holy Spirit (see Luke 4:14,18). Fifth, Jesus attributed His miracles to the work of the Holy Spirit (see Matt. 12:28). In His death, the Holy Spirit assisted Jesus in His atoning work (see Heb. 9:14). Sixth, Jesus was raised from the dead by the Holy Spirit (see Rom. 8:11). Finally, the Holy Spirit is involved in the postresurrection glorification of Jesus (see John 16:14).

The New Testament uses five different expressions describing the relationship between Jesus and the Holy Spirit during Jesus' ministry. First, Jesus was led by the Spirit (see Luke 4:1). Second, He was filled with the Holy Spirit (see Luke 4:1; John 3:34,35). Third, He was anointed by the Spirit (see Luke 4:18; Acts 10:38; Heb. 1:9). Fourth, He was empowered by the Holy Spirit (see Matt. 12:18). Finally, He rejoiced in the Spirit (see Luke 10:21). Each of these expressions imply a helping relationship with the Holy Spirit.

When Bible teachers seek to explain how Jesus became a man, they use the word kenosis to describe the self-emptying of Jesus in taking on human flesh (see Phil. 2:7). This emptying includes submitting to the limitations of humanity. Although Jesus never ceased to be God during His life on earth, He was nevertheless dependent upon the Third Person of the Trinity to

accomplish much of the work of God. Although not denying the deity of Jesus, this truth illustrates His humanity.

THE HELPER IN THE CHRISTIAN'S LIFE

The Holy Spirit is active in the world today. Although at times one may wonder if anything is going right, and think the world is in total chaos, things are never as bad as they would be if the Holy Spirit were removed from the world. The Spirit is working to restrain sin in the world and to reprove sin in the unbeliever.

The moment someone is saved, a number of things take place in that person's life. The person is born again by the Holy Spirit, indwelt by the Holy Spirit, sealed with the Spirit and a host of other things almost too many to list. Many times Christians are not aware of all that takes place when they are saved until years later, but these things happen the moment they trust Christ as personal Savior. The Holy Spirit is the agent of regeneration.

The ministry of the Holy Spirit in our lives does not end at conversion, but continues beyond. He fills Christians as they yield to Him and allow Him to control their lives. He leads them and sheds light on the Scriptures, helping them to learn better the things of God. He gives them the fruit of the Spirit for character and the gifts of the Holy Spirit for Christian service.

HOW THE HOLY SPIRIT HELPS US LIVE FOR GOD

In other chapters of this book, some of these present ministries of the Holy Spirit are discussed as they relate to other specific names, titles and emblems of the Holy Spirit. The names of the Holy Spirit given by Jesus imply a number of principles that will help us cooperate with the Holy Spirit as He helps us live for God.

The Principle of Modeling Character

One way the Holy Spirit helps us to live for God is by modeling the character He wants to develop in our lives. As noted in the previous chapter, a number of the moral attributes of God are characteristic of the Holy Spirit. These are also character traits Christians need to develop in the Christian life. The Bible also calls this the fruit of the Holy Spirit (see Gal. 5:22-24), because they are character traits that are not only modeled by the Holy Spirit, but are also developed by the Holy Spirit in our lives. This is one of the helping ministries of the Holy Spirit.

The Principle of Eye-Opening Conviction

One aspect of the Holy Spirit's helping ministry in our lives is conviction. The word "conviction" is derived from two Latin terms meaning "cause to see." Conviction is the means by which the Holy Spirit opens our eyes to see what is right and wrong in our lives. When Jesus taught His disciples about the coming Helper, he noted: "And when He has come, He will convict the world of sin, and of righteousness, and of judgment" (John 16:8).

The sin that keeps people out of heaven is the sin of unbelief. All sin can be forgiven, but sin is not forgiven apart from faith. People who refuse to believe God are attacking His character, and God cannot save them in their unbelief. The Holy Spirit opens people's eyes so they can see their sin of unbelief "because they do not believe in Me [Jesus]" (John 16:9).

Jesus also taught that the Holy Spirit causes people to see righteousness, "Because I go to My Father and you see Me no more" (John 16:10). When Jesus was on earth, He stood as an example and reflection of the righteousness of God. His sinless life convicted people who saw their own unrighteousness. Today, it is the Holy Spirit who causes people to see themselves in relation to the righteousness of God. When that occurs in our lives, we will respond like Isaiah, who cried, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5).

The Holy Spirit also causes us to see the judgment that is a consequence of our sin, "Because the ruler of this world is judged" (john 16:11). Sometimes we tend to classify certain sins as more evil than others. Depending upon our cultural values, some sins may be more acceptable than others; but all sin is repulsive to God. Not everyone commits the same sins, but the Holy Spirit convicts people of sin of which they are guilty and "causes them to see" that their sin has been judged already. In this way, He shows them their need of a Savior and draws them to the place of salvation.

The Principle of Inner Fulfillment

A third way the Holy Spirit helps us in our Christian life and ministry is through inner fulfillment. This fulfillment is experienced by the Christian because of two aspects of the helping ministry of the Holy Spirit. First, the indwelling ministry of the Holy Spirit enables us to experience and appreciate our union with God. As "His Spirit who dwells in you" (Rom. 8:11), the Holy Spirit unites God and the Christian into a mysterious union. Our union with God is the basis of every aspect of our Christian life and ministry, which may be defined as God living and ministering His life through us.

The second helping ministry of the Holy Spirit is implied in the phrase, the Spirit of Christ. The Spirit of Christ enables us to enjoy communion with Christ. God made people to worship Him and enjoy Him forever. This means that people will have a greater sense of personal fulfillment in life when they are enjoying communion with God. This is realized as Christians are filled with the Holy Spirit and walk in the Spirit. To experience the fullness of the Holy Spirit, the Christian needs to repent of sin and yield to God. As we have fellowship with God through His Holy Spirit, we enjoy the communion with God He intended humanity to experience from the beginning.

The Principle of Availability

Have you ever experienced the frustration of calling a government office to get information, only to be put on hold, or be transferred from person to person, and you end up

talking to someone in the wrong department or talking to one who is not sure of the answer to your question? These descriptions of the Holy Spirit given by Jesus emphasize His availability as needed in our lives. When we turn to the Holy Spirit for help, we are never put on hold or transferred. Also, the help provided by the Helper is always just what we need to resolve the problem we face.

One of the characteristics of the Holy Spirit is that He is always and everywhere present at all times. When David asked, "Where can I go from Your Spirit? Or where can I flee from Your presence?" (Ps. 139:7), he had to conclude that the Holy Spirit was present everywhere (see Ps. 139:8-12). This attribute of the Holy Spirit guarantees that the Helper Jesus sent to help us is always at our side to assist as needed. In this regard, the Holy Spirit fulfills one of the chief prerequisites of a helper. He is available to help when needed.

The Principle of Personal Power

The Holy Spirit helps us by providing spiritual power to enable us in ministry. We are most effective in ministry when we use the gifts the Holy Spirit has given to us. These gifts are given to do the work He has entrusted to us in the power He makes available to us. Jesus did not commission His disciples to begin the task of world evangelism before they were endued or clothed with the power of the Holy Spirit (see Luke 24:49).

Sometimes children receive toys marked with three words that promise problems ahead: "batteries not included." Without batteries to energize these toys, they will not do what they were designed to do. Although they may look like the picture on the box, they fail to function like the toy our children see in the television commercial.

Like the toy without its batteries, many Christians fail to rise to their potential effectiveness because they are not energized with the power of the Holy Spirit. They may look like a Christian should look, but they fail to perform as a Christian should perform. They lack the power of the Holy Spirit to overcome sin in their lives and increase their effectiveness in ministry. Only as they yield more completely to God and allow the Holy Spirit to exercise greater control in their lives can they be energized by the power He offers.

CHAPTER 8

Descriptions of the Spirit's Character

DESIGNATIONS THAT REVEAL
THE CHARACTER OF THE SPIRIT

Character Unique to God

1. The Breath of Life	His role in giving life to His creatures.
2 The Eternal Spirit	His role in giving eternal life.
3. The Spirit of Judgment	His role to discern. Character Reproduced in Believers
1. Your Generous Spirit	His giving nature.
2. Your Good Spirit	His attribute of goodness.
3. Holy Spirit	His holy nature.
4. Spirit of Grace	His nature to forgive and to bestow blessings.
5. Spirit of Truth	His truthful nature.
6. Spirit of Wisdom	His omniscience.
7. Steadfast Spirit	His immutability.

One reason parents choose certain names for their children is based on their expectation or desire of what they hope their child will become. The meaning of a certain name may emphasize a particular character trait they would like to see developed in their child's life. Sometimes a Christian parent will select a biblical name for their child, hoping the child will mature to become a man or woman of God just like the one after whom they are named. Even when a child is given a family name, the particular name chosen is often selected because of some admirable characteristic in the life of the relative after whom the child is named.

When my first granddaughter was born, I was only 45 years old and felt I was too young to be called Grandpa or Grandfather by anyone, including my daughter and wife. "No one is going to call me Gramps...or any other name for old people," I announced vigorously.

My daughter taught my granddaughter to call me "Dr. Towns," obviously because that is what I was called by my students at Liberty University. The first few times she attempted to call me "Dr. Towns," people smiled or laughed. Because she was sensitive, she became self-conscious about addressing me at all.

My son-in-law calls me "Doc," and that is fine. Without any help, my granddaughter called me "Papa Doc" and the name stuck. The name reveals my occupation and character, yet it shows the affection of a granddaughter.

Also, naming people on the basis of discernible character traits often leads to nicknames. When a coach begins calling a certain player "Bulldog," he does so to draw out that player's tenacity. In a church, a lady who is particularly hospitable to others might earn the nickname "Miss Hospitality." At work, a certain person's creativity in dealing with problems on the job may be recognized when others refer to him or her as the in-house troubleshooter.

Many of the names of the Holy Spirit are names that draw our attention to His character or attributes. These names answer the question: What is the Holy Spirit like? The character names of the Holy Spirit include Breath of Life, the Eternal Spirit, Your Generous Spirit, Your Good Spirit, the Holy Spirit, the Spirit of Grace, the Spirit of Holiness, the Spirit of ,judgment, the Spirit of Knowledge, the Spirit of Life, the Spirit of Love, the Spirit of Might, the Spirit of Power, the Spirit of Truth, the Spirit of Understanding, the Spirit of Wisdom and the Steadfast Spirit.

These character descriptions may be further broken into two classes. First, some of the character names of the Holy Spirit draw attention to attributes that belong exclusively to God for example, eternity. Second, many character names of the Holy Spirit describe some characteristic of God that should be reproduced to some degree in the life of the Christian. The character described by this second group of names is sometimes called "the fruit of the Spirit" because it is the character that is developed in the life of the Christian by the Holy Spirit.

CHARACTER THAT IS UNIQUE TO GOD

When the various character names of the Holy Spirit are used in Scripture, they focus attention upon one part of the personality of the Holy Spirit. In order to fully understand who the Holy Spirit is, it is important to realize that although a name may isolate a particular characteristic, the Spirit Himself possesses all of these character traits interwoven together. Thus, when we consider the Holy Spirit as the Breath of Life, it should not be forgotten that that life is also characterized by eternity, holiness, love, goodness and all of the other characteristics identified in the character names of the Holy Spirit.

The Breath of Life

When the Holy Spirit is described as "the breath of life" (Rev. 11:11) or "the Spirit of life" (Rom. 8:2), these titles emphasize the nature of God in His self-existence. Only God is able to live by Himself, independent of other life-support systems. Although people possess life, their life differs from that of God because its continuance is dependent upon the availability of oxygen in the atmosphere, nutrients in the food we eat, and the continued health of the body to digest that food and fight off disease. But when the Bible describes the Holy Spirit as possessing life, that life is sustained in itself and represents a quality of life unique to members of the Trinity.

The Eternal Spirit

The name "eternal Spirit" (Heb. 9:14) signifies that, as God, the Holy Spirit is without beginning and ending. Because we live within the limitations of time and space, our finite minds have a difficult time comprehending the nature of eternity. All other things had a beginning and most things have an end. Even the "everlasting life" we possess as Christians had a beginning in our experience, although it will be unending. God alone is "from everlasting to everlasting" (Ps. 90:2).

The Spirit of Judgment

The title "spirit of judgment" (Isa. 4:4) also identifies a characteristic of the Holy Spirit exclusive to God-the ability to make independent judgments. Several different words are used in Scripture to describe different kinds of judgments. People may exercise discernment and make judgments in some areas, but the ability to judge is severely limited. When we make judgments, they are valid only on the basis of some external standard (i.e., a law, biblical principle or precedent). Also, although we may be able to discern certain things, judging a person's motives is beyond our ability and is the exclusive prerogative of God. But the Spirit of Judgment can make right decisions in judgment without relying upon an external standard.

CHARACTER THAT IS REPRODUCED IN THE CHRISTIAN

Some of the Holy Spirit's character designations identify characteristics that apply to God in their most complete sense, but also represent character that is reproduced to some degree in the life of the Christian. Understanding each of these seven descriptions of the Holy Spirit will result in a better understanding of the primary work of the Holy Spirit in transforming our character (see Phil. 1:6).

Your Generous Spirit

The Holy Spirit is called "Your generous Spirit" in Psalm 51:12. Generosity is one of the character traits He seeks to develop in our lives. To be generous is to be liberal in our giving or sharing (see Rom. 12:8). Through His generous Spirit, God "freely give[s] us all things" (Rom. 8:32). As the Holy Spirit produces this character in us, we will also become increasingly generous in our willingness to give of ourself and resources to help others in need.

Your Good Spirit

The phrase "Your good Spirit" (Neh. 9:20) draws attention to His goodness. Although only God is good in the most complete sense of the word, goodness is the only character trait that appears on both of the biblical lists of the fruit of the Holy Spirit (see Gal. 5:21,22; Eph. 5:9). This suggests that goodness is something the Holy Spirit is committed to reproducing in our Christian lives.

The Holy Spirit

The name "Holy Spirit" is the most often used character name of the Holy Spirit in Scripture, occurring some 94 times in the Old and New Testaments. In addition, the holy character of the Spirit is emphasized in the name "Spirit of holiness" (Rom. 1:4).

Because the root meaning of holiness is "to separate or to cut off," holiness implies separation. In the context of our lives, this includes both separation from sin and separation to God. Holiness is the most communicable of all God's attributes. We can become holy because we were made in the image and likeness of God (see Gen. 1:26,27). We can only become holy as the Holy Spirit lives out His life through us.

The Spirit of Grace

A fourth transferable characteristic of the Holy Spirit is graciousness, a trait that is emphasized in the term "Spirit of grace" (Zech. 12:10). It is only by the grace or unmerited favor of God that people become Christians, so it is reasonable that Christians should respond by treating others graciously. When God and Christians treat others graciously, they do for others what is desirable yet undeserved. Only God is the complete personification of grace, but Christians should speak in such a way "that it may impart grace to the hearers" (Eph. 4:29).

The Spirit of Truth

"The Spirit of truth" (John 14:17) identifies truth or integrity as another characteristic of the Holy Spirit He is committed to developing in our lives. Truth is listed as an aspect of the fruit of the Holy Spirit (see Eph. 5:9). The Spirit of truth is the title given to the Holy Spirit in the context of leading the apostles into truth as they wrote the New Testament. One of the authenticating marks of the Scriptures is truth. In turn, truth and integrity ought also to be authenticating marks in the epistles the Holy Spirit is currently writing in our lives (see 2 Cor. 3:3).

The Spirit of Wisdom

The descriptions "Spirit of understanding" (Isa. 11:2) and "Spirit of wisdom" (Exod. 28:3) emphasize the depth of wisdom and understanding that is characteristic of the Holy Spirit. Wisdom is seeing things from God's point of view, and involves applying known truth. The beginning of wisdom is the fear of the LORD (see Prov. 1:7), but we can also grow in wisdom through prayer. "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him" (Jas. 1:5). Wisdom is also developed in our lives as a result of the work of the Spirit of wisdom and the Spirit of understanding as He leads us and guides us in our everyday life.

The Steadfast Spirit

In Psalm 51:10, David prayed for a steadfast spirit on the grounds of the steadfastness of the Holy Spirit. This points to the stability that is characteristic of the Spirit. Those converted on the Day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). Christians today also need to develop stability in their commitment to biblical teaching, fellowship with one another, the observance of church ordinances and their personal and corporate prayer life. This stability is developed through the ministry of the steadfast Spirit reproducing Himself in our lives.

HARVESTING THE FRUIT OF THE SPIRIT

When Christians use the expression "the fruit of the Holy Spirit," they are usually referring to nine specific character traits listed by Paul and called the fruit of the Spirit (see Gal. 5:21,22). Actually, Paul also used this descriptive expression to identify another list of three character traits produced by the Holy Spirit in the life of the Christian (see Eph. 5:9). When the two lists are compared, only one character trait, goodness, appears on both lists.

The word "fruit" is used throughout the Scripture to describe that which is produced by some living entity. The fruit of the vine is the grape that is produced in a healthy vineyard. The fruit of the womb is used to describe a child. In this analogy, the expression fruit of the Holy Spirit includes all the character produced by the Holy Spirit in the Christian life, not just the 9 or 11 character traits specifically mentioned by Paul.

Paul's use of the word "fruit" to describe Christian character suggests a relationship between developing character and harvesting produce in an orchard, farm or garden. The application of five specific gardening principles to the character names of the Holy Spirit will help us harvest the fruit of the Holy Spirit in our lives.

The Principle of Like Produces Like

In the very beginning, God created life on earth that has the ability to reproduce life. But that ability is limited. A plant or animal can only reproduce "according to its kind" (see Gen. 1:12,24). The gardener who plants seed in the garden knows what will grow because one of the laws of nature dictates that a plant can only reproduce "according to its kind." As a result, only potatoes will grow from potatoes, or melons from the seeds of a melon.

This law of reproduction in nature also has application in harvesting the fruit of the Holy Spirit. If like produces like, then only the Holy Spirit can produce spiritual fruit in our lives. This means we need to yield to the controlling influence of the Holy Spirit in our lives and to resist the influence of the world, the flesh and the devil. The fruit we produce in our lives will be like the seed we sow (i.e., the one to whom we yield to obey [see Rom. 6:16]).

The Principle of Soil Composition

In the parable of the sower and the seed, Jesus noted a relationship between the fruitbearing of the seed sown and the soil in which the seed was planted (see Matt. 13:8). Home gardeners know that certain plants grow better in certain kinds of soil. A cactus might be planted in a soil mixture composed largely of ashes and sand, but those who grow African violets use only the richest loam.

Just as a plant produces fruit as it draws what it needs from the soil in which it is planted, so Christians produce fruit as they draw what they need from Christ in whom they abide (see John 15:5-7), and from the Holy Spirit as they walk in the Spirit (see Gal. 5:16). When we fail to abide in Christ and walk in the Spirit, we become like the plant that is uprooted from its ideal soil environment. If the plant remains in that condition long, it will wither and die. If it remains in the right soil, it will blossom and produce fruit. So we produce the fruit of the Holy Spirit as we remain planted in the Holy Spirit.

The Principle of the Early and Latter Rain

To illustrate the need for patience, James reminded His readers, "See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain" (Jas. 5:7). The principle of the early and latter rain teaches that fruit is produced throughout a growing season that includes times of rain and sunshine. If it rains all the time, plants rot in the field. If it is always warm and sunny, they dry up and die. But the balance of rain and sun at different periods in the growing season results in a fruitful plant and an abundant harvest.

The principle of the early and latter rain helps us understand how God uses various seasons in our lives, some apparently good and others apparently bad, to produce the spiritual character He is developing in our lives (see Rom. 8:28,29). If most Christians had their way, they would order a life to be lived in the sunny seasons when everything seems to be going well. Most of us become easily frustrated during the drippy, rainy seasons of life. When the outlook is overcast, we seem to get bogged down in the muck and mire of the mundane details of life. But the Holy Spirit knows just what seasons we need to mature and produce spiritual fruit. Just as a greenhouse farmer may darken the greenhouse if there is too much sun, or turn on the sprinkler system to water the plants, so the Holy Spirit controls our environment to produce spiritual fruit in our lives.

The Principle of Weeding

When Jesus told the parable of the sower and the seed, He noted that some seeds failed to mature into fruitbearing plants, because they were choked by the weeds that grew up around them (see Matt. 13:7). Every successful home gardener knows it is necessary to constantly weed the garden throughout the growing season if the full harvest is to be realized. When weeds begin to dominate the garden, it is unlikely that any of the vegetables planted will become as strong as they would be otherwise.

In the parable of the sower and the seed, Jesus compared the weeds to "the cares of this world and the deceitfulness of riches" (Matt. 13:22). In another parable, Jesus spoke of tares that were sown by the enemy (see Matt. 13:24-30, 36-43). Christians who desire to harvest the fruit of the

Holy Spirit in their lives should take care to weed their lives periodically of the anxiety, deceit and other sins that may hinder the development of Christian character.

