

*The*

# HOLY SPIRIT

*in the*

LIFE of the  
DISCIPLER



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SPIRIT**

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Gospel Publishing House

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# CONTENTS

5	<b>Foreword</b>
7	<b>Opening Thoughts</b>
13	<b>Chapter One:</b> The Person of the Holy Spirit in the Scripture
29	<b>Chapter Two:</b> The Holy Spirit at Work in the Word We Teach: Inspiration and Revelation
41	<b>Chapter Three:</b> The Fruit and Gifts of the Spirit
55	<b>Chapter Four:</b> The Holy Spirit at Work in the Teacher/Discipler
71	<b>Chapter Five:</b> Discipling Others to Receive the Gift of the Baptism in the Holy Spirit
87	<b>Chapter Six:</b> The Holy Spirit and the Disciple



101	<b>Chapter Seven:</b> Seven Dimensions of a Spirit-Filled Disciple
123	<b>Chapter Eight:</b> Best Practices in Discipling Youth
133	<b>Chapter Nine:</b> Best Practices in Discipling Kids
145	<b>Chapter Ten:</b> Next Steps and a Call to Action: Commissioning the Next Generation of Disciples to Perpetuate Pentecost
155	<b>Endnotes</b>
159	<b>Bibliography</b>
161	<b>Contributors</b>

# FOREWORD

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**I**t was around 1900 that stories began to be told about people being “baptized in the Holy Spirit.” One of those stories came from a Bible school in Topeka, Kansas. The story is that while seeking the baptism in the Holy Spirit in the same manner of what the class believed to be in Scripture, a young student, a woman, began to speak in tongues. Over the next few years, that experience would be repeated again and again across the nation.

From Ohio to Texas, the Northeast to California, this baptism in the Holy Spirit with the evidence of speaking in tongues spread like wild-fire. For a while, the epicenter became Azusa Street in Los Angeles, California. People traveled to Los Angeles from across the nation and around the world to see, hear, and experience this seemingly new move of God.

By 1914, a divide had formed between the traditional church and these “Pentecostals.” Many of the newly baptized people were former local pastors from various denominational traditions. Because of this new experience with the Holy Spirit, they were seeing the Scripture through different lenses than their traditions. Ultimately, the Pentecostals decided to meet in Hot Springs, Arkansas, where they formed a fellowship that would eventually be called the Assemblies of God.

The agreed-upon focus of the newly formed Fellowship was to strictly adhere to the Bible, to make world evangelism their priority, and to always give room for the work of the Holy Spirit. More than 110 years

later, this book is being written to help the now-worldwide Pentecostal Fellowship continue to keep making room for the work of the Holy Spirit.

We have not become the world evangelism powerhouse we are by only remembering what God did in the early 1900s, but by continuing to do it. Our prayer is that the truth about the baptism in the Spirit, the gifts of the Spirit, and the Spirit's many other ministries shared in this book will help continue to fan the Spirit's flame to life in our generation and thereby generate stories of our own!

—*Rick DuBose*

Assistant General Superintendent  
General Council of the Assemblies of God

# OPENING THOUGHTS

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*Tim Enloe*

**T**hough I had to squint my eyes to navigate the darkened corridor, the voices of wailing children led me like a tactical flashlight. My ten-year-old arms stretched out to their maximum extension, I struggled toward the light shining through the hole in the ceiling. With great effort, I pulled myself up onto a large crate and finally reached the top of the bulkhead wall, pushing my head and torso above to see for myself. It took a minute for my vision to reset from the sudden emergence out of the darkness into the light.

I had never been in that corridor before; it was against the rules, but I needed to see my friends' faces. They were acting so strangely; I had to know if they were all right. Conflicted feelings wrestled deep inside. On one level, fear for them consumed me; but, on another level, I longed to join them. As I scanned back and forth from my vantage point above the backstage wall, I could see their faces. Some faces were wet with tears, many children had their trembling hands raised, while others were lying on the floor; most mouths were speaking rapidly.

Evangelists Tony and Janet DeRosa had led this kids camp service, teaching about Holy Spirit baptism. I had always assumed it was only for grown-ups, but their clear teaching had stirred a deeper understanding and desire for this gift. Fear can work like superglue, though, and I had adhered to the seat while all my friends responded, going to the front of the musty tabernacle to pray.