The Principle of Pruning

An ongoing task in a vineyard or orchard is that of pruning. This involves cutting away the parts of the plant that do not produce fruit, so that the remaining plant will produce more fruit or stronger fruit. When Jesus described the relationship between Himself and His disciples in the context of a vine, He noted that the Father would prune the vine periodically to increase the productivity of its branches (see John 15:2). The primary sense in which the word "fruit" is used in this context is that of winning people to Christ, but a secondary meaning can be applied in harvesting the fruit of the Holy Spirit.

God may prune parts of your life to help you develop the kind of character He wants you to possess. James reminded the early Christians that "the testing of your faith produces patience" Qas.1:3). During these difficult times of pruning, we would do well to follow James's advice and "let patience have its perfect work, that you may be perfect and complete, lacking nothing" (1:4).

CHAPTER 9

The Bible Authorship Names of the Holy Spirit

THE HOLY SPIRIT AND THE BIBLE

How the Spirit Revealed and Inspired Scripture

1. The Spirit of the Holy God	His revelation in dreams and visions.
2. The Spirit of Revelation	His revelation of truth.
3. The Wind	His energy in inspiration.
4. The Spirits of the Prophets	His energy in the writing process.
5. The Spirit of Prophecy	His insurance of the message.
6. The Spirit of Truth	His revelation of content in Scripture.

How the Spirit Helps Us Understand Scripture

1. The Anointing	He removes spiritual blindness.
2. The Fullness of God	He helps us understand.

The Bible is unique in the history of religious literature. It claims to be eternal in content and to offer the way of eternal life to those who believe its message. The Bible claims to be the actual words of God, and thus to be perfect, without error. Paul writes, "All Scripture is given by inspiration of God" (2 Tim. 3:16). The word translated "inspired" is theopneustos, which means "God-breathed," and describes the divine action of "out-breathing." The words of Scripture are "breathed out" by God.

What is the result of God's breathing out or inspiring the words of the Bible? A low view of inspiration claims the authors were lifted by God to write beyond their ability, as Shakespeare wrote in the spirit of inspiration and produced works that are among the greatest of all time. A high view of inspiration claims the message of the Bible and the words used by the authors are accurate and without error. After all, because God is perfect and can do no wrong, wouldn't He write a perfect book? The answer is yes.

The Holy Spirit is described as the Breath of God and the Wind of God. As such, when God inspired the Bible, He was merging the Holy Spirit with the spirits and words of the Bible writers. When we read the Bible, we have access to a perfect message of history and doctrine. When we read the Bible, we do more than take its message into our minds. We take the Holy Spirit into our hearts, because the Bible's words are the words of God and of His Spirit.

Addressing the relationship between the divine and human authors of Scripture, Peter explained, "For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:21). The phrase "moved by the Holy Spirit" means to

be borne along or to be picked up and carried by the Holy Spirit. When the authors wrote, they were writing words the Holy Spirit wanted to be written.

Humans would not write the Bible if they could, and humans could not write the Bible if they would. Humans would not write the Bible, for in doing so they would have created a message of the perfect Son of God who condemns all, including themselves. Because God will judge sin, no rational people would write a book that would condemn themselves to hell. Rather, average people would write a book that reinforces the way they live. So no thinking person would write the Bible if he or she could.

In the second place, humans could not write a Bible if they would. Because of the limitations of imperfect humanity, it is impossible for an imperfect human having limited rational ability to conceive of an unlimited God who is all powerful and eternal in attributes. Therefore, people could not have written the Bible if given the ability, nor would they have written the Bible if given the opportunity.

HOW THE HOLY SPIRIT AUTHORED THE SCRIPTURES

Various names of the Holy Spirit help explain how He produced the Scriptures. These names are directly related to what Bible teachers call "revelation" and "inspiration." Revelation is the act whereby God gives people knowledge about Himself, which they could not otherwise know. Inspiration is the supernatural guidance of the writers of Scripture by the Holy Spirit, whereby they wrote the divine Word of God, transcribing it accurately and reliably. In both cases, these acts of God were primarily accomplished by the Holy Spirit.

NAMES ASSOCIATED WITH WRITING SCRIPTURE

1. The Spirit of the Holy God
2. The Spirit of Revelation
3. The Wind
4. The Spirits of the Prophets
5. The Spirit of Prophecy
6. The Spirit of Truth

The Spirit of the Holy God

Nebuchadnezzar called the Spirit who revealed truth to Daniel "the Spirit of the Holy God" (Dan. 4:8). The Spirit of the Holy God revealed to Daniel the meaning of visions and dreams, which could not be understood through means of divination or appeals to false gods. Nebuchadnezzar affirmed his confidence in Daniel's interpretive abilities when he said, "I know that the Spirit of the Holy God is in you, and no secret troubles you" (Dan. 4:9). More than 50 years later, on the eve of Babylon's destruction, another Babylonian King, Belshazzar, was reminded,

> There is a man in your kingdom in whom is the Spirit of the Holy God. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father-your father the king--made him chief

> of the magicians, astrologers, Chaldeans, and soothsayers (Dan. 5:11).

Once again, Daniel was called upon to interpret the meaning of God's revelation, this time the handwriting on the wall.

The Spirit of Revelation

A second authorship name of the Holy Spirit is "the spirit of revelation" (Eph. 1:17). The Holy Spirit is the Spirit of Revelation in that He revealed truth to the apostles and prophets as they, with Him, wrote the Scripture. The word for "revelation" means an "uncovering." When Paul prayed that the Ephesians be given the Spirit of Revelation, he was requesting that the same Holy Spirit who revealed truth to him as he wrote would help the reader "uncover" or understand the message that was written.

The Wind

A third authorship name of the Holy Spirit is the emblem or picture of the Holy Spirit as "the wind." When Peter spoke of the authors of Scripture being "moved by the Holy Spirit" (2 Pet. 1:21), he used a word that pictured a ship being moved along the waves by catching the wind in its sails. Just as the wind blows leaves or a kite in a certain direction, so the Holy Spirit "blew" the human writers of the books of the Bible in certain directions as they wrote. The result of this influence of the Holy Spirit was that the words written by the human authors were the very words God would have written had He chosen to take the pen Himself and not involve human personalities in the writing process.

The Spirits of the Prophets

God did not opt to exclude human personalities in the writing process, but rather used people to communicate His Word for us to read. One of the guiding principles of revelation is expressed in the biblical statement, "The spirits of the prophets are subject to the prophets" (1 Cor. 14:32). This statement probably indicates that the Holy Spirit's ministry of revealing truth and inspiring Scripture was always subject to the personality of the human author of Scripture.

Some may interpret this verse to mean the human spirit in the prophets was subject to the control of the prophets. As several commentators point out, however, it is more likely that the phrase "spirits of the prophets" means "the prophetic Spirit in the prophets." The verse implies that the Holy Spirit indwelling each prophet allowed the prophet some control. In writing Scripture, the Spirit supernaturally guided each human author to write the Word of God accurately and without error, but He allowed the writing style of the human author to shine through that Word. This explains how the four human authors of the four Gospels could describe an event, such as the feeding of the 5,000, and each one contribute differently to our under-

standing of that event. All four accounts are equally inspired and perfectly harmonious, but the personalities of the different authors caused them to treat the same event differently as they wrote what had been revealed by the Holy Spirit.

The Spirit of Prophecy

The title the Spirit of Prophecy emphasizes the role of the Holy Spirit beyond His guiding of the human authors to ensuring that the message itself was inspired. One of the governing motives of the Holy Spirit is to glorify Christ (see John 16:14); therefore, "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). As we read the Scriptures, we should read to learn what it teaches about Jesus (see Luke 24:44).

The Spirit of Truth

When Jesus explained to His disciples the work of the Holy Spirit in helping some of them contribute to the writing of the Scriptures, He said, "However, when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13). This title of the Holy Spirit emphasizes the inerrancy and integrity of the Scriptures. Because the Spirit of Truth led the human writers into all truth, Christians can read and study their Bibles today, confident that what they are reading is accurate and free from error.

HOW THE HOLY SPIRIT HELPS US UNDERSTAND THE SCRIPTURES

The Holy Spirit has not only written the Bible, but He is also involved in helping us understand what He has written. Bible teachers call this ministry of the Holy Spirit "illumination." Illumination is the ministry of the Holy Spirit that enables us to understand and apply the spiritual message of the Scriptures. When a Christian opens the Bible and begins to discover the truths of Scripture, this ministry of the Holy Spirit enables him or her to understand the message of Scripture.

NAMES REFERRING TO THE SPIRIT'S HELP
IN UNDERSTANDING THE SCRIPTURES

1. The Anointing
2. The Fullness of God

The Anointing

The title the Anointing is used in a context that emphasizes the assistance of the Holy Spirit in helping us understand the Bible: "But you have an anointing from the Holy One, and you know all things" (1 John 2:20). Some Bible teachers believe this title applies to the Holy Spirit in a twofold sense. First, we have an anointing of the Holy Spirit at conversion when we receive Him (see chapter 8). Second, we may have subsequent anointings of the Holy Spirit during times of personal revival (see chapter 11). In both cases, the ministry of the Holy Spirit as the Anointing helps us in our understanding of the truth of the Scriptures.

The Fullness of God

The Holy Spirit is also described as "the fullness of God" (Eph. 3:19). In this sense, the Holy Spirit helps us understand the Scriptures at the experiential level. By applying good study habits to reading and studying the Bible, anyone can draw out its truths and make conclusions concerning the meaning of what is written. But that does not necessarily result in any change in our Christian lives. Change takes place as the Holy Spirit applies the Scriptures to our Christian experience. When God makes the Word of God real in the lives of Christians, they begin to understand the Scriptures experientially. This can only be accomplished by the Fullness of God.

HOW TO READ AND UNDERSTAND THE HOLY SPIRIT'S BOOK

How people read and comprehend a book often depends upon their preconceived ideas about the author. If they have read another book by the same author, they tend to read the next book having certain specific expectations. Rather than judging the second book on its own merits, it is inevitably compared with the previous one. They conclude, "The first book was much better" or "The second book is much improved over the first." Readers tend to make judgments quickly about authors, based upon a single one of the author's books they have read. As a result, authors are soon cast into a mold that few are able to break, such as, "She is a mystery writer," or "He is a Christian life writer" or "A book by that author must be science fiction."

As Christians, our understanding of the authorship names of the Holy Spirit will influence the way we approach His Book, the Bible. But unlike many human authors, the Holy Spirit is not restricted in His Book to a single writing style or subject content. The Bible contains something of interest and value for everyone. Four principles relating to our appreciation of the author will influence the way we read and understand the Bible.

The Principle of the Author/God

The first guiding principle in reading the Bible is to consider the Author, who of course is God. Because the Holy Spirit is also God, the Bible He inspired is nothing short of the Word of God. Those who appreciate the Bible as the Word of God will approach the Bible differently from those who view it merely as a piece of English literature or another religious book. When authors write a book, they invest something of themselves in that book. When God the Holy Spirit wrote the Bible, He invested something of Himself in that Book. As a result, the Bible is a unique book that must be spiritually discerned.

In reading and studying this spiritual book, the Bible, Christians should approach it in a spiritual frame of reference. Before seeking to hear from God, take a moment to consciously and intentionally yield yourself to God. Ask Him to make what you are about to read become real in your life. Pray with the psalmist, "Open my eyes, that I may see wondrous things from Your law" (Ps. 119:18). Then as you read the Bible as a yielded Christian, listen carefully to the voice of God through the Scriptures. Let God speak to you as you read His Word and let it accomplish its objectives in your life (see 2 Tim. 3:16).

The Principle of the Author/Teacher

Many books are written today by those who teach, and who have compiled their notes on a particular subject into a textbook they use in the classroom. When students take a course in which the teacher has written the textbook, they read the book differently than they might had they just picked up the book off a newsstand. When they are reading their teacher's book, they read every word thoughtfully, eager to understand all that has been written by their author/teacher. When possible, they may read reviews of the book or articles by others explaining it; but they will read the book first in light of what the teacher is teaching in the class.

The principle of the author/teacher suggests that Christians should read the Bible much as students read their teacher's textbook. This implies four things that should affect the way the Bible is read. First, read the Bible before reading books about the Bible. Studying other religious books is not wrong, unless they are books containing false teaching. But study the Bible first to get a foundation upon which the insights of other writers can be added later.

Second, read by having your whole attention on the Bible. Meditate on the words of Scripture and allow it to become a part of you (see Ps. 119:15). When a man asked R. A. Torrey to tell him in one word how he studied the Bible, Torrey responded, "Thoughtfully." Just as a student reads the textbook in the context of what the teacher is teaching in the classroom, so the Christian should read the Bible thoughtfully, carefully considering what the Holy Spirit has been teaching him or her in other areas of life.

Third, pay close attention to the words the Holy Spirit used to write His Book. If God inspired the very words of Scripture, the very words of Scripture are very important. The Bereans "searched the Scriptures" (Acts 17:11). The word "search" means to investigate, inquire, scrutinize or sift. Originally, the word "search" referred to the sifting of chaff from the grain. As

we study the Bible, we should separate every word and study every word carefully and individually.

Fourth, read the Bible to understand what the Bible is saying. Do not read the Bible to find a proof text for a particular theological system. Rather, be diligent in your study of Scripture to let the Bible speak for itself (see 2 Tim. 2:15). Someone once said, "The Bible is 21, it can speak for itself."

The Principle of the Author/Friend

Perhaps you have had the opportunity to meet and develop a personal relationship with an author. Or maybe a longstanding friend has written a book and given you a copy. We tend to read books written by our friends differently from books written by those we have never met. The principle of the author/friend suggests that our approach to personal Bible reading and study is enhanced by our personal relationship with the Holy Spirit.

First, when we view the Bible as a book written by our Friend, we will plan to read some of it every day, and all of it eventually. Some people just read parts of the Bible, but the Christian should study the whole Bible from Genesis to Revelation. The whole Bible has something to teach us about the Person and work of Jesus and how to live the Christian life (see Luke 24:27; 2 Tim. 3:16,17). Jesus taught from the whole Bible, and urged His disciples to do the same (see Matt. 5:17-19). The whole Bible was written by our Friend the Holy Spirit, so we will want to read all of it.

Second, we will want to read our Friend's Book systematically, to ensure we complete it and understand what is written. The early Christians read the Scriptures daily, setting a good example for Christians today (see Acts 17:11). Reading the Bible systematically implies (1) reading the Bible every day; (2) reading at the same time every day; and (3) following the same pattern or reading schedule every day.

Third, when we read the Bible as a book authored by a Friend, we tend to read it by allowing our own intimate knowledge of our Friend to color what we are reading. Perhaps a certain expression might pass unnoticed before you had a relationship with the author, but now it leaps off the page, having special meaning to you. As we grow in our relationship with the Holy Spirit, we will find ourselves increasing in our understanding of our Friend's Book.

The Principle of the Author/Helper

Sometimes we have opportunity to attend a seminar, workshop or conference where we receive help from an author/speaker. When that occurs, it is not unusual to want to purchase the author's books, particularly those books he or she has written that deal with the problem area in which we have already received some help. Then when we read that book, we read it not as we read other books, but rather to gain additional insights that can be applied to our lives.

The principle of the author/helper suggests that, as we experience the helping ministry of the Holy Spirit in our lives, we should be motivated to read the Bible to apply it to life. James urged the Early Church, "But be doers of the word, and not hearers only, deceiving yourselves" gas. 1:22). As you read the Scriptures, ask yourself the following questions:

- Is there some command to obey?
- Is there some promise to claim?
- Is there some sin to avoid?
- Is there some prayer to pray?
- Is there some challenge to accept?

An author writes a book, hoping it will be read. A reader reads a book, allowing knowledge of the author to influence an understanding of the book. The Holy Spirit wrote the Bible, intending for it to affect our lives. As you read the Bible this week, allow your growing knowledge of its divine Author to improve your understanding of and your response to its message.

CHAPTER 10

The Creation Names of the Holy Spirit

CREATION NAMES FOR THE SPIRIT

The Holy Spirit as Creator

1. The Brooding Dove	His constant attention to creation.
2. The Finger of God	His creative expression of beauty.
3. The Voice of the Lord	His power in creation.
4. The Breath of Life	His life in creation.

The Spirit's Work in Creation

1. The result of His work:	The creation of order.
	The creation of design.
	The creation of beauty.
	The creation of life.
	The preservation of creation.
	The renewal of creation.

When God created the heavens and the earth, the Holy Spirit was involved in the creation process. Sometimes, the activity of e Holy Spirit in creation is described wrongly as a passive work. The first mention of the Holy Spirit in Scripture describes His work by using a word normally used to describe a bird brooding over its nest of eggs or young chicks: "And the Spirit of God was hovering over the face of the waters" (Gen. 1:2). But other statements in Scripture concerning the Holy Spirit's creative work make it clear He was more active than passive in creation. In his counsel to job, Elihu attributed the work of the creation of life directly to the Holy Spirit. "The Spirit of God has made me, and the breath of the Almighty gives me life" (Job 33:4).

The Scriptures use a number of metaphors in reference to the creative work of the Holy Spirit. These names include the Breath names, the Dove, the Finger of God, the Life names and the Voice names of the Holy Spirit. Merely because other Scriptures identify the involvement of another member of the Trinity in the same creative function does not minimize the role of the Holy Spirit. It merely illustrates the cooperative work of the Trinity in the act of creation.

In this chapter, we will consider several of these creation names of the Holy Spirit to better understand and appreciate His specific work in creation. This important teaching of Scripture has significant implications for our lives today.

THE HOLY SPIRIT AS CREATOR

As noted above, several names of the Holy Spirit imply His work in the creation of the world, including such names as "the Spirit of God" (Gen. 1:2). Although all the names of the Holy Spirit imply His actions as Creator, four names in particular may be viewed as summary names emphasizing His creative work.

THE CREATIVE NAMES OF GOD

1. The Brooding Dove
2. The Finger of God
3. The Voice of the Lord
4. The Breath of Life

The Brooding Dove

The first description of the Holy Spirit in Scripture describes Him in the context of a brooding dove. Although the emblem of a dove is not specifically mentioned in the context of creation (see Matt. 3:16), His presence as a dove in creation is implied by the use of a particular Hebrew verb in Genesis 1:2. The verb *merachepheth*, translated "was hovering," pictures the brooding action of a dove who gently nestles its eggs and keeps them warm until they hatch, then continues to hover over its young until they can fly and find food for themselves.

This picture of the Holy Spirit as the Brooding Dove describes His work in parenting the new world into existence. The first mention of the Holy Spirit in the New Testament also describes the work of the Holy Spirit in the context of parenting. There the Scriptures describe Mary as being "found with child of the Holy Spirit" (Matt. 1:18). Some similarities between these two references of the Holy Spirit may be found, but the Holy Spirit's work in creation extended beyond what is normally considered in the context of parenting.

The Finger of God

Jesus used the expression "the finger of God" (Luke 11:20) to alert us to another way the Scriptures describe the work of the Holy Spirit in Scripture. David described the world God created as both "the work of Your fingers" and "the works of Your hands" (Ps. 8:3,6). Other names of the Holy Spirit related to this creative name include "the hand of God" (2 Chron. 30:12), "the hand of the LORD" (job 12:9) and "the hand of the Lord GOD" (Ezek. 8:1).

Just as an artist uses hands or fingers in creating a painting or beautiful piece of pottery, so the finger of God or the hand of God is a reference to the creative nature of the Holy Spirit that adds beauty, scope and dimension to the world. The Holy Spirit is at work to make creation attractive, appealing and pleasing to mankind.

This is "anthropomorphic" language-describing the divine in terms of the human. Scripture uses several such word pictures, speaking of the Holy Spirit creating life (see Job 12:9), bringing matter into existence (see Ps. 102:25), shaping the stellar heavens (see Ps. 8:3),

gathering the physical land mass (see Ps. 95:5), creating man (see Ps. 119:73) and arranging the physical geography of the world (see Isa. 41:18-20). An understanding of the Holy Spirit's work in creation in this context should encourage a sense of celebration (see Ps. 92:4) and a humbling of one's self before the hand of God (see 1 Pet. 5:6).

The Voice of the LORD

Various "voice names" of the Holy Spirit also imply His involvement in creation, not so much in the phrases themselves as in other statements concerning creation. An appreciation of the creative work of the Voice of the LORD is foundational to a healthy and growing faith in God. "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb. 11:3).

This implies the involvement of the Holy Spirit in the creation of the world out of nothing (i.e., bringing matter into existence). It is significant in this regard how often the various voice names of the Holy Spirit are linked to physical manifestations in nature (see Pss. 18:13; 29:3-9; 77:18). When we hear His Voice directing our lives today, our response should be that of obedience rather than rebellion (see Ps. 95:7; Heb. 3:7).

The Breath of Life

The Holy Spirit is described as the Breath (see Ezek. 37:9), the Breath of the Almighty (see Job 33:4), the Breath of God (see job 27:3), the Breath of Life (see Rev. 11:11), the Breath of the LORD (see Isa. 40:7) and the Breath of Your Nostrils (see Ps. 18:15). He is also described as the Spirit of Life (see Rom. 8:2) and by other names emphasizing His life-giving and life-sustaining ability.

All these names draw attention to that moment in history when "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). The relationship between the Breath names of the Holy Spirit and the beginning of human life was specifically identified by Elihu when he said, "The Spirit of God has made me, and the breath of the Almighty gives me life" Gob 33:4).

THE WORK OF THE HOLY SPIRIT IN CREATION

As noted previously, the Holy Spirit was actively involved in several aspects of the creation of the world. A comparison of the biblical teaching concerning this ministry of the Holy Spirit reveals His direct responsibility for at least six aspects of the creation, preservation, and renewal of this world. His involvement in creation resulted in the order, design, beauty and life of creation itself. His continuing creative role ensures both the present preservation and future renewal of creation.

Creation of Order

As we have noticed, the first mention of the Holy Spirit in Scripture describes His hovering over the primeval chaos and bringing a sense of order to the world (see Gen. 1:2). Isaiah described the Spirit of the Lord as measuring, calculating and weighing parts of the world as He brought it into existence (see Isa. 40:12-14). Also, the Holy Spirit is described as Creator of the heavens, which perhaps more than any other aspect of creation demonstrates the order of the universe (see Ps. 33:6).

Creation of Design

The Holy Spirit is also apparently responsible for the design in creation. "By His Spirit He adorned the heavens; His hand pierced the fleeing serpent" (Job 26:13). Many Bible teachers believe job used the descriptive title "the fleeing serpent" as a reference to the Milky Way. If this conclusion is accurate, the creation of design in the heavens is attributed to the Holy Spirit. Although design is attributed to all three members of the Trinity, the Holy Spirit apparently shared in the planning of the creation much as an engineering team might share in the design of a bridge or a building.

When an engineer designs a structure, he does so with a particular object in mind. He intends that structure to accomplish the purpose for which it was designed. The purpose of the Holy Spirit is to bring glory to God (see John 16:14). The Holy Spirit accomplished His purpose in the design of creation in that "the heavens declare the glory of God" (Ps. 19:1).

Creation of Beauty

The statement by Job in Job 26:13 also implies the Holy Spirit's responsibility for the beauty of creation. In this sense, the work of the Holy Spirit goes beyond that of a design engineer to that of an architect. When an engineer designs a building or other structure, he is primarily concerned with function. When an architect designs a building, he is also ,concerned with form. By applying certain building code regulations to the design of a building, an engineer can draw four walls and a roof and prepare blueprints for a functional building. The architect may use those same regulations to design a similar building, but by the arrangements of doors and windows, the assignment of specific building materials, the shaping of the surrounding landscapes, and the selection of specific colors, he turns that functional building into a work of art. As the one responsible for the beauty of creation, the Holy Spirit has made a functional universe beautiful.

Creation of Life

As noted in the above discussion of the Holy Spirit as the Breath of Life, He is also responsible for the creation of human life (see job 33:4). It is not inconsistent to consider the Holy Spirit as the One who shaped that lump of clay in the Garden of Eden, much as a potter

shapes clay. The work of a human potter will ever remain inanimate. But the Holy Spirit breathed the breath of life into the first man and he became a living soul.

Preservation of Creation

The involvement of the Holy Spirit in creation reaches beyond the original creation to include the preservation of creation. The psalmist affirmed, "You take away their breath, they die and return to their dust. You send forth Your Spirit, they are created; and You renew the face of the earth" (Ps. 104:29,30). This implies the work of the Holy Spirit in sustaining life on earth today. If the Holy Spirit ceased in this work, death and corruption would immediately set in. Because of the Holy Spirit's work in the preservation of creation, a continual renewing and sustaining of life on earth is taking place.

Renewal of Creation

The final aspect of the Holy Spirit's work in creation involves the eventual renewal of creation at the return of Christ (see Rom. 8:21). In a certain sense, He is presently involved in this renewal process in transforming people into a new creation at conversion (see 2 Cor. 5:17), and in the continuing transformation of the converted (see Phil. 1:6). Yet in a more specialized sense, the Holy Spirit will be involved in the renewal of creation when it is released from the bondage of sin and sin's corruption, and is restored to its original character. This renewal of creation is part of the hope of the Christian that is tied to the victorious return of Christ.

THE RE-CREATIVE WORK OF THE SPIRIT IN OUR LIVES

When a person becomes a Christian, "he is a new creation; old things have passed away; behold, all things have become new" (2 Cor. 5:17). This re-creative work of the Holy Spirit in our lives is based upon the work of the Holy Spirit in creation. Several principles derived from the creation names of the Holy Spirit help us understand how the Holy Spirit accomplishes His work of re-creation in our life with God.

The Principle of Spiritual Renewal

The first principle is that of spiritual renewal. The re-created spiritual life of the Christian is a result of the Breath of Life communicating that life to us. Just as the Holy Spirit was able to turn lifeless clay into a living soul, so only the Holy Spirit is able to transform a repentant and believing sinner into a Christian who possesses spiritual life.

This principle is also implied by the picture of the Brooding Dove. A fertile egg will not hatch into a baby chick unless the parent bird keeps the eggs evenly warmed during the

incubation period. By way of application, one who has heard the gospel and is willing to repent of sin and trust Christ for salvation can only be brought to that point through the ministry of the Holy Spirit. Although other factors may encourage people to trust Christ as Savior, ultimately it is the Holy Spirit who makes people a new creation in Christ.

Understanding this principle of spiritual renewal should affect the way we pray for others and ourselves. First, we should pray that the Holy Spirit will work through us and our efforts in reaching our friends with the gospel so that our outreach efforts will prove effective. Second, we should ask the Holy Spirit to use our Bible reading, fellowship with other Christians, and exercise of other spiritual disciplines such as worship, giving and so on, in His continuing work of recreation in our lives. Only then can we be certain these practices are helping rather than hindering our spiritual growth.

The Principle of Spiritual Standards

The term Finger of God implies the principle of spiritual standards that also influence our Christian lives. Although many references to the finger or hand of God in Scripture tend to emphasize the miraculous power of the Holy Spirit, at least two remind us of this principle of spiritual standards. First, the law of God (i.e., the Ten Commandments) was originally written by the "finger of God" (Exod. 31:18; Deut. 9:10). Second, when God judged Babylon, He first caused His message of judgment to be written upon a wall with His finger (see Dan. 5:5). One of D. L. Moody's most famous sermons compared these two events and called upon the listener to realize that the judgment of God was based upon the standards in His law.

The principle of spiritual standards recognizes that the same Finger of God that fashioned the heavens has recorded a spiritual standard by which we should govern our lives. Usually, the manufacturer of a major appliance will publish a manual, directing the owner how to care and maintain the appliance. Similarly, our Creator has also placed in the Scriptures the information and directions necessary for "operating" our lives-rising to our highest potential and experiencing our greatest sense of fulfillment.

The Principle of the Sword of the Spirit

A third principle arising out of the creation names of the Holy Spirit is the principle of the Sword of the Spirit. If we believe the world was created by the Word of God, we will take advantage of "the sword of the Spirit, which is the Word of God," and use it as an effective tool in both our personal spiritual growth and in our battles for the Lord (see Eph. 6:17).

The Greek word *rhema*, which is translated "word" here, refers to a specific word that God brings to mind in a specific context. Sometimes, as you read your Bible, a specific verse seems to jump off the page, having meaning that addresses a particular need in your life. At other times, as you struggle to make a decision, the Holy Spirit may bring a verse to mind that helps you clarify the issues and make the right decision. These are examples of the Sword of the Spirit, which is the Word (rhema) of God (see Rom. 10:8).

As we recognize the value of this principle at work in our lives, we should be motivated in our personal Bible reading and memorizing. The Holy Spirit is able to bring a verse to mind only if we are already familiar with that verse through our Bible reading and have committed that verse to memory. It is therefore reasonable to conclude that our faithfulness in Bible reading and Scripture memorizing will help ensure a greater effectiveness of the Sword of the Spirit in the re-creation process of our lives.

The Principle of the Leading of the Spirit

Another principle rising out of the creation names is that of the leading of the Spirit. This principle is an extension of the two mentioned previously. If we recognize the principles of spiritual standards and the Sword of the Spirit, we will want to follow the leading of the Spirit in our lives through His witness within and through the clear teaching of the Bible. Also, the Holy Spirit can and does use spiritual counsel from others, unique circumstances in which we find ourselves and other means of leading in our lives.

The Principle of Spiritual Intervention

The final principle arising out of the creation names of the Holy Spirit is that of spiritual intervention. It is logical to assume there would have never been a world apart from its having been spoken into existence by God. Also, it appears the world would have remained in chaos apart from the work of the Holy Spirit in creation. As God has intervened in the past to accomplish His will, so He is at liberty to intervene in the future. The principle of spiritual intervention recognizes that there have been and continue to be times when God intervenes to accomplish what only He can accomplish.

When a person becomes a Christian, sometimes a significant change occurs in life that cannot be explained apart from the intervention of God. Also, Christians often experience changes in their circumstances that are beyond their control, but not beyond the control of the Holy Spirit (see Prov. 21:1). Third, sometimes the intervention of the Holy Spirit is so subtle that it may not be recognized as divine intervention but merely the next logical step in a series of events (see Acts 15:28). Recognizing the principle of spiritual intervention should make us more open to allowing God to make changes in our lives.

CHAPTER 11

The Balanced Ministry of the Holy Spirit

THE BALANCED MINISTRY OF THE HOLY SPIRIT

Seven General Descriptions

1. The Spirit of Access	His role in helping us to pray.
2. The Spirit of Indwelling	His presence in the believer.
3. The Spirit of Power	His helping us accomplish His will.
4. The Spirit of Unity	His role in bringing unity to believers.
S. The Spirit of Fruitfulness	His role in making believers effective.
6. The Spirit of Fullness	His role in giving us ability in our service.
7. The Spirit of Victory	His role in helping us overcome.

Grieving the Holy Spirit

1. Blaspheming the Holy Spirit	Rejecting Jesus Christ.
2. Lying to the Holy Spirit	Deceiving God.
3. Insulting the Holy Spirit	Delaying salvation.
4. Resisting the Holy Spirit	Rejecting the will of God.
5. Quenching the Holy Spirit	Putting the Spirit's influence out of your life.

The Holy Spirit is the Spirit of Christ (see Acts 16:7; Rom. 8:9; Gal. 4:6; Phil. 1:19; 1 Pet. 1:11). The Spirit therefore glorifies Christ. Whatever attention is given to Him in Scripture glorifies Christ. Jesus told His disciples that the thrust of the Holy Spirit's ministry was to glorify the Son: "He will glorify Me, for He will take of what is Mine and declare it to you" Gohn 16:14). As a result, an abundance of biblical material and songs exalt the name of Jesus. On the other hand, some feel that comparatively less attention is given to the person and work of the Holy Spirit, though Scripture frequently calls attention to His work (see Matt. 10:19,20; Luke 2:25-29; 12:11,12; John 7:39; 14:26; 16:13; Acts 2:2-4; 5:3,4; 10:9,13-15,19, 44-46; 11:5,7,8,12; 13:2; 15:28; 19:6; Rom. 8:5,16,26,27; 1 Cor. 2:13; 12:7-11; Gal. 4:6; 5:16-25; 6:8; 1 John 2:27). As a result, Christians often do not give Him His rightful place.

In the Holy Spirit's Book, the Bible, we are more likely to read about the accomplishments of the First or Second Persons of the Trinity than the Third Person of the Trinity. This does not mean the Holy Spirit is less important than others in the Godhead. Rather, it reflects His intent to exalt Christ and bring glory to the Father. It seems the Holy Spirit only mentions Himself in His book when it brings glory to Christ.

The book of Ephesians places more emphasis on the practical work and ministry of the Holy Spirit to the believer than perhaps any other place in Scripture. (The book of Acts is descriptive, and Romans 8 is theological.) The book of Ephesians contains perhaps the most comprehensive discussion on the growth and maturity of the believer through the balanced

ministry of the Holy Spirit. Here Paul describes the Christian's new position "in the heavenlies," which is only possible through the ministry of the Holy Spirit.

In what may be the apostle Paul's most complete discussion of the ministry of the Holy Spirit, a number of descriptive terms for the Holy Spirit are stated or implied in Ephesians. These include the Spirit of Promise, the Spirit of Wisdom, the Spirit of Access, the Spirit of Indwelling, the Spirit of Revelation, the Spirit of Power, the Spirit of Unity, the Spirit of Feeling, the Spirit of Sealing, the Spirit of Fruitfulness, the Spirit of Fullness, the Spirit of Victory and the Spirit of Prayer. Some of these descriptive terms have already been discussed. In this chapter, seven titles that have additional truths to teach us will be discussed in the context of the Spirit's work in balancing and undergirding the maturing process in the Christian life.

THE HOLY SPIRIT'S UNDERGIRDING MINISTRY

In many respects, Paul's discussion of the Holy Spirit in Ephesians amounts to a summary of His ministry in the Christian life. Following are seven names or titles of the Spirit that are implied in this summary.

SEVEN IMPLIED NAMES OF THE SPIRIT

1. The Spirit of Access
2. The Spirit of Indwelling
3. The Spirit of Power
4. The Spirit of Unity
5. The Spirit of Fruitfulness
6. The Spirit of Fullness
7. The Spirit of Victory

The Spirit of Access

To give balance to the earthly life of the Christian, the Holy Spirit provides entrance "into the heavenlies." His implied name in this respect is the Spirit of Access (see Eph. 2:18). Through the Holy Spirit, Christians have access to the family of God in salvation and access to God by prayer. When we pray, we do so because of the ministry of "the Spirit of grace and supplication" in our lives (Zech. 12:10). Again, enjoying fellowship with other Christians is possible because of the Holy Spirit's role to give us new life when we are born again (see John 3:5). Therefore, the Holy Spirit may be described as the Spirit of Access.

The Spirit of Indwelling

The Holy Spirit may also be described as the Spirit of Indwelling (see Eph. 2:22). When a person becomes a Christian, he or she is immediately indwelt by the Holy Spirit. The biblical teaching concerning the indwelling of the Holy Spirit should motivate us to personal holiness (see 1 Cor. 6:15-20). But this teaching also reveals how it is possible for the Christian to live a holy life. The Christian life is the life of God living through us (see Gal. 2:20). Having the Holy Spirit indwelling every Christian makes it possible for every Christian to live a holy life.

What does the Holy Spirit do when He comes into our lives? Some think the effect is mere feeling or excitement. It is true that the Spirit brings great joy and peace into our lives (see Gal. 5:22). But Christians should never seek an experience or a feeling for its own sake. The Christian life is not emotional hysteria. Instead of seeking a feeling, we should seek Jesus Himself, asking Him to enter our lives (cf. John 14:23; Rom. 8:9 and Gal. 2:20). Feelings and excitement are not wrong. They are the inevitable by-product of the Holy Spirit's work in our hearts. We should enjoy the experiences the Holy Spirit brings, but not seek them apart from Him.

What does the Holy Spirit bring when He indwells our lives? He gives all that is good and spiritual.

WHAT THE INDWELLING SPIRIT GIVES

1. Eternal life	4. New desires
2. A new nature	5. The fruit of the Spirit
3. Spiritual life	6. Love and assurance

The Spirit of Power

Paul implied that the Holy Spirit could be described as the Spirit of Power when he prayed, "that He [God] would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man" (Eph. 3:16). Because the Christian life involves God living through us, the Holy Spirit is the source of all spiritual power needed both to live for and to serve God. Just as an electric motor will not run if it is not plugged in, so Christians will fail in their Christian lives if they are not plugged into the Holy Spirit, filled with His power and allowing Him to live through their lives.

The Spirit of Unity

Another implied title of the Holy Spirit in Ephesians is the Spirit of Unity (see Eph. 4:3). The Holy Spirit makes unity among Christians possible in at least two ways. First, He is the same Holy Spirit indwelling each Christian, empowering each to live a Christian life. This gives all Christians something in common, a basis for unity. Second, He is the one who has placed every Christian into a single Body, the Body of Christ. "There is one body and one Spirit" (Eph. 4:4). In this way, the Holy Spirit has established the conditions by which unity can be enjoyed. When a sense of unity is absent in a group of Christians, the Holy Spirit is being hindered. In such cases, believers may be fighting God, or simply refusing to allow the Holy Spirit to control their lives.

The Spirit of Fruitfulness

It has been suggested that the Holy Spirit could also be called the Spirit of Fruitfulness because He produces spiritual fruit in our lives. In Ephesians 5:9 we read: "(For the fruit of the

Spirit is in all goodness, righteousness, and truth)." just as fruit on a tree is the result of growth within the tree, so fruit in the Christian life is the result of the Holy Spirit working in and through us. How the Holy Spirit produces this spiritual fruit is discussed more fully in the chapter on the maturing names of the Holy Spirit (chapter 3).

The Spirit of Fullness

The description of the Holy Spirit as the Spirit of Fullness is based on the apostle's command, "Be filled with the Spirit" (Eph. 5:18). The fullness of the Holy Spirit is vital to the experience of living the normal Christian life. The tense of the Greek verb translated "be filled" carries the meaning of "be continually filled," demonstrating that experiencing the fullness of the Holy Spirit is a repeated experience for Christians. Rather than being controlled by the influence of the "spirits" of alcohol, Paul urged the Ephesians to allow God to control their lives through His Holy Spirit. "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit" (Eph. 5:18). Notice the contrast between being drunk with the spirits of the bottle and the filling of the Spirit. The Christian does not get more of the Holy Spirit; rather, the Holy Spirit gets more of the Christian. Christians are filled with the Holy Spirit as they confess their sins to God (see 1 John 1:9) and yield completely to Him (see Rom. 6:13). Being filled with the Holy Spirit is an aspect of God's will for every Christian today.

THE FILLING OF THE SPIRIT IS...

1. Repeated
2. For service and holy living
3. Experiential and living
4. Available to all believers
5. For power in service

The Spirit of Victory

The Spirit of Victory is a title of the Holy Spirit implied in Ephesians 6:17,18. In Paul's discussion of the Christian armor, the Holy Spirit is mentioned twice, in ways that are most likely to contribute to victory in spiritual warfare. First, the Word of God is described as the Sword of the Spirit. This means that the Bible is the instrument the Holy Spirit uses to give believers victory. The sword of the Spirit is the only offensive weapon mentioned-most of the equipment described here is for the believer's defense. Yet no army experiences victory in a defensive mode. Hence, the necessity of the Sword of the Spirit.

Second, Paul concludes his illustration with an appeal to pray "in the Spirit." Paul returns to his theme of spiritual struggle, and praying in the Spirit is spiritual warfare. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

GRIEVING THE HOLY SPIRIT

In light of the undergirding ministry of the Holy Spirit in the Christian life, it is important for the Christian to maintain a healthy relationship with Him. Paul warned the Ephesians of the danger of grieving the Holy Spirit, and urged them not to do so. The believer is told, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Eph. 4:30). This means the believer allows sin to remain in his or her life. This may be a hidden sin (to others but not to God), or what we consider a "small" sin (all sin is serious to God). A small sin may be a habit that is acceptable to others, so it does not convict us. But when the habit is wrong, it grieves the Holy Spirit.

In a sense, all sin grieves the Holy Spirit, but five sins in one way or another especially grieve the Holy Spirit.

GRIEVING THE HOLY SPIRIT

1. Blaspheming the Spirit
2. Lying to the Spirit
3. Insulting the Spirit
4. Resisting the Spirit
5. Quenching the Spirit

Blaspheming the Holy Spirit

The most serious sin against the Holy Spirit mentioned in the New Testament is described as blaspheming Him (see Matt. 12:31,32; Luke 12:10). This sin is more popularly described as "the unpardonable sin" or "the unforgivable sin." Not all Bible teachers agree on the specific nature of this sin, but one clue may be that it is first referred to when the Jews who witnessed the power of the Holy Spirit in the miracles of Jesus ascribed those miracles to Satan.

Historically, the sin of blaspheming the Holy Spirit involved the unbelief of those who rejected the miracles of God and the message of Jesus that the miracles substantiated. The "unforgivable" sin today is the final rejection of Christ as Savior during this life. God can forgive any sin, but He cannot forgive "unbelief," because belief is necessary for salvation.

Lying to the Holy Spirit

A second sin against the Holy Spirit is described as lying to or testing the Holy Spirit (see Acts 5:4,9). In the Early Church, a couple sold their land and made a significant financial contribution to the church from their profit. But in giving their money to the church, they attempted to convey the impression they were giving all the sales money to God, when in fact they kept back part of it for themselves. They were guilty of greed, fraud and lying to God. When confronted with their sin, both of them dropped dead. This event caused others to take seriously their relationship with God. It serves as a warning, even to this day, against attempting to deceive the Holy Spirit.