If I felt like Zacchaeus, straining to see the work of God from afar, perhaps Zacchaeus had the answer to my dilemma. I stood up on my

bench seat, still unable to see my friends among the hundreds of kids swarming the prayer area near the stage. Surveying for high ground, I noticed the bulkhead wall behind the platform and decided it was the optimum place to view what the Holy Spirit was doing to my friends. I nonchalantly made my way to the side door at the front of the auditorium. Below the “Do Not Enter” sign was a worn doorknob that opened the door with a creak. The darkness was surprising when the door closed behind me. Then I climbed the wall for a closer Zacchaeus perch.

I stayed in that spot for over an hour, watching my peers experiencing Jesus pour out His Holy Spirit on them. Their crying must have been contagious because I could not resist the surge of vulnerable emotions erupting from within. There were no tissues on the top of that wall, so my hands acted like constant windshield wipers for my tears. I studied face after face, each displaying otherworldly joy. What did all this mean? Why was I so rationally afraid and yet so spiritually hungry?

At that moment, the strongest desire in my life was to climb down and join my friends at the altar, experiencing God with them. But fear adhesive has a strong bond, and I felt immobilized to break loose.

On reflection, the likely problem was that my fears were based upon misconceptions, misinformation, and ignorance. This night began a two-year process of working through these issues before I climbed down from my Zacchaeus tree, experiencing Jesus as my Spirit Baptizer at age twelve.

I thank God for this vivid childhood memory because it constantly informs my awareness of those I now lead to Jesus, the Spirit Baptizer. You see, at fourteen years old, in a similar camp tabernacle, I heard God tell me, “Teach others about My Holy Spirit.” I knew only that one sentence, but it was enough to set a distant GPS point as a destination. That night began a lifetime study of the Holy Spirit and a chronic passion to share His wonders with others. The longer you follow Jesus, the more important others become to you.

After thirty-something years of teaching and evangelism, I have found that many people view the Holy Spirit from the perceived safety of a distant bulwark. Like the stirring cauldron of my inner conflict as a ten-

year-old, people's fears can be based on misconception, misunderstanding, and simple biblical ignorance.

People do not isolate the perceived mystery surrounding the Holy Spirit to only Spirit baptism. I have discovered that a general distrust of the Spirit and a guarded reluctance are often in the minds of those we lead. When thinking of the triune God, many would never question the motives of the Persons of the Father or Son, but the same people often have immediate reservations about the Holy Spirit. These reservations tend to superglue believers into a spectator-only approach regarding Holy Spirit interaction.

However, whether realized or not, interactions with the Holy Spirit are already occurring. The Spirit is working in our lives before salvation occurs, convincing us of our sin, God's righteousness, and the coming judgment (John 16:8). At salvation, He is the one who renews us, causing us to become spiritually alive (Titus 3:5). He comes to live inside every believer upon the moment of salvation; our bodies now becoming His holy temple (Romans 8:9–11). He causes us to grow to be more like Jesus in moral character through His sanctifying work, evidenced by the fruit of the Spirit (Galatians 5:22–23). He causes us to be more like Jesus in ministering to others through His empowering work at Spirit baptism (Acts 1:8) and other types of giftedness (1 Corinthians 12:8–11). Though we experience His *ministry*, we somehow miss *Him*. Our unfounded fears can create roadblocks to the Source of help available from the triune God.

During our Holy Spirit Encounter Conferences, we often have question-and-response times. The questions often reveal common misconceptions and apprehensions. A common, misguided question from attendees is, “So I get the Holy Spirit when I’m saved, but get the Holy Ghost when I speak in tongues, right?” Can you see why Jesus has called you to disciple others through the Holy Spirit’s help?

Though you may encounter some Christians who are closed off to the empowering of the Spirit through faulty ideas or a lack of biblical understanding, you will also encounter the opposite. Many Pentecostals are closed off to the transformative, fruit-bearing ministry of the Spirit because of their own set of misunderstandings or a lack of biblical instruction. Disciple, your role is critical!



The reason behind this book is to address these issues—and more—to assist you in leading others to a deeper understanding of, and interaction with, the Holy Spirit. In the pages that follow, you will not only learn theological truth but also practical wisdom, enabling you to be the discipler God desires. It begins with you.