Insulting the Holy Spirit

A third sin against the Holy Spirit is described as insulting the Holy Spirit. The Hebrew writer asked:

> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? (Heb. 10:29).

This sin is identified in one of the five warning passages of Hebrews. Many Bible teachers believe these passages were specifically directed to unsaved persons who had become a part of the Early Church, yet had not entered into a personal relationship with God through Christ. This teaching serves as a warning of the consequences of continued delay in responding to the gospel. Therefore, insulting the Holy Spirit may involve unnecessary delay in receiving the gospel once one has realized his or her need and been drawn to Christ by the Holy Spirit.

Resisting the Holy Spirit

A fourth way people grieve the Holy Spirit is through the sin of striving with or resisting the Holy Spirit. God warned the generation before the flood, "My Spirit shall not strive with man forever, for he is indeed flesh" (Gen. 6:3). In the New Testament, Stephen accused the Sanhedrin, "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you" (Acts 7:51). This is a step beyond insulting the Holy Spirit and involves some degree of active opposition to His leading in a person's life. When God makes His will known to His people and they refuse to accept it, or challenge and reject it, they are resisting the Holy Spirit.

Quenching the Holy Spirit

Allowing sin to remain in a believer's life grieves the Holy Spirit. Allowing sin to control a believer's life and extinguish his or her testimony to others is called quenching the Holy Spirit. Paul warned, "Do not quench the Spirit" (1 Thess. 5:19). The word "quench" means to put out, as "quenching one's thirst," or putting out a fire. Because the Holy Spirit is God, in a sense, the Holy Spirit can never be quenched or put out of a person's life. God is everywhere. But people can minimize the influence of the Holy Spirit in their lives. Just as we can pour water on a fire until it no longer burns, so we can gradually extinguish God's influence in our lives. This is usually symptomatic of other problems in our lives, such as sin that is hindering our relationship with God or indifference to things that will strengthen us. As a result, the leading of the Holy Spirit is not as significant in our lives as it once was.

HOW TO AVOID SINNING AGAINST THE HOLY SPIRIT

In Paul's appeal for us not to grieve the Holy Spirit, he also suggested several specific things that can be done to keep from committing such sins against the Holy Spirit:

> Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you (Eph. 4:31,32).

The Principle of Actively Searching for Barriers

The first principle that will help us avoid sinning against the Holy Spirit is to actively examine our lives for things that would destroy us. Sins against the Holy Spirit are rarely committed in isolation from other sins. Most often, Christians tend to grieve the Holy Spirit in their abusive treatment of other Christians. Therefore, Paul realizes that the first step in restoring the previous intimacy with the Holy Spirit is searching out sin in our lives and repenting of it--particularly any sin that has also hindered our relationship with other Christians.

The Principle of Applied Kindness

We should seek to be kind toward others, both toward those with whom we have a good relationship and those who have in some way offended us. This kindness was illustrated by Jesus on the cross in His dealing with the repentant thief. Earlier that day, the repentant thief had joined the other thief in mocking Jesus as He suffered on the cross. Then when the thief repented, Jesus responded to him with kindness of the sort we might think to be reflective of a relationship between two old friends. He was kind to the thief in spite of the way He must have felt at the time, and in spite of the thief's previous comments.

The Principle of Tenderheartedness

Our response to others should also be characterized by tenderheartedness. The word "tenderhearted" suggests the idea of a heart full of compassion for others. Compassion for others was a motivating factor in the life of Jesus (see Matt. 9:36), and it should also motivate His followers in their dealings with others. When we begin to recognize hurting people and to help them, it will change our attitude toward those who offend us and help us to avoid sinning against the Holy Spirit.

The Principle of Forgiveness

The principle of forgiveness will help us overcome the tendency to grieve the Holy Spirit. We ought to forgive others, "just as God in Christ also forgave you" (Eph. 4:32). Only as we come to understand just how offensive sin is to God can we begin to understand the immensity of His love in forgiving us. "But God demonstrates His own love toward us, in that while we

were still sinners, Christ died for us" (Rom. 5:8). Then as we begin to understand God's love, we will realize that the Holy Spirit has poured out that same love of God in our hearts (see Rom. 5:5). Therefore, we also ought to express that love by forgiving others who have wronged us.

The Principle of Deliberate Steps

How can we do all these things? The key is found in our walk with God. "Therefore be followers of God as dear children" (Eph. 5:1). Young children often desire to be like their parents or some other important person in their lives. They will deliberately imitate the unique mannerisms of their hero or role model. As Christians in the family of God, we too ought to desire to be like our Father in heaven, and seek to imitate Him. Only as we yield and allow Him to live through us can we overcome the old nature and apply these principles to avoid sinning against the Holy Spirit.

The Principle of Building Up Others

The final principle implied in Paul's appeal is nurturing others. When problems take place between Christians, it is too often characteristic to engage in subtle attacks against each other. But Paul's appeal is that Christians should engage in nurturing one another, having a view of building up each other in the faith.

Because it is the nature of sin to attack that which offends sin, we realize that our old nature will attack anyone who offends our old nature. It is the new nature of a Christian to forgive that which attacks our new nature. If we as Christians want to ensure against grieving the Holy Spirit, the focus of our energies should be directed toward nurturing others, including those who have offended us.

The description of the Holy Spirit in the Epistle to the Ephesians portrays His balanced ministry and emphasizes the important role He has in the Christian life. Therefore, we should be careful not to grieve Him by sinning against Him. Applying these principles to our lives will help us avoid falling into these sins

CHAPTER 12

Revival Names for the Holy Spirit

THE SPIRIT OF REVIVAL

Revival Names

1. My Blessing	His role in pouring out God's blessings upon believers.
2. The Fullness of God	His role in making believers aware of God's presence.
3. The Glory of the Lord	His role in making believers increasingly like God.
4. The Spirit of Life	His role in revitalizing the waning spiritual life.
5. The Spirit of Power	His role in energizing believers for ministry.

Outpouring Names

1. Rain Names	His outpouring upon a group.
2. The Anointing	His outpouring upon an individual.

was converted in a revival that moved through the Presbyterian churches of Savannah, Georgia, in the summer of 1950. Two Bible college students were pastoring a mission church during the summer. They met for prayer on a screened porch of a garage apartment at five o'clock every morning. A little church that seated 200 had more than 300 in attendance evening after evening. Electricity was in the air when people started gathering each evening. They expected people to come to Christ, and it happened. I was converted July 25, 1950, at approximately 11:15 P.M., while praying by my bed at home.

Today, observers would call it an "atmospheric revival," yet it had a deep influence, because the change in my heart is still effective 43 years later. What happened was not just an emotional experience, but the anointing of the Holy Spirit on individuals and the outpouring of the Holy Spirit on a group of people. The word "revive" means to live again, and at this revival I felt that New Testament Christianity was alive again.

An evangelical revival is an extraordinary work of God in which: first, Christians repent of their sins as they become intensely aware of His presence; and second, people give a positive response to God in renewed obedience to His will. This results in both a deepening of their individual and corporate experience with God, and an increased concern for the spiritual welfare of both themselves and others within their community.

The Holy Spirit is the agent of new spiritual life, or revival, so it is not surprising that several of the terms Scripture uses to describe Him emphasize His work in revival. These names include the Anointing (the contemporary term for the filling of the Holy Spirit), My Blessing, the Breath of Life, Dew, the Enduement of Power, Floods on the Dry Ground, the Fullness of God, the Glory of the Lord, the Oil of Gladness, the Power of the Highest, Rain, Rivers of Living Water, Showers that Water the Earth, the Spirit of Glory, the Spirit of Life and the Spirit of Power.

THE HOLY SPIRIT AND REVIVAL

Although each of these ways of describing the Holy Spirit contribute to an understanding of revival, five of them may be considered as representative in describing His role in shaping the character of revival. These "names" are My Blessing (see Isa. 44:3), the Fullness of God (see Eph. 3:19), the Glory of the Lord (see 2 Cor. 3:18), the Spirit of Life (see Rom. 8:2) and the Spirit of Power (see 2 Tim. 1:7).

REVIVAL TERMS FOR THE HOLY SPIRIT

1. My Blessing
2. The Fullness of God
3. The Glory of the Lord
4. The Spirit of Life
5. The Spirit of Power

My Blessing

The Spirit's name My Blessing is implied throughout the Scriptures in describing revival (see Ps. 24:5; 133:3; Mal. 3:10). The expression "blessing of God" is often used by Christians to describe the benefits God pours out on His people, but ultimately the blessing of God is God Himself. During times of revival, Christians often have a renewed appreciation of who God is and the various blessings associated with His person and work. This is a result of the Holy Spirit's work in revival as God's Blessing.

The Fullness of God

When those who experience revival attempt to describe their experience to others, it is not uncommon for them to confess, "The place seemed filled with the presence of God" or "I sensed being filled with God until it seemed like I could not contain any more." As the Fullness of God, the Holy Spirit makes Christians intensely aware of God's presence during times of revival. Contemporary observers call this "atmospheric revival."

Paul prayed that the Ephesians "may be filled with all the fullness of God" (Eph. 3:19). In a sense, God is present everywhere and at all times. But it is easy for Christians to believe in His omnipresence, yet fail to recognize His presence in their daily lives. In revival, it is as though the

Holy Spirit opens our eyes so we can see God's presence in our midst and allow Him to change our lives.

RESULTS OF GOD'S PRESENCE IN REVIVAL

Believers...

1. Expect God to work (faith).
2. Are stirred to pray more.
3. Are motivated to good works.
4. Search themselves for sin.
5. Repent and cleanse themselves.
6. Offer praise to God.

The Glory of the Lord

Another revival expression for the Holy Spirit often used to describe revival is the Glory of the Lord. Paul wrote:

> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (2 COL 3:18).

The Glory of the Lord is based on the Old Testament Shekinah, an actual manifestation of the glory of God to " Israel during the wilderness wanderings and in Solomon's Temple.

During revival, Christians once more gain a renewed vision of God in His glory and majesty through the ministry of the Holy Spirit. They sense their being in the presence of God in all His splendor. They respond as did Isaiah (see Isa. 6) or John (see Rev. 1) in recognizing their complete unworthiness in His presence. When they view God in His glory, they begin to see just how far short they have fallen (see Rom. 3:23) and they repent of their sin. Perhaps the phrase "glory to glory" is an actual description of a revival when God continues to pour His blessings (or His presence) upon those who wait for revival.

The Spirit of Life

As the Spirit of Life, the Holy Spirit is the agent of revival because He gives new life to the revived. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). The word "revival" is derived from two Latin words that mean "to live again," and has two applications. First, revival is the return of New Testament Christianity to a group of people. Second, revival is a believer returning to his "first love" (Rev. 2:5)-the time when he was first converted.

One of the Hebrew words translated "revival" in the Old Testament is chayah, which is most often translated "living." Revival involves God's granting new life to dead or dying Christians and churches. This granting of life is a ministry of the Spirit of Life. Many Christians experience this revived life as they understand the Holy Spirit has placed them "in Christ" so He can live the Christian life through them.

The Spirit of Power

We have noted that although the phrase "spirit of power" in 2 Timothy 1:7 may refer to the Christian's spirit, the source of this power is the Holy Spirit. This term would have caused Timothy to recall the revival in Ephesus when "the word of the Lord grew mightily and prevailed" (Acts 19:20). During times of revival, Christians and churches are energized to do the work of God in a much more intense manner than may be the case normally. That is one reason why churches often experience numerical growth during revivals. When the energy of revival is channeled into productive ministry, God often blesses our efforts in evangelism by giving extraordinary results. The key to this success in ministry is the Spirit of Power at work in our lives.

REVIVAL AND THE OUTPOURING OF THE HOLY SPIRIT

Two terms are used in revivalistic literature to describe the experience of revival: "the outpouring of the Holy Spirit" and "the anointing of the Holy Spirit." Although experiences of revival are described in many ways, the expression "outpouring of the Holy Spirit" is usually a reference to the corporate spirit of revival in an area or among a group of Christians. In contrast, when revival comes to an individual, it is often described as an "anointing of the Holy Spirit."

THE OUTPOURING OF THE HOLY SPIRIT	THE ANOINTING OF THE HOLY SPIRIT
Revival of a group	Revival of a person

The terms "outpouring" and "anointing" refer to different degrees of the same ministry of the Holy Spirit. When the Holy Spirit comes upon one person, it is anointing. When the Holy Spirit comes upon many people, it constitutes an outpouring. Both of these phrases find their origin in the Scriptures and are consistently used in revivalistic literature to describe an intense experience with the Holy Spirit. Both expressions are also tied to the revival names of the Holy Spirit.

OUTPOURING NAMES OF THE HOLY SPIRIT

1. Rain Names 2. The Anointing Rain Names

Several of the revival terms for the Holy Spirit are tied to the picture of the Spirit watering the ground. These descriptive terms include "the dew" (Hos.14:5), "floods, on the dry ground" (Isa. 44:3), "a fountain of water" (John 4:14), "rain upon the mown grass" (Ps. 72:6), "rivers of living water" (John 7:38), "showers that water the earth" (Ps. 72:6) and "water" (Isa. 44:3).

In each case, the Holy Spirit is described symbolically as the means by which God pours out His blessing to revive and refresh Christians, much as rain is the means by which the earth is refreshed. These revival names should not be taken as denials of the personality of the Holy Spirit, but rather as descriptions that picture His influence in refreshing people who are spiritually thirsty, wilted or dying.

The Anointing

Another revival name of the Holy Spirit is "the anointing" (1 John 2:27), a term we also considered earlier. Some view this name exclusively as a saving name of the Holy Spirit because they feel the anointing causes people to understand spiritual truth. As such, the term refers to the illumination of the Holy Spirit.

But the Anointing can also be considered as a revival name. The anointing of the Holy Spirit is also a post-conversion experience suggested by the contrast of the nature and effects of the anointing and regeneration. Because the Holy Spirit is the agent of regeneration, it is to be expected that similarities are found between regeneration and other ministries of the same Spirit. The differences serve to distinguish these various works.

Under the Levitical law two anointings were practiced: the anointing of blood and the anointing of oil. This was practiced at the cleansing of a leper (see Lev. 14) and the consecration of a priest (see Lev. 8). Both have typical application for the Christian life. The cleansed leper is a type of one who is cleansed from sin. And the New Testament identifies the believer as part of "a royal priesthood" (1 Pet. 2:9). This dual anointing represents the twofold experience of believers. They are first anointed with the blood of Christ (i.e., in regeneration), and then with the "oil" of the Holy Spirit in revival. David's desire to be "anointed with fresh oil" (Ps. 92:10) suggests that the anointing is a repeatable experience with the Holy Spirit.

SEVEN STEPS TOWARD AN OUTPOURING OF THE HOLY SPIRIT

What can be done to encourage an outpouring of the Holy Spirit so that we might experience His revival names? Some Bible teachers believe we will never experience another

great outpouring of the Holy Spirit or, if a worldwide revival takes place, it will come from God alone and cannot be the result of seeking God through prayer.

Others, however, realize that God responds to the prayers of His people, governs His activities by certain laws, and will honor the promises of Scripture if we meet those conditions. Perhaps God will send a massive revival when His conditions are met (see 2 Chron. 7:14).

A survey of the biblical references to an outpouring of the Holy Spirit, or the pouring out of a blessing of God on His people, suggests seven principles associated with these promises. When an individual Christian meets these conditions, he or she may experience the anointing of the Holy Spirit. When a group of Christians together meet these conditions, then God will pour out His Holy Spirit on them.

The Principle of Desire

The first precondition for revival is desire. God's people must want it. God has promised, "I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring" (Isa. 44:3). Here, as in other places in Scripture, God uses the imagery of thirst to identify an intense desire on the part of people for revival. God never sent revival to any people who did not first want a revival and/or the fruits of revival.

The Principle of Prayer

Prevailing and believing prayer is often mentioned as a precondition of revival in Scripture. Zechariah, the prophet, used the imagery of rain to describe the outpouring of the Holy Spirit, urging the people to, "Ask the Lord for rain in the time of the latter rain. The Lord will make flashing clouds; He will give them showers of rain, grass in the field for everyone" (Zech. 10:1; cf. Joel 2:23; Jas. 5:7).

Prevailing prayer has been so much a part of historical revivals that some writers regard revival as a prayer movement. The kind of prayer that is essential to produce revival blessing is that which prevails, and may be characterized as the prayer of faith.

The Principle of Repentance

Repentance of all known sin, which involves the humbling of the believer, is another essential precondition of revival. "Turn at my reproof; surely I will pour out my spirit on you; I will make my words known to you" (Prow 1:23). The Scriptures also declare:

> For thus says the High and Lofty One Who inhabits eternity,
> whose name is Holy: "I dwell in the high and holy place, with him

> who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

The Principle of Yielding

Perhaps the most frequently mentioned precondition of revival in Scripture is that of a recognition of the Lordship or Kingship of Christ. Many of the prophetic statements concerning the outpouring of the Holy Spirit refer to a time when the people recognize Christ as He returns to establish His Kingdom (cf. Isa. 32:15; Joel 2:27,29; Acts 2:17,18). On the Day of Pentecost, Peter affirmed the Lordship of Christ as he concluded his sermon, "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36).

Recognizing the Lordship of Christ usually involves the practice of seeking God, surrendering to His will and repenting of known sin. In the Old Testament, people engaged in seeking God to obtain His blessing, as one might obtain a request from a king.

The Principle of Fellowship

The unity of the brethren is identified as a precondition of revival blessing in Psalm 133. God commands His blessing in the presence of a united people. Also, both the anointing of Aaron and the dew of Hermon in this psalm are emblems of the outpouring of the Holy Spirit in Scripture. The expression "with one accord" is often used to characterize the united fellowship of the revived Church in the book of Acts (see Acts 1:14; 2:1).

The Principle of Worship

Praise is associated with the blessing of God. According to the Peshitta (an ancient Syriac translation of the Scriptures) the psalmist writes, "Whosoever offers the sacrifice of thanksgiving glorifies me; and to him will I show the way of the salvation of our God" (Ps. 50:23, Peshitta). This was also the way the verse was translated in both the Septuagint and Vulgate translations of the Old Testament. More recent English translations such as the New International Version also translate the verse in a similar way. "He who sacrifices thank offerings honors me, and he prepares the way so that I may show him the salvation of God" (Ps. 50:23, NIV). It means God sends His revival blessing to those who properly worship Him.

If this reading of the verse is correct, it seems to teach that the "sacrifice of thanksgiving" (praise) is a precondition to God's manifesting His salvation. The word "salvation" should not be restricted to its soteriological sense, but, as is often the case in the Old Testament, probably refers to a broader blessing of God, including that of revival. This emphasis is consistent with an earlier statement in the Psalms: "But You are holy, Who inhabit the praises of Israel" (Ps. 22:3).

Notice that God lives in the presence of a worshiping people. Their praises invite the presence of God in a unique way. At the dedication of Solomon's Temple, the praises of God's people ushered in the presence of God in a most unique way.

Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying: "For He is good, For His mercy endures forever," that the house, the house of the LORD, was filled with a cloud, so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God (2 Chron. 5:13,14).

The Principle of Giving to God

Scripture also associates the promise that God will pour out His blessing with the practice of giving to Him:

> "Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this," says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it" (Mal. 3:10).

Although the concept of "tithing" (i.e., giving 10 percent of our income to God) is interpreted differently among evangelical Christians today, sacrificial giving is an essential condition to be met in preparing for an outpouring of the Holy Spirit.

One reason some Christians do not properly give of their means to God is that they fail to understand the spiritual nature of biblical stewardship. Taking an offering is not just a means used by churches to raise money, although that is one purpose. The Scriptures identify several essential principles of financial stewardship. First, giving is a spiritual matter, not just a financial one (see Mal. 3:7). Second, failure to give money to God is a personal affront to Him (see Mal. 3:8). And third, God will withhold many blessings from His people if they do not give to Him (see Mal. 3:9).

God encourages His people to prove Him or test Him in the financial area of their lives (see Mal. 3:10). When they do so, they discover that God rewards them abundantly. First, He rewards their faith (see Mal. 3:10). Second, they are protected (see Mal. 3:11). Third, God gives them fruit in their lives (see Mal. 3:12).

From time to time, Christians ask God for revival. They seek renewed meaning to their faith. These seven principles make believers revival friendly, so that it is possible for them to experience the fullness of the revival terms for the Holy Spirit. As we meet these conditions in our lives, God will anoint us with the Holy Spirit, resulting in personal revival. If others join us in our effort to encourage revival, God will pour out His Holy Spirit on a larger group and effect a revival. If we want to experience revival in our personal lives, we can do something specific about it.

CHAPTER 13

The Pictorial Names of the Holy Spirit

PORTRAITS OF THE HOLY SPIRIT

The Gallery of Religious Art

1. The Anointing	His role in setting us apart to God.
2. My Blessing	His role in blessing us with all spiritual blessings.
3. Fire	His role in presenting our worship to God.
4. Oil	His role in consecrating us to God.

The Gallery of Social Customs

1. A Deposit	His role in guaranteeing our salvation.
2. The Doorkeeper	His role in bringing us to the Good Shepherd.
3. The Enduement	His role in clothing us for ministry.

The Gallery of Nature

1. The Dew	His role in daily refreshing us.
2. A Dove	His role in bringing fruition.
3. Rivers	His role in filling to overflowing.
4. Wind and Water	His role in regeneration.

Some of the names of the Holy Spirit are highly symbolic in nature. These terms may be described as pictures that illustrate different truths about the Holy Spirit. These portraits of the Holy Spirit are hung throughout the Scriptures to help us understand a little about the nature of both His Person and His work. When considering these picture-names of the Holy Spirit, we should be careful not to come to conclusions that may be contrary to the clear teaching of Scripture. For example, pictures of the Holy Spirit as the Anointing Oil must not lead to the idea that He is actually a substance instead of a Person. Despite their limitations, the picture-names of the Holy Spirit contribute to our understanding of the Third Person of the Trinity. These names describe the Holy Spirit in a context that is more familiar to us than such abstract concepts as grace, love and holiness.

Among the various pictorial names of the Holy Spirit are the Anointing, My Blessing, a Deposit, the Dew, the Doorkeeper, a Dove, an Enduement (clothing), the Finger of God, Fire, Fountain, the Guarantee, the Oil, Rain, Rivers, Water and Wind. Each of these names were ascribed to the Holy Spirit in Scripture in a specific context. To this list, some Bible teachers would also add Eliezer, Abraham's servant who went out from Abraham the father to find a bride for Isaac (see Gen. 24). They see a parallel between Abraham's servant and the work of the Holy Spirit in gathering the Church, which is described as the Bride of Christ during this age.

Perhaps the best way to consider the various pictorial names of the Holy Spirit is to do so in the context of a museum or art gallery. In a large art gallery, various artifacts may be arranged in different groupings around a common theme. As we enter this museum devoted to the Holy Spirit, we will be viewing 11 portraits that are arranged in three separate galleries.

THE PICTORIAL NAMES OF THE HOLY SPIRIT

The Gallery of Religious Art	The Gallery of Social Customs	The Gallery of Nature
1. The Anointing	1. A Deposit	1. The Dew
2. My Blessing	2. The Doorkeeper	2. A Dove
3. Fire	3. The Enduement	3. Rivers
4. Oil		4. Wind and Water

A GALLERY OF RELIGIOUS ART

The first gallery in this museum may be describes as the gallery of religious art. Some of the pictorial names of the Holy Spirit are drawn from the religious setting of Israel's national religion. Four of these religious picture names are the Anointing, My Blessing, Fire and Oil.

The Anointing

It was customary in the religion of the Jews to set someone or something apart for God by an anointing with oil. The furnishings of the Tabernacle were anointed, as were people who were set apart for such roles as prophet, priest or king. In each situation, the anointing signified that the person or thing being anointed was set apart for the special service of God.

In the Old Testament context, only a few believers were filled with the Spirit for service. In the New Testament, in a certain sense, every Christian has "the anointing" (1 John 2:27). This means every Christian today has been set apart for God for some special service. You can do something for God, which only you can do for God. Christians should yield to the leading of the Anointing in their lives and use their spiritual gifts in the unique ministry opportunities prepared for them.

My Blessing

The second portrait in this gallery shows the priest with arms raised as he blesses the nation. This blessing is also a picture of the Holy Spirit (see Isa. 44:3). Many pastors today conclude their worship service by lifting their hands and reciting a benediction or blessing. When

the priest offered His blessing on the people, it was not merely to conclude some aspect of worship but also to tell them of God's favor upon them. Even when this blessing occurred at the end of a religious ceremony, the granting of this blessing upon the people was often the beginning of the heartfelt celebration and worship of God from the people themselves.

Perhaps this would be a good point in our tour of the gallery to pause and consider the many blessings God has granted us in addition to His Blessing, the Holy Spirit. An old hymn urges Christians to "Count your blessings, name them one by one." When Christians follow the advice of this hymn writer and begin listing all the good things God has done for them, recalling these blessings is often the beginning of spontaneous thanksgiving to God for what He has done.

Fire

The third portrait of the Holy Spirit in this gallery is a picture of fire burning on the sacrificial altar. At first it appears to be an Old Testament altar for offering sacrifices to God. But on the Day of Pentecost, tongues of fire appeared over those gathered in the Upper Room as the Holy Spirit was poured out on them. The fire of God upon the altar was the means by which all that was offered to God ascended up to God and became "a sweet aroma to the LORD" (Lev. 1:9).

This, too, has an application in the Christian life. Christians may attempt to serve God in two ways. When they serve Him in the flesh, the fruit that results from those efforts may be described as corrupted: "fruit to death" (Rom. 7:5). But when we serve God in the Spirit, then that Holy Fire will cause those efforts to ascend before God and we worship and please Him.

Oil

The final portrait we shall consider in this gallery is that of a huge vat of oil. This was the freshly mixed, holy anointing oil. This, too, is a picture of the Holy Spirit (see Heb.1:9). When the Holy Spirit is compared to this anointing oil, several similarities immediately become apparent. First, both are unique. The mixture of perfumes and spices used in the anointing oil were prohibited from any other use. So, also, the Holy Spirit is unique.

Second, notice the size of the vat holding the oil. This anointing oil was never mixed in small amounts. More oil was always available than one might expect would be necessary. The Holy Spirit is also unlimited in His supply. Third, the damp paddles lying in the comer of the picture indicate that the mixture has just been made. The anointing oil was always prepared as needed and was, therefore, always fresh when used. So, also, a freshness is evident in the ministry of the Holy Spirit in our lives.

A GALLERY OF SOCIAL CUSTOMS

As we leave the gallery of religious art, we come to a second gallery containing portraits of the Holy Spirit drawn from social customs. Three of the pictures hanging on the walls of this room deserve special attention as we continue our tour. These portray the Holy Spirit as a Deposit, a Doorkeeper and an Enduement or Clothing.

A Deposit

The first picture in this gallery portrays two people sitting at a table, one passing the other a document and a bag of coins. It was customary in the first century to offer a deposit as a guarantee of the person's commitment to honor a contractual agreement. The apostle Paul drew on this cultural practice when he described "the Spirit in our hearts as a deposit" (2 Cor. 1:22). At the moment a person is converted, the Holy Spirit is given as "the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory" (Eph. 1:14). The ministry of the Holy Spirit in our lives is a constant reminder (guarantee) of future blessings God also intends to bestow upon us.

The Doorkeeper

The next picture is that of a Doorkeeper at the gate of a sheepfold. "To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out" (John 10:3). Jesus is the Shepherd calling His sheep. The doorkeeper is the Holy Spirit who opens the door of salvation so people can become Christians, then opens doors of service so that Christians can lead others to Christ. Concerning Lydia, the Bible says, "The Lord opened her heart to heed the things spoken by Paul" (Acts 16:14). This portrait also illustrates the similar work of Jesus as, "He who opens and no one shuts, and shuts and no one opens" (Rev. 3:7).

An Enduement

The final picture in this gallery is that of a wardrobe filled with various styles of clothing. Jesus implied that the Holy Spirit was the Enduement of Clothing when He told His disciples, "But tarry in the city of Jerusalem until you are endued with power from on high" (Luke 24:49).

Just as one dresses in a certain way prior to taking on a certain task, so Christians should be clothed in the power of the Holy Spirit before attempting to serve God. One would not expect a mechanic to wear a three-piece suit as he goes to the garage to work on a car, or a bank manager to address his board wearing bib-overalls. Today, special wear is available for tennis, golf or bike riding. People dress in appropriate clothes to help rather than hinder them in their jobs. Perhaps the large number of garments portrayed in this picture serves as a reminder of how few Christians have taken seriously the need to be clothed in the Holy Spirit.

A GALLERY OF NATURE

The third and final gallery of this museum is a gallery of nature. This gallery includes several landscapes and pictures portraying the wonders of nature around us. These pictures also have something to tell us about the Holy Spirit.

The Dew

The first picture in this gallery is a landscape. It is a morning scene of a grassy meadow on the side of a mountain. As you look closely, you can see the large drops of dew still clinging to the blades of grass and flower petals in the meadow. That dew is a picture of the Holy Spirit. The Holy Spirit wrote, "I will be like the dew to Israel" (Hos. 14:5). Just as the morning dew symbolizes the freshness of the morning, so the Holy Spirit makes all things fresh and new in our lives.

A Dove

The next picture is set in the branches of a tree. As you look closely, a dove is sitting in its nest. Although the eggs are hidden from view, it is obvious that the mother dove is waiting for those eggs to hatch.

The Holy Spirit was described as a dove at the baptism of Jesus. "And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon

Him like a dove" (Mark 1:10). The dove, symbolic of the Holy Spirit, gently came upon the Savior. Long before this scene, the Bible portrayed the Holy Spirit brooding over the waters of the newly created earth. "And the Spirit of God was hovering over the face of the waters" (Gen. 1:2). This portrait of the dove serves to remind us of His role in creation, His beauty and His gentle character.

Rivers

The third picture in this gallery is another landscape. It portrays a winding river across a dry field. The vegetation on the banks of that river appear healthy and green, although the rest of the field seems to be suffering the effects of drought.

Jesus promised that the Holy Spirit would be like rivers of living water. "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" Qohn 7:38). This picture serves to remind us that the source of life is the Holy Spirit, who will constantly spring up within us. Wind and Water

The final picture is that of a storm. As we ponder this picture, we see large trees bending in the wind, and rain pelting to the ground from the clouds above. The wind and water portrayed

in this picture are portraits of the Holy Spirit. The wind is not seen, but its effects are evident. We cannot see the Holy Spirit in the salvation experience, but His effects are evident. "So is everyone who is born of the Spirit" (John 3:8). The rain that is falling upon the earth in this scene is the means by which the dry earth is refreshed, just as the Holy Spirit refreshes Christians. "He shall come down like rain upon the mown grass, like showers that water the earth" (Ps. 72:6).

ARRANGING A PERSONAL GALLERY OF HOLY SPIRIT PORTRAITS

Many people today have hobbies that involve collecting and displaying things that are important to them. These collections may include such things as stamps, coins, baseball cards, antiques, salt and pepper shakers or porcelain dolls. Other people collect art, such as oil paintings, prints or carvings. Still others collect slides or pictures of the family. Collecting and displaying such items are governed by certain principles that may also be applied to arranging a personal gallery of Holy Spirit portraits in your life.

The Principle of Authenticity

Nothing is more frustrating to a collector than to acquire something, only to learn later it is not genuine. This can have devastating effects as we arrange our personal gallery of portraits of the Holy Spirit. We need to be careful that all that is evident in our lives is the product of the Holy Spirit rather than some other spirit. Our Christianity needs to be genuine. John's advice for first-century Christians is good advice for today, also: "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world" (1 John 4:1). That which is authentic of the Holy Spirit will affirm the Lordship of Jesus in your life, and cause others to have a higher regard for Him. The Principle of Balanced Arrangement

As is. apparent from the study of the various names of the Holy Spirit, many different ministries of the Holy Spirit are evident in our lives. Just as a collector arranges art objects, considering an eye to balance and positioning that befits the art, so Christians should give thoughtful attention to balancing these ministries of the Spirit. Sometimes Christians become so excited about one aspect of the Holy Spirit's ministry, they neglect other areas that are just as important. As you consider the various ministries of the Holy Spirit, be sure to let Him work in every area of your life. This is a part of Christian maturity. The word "maturity" means complete or well-rounded. The Christian should be complete or balanced in doctrine, character, service, giving, worship and Bible study.

The Principle of Visibility

The principle of visibility recognizes the desire of collectors to display their collection so that others can see it. As you consider your personal relationship with God, much of the Spirit's work is no doubt recognizable to you. The question is: What has the Holy Spirit done in your life

that is evident to others? As we gather portraits of the Holy Spirit in our lives, we need to live in such a way that those portraits become visible to others.

The Principle of a Growing Collection

The one consistent thing about collectors is that they all collect. Something inside them keeps them searching for more. This means they make occasional additions to the collection, resulting in periodic rearrangements of the display.

This will also take place in our gallery of the Holy Spirit. The Holy Spirit is still working in our lives, helping us become like Jesus (see Phil 1:6). Therefore, new portraits will always be added as long as we continue to allow the Holy Spirit to maintain control, and as long as we continue growing in Christ.

What does your gallery of the Holy Spirit look like? Paul described his converts as "an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart" (2 Cor. 3:3).

These studies have focused on the names of the Holy Spirit recorded in the written Word of God, the Bible. Had they been based upon that which the Holy Spirit Himself has written into your life, how might it have been different? May God help each of us as we develop our own unique galleries of the Holy Spirit.

APPENDIX I

The Names, Titles and Emblems of the Holy Spirit

The Anointing (1 John 2:27)
My Blessing (Isa. 44:3)
O Breath (Ezek. 37:9)
The Breath of the Almighty (Job 33:4)
The Breath of God (Job 27:3)
The Breath of Life (Rev. 11:11)
The Breath of the LORD (Isa. 40:7)
The Breath of Your Nostrils (Ps. 18:15)
A Deposit (2 Cor. 1:22)
Like the Dew to Israel (Hos. 14:5)
A Different Spirit (Num. 14:24)
Divided Tongues, as of Fire (Acts 2:3)
The Doorkeeper (John 10:3; New English Bible, cf. Acts 16:14)
A Dove (Mark 1:10)
The Enduement of Power (Luke 24:49, implied)
The Eternal Spirit (Heb. 9:14)
An Excellent Spirit (Dan. 5:12)
The Finger of God (Luke 11:20)
Floods on the Dry Ground (Isa. 44:3)
A Fountain of Water (John 4:14)
The Fullness of God (Eph. 3:19)
Your Generous Spirit (Ps. 51:12)
The Gatekeeper (John 10:3, RST)
The Gift of God (John 4:10; Acts 8:20)
The Gift of the Holy Spirit (Acts 2:38)
The Glory of the Lord (2 Cor. 3:18)
God (Acts 5:4)
Your Good Spirit (Neh. 9:20)
The Guarantee of Our Inheritance (Eph. 1:14; cf. 2 Cor. 5:5)
The Hand of God (2 Chron. 30:12)
The Hand of the LORD (Job 12:9; Isa. 41:20)
The Hand of the Lord GOD (Ezek. 8:1)
He/Himself (John 14:16,26; Rom. 8:16,26)
Another Helper (John 14:16)
The Helper (John 14:26)
The Holy One (Job 6:10)
His Holy One (Isa. 10:17)
The Holy Spirit (Luke 11:13)
His Holy Spirit (Isa. 63:10)
Your Holy Spirit (Ps. 51:11)
The Holy Spirit of God (Eph. 4:30)
The Holy Spirit of Promise (Eph. 1:13)
The Holy Spirit Sent from Heaven (1 Pet. 1:12)

The Holy Spirit Who Is in You (1 Cor. 6:19)
The Holy Spirit Who Dwells in Us (2 Tim. 1:14)
The Lord (2 Cor. 3:17)
A Mighty Voice (Ps. 68:33)
A New Spirit (Ezek. 11:19)
The Oil of Gladness (Ps. 45:7; Heb. 1:9)
One Spirit (1 Cor. 12:13; Eph. 2:18; 4:4)
The Power of the Highest (Luke 1:35)
The Promise (Acts 2:39)
The Promise of My Father (Luke 24:49)
The Promise of the Father (Acts 1:4)
The Promise of the Holy Spirit (Acts 2:33)
The Promise of the Spirit (Gal. 3:14)
Rain upon Mown Grass (Ps. 72:6)
Rivers of Living Water (John 7:38)
The Same Spirit (1 Cor. 12:4,8,9,11)
The Same Spirit of Faith (2 Cor. 4:13)
His Seal (john 6:27; 2 Tim. 2:19)
The Seal of God (Rev. 9:4)
The Seal of the Living God (Rev. 7:2)
His Seed (1 John 3:9)
Seven Eyes (Zech. 3:9; 4:10; Rev. 5:6)
Seven Horns (Rev. 5:6)
Seven Lamps of Fire Burning Before the Throne (Rev. 4:5)
The Seven Spirits Who Are Before His Throne (Rev. 1:4)
The Seven Spirits of God (Rev. 3:1; 4:5)
The Seven Spirits of God Sent Out into All the Earth (Rev. 5:6)
Showers that Water the Earth (Ps. 72:6)
A Sound from Heaven, as of a Rushing Mighty Wind (Acts 2:2)
The Spirit (Num. 27:18)
His Spirit (Num. 11:29)
My, Spirit (Gen. 6:3)
Your Spirit (Ps. 104:30)
The Spirit of...
- Adoption (Rom. 8:15)
- Burning (Isa. 4:4)
- Christ (Rom. 8:9; 1 Pet. 1:11)
- Counsel (Isa. 11:2)
- Deep Sleep (Isa. 29:10)
- Elijah (2 Kings 2:15; Luke 1:17)
- Your Father (Matt. 10:20)
- The Fear of the LORD (Isa. 11:2)
- God (Gen. 1:2)
- Our God (1 Cor. 6:11)
- Glory (1 Pet. 4:14)

Grace (Zech. 12:10; Heb. 10:29)
Him Who Raised Up Jesus (Rom. 8:11)
His Son (Gal. 4:6)
Holiness (Rom. 1:4)
The Holy God (Dan. 4:8,9,18; 5:11)
Jesus (Acts 16:7, NIV)
Jesus Christ (Phil. 1:19)
Judgment (Isa. 4:4)
Knowledge (Isa. 11:2)
Life (Rom. 8:2)
The Living Creatures (Ezek. 1:21)
The Living God (2 Cor. 3:3)
The LORD (Judg. 3:10)
The Lord GOD (Isa. 61:1)
Love (2 Tim. 1:7)
Might (Isa. 11:2)
Power (2 Tim. 1:7)
Prophecy (Rev. 19:10)
The Prophets (1 Cor. 14:32)
Revelation (Eph. 1:17)
A Sound Mind (2 Tim. 1:7)
Stupor (Rom. 11:8)
Supplication (Zech. 12:10)
Truth (John 14:17)
Understanding (Isa. 11:2)
My Understanding (Job 20:3)
Wisdom (Exod. 28:3; Deut. 34:9)
His Spirit Who Dwells in You (Rom. 8:11)
The Spirit Who Is from God (1 Cor. 2:12)
The Spirit Whom He Has Given Us (1 John 3:24)
A Steadfast Spirit (Ps. 51:10)
The Voice of the Almighty (Ezek. 1:24)
The Voice of the LORD (Ps. 29:3,4,5,7,8,9)
His Voice (Ps. 95:7; Heb. 3:7)
His Voice (Most High-Ps. 18:13)
The Voice of Your Thunder (Ps. 77:18)
Water (Isa. 44:3)
The Wind (John 3:8)
My Witness (job 16:19; cf. Heb. 10:15)

Total: 126

APPENDIX 2

The Sevenfold Name of the Holy Spirit

THE SEVEN NAMES OF THE SPIRIT IN ISAIAH
ISAIAH 11:2

1. The Spirit of the LORD	His identity name, describing who He is.
2. The Spirit of Wisdom	His ability to discern people and motives.
3. The Spirit of Understanding	His ability to distinguish the authentic from the counterfeit.
4. The Spirit of Counsel	His ability to make right decisions.
5. The Spirit of Might	His ability to carry out His decisions and purposes.
6. The Spirit of Knowledge	His knowledge about the Godhead.
7. The Spirit of the Fear of the LORD	His work in helping people approach God.

We have noted in this book that the Holy Spirit is the forgotten or unknown Person of the Trinity. The Father and Son are clearly focused because most people can identify with a Father or Son. But a spirit is difficult to envision.

People tend to think of something like Casper the Friendly Ghost on television, or an influence, such as the "spirit of the times" or "spirit week" at college. People do not think of a spirit as a real thing.

But think of the Holy Spirit as a real person. For example, envision a construction worker. The work of God in salvation has been compared to constructing a building. The Father is the architect or engineer who plans the project. The Son is the foreman or construction superintendent who gets the job done. And the Holy Spirit is the workman who actually does the work of salvation. This 'means the Holy Spirit does the work in preparing the ground (the heart), then builds the house (salvation) and keeps the building in repair (progressive sanctification).

Although the names or titles for the Holy Spirit considered in this book come from the Scriptures, most of the arrangement is by the author. However, at least one significant grouping of the Holy Spirit's names or titles has been arranged by the Holy Spirit Himself. Isaiah 11:2 lists seven names or titles given to the Holy Spirit. This list of seven names is more than tautology or mere repetition for emphasis. The seven descriptions are purposefully presented to portray the Spirit who will rest upon the Messiah (i.e., Jesus Christ):

> The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.-Isaiah 11:2

Notice carefully that the Spirit who will rest on the Messiah is described as (1) the Spirit of the LORD; (2) the Spirit of Wisdom; (3) the Spirit of Understanding; (4) the Spirit of Counsel; (5) the Spirit of Might; (6) the Spirit of Knowledge; and (7) the Spirit of the Fear of the LORD, or the Spirit of Reverence.