Since the word *disciple* basically means *student*, the discipler functions as a guide, leading others into a deeper spiritual life and maturity. The idea of discipleship may sound overwhelming or even old-fashioned, but it is exactly 50 percent of Christ's Great Commission to us (Matthew 28:19). Discipleship requires a discipler; thus, we have prayed specifically that this book finds its way into your hands. You are called to disciple others as you grow in your own discipleship process.

*Discipler, your  
role is critical!*

Feeling underresourced or underskilled is normal—as humans, we are both! But God's plan includes the supernatural resources of the Holy Spirit to assist us in fulfilling His mission. Know that those resources are for you—today.

In this book, you will find answers to long-held questions and discover new frontiers of understanding. Each author was selected for their proven ability to articulate and practice what they are teaching. You will be disciplined to disciple others as the Holy Spirit works in fresh ways in your life.

How can you grow in trusting the Holy Spirit if you are not first convinced of who He is and what He does? Theologians Allen Tennison and Renea Brathwaite lay the foundation and unpack the identity of the Holy Spirit, along with a biblical framework for interacting with Him. You will learn five categories of the Spirit's work in the Old Testament and how they are amplified in the New Testament by Jesus and His Church.

Biblical literacy is critical to discipleship, with the Bible functioning as our inspired textbook. Respected missionary, pastor, and educator Waldemar Kowalski brings clarity and wisdom about the Spirit's assistance in revealing God through the Scriptures. You will learn how

God's Spirit personally "manages" God's literature, from originating the Scriptures to His help in understanding them.

Is the Spirit, like lightning, merely dispatching spontaneous electric manifestations? Or does He desire to transform us personally within the process? Carolyn Tennant, an educator known for her strong teaching on God's gifts, reveals the correlation between the fruit and gifts of the Spirit.

We know the Holy Spirit is our Divine Teacher, but how does that apply as we teach others? Melissa Alfaro and Daniel Isgrigg unpack the mystery of being mentored by the Divine Teacher. Learn how you can rely on His assistance from preparation to presentation—even in complicated discipleship spaces.

One of the most misunderstood areas in Pentecostal tradition is facilitating times for others to receive Spirit baptism. From a reservoir of experience, evangelist and pastor Allen Griffin gives candid insight and sage wisdom on elevating the awareness of the Spirit in others' lives. He concludes with practical helps to guide you during receiving times.

How does the ultimate Discipler, the Holy Spirit, specifically assist the disciple? How important are healthy relationships in this process? Pastor and educator Brian Pingel reveals how the Spirit continues the "alongside" ministry of Jesus after His ascension—and how disciplers can follow that alongside model with those they serve.

What benchmarks should a Christian use to determine his or her personal spiritual health? How can disciplers know if they are being effective? Out of their significant ministry experience, Elly Marroquin and Steve Pulis bring clarity on seven dimensions of a Spirit-filled disciple.

Every generation has a worldview modified from that of the previous generation. What are the best practices in discipling youth today? Allow pastors and mentors Darin Poe and Austin Westlake to show you how easy it is to build students' maturity through honest, relational connection.

Jesus welcomed the children and encouraged all to emulate childlikeness. Kids are an important part of the family of God. Children's ministry specialist John Hailes shares big-picture suggestions to elevate your discipleship of kids and provides specific wisdom in leading them to Spirit baptism.

Finally, Doug Clay, general superintendent of the Assemblies of God (USA) and vice chairman of the World Assemblies of God Fellowship (WAGF), calls us to action, sharing his heart's passion to see every generation disciplined and empowered by the Holy Spirit.

May God use us all to free others from faulty misconceptions, misunderstandings, and ignorance. May He grant us wisdom to follow His example, moving us, like Zacchaeus, from the distant tree to a place of fellowship with God. May the Spirit stir spiritual hunger not only in the disciple, but also the discipler.

*God's creative Spirit  
will impart the specific  
wisdom you need. He  
will empower you to  
lift others higher!*

Regardless of the location or age demographic you serve, God's creative Spirit will impart the specific wisdom you need. He will empower you to lift others higher! We hope that both the information and practical wisdom in this collection will translate into your discipleship context, enabling you to become even more effective.