This sevenfold representation of the Holy Spirit is not a complete description of who He is-more than a hundred other names of the Holy Spirit are listed in Scripture. But this list gives insight to the person and work of the Holy Spirit.

This sevenfold list of names is unique in that although this "name-group" occurs in the Old Testament, the full meanings of each name are revealed in the New Testament. Most would expect the opposite. It has been calculated that only 90 direct references to the Holy Spirit are listed in the Old Testament, compared to 263 similar references in the New Testament. This means the New Testament, having three times as many references to the Holy Spirit, is usually more descriptive of the Holy Spirit than the Old Testament.

THE MEANING OF THE SEVEN NAMES

In the context of Isaiah's prophecy, these names of the Holy Spirit have specific reference to the anointing of the Holy Spirit, which rested upon Jesus during His public ministry. In a broader sense, each of these names emphasizes some aspect of the character and work of the Holy Spirit in our lives today.

Some Bible teachers have compared this sevenfold arrangement of the names of the Holy Spirit with the gold lampstand in the Tabernacle (see Exod. 25:31-40). In this comparison, the first name, the Spirit of the LORD, is compared with the central light in the lampstand. The other six names are compared to the three pairs of branches coming out from the lamp. Note that two of these names relate to intellectual ability (the Spirit of Wisdom and the Spirit of Understanding), two relate to practical activity (the Spirit of

Counsel and the Spirit of Might) and two relate to relationship with God (the Spirit of Knowledge and the Spirit of the Fear of the LORD).

The Spirit of the LORD

The Spirit of the Lord may be viewed as the primary name of the Holy Spirit in Isaiah's list, and as such the name that introduces the other six descriptions. Although the other names describe some aspect of what the Spirit does, or His ministry, the name Spirit of the LORD describes who He is. In this context, the use of this title alerts the reader to remember that each of the following names should be understood in the context of God's wisdom, understanding, counsel, might, knowledge and reverence, rather than that of man.

The Spirit of Wisdom

Wisdom is the ability to discern the true nature of things underneath appearances. Therefore, this title of the Holy Spirit suggests His ability to discern the true nature of people and their motives.

It is possible for Christians to hide sin in their lives, and to serve God by having wrong motives, fooling those around them into believing they are living in complete fellowship with God. But the Spirit of Wisdom cannot be fooled by the images we portray. Instead, He is able to see through our masks and discern our inner nature and motives. When the Holy Spirit illuminates the lives of Christians, they would do well to confess their sin and yield to the Spirit in obeying Him so as to resolve their spiritual problem.

The Spirit of Understanding

Understanding includes the ability to distinguish the differences between or among things despite their similarities. A counterfeit copy of an art masterpiece may be done well enough to fool many who appreciate good art, but a legitimate art critic is able to discern the subtle differences in color, paint texture and brush stroke that distinguish the counterfeit from the original.

The name Spirit of Understanding also seems to overlap the meaning of the name Spirit of Wisdom, and to suggest the Spirit's ability to discern between that which is genuine and counterfeit in our lives. Christians should take inventory in their lives from time to time and ask the Spirit of Understanding to expose the counterfeit in their lives and help them replace it with reality in their relationship with God.

The Spirit of Counsel

The word "counsel" refers to the ability to make right decisions and adopt right conclusions. The name Spirit of Counsel reminds us of the Holy Spirit's ability in decision making. This term reminds Christians of the need to seek the leading of the Holy Spirit in making personal decisions in their lives. When this is done, the Holy Spirit will guide us in our decision making according to the principles of the Word of God and His intervention in our circumstances of life. Also, the Spirit of Counsel may direct His counsel to us through other people who act as channels for the message He has for us. Christians should take advantage of all the principles of decision making as they are led daily by the Spirit of Counsel. The Spirit of Might

"Might" refers to the power or energy necessary to carry out those decisions made with the aid of the Spirit of Counsel. The name Spirit of Might reminds Christians of the Holy

Spirit's ability to accomplish what He has decided to do. An appreciation of this truth is the basis for developing great faith in God (see Rom. 4:21). Once, when a Christian lady was introduced by her pastor as having great faith in God, she corrected his statement and confessed, "I have a little faith in a great God." We grow in faith as we recognize the greatness of the Spirit of Might in His ability to perform what is promised.

The Spirit of Knowledge

Some Bible teachers believe the words "of the LORD" should be applied to both of the last two names of the Holy Spirit in this listing. This means that the knowledge referred to here is "the knowledge of the LORD." Acquiring this knowledge is a continuing process. After spending three years with Jesus, Philip was rebuked with the question, "Have I been with you so long, and yet you have not known Me, Philip?" (John 14:9). Christians today will grow in their knowledge of God as they rely upon the ministry of the Spirit of the Knowledge of the LORD. This growing knowledge of who God is will also result in greater spiritual insight in other areas of our lives (see Prov. 9:10).

The Spirit of the Fear of the LORD

The last of these seven names of the Holy Spirit is the Spirit of the Fear of the LORD. The expression "fear of the LORD" is an Old Testament phrase describing a lifestyle of reverential trust in God (see Pss. 34,37). Some Bible teachers call this "the Spirit of Reverence."

The name the Fear of the LORD reminds Christians of the work of the Holy Spirit in helping us approach God with reverence in our prayer to and worship of God. Also, when

we have proper respect for who God is, this will motivate us to abstain from sinful habits and attitudes that are offensive to God. This is only possible through the ministry of the Spirit of Reverence in the Christian life.

THE SPIRIT AND THE NUMBER "SEVEN"

The fact that Isaiah 11:2 includes seven terms for the Holy Spirit is not coincidental. Throughout the Scriptures, which were authored by the Holy Spirit, He is described by expressions such as Seven Eyes, Seven Horns, Seven Lamps Burning Before the Throne, the Seven Spirits Who Are Before His Throne, the Seven Spirits of God and the Seven Spirits of God Sent Out into All the Earth.

Throughout the Scriptures, certain numbers seem to be used in such a way as to suggest a significance beyond the apparent use of counting. The Hebrew word shevah (seven) seems to imply fullness, satisfaction or having enough. Some Bible teachers describe the number seven as the number of perfection, because various lists of seven appear in Scripture as apparently

representative of the whole. Perhaps Isaiah assigns seven descriptive titles to the Spirit because He is perfect in Himself, is whole or completes the Godhead as the Third Person.

Seven Horns

The description of the Holy Spirit as Seven Horns suggests His strength. The apostle John saw the Lamb by the throne of God in heaven "having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth" (Rev. 5:6). In the Near East, the horn was considered a symbol of strength. This was probably due to the use of horns by rams and cattle in defending themselves or attacking another animal.

When Israel went into battle, it was customary to call the army to battle by blowing a ram's horn. Perhaps blowing the horn served as a challenge to the army to demonstrate their strength in battle just as the ram demonstrated its strength with its horns.

Seven Eyes

The phrase "Seven Eyes" is used in describing the Holy Spirit in both the Old and New Testaments (see Zech. 3:9; 4:10; Rev. 5:6). Although God is Spirit and does not possess a physical body, the Scriptures often use anthropomorphisms to describe what God is like. An anthropomorphism is a description of God that portrays God as though He had the body of a person (Grk. anthropos). The focus in these descriptions is usually upon a single part of the body that implies some truth about God. Here, the term "eyes" suggests the insight of the Holy Spirit, and His understanding of all He sees. Zechariah explained, "They are the eyes of the LORD, which scan to and fro throughout the whole earth" (Zech. 4:10).

Seven Lamps

A third description of the Holy Spirit seen by John in his vision was "seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5). This imagery emphasizes the work of the Holy Spirit in searching out and exposing all that is contrary to the nature of God. Lamps of fire were placed around homes in the first century to provide interior lighting, much as light fixtures do in contemporary homes. When something was lost, a person would use a lamp as a flashlight to search for the item. Lamps were also used to cast light on an object for close examination to expose flaws or counterfeits. The title Seven Lamps implies the similar work of the Holy Spirit in our lives.

Seven Spirits

When John referred to "the seven Spirits who are before His throne" (Rev. 1:4; 3:1; 4:5; 5:6), he was emphasizing the role of the Holy Spirit in His full governmental action. The Seven Spirits of God are identified both in the context of being before the throne in heaven (see Rev. 1:4; 4:5) and in the midst of the churches on earth (see Rev. 3:1; 5:6). The throne represents the rule of God in heaven. Portraying the same Seven Spirits also on the earth suggests the extension of that rule of God to earth. This descriptive reference reminds us that the Holy Spirit overrules and governs in the affairs of our lives.

APPENDIX 3

Names, Terms and Titles of Christ in Scripture

A (21 terms)

The Advocate with the Father (1 John 1:2)
An Alien unto My Mother's Children (Ps. 69:8)
Alive for Evermore (Rev. 1:18)
The All and in All (Col. 3:11)
The Almighty Which Is (Rev. 1:8)
The Alpha and Omega (Rev. 1:8)
An Altar (Heb. 13:10)
The Altogether Lovely (Song of Sol. 5:16)
The Amen (Rev. 3:14)
The Anchor of the Soul (Heb. 6:19)
The Ancient of Days (Dan. 7:9)
The Angel of God (Gen. 21:17)
The Angel of His Presence (Isa. 63:9)
The Angel of the Lord (Gen. 16:7)
The Anointed of God (1 Sam. 2:35; Ps. 2:2)
Another King (Acts 17:7)
The Apostle of Our Profession (Heb. 3:1)
The Ark of the Covenant (Josh. 3:3)
The Arm of the Lord (Isa. 53:1)
The Author of Eternal Salvation (Heb. 5:9)
The Author of Our Faith (Heb. 12:2)

B (32)

The Babe of Bethlehem (Luke 2:12,16)
The Balm in Gilead (Jer. 8:22)
A Banner to Them That Fear Thee (Ps. 60:4)
The Bearer of Glory (Zech. 6:13)
The Bearer of Sin (Heb. 9:28)
The Beauties of Holiness (Ps. 110:3)
Before All Things (Col. 1:17)
The Beginning (Col. 1:18)
The Beginning of the Creation of God (Rev. 3:14)
The Beginning and the Ending (Rev. 1:8)
The Beloved (Eph. 1:6)
My Beloved Son (Matt. 3:17)
The Better (Heb. 7:7)
The Bishop of Your Souls (1 Pet. 2:25)
The Blessed and Only Potentate (1 Tim. 6:15)
The Blessed for Evermore (2 Cor. 11:31)
The Blessed Hope (Titus 2:13)

The Branch (Zech. 3:8; 6:12)
The Branch of the Lord (Isa. 4:2)
The Branch of Righteousness (Jer. 33:15)
The Branch Out of His Roots (Isa. 11:1)
The Bread of God (John 6:33)
The Bread of Life (John 6:35)
The Breaker (Mic. 2:13)
The Bridegroom of the Bride (John 3:29)
The Bright and Morning Star (Rev. 22:16)
The Brightness of His Glory (Heb. 1:3)
The Brightness of Thy Rising (Isa. 60:3)
Our Brother (Matt. 12:50)
A Buckler (Ps. 2:7; 18:30)
The Builder of the Temple (Zech. 6:12,13)
A Bundle of Myrrh (Song of Sol.1:13)

C (40)

The Captain of the Host of the Lord (Josh. 5:14,15)
The Captain of Their Salvation (Heb. 2:10)
The Carpenter (Mark 6:3)
The Carpenter's Son (Luke 4:22)
A Certain Nobleman (Luke 19:12)
A Certain Samaritan (Luke 10:33)
The Chief Cornerstone (Eph. 2:20; 1 Pet. 2:6)
The Chief Shepherd (1 Pet. 5:4)
The Chiefest Among Ten Thousand (Song of Sol. 5:10)
A Child Born (Isa. 9:6)
Child of the Holy Ghost (Matt. 1:18)
The Child Jesus (Luke 2:27,43)
The Chosen of God (1 Pet. 2:4)
Chosen Out of the People (Ps. 89:19)
Christ (Matt. 1:16)
The Christ (1 John 5:1)
Christ Come in the Flesh (1 John 4:2)
Christ Crucified (1 COL 1:23)
The Christ of God (Luke 9:20)
Christ Jesus (Acts 19:4)
Christ Jesus Our Lord (2 Cor. 4:5)
Christ a King (Luke 23:2)
Christ the Lord (Luke 2:11)
Christ Our Passover (1 Cor. 5:7)
Christ Risen from the Dead (1 Cor. 15:20)
The Chosen of God (Luke 23:35)
A Cleft of the Rock (Exod. 33:22)
A Cluster of Camphire (Song of Sol. 1:14)

The Comforter (John 14:16-18)
A Commander to the People (Isa. 55:4)
Conceived of the Holy Spirit (Matt. 1:20)
The Consolation of Israel (Luke 2:25)
The Corn of Wheat (John 12:24)
Counselor (Isa. 9:6)
The Covenant of the People (Isa. 42:6; 49:8)
The Covert from the Tempest (Isa. 32:2)
The Covert of Thy Wings (Ps. 61:4)
The Creator (Rom. 1:25)
The Creator of the Ends of the Earth (Isa. 40:28)
A Crown of Glory (Isa. 28:5)

D (17)

My Darling (Ps. 22:20)
David (Matt. 1:17)
The Day (2 Pet. 1:19)
The Daysman Betwixt Us (Job 9:33)
The Dayspring from on High (Luke 1:78)
The Daystar to Arise (2 Pet. 1:19)
His Dear Son (Col. 1:13)
That Deceiver (Matt. 27:63)
My Defense (Ps. 94:22)
The Deliverance of Zion (Joel 2:32)
My Deliverer (Ps. 40:17)
The Desire of All Nations (Hag. 2:7)
Despised by the People (Ps. 22:6)
The Dew of Israel (Hos. 14:5)
A Diadem of Beauty (Isa. 28:5)
The Door of the Sheep (John 10:7)
Dwelling Place (Ps. 90:1)

E (17)

Mine Elect (Isa. 42:1)
Eliakim (Isa. 22:20)
Elijah (Matt. 16:14)
Emmanuel (Matt. 1:23)
The End of the Law (Rom. 10:4)
The Ensign of the People (Isa. 11:10)
Equal with God (Phil. 2:6)
The Eternal God (Deut. 33:27)
That Eternal Life (1 John 1:2)
The Everlasting Father (Isa. 9:6)
An Everlasting Light (Isa. 60:19,20)

An Everlasting Name (Isa. 63:12)
Thy Exceedingly Great Reward (Gen. 15:1)
His Excellency (Job 13:11)
The Excellency of Our God (Isa. 35:2)
Excellent (Ps. 8:1,9)
The Express Image of His Person (Heb. 1:3)

F (38)

The Face of the Lord (Luke 1:76)
The Fairer than the Children of Men (Ps. 45:2)
Faithful (1 Thess. 5:24)
Faithful and True (Rev. 19:11)
The Faithful and True Witness (Rev. 3:14)
A Faithful Creator (1 Pet. 4:19)
A Faithful High Priest (Heb. 2:17)
A Faithful Priest (1 Sam. 2:35)
The Faithful Witness (Rev. 1:5)
A Faithful Witness Between Us (Jer. 42:5)
A Faithful Witness in Heaven (Ps. 89:37)
My Father (Ps. 89:26)
A Father of the Fatherless (Ps. 68:5)
The Feast (1 Cor. 5:8)
My Fellow (Zech. 13:7)
The Finisher of the Faith (Heb. 12:2)
The First and the Last (Rev. 1:8)
The Firstbegotten (Heb. 1:6)
The Firstborn (Heb. 12:23)
The Firstborn Among Many Brethren (Rom. 8:29)
The Firstborn of the Dead (Rev. 1:5)
The Firstborn of Every Creature (Col. 1:15)
Her Firstborn Son (Luke 2:7)
The Firstfruit (Rom. 11:16)
The Firstfruits of Them That Sleep (1 Cor. 15:20)
Flesh (John 1:14)
The Foolishness of God (1 Cor. 1:25)
Foreordained Before the Foundation of the World (1 Pet. 1:20)
The Forerunner (Heb. 6:20)
Fortress (Ps. 18:2)
The Foundation Which Is Laid (1 Cor. 3:11)
The Fountain of Life (Ps. 36:9)
The Fountain of Living Waters (Jer.17:13)
The Free Gift (Rom. 5:15)
The Friend of Publicans and Sinners (Matt. 11:19; Luke 7:34)
A Friend That Sticketh Closer than a Brother (Prov. 18:24)
The Fruit of the Earth (Isa. 4:2)

The Fruit of Thy Womb (Luke 1:42)
Fullers' Soap (Mal. 3:2)

G (47)

The Gift of God (John 4:10)
A Gin (Isa. 8:14)
A Glorious High Throne from the Beginning (Jer. 17:12)
A Glorious Name (Isa. 63:14)
Glory (Hag. 2:7)
My Glory (Ps. 3:3)
The Glory as of the Only Begotten of the Father (John 1:14)
The Glory of God (Rom. 3:23)
The Glory of His Father (Matt. 16:27; Mark 8:38)
God (Rev. 21:7)
God Who Avengeth Me (Ps. 18:47)
God Blessed Forever (Rom. 9:5)
God Who Forgavest Them (Ps. 99:8)
Our God Forever and Ever (Ps. 48:14)
The God of Glory (Ps. 29:3)
The God of Israel (Ps. 59:5)
The God of Jacob (Ps. 46:7)
The God of My Life (Ps. 42:8)
The God of My Mercy (Ps. 59:10)
God in the Midst of Her (Ps. 46:5)
God Manifest in the Flesh (1 Tim. 3:16)
God of My Righteousness (Ps. 4:1)
God of My Salvation (Ps. 18:46; 24:5)
God of My Strength (Ps. 43:2)
God with Us (Matt. 1:23)
A Good Man (John 7:12)
The Goodman of the House (Matt. 20:11)
Good Master (Matt. 19:16)
The Good Shepherd (John 10:11)
The Governor Among Nations (Ps. 22:28)
Great (Jer. 32:18)
The Great God (Titus 2:13)
A Great High Priest (Heb. 4:14)
A Great Light (Isa. 9:2)
A Great Prophet (Luke 7:16)
That Great Shepherd of the Sheep (Heb. 13:20)
Greater (1 John 4:4)
A Greater and More Perfect Tabernacle (Heb. 9:11)
Greater than Our Father Abraham (John 8:53)
Greater than Our Father Jacob (John 4:12)
Greater than Jonah (Matt. 12:41)

Greater than Solomon (Matt. 12:42)
Greater than the Temple (Matt. 12:6)
Guest (Luke 19:7)
Our Guide Even unto Death (Ps. 48:14)
The Guide of My Youth (Jer. 3:4)
The Guiltless (Matt. 12:7)

H (41)

The Habitation of Justice (Jer. 50:7)
Harmless (Heb. 7:26)
An He Goat (Prov. 30:31)
The Head of All Principality and Power (Col. 2:10)
The Head of Every Man (1 Cor. 11:3)
The Head of the Body, the Church (Col. 1:18)
The Head of the Corner (1 Pet. 2:7)
The Health of My Countenance (Ps. 42:11)
The Heir (Mark 12:7)
Heir of All Things (Heb. 1:2)
My Helper (Heb. 13:6; Ps. 30:10)
The Helper of the Fatherless (Ps. 10:14)
A Hen (Matt. 23:37)
The Hidden Manna (Rev. 2:17)
My Hiding Place (Ps. 32:7)
A Hiding Place from the Wind (Isa. 32:2)
The High and Lofty One Who Inhabiteth Eternity (Isa. 57:15)
An High Priest (Heb. 5:5)
An High Priest After the Order of Melchizedek (Heb. 5:10)
An High Priest Forever (Heb. 6:20)
My High Tower (Ps. 18:2)
The Highest Himself (Ps. 87:5)
An Highway (Isa. 35:8)
Holy (Isa. 57:15)
Thy Holy Child Jesus (Acts 4:27)
Thine Holy One (Acts 2:27)
The Holy One and Just (Acts 3:14)
The Holy One of Israel (Ps. 89:18)
That Holy Thing Which Shall Be Born of Thee (Luke 1:35)
Holy to the Lord (Luke 2:23)
Our Hope (1 Tim. 1:1)
The Hope of Glory (Col. 1:27)
The Hope of His People (Joel 3:16)
The Hope of Israel (Acts 28:20)
The Hope of Their Fathers (Jer. 50:7)
The Horn of David (Ps. 132:17)
The Horn of the House of Israel (Ezek. 29:21)

An Horn of Salvation (Luke 1:69)
An House of Defense (Ps. 31:2)
An Householder (Matt. 20:1)
Her Husband (Rev. 21:2)

I(5)

I Am (John 18:6)
The Image of the Invisible God (Col. 1:15)
Immanuel (Isa. 7:14)
Innocent Blood (Matt. 27:4)
Isaac (Heb. 11:17,18)

J (18)

The Jasper Stone (Rev. 4:3)
Jeremiah (Matt. 16:14) Jesus (Matt. 1:21)
Jesus Christ (Heb. 13:8)
Jesus Christ the Lord (Rom. 7:25)
Jesus Christ, the Son of God (John 20:31)
Jesus of Galilee (Matt. 26:69)
Jesus of Nazareth (John 1:45)
Jesus of Nazareth, the King of the Jews (John 19:19)
A Jew (John 4:9)
John the Baptist (Matt. 16:14)
Joseph's Son (Luke 4:22)
The Judge of All the Earth (Gen. 18:25)
The Judge of the Quick and the Dead (Acts 10:42)
A Judge of the Widows (Ps. 68:5)
The Just One (Acts 7:52)
This Just Person (Matt. 27:24)
The Justifier of Him Who Believeth (Rom. 3:26; Acts 13:39)

K (22)

Thy Keeper (Ps. 12:15)
The Kindness and Love of God (Titus 3:4)
Another King (Acts 17:7)
The King Eternal (1 Tim. 1:17)
The King Immortal (1 Tim. 1:17)
The King in His Beauty (Isa. 33:17)
The King Forever and Ever (Ps. 10:16)
The King Invisible (1 Tim. 1:17)
The King of All the Earth (Ps. 47:7)
The King of Glory (Ps. 24:7,8)
The King of Heaven (Dan. 4:37)

The King of Israel (John 1:49)
King of Kings (Rev. 19:16)
The King of Peace (Heb. 7:2)
The King of Righteousness (Heb. 7:2)
King of Saints (Rev. 15:3)
The King of Salem (Heb. 7:2)
The King of Terrors (Job 18:14)
King of the Jews (Matt. 2:2)
The King Who Cometh in the Name of the Lord (Luke 19:38)
The King's Son (Ps. 72:1)
The Kinsman (Ruth 4:14)

L (58)

A Ladder (Gen. 28:12)
The Lamb (Rev. 17:14)
The Lamb of God (john 1:29)
The Lamb Slain from the Foundation of the World (Rev. 13:8)
The Lamb That Was Slain (Rev 5:12)
The Lamb Who Is in the Midst of the Throne (Rev. 7:17)
The Last (Isa. 44:6)
The Last Adam (1 Cor. 15:45)
The Lawgiver (Jas. 4:12)
A Leader (Isa. 55:4)
The Life (John 14:6)
The Lifter Up of Mine Head (Ps. 3:3)
The Light (John 1:7)
The Light of Men (John 1:4)
The Light of the City (Rev. 21:23)
The Light of the Glorious Gospel of Christ (2 Cor. 4:4)
The Light of the Knowledge of the Glory of God (2 Cor. 4:6)
The Light of the Morning (2 Sam. 23:4)
The Light of the World (John 8:12)
The Light of Truth (Ps. 43:3)
A Light to Lighten Gentiles (Luke 2:32)
A Light to the Gentiles (Isa. 49:6)
The Lily Among Thorns (Song of Sol. 2:2)
The Lily of the Valleys (Song of Sol. 2:1)
The Lion of the Tribe of Judah (Rev. 5:5)
The Living Bread (John 6:51)
The Living God (Ps. 42:2)
Lord (despotes; 2 Pet. 2:1)
Lord (kurios; John 13:13)
Lord (rabboni; Mark 10:51)
Lord Also of the Sabbath (Mark 2:28)
My Lord and My God (John 20:28)

The Lord and Savior (2 Pet. 1:11)
Lord Both of the Dead and Living (Rom. 14:9)
The Lord from Heaven (1 Cor. 15:47)
Lord God Almighty (Rev. 16:7)
The Lord God of the Holy Prophets (Rev. 22:6)
Lord God of Israel (Ps. 41:13)
Lord God of Truth (Ps. 31:5)
Lord God Omnipotent (Rev. 19:6)
The Lord God Who Judgeth Her (Rev. 18:8)
The Lord Holy and True (Rev. 6:10)
Lord Jesus (Rom. 10:9)
Lord Jesus Christ Gas. 2:1)
The Lord Mighty in Battle (Ps. 24:8)
The Lord of All the Earth (Josh. 3:11)
The Lord of Glory (1 Cor. 2:8)
The Lord of the Harvest (Matt. 9:38)
The Lord of Hosts (Ps. 24:10)
O Lord Our God (Ps. 8:1,9)
Lord of Lords (1 Tim. 6:15)
Lord of Peace (2 Thess. 3:16)
The Lord of the Vineyard (Matt. 20:8)
The Lord of the Whole Earth (Ps. 97:5)
The Lord's Christ (Rev. 11:15)
The Lord's Doing (Matt. 21:42)
The Lord Strong and Mighty (Ps. 24:8)
Lowly in Heart (Matt. 11:29)

M (42)

Magnified (Ps. 40:16)
Our Maker (Ps. 95:6)
A Malefactor (John 18:30)
The Man (John 19:5)
A Man Approved of God (Acts 2:22)
A Man Child (Rev. 12:5)
The Man Christ Jesus (1 Tim. 2:5)
A Man Gluttonous (Matt. 11:19)
The Man Whose Name Is the Branch (Zech. 6:12)
The Man of Sorrows (Isa. 53:3)
The Man Whom He Hath Ordained (Acts 17:31)
Manna (Exod. 16:15)
Marvelous in Our Eyes (Matt. 21:42)
The Master (didaskalos; John 11:28)
Master (epistates; Luke 5:5)
Your Master (kathegetes; Matt. 23:10)
The Master of the House (olkodespotes; Luke 13:25)

Master (rabbi; John 4:31)
The Meat Offering (Lev. 2:1)
The Mediator (1 Tim. 2:5)
The Mediator of a Better Covenant (Heb. 8:6)
The Mediator of the New Covenant (Heb. 12:24)
The Mediator of the New Testament (Heb. 9:15)
Meek (Matt. 11:29)
Melchizedek (Gen. 14:18)
A Merciful and Faithful High Priest (Heb. 2:17)
His Mercy and His Truth (Ps. 57:3)
Mercy Seat (Heb. 9:5)
The Messenger of the Covenant (Mal. 3:1)
Messiah (Dan. 9:25)
Mighty (Ps. 89:19)
The Mighty God (Isa. 9:6)
The Mighty One of Jacob (Isa. 49:26; 60:16)
The Minister of Sin (Gal. 2:17)
A Minister of the Circumcision (Rom. 15:8)
The Minister of the Heavenly Sanctuary (Heb. 8:1-3)
A More Excellent Name (Heb. 1:4)
The Morning Star (Rev. 2:28)
The Most High (Ps. 9:2; 21:7)
The Mouth of God (Matt. 4:4)
The Mystery of God (Col. 2:2)

N (5)

A Nail Fastened in a Sure Place (Isa. 22:23)
A Name Above Every Name (Phil. 2:9)
A Nazarene (Matt. 2:23)
Thy New Name (Rev. 3:12)
A Nourisher of Thine Old Age (Ruth 4:15) 0(9)
An Offering and a Sacrifice to God (Eph. 5:2)
The Offspring of David (Rev. 22:16)
Ointment Poured Forth (Song of Sol. 1:3)
The Omega (Rev. 22:13)
His Only Begotten Son (John 3:16)
The Only Begotten of the Father (John 1:14)
Only Potentate (1 Tim. 6:15)
The Only Wise God (1 Tim. 1:17)
An Owl of the Desert (Ps. 102:6)

P (40)

Our Passover (1 Cor. 5:7)
The Path of Life (Ps. 16:11)

A Pavilion (Ps. 31:20)
Our Peace (Eph. 2:14)
The Peace Offering (Lev. 3:1)
A Pelican of the Wilderness (Ps. 102:6)
A Perfect Man gas. 3:2)
The Person of Christ (2 Cor. 2:10)
Physician (Luke 4:23)
The Pillar of Fire (Exod. 13:21,22)
The Place of Our Sanctuary (Jer. 17:12)
A Place of Refuge (Isa. 4:6)
A Plant of Renown (Ezek. 34:29)
A Polished Shaft (Isa. 49:2)
Poor (2 Cor. 8:9)
My Portion (Ps. 119:57)
The Portion of Jacob (Jer. 51:19)
The Portion of Mine Inheritance (Ps. 16:5)
The Potter (Jer. 18:6)
The Power of God (1 Cor. 1:24) Precious (1 Pet. 2:7)
A Precious Cornerstone (Isa. 28:16)
The Preeminence (Col. 1:18)
A Price (1 Cor. 6:20)
The Price of His Redemption (Lev. 25:52)
A Priest Forever (Ps. 110:4)
The Priest of the Most High God (Heb. 7:1)
A Prince and Savior (Acts 5:31)
The Prince of Life (Acts 3:15)
The Prince of Peace (Isa. 9:6)
Prince of Princes (Dan. 8:25)
The Prince of the Kings of the Earth (Rev. 1:5)
The Prophet (John 7:40)
A Prophet Mighty in Deed and Word (Luke 24:19)
The Prophet of Nazareth (Matt. 21:11)
A Prophet Without Honor (Matt. 13:57)
One of the Prophets (Matt. 16:14)
The Propitiation for Our Sins (1 John 2:2)
Pure (1 John 3:3)
A Purifier of Silver (Mal. 3:3)

Q (2)

Of Quick Understanding (Isa. 11:3)
A Quickening Spirit (1 Cor. 15:45)

R (53)

Rabbi (John 3:2)
Rabboni (John 20:16)
Rain Upon the Mown Grass (Ps. 72:6)
A Ransom for All (1 Tim. 2:6)
A Ransom for Many (Matt. 20:28)
The Red Heifer Without Spot (Num. 19:2)
My Redeemer (Job 19:25)
Redemption (1 Cor. 1:30; Luke 21:28)
The Redemption of Their Souls (Ps. 49:8)
A Refiner's Fire (Mal. 3:2)
Our Refuge (Ps. 46:1)
A Refuge in Times of Trouble (Ps. 9:9)
A Refuge for the Oppressed (Ps. 9:9)
A Refuge from the Storm (Isa. 25:4)
Our Report (Isa. 53:1)
A Reproach of Men (Ps. 22:6)
Their Resting Place (Jer. 50:6)
A Restorer of Thy Life (Ruth 4:15)
The Resurrection, and the Life (John 11:25)
The Revelation of Jesus Christ (Rev. 1:1)
Reverend (Ps. 111:9)
A Reward for the Righteous (Ps. 58:11)
Rich (Rom. 10:12)
The Riches of His Glory (Rom. 9:23)
The Riddle Uudg. 14:14)
Right (Deut. 32:4)
The Righteous (1 John 2:1)
A Righteous Branch (Jer. 23:5)
The Righteous God (Ps. 7:9)
The Righteous Lord (Ps. 11:7)
My Righteous Servant (Isa. 53:11)
The Righteous Judge (2 Tim. 4:8)
A Righteous Man (Luke 23:47)
Righteousness (1 Cor. 1:30)
The Righteousness of God (Rom. 10:3)
A River of Water in a Dry Place (Isa. 32:2)
The Rock (Matt. 16:18)
The Rock That Is Higher than I (Ps. 61:2)
The Rock of Israel (2 Sam. 23:3)
A Rock of Offense (Rom. 9:33)
The Rock of My Refuge (Ps. 94:22)
The Rock of His Salvation (Deut. 32:15)
The Rock of Our Salvation (Ps. 95:1)
The Rock of Thy Strength (Isa. 17:10)

The Rod (Mic. 6:9)
A Rod Out of the Stem of Jesse (Isa. 11:1)
The Root of David (Rev. 5:5)
A Root of Jesse (Rom. 15:12; Isa. 11:10)
A Root Out of Dry Ground (Isa. 53:2)
The Root and Offspring of David (Rev. 22:16)
The Rose of Sharon (Song of Sol. 2:1)
A Ruler (Mica 5:2)

S(95)

The Sacrifice for Sins (Heb. 10:12)
A Sacrifice to God (Eph. 5:2)
My Salvation (Ps. 27:1)
The Salvation of God (Luke 2:30; 3:6)
The Salvation of Israel (Jer. 3:23)
A Samaritan (John 8:48)
The Same Yesterday, Today, and Forever (Heb. 13:8)
A Sanctuary (Isa. 8:14)
A Sardius Stone (Rev. 4:3)
The Saving Strength of His Anointed (Ps. 28:8)
Savior (Titus 2:13)
The Savior of All Men (1 Tim. 4:10)
The Savior of the Body (Eph. 5:23)
The Savior of the World (John 4:42;1 John 4:14)
The Scapegoat (Lev. 16:8; John 11:49-52)
The Sceptre of Israel (Num. 24:17)
The Sceptre of Thy Kingdom (Ps. 45:6)
The Second Man (1 Cor. 15:47)
Secret (Judg. 13:18)
The Secret of Thy Presence (Ps. 31:20)
The Seed of Abraham (Gal. 3:16)
The Seed of David (Rom. 1:3; 2 Tim. 2:8)
The Seed of the Woman (Gen. 3:15)
The Sent One (John 9:7)
Separate from His Brethren (Gen. 49:26)
Separate from Sinners (Heb. 7:26)
The Serpent in the Wilderness (John 3:14)
My Servant (Isa. 42:1)
A Servant of Rulers (Isa. 49:7)
My Servant the Branch (Zech. 3:8)
A Shadow from the Heat (Isa. 25:4)
The Shadow of the Almighty (Ps. 91:1)
The Shadow of a Great Rock (Isa. 32:2)
A Shelter (Ps. 61:3)
My Shepherd (Ps. 23:1; Isa. 40:11)

Shepherd of Israel (Ps. 80:1)
Our Shield (Ps. 84:9)
Shiloh (Gen. 49:10)
Shoshannim ("lilies"; Pss. 45; 69 [titles])
A Sign of the Lord (Isa. 7:11)
Siloam (John 9:7)
Sin (2 Cor. 5:21)
A Sinner (John 9:24)
A Snare to the Inhabitants of Jerusalem (Isa. 8:14)
The Son (Matt. 11:27)
His Son from Heaven (1 Thess. 1:10)
A Son Given (Isa. 9:6)
The Son of Abraham (Matt. 1:1)
The Son of David (Matt. 1:1)
The Son of God (John 1:49)
The Son of Joseph (John 1:45)
The Son of Man (John 1:51)
The Son of Mary (Mark 6:3)
The Son of the Blessed (Mark 14:61)
The Son of the Father (2 John 3)
The Son of the Freewoman (Gal. 4:30)
The Son of the Highest (Luke 1:32)
The Son of the Living God (Matt. 16:16)
The Son of the Most High (Mark 5:7)
A Son over His Own House (Heb. 3:6)
The Son Who Is Consecrated for Evermore (Heb. 7:28)
My Song (Isa. 12:2)
A Sower (Matt. 13:4,37)
A Sparrow Alone Upon the House Top (Ps. 102:7)
That Spiritual Rock (1 Cor. 10:4)
A Star Out of Jacob (Num. 24:17)
My Stay (Ps. 18:18)
A Stone Cut Out of the Mountain (Dan. 2:45)
A Stone Cut Without Hands (Dan. 2:34)
The Stone of Israel (Gen. 49:24)
A Stone of Stumbling (1 Pet. 2:8)
The Stone Which the Builders Refused (Ps. 118:22)
The Stone Which the Builders Rejected (Matt. 21:42)
The Stone Which Was Set at Nought (Acts 4:11)
A Stranger (Matt. 25:35)
My Strength (Isa. 12:2)
The Strength of Israel (1 Sam. 15:29)
The Strength of My Life (Ps. 27:1)
A Strength to the Needy in Distress (Isa. 25:4)
A Strength to the Poor (Isa. 25:4)
Strong (Ps. 24:8)

A Strong Consolation (Heb. 6:18)
A Stronghold in the Day of Trouble (Nah. 1:7)
A Strong Lord (Ps. 89:8)
My Strong Refuge (Ps. 71:7)
My Strong Rock (Ps. 31:2)
A Strong Tower (Prov. 18:10)
A Strong Tower from the Enemy (Ps. 61:3)
A Stronger than He (Luke 11:22)
A Stumbling Block (1 Cor. 1:23)
The Sun of Righteousness (Mal. 4:2)
A Sure Foundation (Isa. 28:16)
The Sure Mercies of David (Isa. 55:3; Acts 13:34)
A Surety of a Better Testament (Heb. 7:22)
A Sweet-smelling Savor (Eph. 5:2)

T (20)

A Tabernacle for a Shadow (Isa. 4:6)
The Tabernacle of God (Rev. 21:3)
Teacher (Matt. 10:25)
A Teacher Come from God (John 3:2)
The Temple (John 2:19)
The Tender Grass (2 Sam. 23:4)
A Tender Plant (Isa. 53:2)
The Tender Mercy of God (Luke 1:78)
The Testator (Heb. 9:16,17)
The Testimony of God (1 Cor. 2:1)
A Thief (Rev. 16:15)
This Treasure (2 Cor. 4:7)
The Trespass Offering (Lev. 5:6)
A Tried Stone (Isa. 28:16)
The True Bread from Heaven (John 6:32)
The True God (Jer. 10:10)
The True Light (John 1:9)
The True Vine (John 15:1)
The True Witness (Prov. 14:25)
The Truth (John 14:6)

U (7)

Undefiled (Heb. 7:26)
Understanding (Prov. 3:19)
The Unknown God (Acts 17:23)
The Unspeakable Gift (2 Cor. 9:15)
The Urim and Thummin (Exod. 28:30)
The Upholder of All Things (Heb. 1:3)

Upright (Ps. 92:15)

V (7)

The Veil (Heb. 10:20)
The Very God of Peace (1 Thess. 5:23)
Very Great (Ps. 104:1)
A Very Present Help in Trouble (Ps. 46:1)
The Victory (1 Cor.e 15:54)
The Vine (John 15:5)
The Voice (Rev. 1:12)

W (25)

A Wall of Fire (Zech. 2:5)
The Wave Offering (Lev. 7:30)
The Way (John 14:6)
The Way of Holiness (Isa. 35:8)
The Weakness of God (1 Cor. 1:25)
A Wedding Garment (Matt. 22:12)
The Well of Living Waters (John 4:14)
The Well of Salvation (Isa. 12:3)
A Winebibber (Matt. 11:19)
Wisdom (1 Cor. 1:25)
The Wisdom of God (1 Cor. 1:24)
A Wise Master Builder (1 Cor. 3:10)
Witness (Judg. 11:10)
My Witness (Job 16:19)
The Witness of God (1 John 5:9)
A Witness to the People (Isa. 55:4)
Wonderful (Isa. 9:6)
Wonderful Counselor (Isa. 9:6)
The Word (John 1:1)
The Word of God (Rev. 19:13)
The Word of Life (1 John 1:1)
A Worm and No Man (Ps. 22:6)
Worthy (Rev. 4:11; 5:12)
That Worthy Name (Jas. 2:7)
Worthy to Be Praised (Ps. 18:3)

X (2)

X (The Greek letter Chi, the traditional symbol of Christ,
since it is the first letter of the title "Christ" in Greek.)
X (as an Unknown Quantity; see Rev. 19:12)

Y (2)

The Yokefellow (Matt. 11:29,30)
The Young Child (Matt. 2:11)

Z (4)

Zaphnath-Paaneah (Gen. 41:45)
The Zeal of the Lord of Hosts (Isa. 37:32)
The Zeal of Thine House (John 2:17; Ps. 69:9)
Zerubbabel (Zech. 4:7,9)

Total Names and Titles: 669

*From The Names of Jesus by Elmer L. Towns (Denver, CO: Accent Publications, 1987), adapted.