The Spirit not only wants to enable us to disciple others, but He will further disciple us within that process. Fasten your seat belt as we experience accelerated growth together!

# Chapter ONE

## THE PERSON OF THE HOLY SPIRIT IN THE SCRIPTURE

*Allen Tennison  
and Renea  
Brathwaite*

**T**his chapter provides an overview of the Holy Spirit's work and character according to Scripture. No single chapter can fully cover the breadth or depth of biblical teaching on the Spirit of God. This present chapter simply serves as a guide to the portrayal of the Spirit in the Bible. By understanding the work of the Holy Spirit as a whole, the reader may be able to discern the signs of the Spirit that are present in discipleship.

### IN THE OLD TESTAMENT

#### **The “Spirit of God”**

There are various kinds of “spirits” referred to in Scripture—from human spirits to demonic spirits—but only one “Spirit of God.” There are places where references to God's Spirit are translated “the Spirit,”

but the most common references to God's Spirit in the Old Testament are as the "Spirit of."

In Hebrew, the Holy Spirit is most commonly referred to as the "*ruach Yahuweh*" (Spirit of the LORD) or "*ruach Elohim*" (Spirit of God). God also spoke of "My Spirit." Only three times in the Old Testament is the Spirit of God referred to as "Holy Spirit" (Psalm 51:11; Isaiah 63:10–11).

There are other texts that refer to the "Spirit of" that complete the concept with a characteristic of God such as wisdom or grace (Isaiah 11:2; Zechariah 12:10). This highlights the Holy Spirit's nature as God

and as the One who provides whatever God promises. When you have encountered the Spirit of God, you have encountered God. Whatever you receive from the Holy Spirit has come from God directly.

*We can use five categories to describe the Spirit's work in the Old Testament: life, power, justice, revelation, and promise.*

We can use five categories to describe the Spirit's work in the Old Testament: life, power, justice, revelation, and promise.<sup>1</sup> This categorization helps us have a better overview of the Spirit's work in the Old Testament, but also

proves helpful for understanding how the Spirit operated in the New Testament. These terms help us discern the work of the Holy Spirit in our world today.

## Spirit of Life

The first category involves creation and life. Everything remains dead without God's Spirit. Genesis 1:2 first offers us a picture of the Spirit of God "hovering" like a bird over the deep as the waters of chaos. Why does the Spirit hover? According to Psalm 33:6, when God created the heavens and the earth, "He breathed the word." As the "breath" of God, the Spirit waited to carry the Word of God that energized life ("and God said") at the beginning of the world.

The presence of the Spirit turns chaos into cosmos (or world). The Spirit carries God's Word to bring order to chaos. Without the Spirit, everything turns chaotic again. When God threatened to remove His Spirit in Genesis 6:3, He then numbered the days of humanity to 120 years. Scripture presents the Holy Spirit as an agent of creation and as the reason for ongoing life. Conversely, loss of the Spirit brings death (Job 34:14–15; Psalm 104:29–30).

The great Protestant theologian Jürgen Moltmann connected the Holy Spirit to the concept of vitality in his work, *The Spirit of Life*.<sup>2</sup> *Vitality* refers to both the vital force of life and the strength of life. In other words, when vitality is brought to something that is dead, it becomes alive. When vitality is brought to something that is already alive, it becomes more powerful. The Spirit of God brings vitality, making dead things alive and making living things more dynamic.

## Spirit of Power

The very first person said to be “filled . . . with the Spirit of God,” Bezalel, was empowered to be a creator or craftsman in creating the tabernacle and elements of worship (Exodus 31:2–6). As the source of life, the Holy Spirit is also the source of generative power, including various kinds of abilities given to humans.

Perhaps more than anyone else in the Old Testament, Moses is the ideal “person of the Spirit.” In Numbers 11, Moses complained to God that the burden of Israel had become too much for him. God promised that the Spirit that was upon Moses would be given to the elders of Israel as well. Their initial response to receiving God's Spirit was to prophesy once as a sign of that reception. Two of the elders who did not come when Moses called also received the Spirit and began to prophesy. When Joshua asked Moses to forbid their prophecy, Moses responded, “Are you jealous for my sake? I wish that all the LORD's people were prophets and that the LORD would put his Spirit upon them all!” (Numbers 11:29, NLT).