APPENDIX 4

The Preeminent Pronouns of Christ in Scripture

Who Art, and Wast, and Shalt Be (Rev. 16:5)
Him That Bringeth Good Tidings (Nah. 1:15)
He Who Brought Us Up (Josh. 24:17)
He Who Created (Rev. 10:6)
He That Cometh (Luke 7:19; Matt. 11:3)
He That Cometh After Me (John 1:15,27)
He Who Cometh Down from Heaven (John 6:33)
He That Cometh in the Name of the Lord (Matt. 21:9)
He That Cometh into the World (John 11:27)
Who Coverest Thyself with Light (Ps. 104:2)
Who Crowneth Thee with Lovingkindness (Ps. 103:4)
He That Was Dead and Is Alive (Rev. 2:8)
Who Dwelleth in Zion (Ps. 9:11)
He Who Fighteth for You (Josh. 23:10)
He That Filleth All in All (Eph. 1:23)
Who Forgiveth All Thine Iniquities (Ps. 103:3)
This That Forgiveth Sins (Luke 7:49)
Who Girdeth Me with Strength (Ps. 18:32)
Who Giveth Me Counsel (Ps. 16:7)
He That Hath the Bride (John 3:29)
He Who Hath His Eyes Like a Flame of Fire (Rev. 2:18)
He Who Hath His Feet Like Fine Brass (Rev. 2:18)
Thou Who Hearest Prayer (Ps. 65:2)
Who Healeth All Thy Diseases (Ps. 103:3)
He That Is Higher than the Heavens (Eccl. 5:8)
He That Holdeth the Seven Stars (Rev. 2:1)
He That Is Holy (Rev. 3:7)
Who Laid the Foundations of the Earth (Ps. 104:5)
Who Layeth the Beams of His Chambers in the Waters (Ps. 104:3)
Thou Who Liftest Me Up from the Gates of Death (Ps. 9:13)
He That Liveth (Rev. 1:18)
Him That Liveth Forever and Ever (Rev. 10:6)
Him That Loveth Us (Rev. 1:5)
Who Maketh His Angels Spirits (Ps. 104:4; Heb. 1:7)
Who Maketh the Clouds His Chariot (Ps. 104:3)
He That Openeth (Rev. 3:7)
Who Hast Power over These Plagues (Rev. 16:9)
Who Redeemeth Thy Life from Destruction (Ps. 103:4)
Thou Rulest the Raging of the Sea (Ps. 89:9)
He That Sanctifieth (Heb. 2:11)
Who Satisfieth Thy Mouth with Good Things (Ps. 103:5)
Thou Who Saveth by Thy Right Hand (Ps. 17:7)
Who Saveth the Upright in Heart (Ps. 7:10)

He Who Searcheth (Rev. 2:23)
Whom Thou Hast Sent (John 17:3)
He Who Hath the Seven Spirits of God (Rev. 3:1)
He Who Hath the Sharp Sword with Two Edges (Rev. 2:12)
He That Shutteth (Rev. 3:7)
He Who Sitteth in the Heavens (Ps. 2:4)
Him That Sitteth on the Throne (Rev. 6:16)
Who Stretchest Out the Heavens Like a Curtain (Ps. 104:2)
He Who Testifieth (Rev. 22:20)
He That Is True (Rev. 3:7)
Him That Was Valued (Matt. 27:9)
He Who Walketh in the Midst of the Seven Candlesticks (Rev. 2:1)
Who Walketh upon the Wings of the Wind (Ps. 104:3)

Total: 56

*From The Names o f Jesus by Elmer L. Towns (Denver, CO; Accent Publications, 1987), adapted.

APPENDIX 5

The Names of the LORD God
(Jehovah Elohim; Kurios ho Theos) *in Scripture*

This Holy LORD God (1 Sam. 6:20)
The LORD God ... Abounding in Goodness (Exod. 34:6)
The LORD God ... Abounding in Truth (Exod. 34:6)
Lord God Almighty (Rev. 4:8)
The LORD, the Everlasting God (Jehovah El O1am; Gen. 21:33)
The LORD God (Jehovah Elohim; Gen. 2:4)
The LORD God of Abraham, Isaac, and Israel (1 Kings 18:36)
The LORD, the God of David Your Father (2 Kings 20:5)
The LORD God of Elijah (2 Kings 2:14)
The LORD God of Your Fathers (Jehovah Elohe 'Abothekhem; Exod. 3:15)
The LORD, the God of All Flesh (Jer. 32:27)
The LORD God of Gods (El Elohim Jehovah; Josh,. 22:22)
The LORD God ... Gracious (Exod. 34:6)
The LORD Is the Great God (Ps. 95:3)
The LORD God of Heaven (Gen. 24:7)
The LORD, the God of Heaven and the God of Earth (Gen. 24:3)
The LORD God of the Hebrews (Exod. 3:18)
The LORD Is God of the Hills (1 Kings 20:28)
The Lord God of the Holy Prophets (Rev. 22:6)
The LORD God of Hosts (Jehovah Elohim Tseba'oth; 2 Sam. 5:10)
The LORD God of Israel (Jehovah Elohe Yisra'el; Exod. 5:1)
The Lord God Who Judges Her (Rev. 18:8)
The LORD Is a God of Justice (Isa. 30:18)
The LORD Is the God of Knowledge (1 Sam. 2:3)
The LORD God of My Lord the King (1 Kings 1:36)
The LORD God ... Long-suffering (Exod. 34:6)
The LORD God of My Master Abraham (Gen. 24:12,27,42,48)
The LORD God Merciful (Exod. 34:6)
The LORD, God Most High (Jehovah El Elyon; Gen. 14:22)
The Lord God Omnipotent (Rev. 19:6)
The LORD Is the God of Recompense (Jehovah El Gemuloth; Jer. 51:56)
The LORD, God of My Salvation (Jehovah Elohe Yeshu'athi; Ps. 88:1)
The LORD, the God of Shem (Gen. 9:26)
The LORD, the God of the Spirits of All Flesh (Num. 27:16)
The LORD God of Truth (Jehovah El 'Emeth; Ps. 31:5)
The LORD Is ... God of the Valleys (1 Kings 20:28, implied)

Total: 36 names

APPENDIX 6

The Name God (Elohim) in Scripture

Almighty God (El Shaddai; Gen. 17:1)
God Who Avenges Me (El Nekamoth; Ps. 18:47)
The Eternal God (Deut. 33:27)
The Everlasting God (Isa. 40:28)
The Faithful God (El Emunah; Deut. 7:9)
God-Who-Forgives (El Nose' Ps. 99:8)
God (Elohim; Gen. 1:1)
The God of Abraham (Gen. 31:42)
God Almighty (Gen. 28:3)
The God of the Armies of Israel (1 Sam. 17:45)
The God of Bethel (Gen. 31:13)
The God of All Comfort (2 Cor. 1:3)
The God of Daniel (Dan. 6:26)
The God of the Earth (Rev. 11:4)
God My Exceeding Joy (El Simchath Gili; Ps. 43:4)
The God of All the Families of Israel Ger. 31:1)
The God of My Father (Gen. 31:5)
The God of Your Father Abraham (Gen. 26:24)
The God of His Father David (2 Chron. 34:3)
The God of the Gentiles (Rom. 3:29)
The God of Glory (El Hakabodh; Ps. 29:3)
God, the God of Israel (El Elohe Israel; Gen. 33:20, alt.)
The God of Gods (Dent. 10:17)
The God of All Grace (1 Pet. 5:10)
God in Heaven (Elohim Bashamayim; Josh. 2:11)
The God of Heaven (Ezra 5:12)
The God of Heaven and Earth (Ezra 5:11)
The God of the Hebrews (Exod. 5:3)
God Is My Helper (Elohim 'Ozer Li; Ps. 54:4)
The God of Hope (Rom. 15:13)
God of Hosts (Elohim Tsaba'oth; Ps. 80:7)
God of the House of God (El Bethel; Gen. 35:7, alt.)
The God of Isaac (Gen. 28:13)
The God of Israel (Elope Yisra'el; Exod. 24:10)
The God of Jacob (Elope Ya'akob; 2 Sam. 23:1)
The God of Jerusalem (2 Chron. 32:19)
The God of Jeshurun (Dent. 33:26)
The God of the Jews (Rom. 3:29)
God Who Judges the Earth (Elohim Shophtim Ba'arets; Ps. 58:11)
The God of Judgment (Mal. 2:17)
My God, My King (Eli Malki; Ps. 68:24)
The God of the Land (2 Kings 17:26)
The God of My Life (El Khayyay; Ps. 42:8)

The God of the Living (Matt. 22:32, implied)
The God of Love (2 Cor. 13:11)
The God of Our Lord Jesus Christ (Eph. 1:17)
God Most High (El 'Elyon; Gen. 14:18)
God Most High (Elohim 'Elyon; Ps. 57:2)
The God of Nahor (Gen. 31:53)
The God of Patience (Rom. 15:5)
The God of Peace (Rom. 15:33)
The God of My Praise (Ps. 109:1)
God Is a Refuge for Us (Elohim Machaseh Lanu; Ps. 62:8)
God of My Righteousness (Elohe Tsidqi; Ps. 4:1)
God My Rock (El Sela ; Ps. 42:9)
The God of My Salvation (Elohe Yish 7; Ps. 18:46)
The-God-Who-Sees-Me (El Roi; Gen. 16:13)
The God of Shadrach, Meshach and Abed-Nego (Dan. 3:29)
The God of My Strength (Elohe Ma'uzi; Ps. 43:2)
A God of Truth (Deut. 32:4)
The Great God (Deut 10:17)
A Holy God (Elohim Qedoshim; Josh. 24:19)
A Jealous God (El Qanna; Exod. 20:5)
The Living God (El Khay; Josh. 3:10)
My Merciful God (Elohe Khasdi; Ps. 59:10)
The Mighty God (El Gibbor; Jer. 32:18)

Total: 66 names

APPENDIX 7

The Names of the Lord (Jehovah) in the *Old Testament*

Adonai Jehovah The Lord GOD (Gen. 15:2)
Hamelech Jehovah The LORD, the King (Ps. 98:6)
Jehovah The LORD (Exod. 6:2,3)
Jehovah Adon Kol Ha'arets--The LORD, the Lord of All the Earth (Josh. 3:13)
Jehovah Bore-The LORD Creator (Isa. 40:28)
Jehovah Ma-oz Khayyay-The LORD the Strength of My Life (Ps. 27:1)
Jehovah Khereb-The LORD ... the Sword (Dent. 33:29)
Jehovah Eli The LORD My God (Ps. 18:2)
Jehovah 'Elyon The LORD Most High (Ps. 7:17)
Jehovah 'Oz-Lamo-The LORD the Strength of His people (Ps. 28:7)
Jehovah Gibbor Milchamah The LORD Mighty in Battle (Ps. 24:8)
Jehovah Maginnenu The LORD Our Defence (Ps. 89:18)
Jehovah Go'el The LORD Thy Redeemer (Isa. 49:26; 60:16)
Jehovah Hashopet-The LORD the Judge (Judg. 11:27)
Jehovah Hoshe'ah The LORD Save (Ps. 20:9)
Jehovah 'Immekha-The LORD Is with You (Judg. 6:12)
Jehovah 'Izuz We Gibbor-The LORD Strong and Mighty (Pa. 24:8)
Jehovah Jireh The-LoRD-Will-Provide (Gen. 22:14)
Jehovah Kabodhi The LORD My Glory (Ps. 3:3)
Jehovah Qanna The LORD, Whose Name Is Jealous (Exod. 34:14)
Jehovah Keren-Tish'i The LORD the Horn of My Salvation (Ps. 18:2)
Jehovah MachsiThe LORD My Refuge (Ps. 91:9)
Jehovah Magen The LORD, the Shield (Dent. 33:29)
Jehovah Ma'oz The LoRD...My Fortress (Jer. 16:19)
Jehovah Melech 'Olam The LORD King Forever (Ps. 10:16)
Jehovah Mephalti The LORD My Deliverer (Ps. 18:2)
Jehovah Meqaddishkhem The LORD Our Sanctifier (Exod. 31:13)
Jehovah Metsudhathi The LORD ... My Fortress (Ps. 18:2)
Jehovah Misgabbi The LORD My High Tower (Ps. 18:2)
Jehovah Makheh The LORD That Smiteth (Ezek. 7:9)
Jehovah Nissi The LORD Our Banner (Exod. 17:15)
Jehovah 'Ori The LORD My Light (Ps. 27:1)
Jehovah Rophe The LORD That Healeth (Exod. 15:26)
Jehovah Ro'i The LORD My Shepherd (Ps. 23:1)
Jehovah Sebaoth The LORD of Hosts (1 Sam. 1:3)
Jehovah Sal'i The LORD My Rock (Ps. 18:2)
Jehovah Shalom-The LORD Our Peace (Judg. 6:24)
Jehovah Shammah The LORD Is There (Exek. 48:35)
Jehovah Tsidqenu The LORD Our Righteousness (Jer. 23:6)
Jehovah Tsuri-O LORD, My Strength (Ps. 19:14)
Jehovah 'Uzam The LORD Their Strength (Ps. 37:39)
Jehovah Moshi'ekh The LORD Thy Savior (Isa. 49:26; 60:16)

Total: 42 names

*From The Names o f Jesus, by Elmer L. Towns (Denver, CO: Accent Publications, 1987), adapted.

APPENDIX 8

This list of the names and descriptive titles ascribed to God in the book of Psalms is based upon the New King James Version. As various translators may use various English words to translate the Hebrew text, this list may differ from that compiled by those using another translation. Also, this list includes only the first instance where the name is used to .clearly identify God or may be viewed as a descriptive title of God without seriously violating the normal rules of biblical interpretation. Because these names are often repeated in other psalms, some psalms are not represented on the list. The name of God appears in every Psalm, but this list does not attempt to include every reference to every name. This list includes 232 names and descriptive titles of God.

1:6 LORD (*Jehovah*)
2:4 He who sits in the heavens
3:2 God (*Elohim*)
3:3 a shield for me My glory (*Kabodhi*) the One who lifts up my head
4:1 God of my righteousness (*Elohe Tsidgi*) 5:2 My King
5:11 Your name
7:1 LORD my God (*Jehovah Elohim*)
7:9 the righteous God
7:10 Who saves the upright in heart
7:11 a just judge
7:17 the name of the LORD Most High (*Jehovah 'Elyon*)
8:1 LORD, our Lord (*Jehovah Adonai*)
You who set Your glory above the heavens
9:2 Most High (*Elyon*)
9:9 a refuge for the oppressed
A refuge in times of trouble
9:13 You who lift me up from the gates of death
10:14 the helper of the fatherless
10:16 The LORD is King forever (*Jehovah Melech 'Olam*)
14:6 the LORD is his refuge
14:7 the salvation of Israel
16:5 the portion of my inheritance my cup
17:7 You who save those who trust in You
18:1 LORD, my strength
18:2 The LORD is my rock (*Jehovah Sel'i*) my fortress (*Metsudhathi*)
my deliverer (*Mephalti*) My God, my strength My shield
the horn of my salvation (*Keren-Yish't*) my stronghold (*Misgabbi*)
18:3 who is worthy to be praised
18:18 my support
18:30 a shield to all who trust in Him
18:32 God who arms me with strength
18:46 the God of my salvation (*Elohe Teshu'athi*)
18:47 God who avenges me (*El Nekamoth*)
19:14 O LORD, my strength (*Jehovah Tsuri*) my redeemer
20:1 the name of the God of Jacob

20:5 the name of our God
20:7 the name of the LORD our God
20:9 Save, LORD (*Jehovah Hoshe'ah*)
22:1 My God, My God (*Eli Eli*)
22:3 Who inhabit the praises of Israel
22:9 He who took Me out of the womb
22:19 My Strength
23:1 The LORD is my shepherd (*Jehovah Ro'i*)
24:8 The King of glory
The LORD strong and mighty (*Jehovah 'Izuz We Gibbor*)
The LORD mighty in battle (*Jehovah Gibbor Milchamah*)
24:10 The LORD of hosts (*Jehovah Sebaoth*)
27:1 The LORD is my light (*Jehovah 'Ori*) my salvation
The LORD is the strength of my life (*Jehovah Ma'oz Khayyay*)
28:1 O LORD my Rock (*Jehovah Tsur*)
28:7 The LORD is the strength of His people (*Jehovah 'Oz-Lamo*)
28:8 the saving refuge of His anointed
29:3 The God of glory (*El Hakabodh*)
29:10 King forever
30:4 His holy name
30:10 my helper
31:2 my rock of refuge
a fortress of defense
31:5 O LORD God of truth (*Jehovah El Emeth*)
32:7 my hiding place
33:20 our help and our shield
35:3 I am your salvation
35:5 the angel of the LORD
37:39 their strength in the time of trouble (*'Uzam*)
38:22 O Lord, my salvation (*Adonai*)
40:17 my help and my deliverer
41:13 the LORD God of Israel (*Jehovah Elohe Yisra'el*)
42:8 the God of my life (*El Hayyay*)
42:9 God my Rock (*El Sela*)
43:2 God of my strength (*Elohe Ma'ozt*)
43:4 God my exceeding joy (*El Simchath Gili*)
45:3 O Mighty One
46:1 A very present help in trouble
46:7 the God of Jacob (*Elohe Ya'akob*)
47:2 a great King over all the earth
47:9 the God of Abraham
48:14 Our God forever (*Elohenu 'Olam*)
50:1 The Mighty One, God the LORD
50:6 Judge
53:6 the salvation of Israel
54:4 God is my helper (*Elohim 'Ozer Li*)

57:2 God Most High (*El Marom*) who performs all things for me
58:11 God who judges in the earth (*Elohim Shophtim Ba'arets*)
59:5 LORD God of hosts (*Tehovah Elohim Tseba'oth*)
the God of Israel (*Elohe Yisra'el*)
59:9 my defense
59:10 My merciful God (*Elohe Yisra'el*)
59:11 O Lord our shield
59:16 refuge in the day of my trouble
59:17 The God of my mercy
60:12 He who shall tread down our enemies
61:2 the rock that is higher than I
61:3 a shelter for me
a strong tower from the enemy
62:7 The rock of my strength
62:8 God is a refuge for us (*Elohim Machaseh Lanu*)
65:2 You who hear prayer
65:5 the confidence of all the ends of the earth
65:6 Who established the mountains by His strength
65:7 You who still the noise of the seas
66:20 Who has not turned away my prayer
67:6 God, our own God
68:4 Him who rides on the clouds YAH
68:5 a father of the fatherless a defender of widows 68:8 God, the God of Israel (*El Elohe Yisra'eo*)
68:19 Who daily loads us with benefits
68:24 my God, my King
68:33 Him who rides on the heaven of heavens
68:35 He who gives strength and power to His people
71:7 my strong refuge
71:16 Lord GOD
71:22 O Holy One of Israel
72:18 the LORD God, the God of Israel Who only does wondrous things
72:19 His glorious name
73:26 the strength of my heart my portion forever
74:12 my King from of old
76:1 great
76:12 awesome
77:14 the God who does wonders
78:35 the Most High God their redeemer
80:1 O Shepherd of Israel
You who lead Joseph like a flock
You who dwell between the cherubim
81:10 I am the LORD your God
Who brought you out of the land of Egypt
83:18 You, whose name alone is the LORD
the Most High over all the earth

84:2 the living God
84:11 a sun and shield
86:5 good ready to forgive abundant in mercy
86:15 a God full of compassion gracious
Longsuffering abundant in mercy
88:1 LORD God of my salvation (*Jehovah Elohe Yeshu'athi*)
89:17 the glory of their strength
89:26 my Father
the rock of my salvation
90:1 our dwelling place
91:1 Almighty
91:9 The LORD, who is my refuge (*Jehovah Machsi*) your habitation
93:4 The LORD on high
mightier than the noise of many waters
(mightier) than the mighty waves of the sea
94:2 O Judge of the earth
95:3 the great God
the great King above all gods
95:6 the LORD our Maker
97:5 the Lord of the whole earth
98:6 the LORD, the King (*Hamelech Jehovah*)
99:8 God-Who-Forgives (*El Nose*')
103:3 Who forgives all your iniquities
Who heals all your diseases
103:4 Who redeems your life from destruction
Who crowns you with lovingkindness and
tender mercies
103:5 Who satisfies your mouth with good things
103:8 merciful and gracious
Slow to anger abounding in mercy
104:2 Who cover Yourself with light as with a garment
Who stretch out the heavens like a curtain
104:3 Who makes the clouds His chariot
Who walks on the wings of the wind
104:4 Who makes His angels spirits
104:5 You who laid the foundations of the earth
106:21 God their Savior
Who had done great things in Egypt
106:48 the LORD God of Israel
108:13 He who shall tread down our enemies
109:1 O God of my praise
109:21 O GOD the Lord
113:5 Who dwells on high
113:6 Who humbles Himself to behold ... in the heavens
114:8 Who turned the rock into a pool of water
115:15 the LORD, Who made heaven and earth

118:14 my strength and song
119:57 my portion
121:4 He who keeps Israel
121:5 your keeper
your shade at your right hand
123:1 You who dwell in the heavens
124:1 the LORD who was on our side
124:6 the LORD, Who has not given us as prey to their teeth
132:2 the Mighty God of Jacob
135:5 above all gods
135:21 the LORD out of Zion,
Who dwells in Jerusalem
136:2 the God of gods
136:3 the Lord of lords
136:4 Him who alone does great wonders
136:6 Him who laid out the earth above the waters
136:7 Him who made great lights
136:10 Him who struck Egypt in their firstborn
136:13 Him who divided the Red Sea in two
136:16 Him who led His people through the wilderness
136:17 Him who struck down great kings
136:23 Who remembered us in our lowly state
136:25 Who gives food to all flesh
136:26 the God of heaven
140:7 the strength of my salvation
142:5 My portion in the land of the living
144:1 Who trains my hands for war
144:2 My loving kindness My high tower
the One in whom I take refuge
Who subdues my people under me
144:10 The One who gives salvation to kings
Who delivers David His servant from the deadly sword
146:6 Who keeps truth forever
146:7 Who executes justice for the oppressed
Who gives food to the hungry
147:8 Who covers the heavens with clouds
Who prepares rain for the earth
Who makes grass to grow on the mountains
149:2 their Maker