Interestingly, one qualification for the successor to Moses was that he must also be a person of the Spirit (Numbers 27:18). Because Moses laid his hands on Joshua, Joshua was filled with the spirit of wisdom (Deuteronomy 34:9). The successors to Moses and Joshua, the judges,



were also chosen due to the Spirit who came upon them at the time of Israel's need (Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14).

Throughout the rest of the Old Testament, God gave the Spirit to empower people to carry out His will, primarily (though not exclusively) in the areas of leadership and prophecy. From Moses through Malachi, the prophets spoke by the power of the Spirit. The leadership of Israel from Moses to David was chosen by God through the gift of His Spirit. Even when leadership selection becomes institutionalized, the first prince to become king, Solomon, was given wisdom from God, which is also connected to God's Spirit (1 Kings 3:12).

## **Spirit of Justice**

God gave His Spirit to the leaders of Israel primarily so they could execute justice.<sup>3</sup> The first leaders of Israel after Moses and Joshua were known as the judges because their primary task was to judge Israel. Many of the judges were also deliverers, raised up by the Spirit of God for the sake of delivering Israel from oppression. The judges were empowered by God's Spirit for executing and guaranteeing justice. The end of the Book of Judges focuses on Israel's inability to do justice properly, highlighted by a common refrain, "In those days Israel had no king; everyone did as they saw fit" (Judges 17:6; 21:25).

Samuel the prophet traveled on a circuit delivering judgments to Israelites. When he was replaced by calls for a monarchy (due to the injustice of his own sons), the kings who followed were also held to the standards of justice in step with the giving of the Spirit. The ability of a king to execute justice properly was a test of that king's worth (2 Samuel 15:1–6). Failure to act justly can lead to the removal of God's Spirit on a previously Spirit-empowered leader. Examples of this are seen in Saul (1 Samuel 11:6; 16:14; 19:19–24) and potentially David, based on his prayer in Psalm 51:11 that God would not take the Holy Spirit from him after he mistreated Bathsheba and Uriah (2 Samuel 11).

## **Spirit of Revelation**

A lack of godly leadership called for godly correction from the prophets, who were also gifted by God's Spirit (2 Samuel 12). Elijah was perhaps the most famous of the prophets to confront those in power (1 Kings 18). In 2 Kings 2:9, Elisha asked Elijah for a double portion of his spirit

before he left. When Elijah was taken away, it was assumed to be by the Spirit. When the school of prophets saw Elisha again, they recognized that the “spirit of Elijah is resting on Elisha” (2 Kings 2:15).

Eventually “court prophets” saw their function as giving the king the word he wanted to hear (1 Kings 22:18–25). Distrust in those who claimed to have “God’s Spirit” may have led later prophets to emphasize not the “Spirit of God” coming upon them but the word of God coming to them (Isaiah 38:4; Jeremiah 1:2–4; Ezekiel 1:3; Hosea 1:1; Joel 1:1; Jonah 1:1; Micah 1:1; Zephaniah 1:1; Haggai 1:1; Zechariah 1:1; Malachi 1:1). Later works continued to connect the Spirit to prophecy (Nehemiah 9:20, 30; Hosea 9:7; Zechariah 7:12). In 1 and 2 Chronicles, all references to the Spirit have to do with inspired speech (1 Chronicles 12:18; 28:12; 2 Chronicles 15:1; 18:20–23; 20:14; 24:20).

Even pagans could recognize the need for the Spirit in revelation. Having the Spirit met a pagan criterion for dream interpretation in both the story of Joseph (“the spirit of God,” Genesis 41:38) and Daniel (“the spirit of the holy gods,” Daniel 4:8). The first professional prophet said to have the Spirit of God in the Old Testament was the pagan Balaam. Though not an Israelite, Balaam still operated as a true prophet of God who spoke the words of God when the Spirit came upon him (Numbers 24:1–4). However, Balaam was a professional who took money for prophecy and eventually came to a bad end (Numbers 31:8).

The words of Isaiah the prophet may represent the high-water mark in Old Testament pneumatology, the study of the Spirit. Isaiah connected the Spirit to God’s power and understanding in creation (Isaiah 40:12–14), to God’s covenant with Israel (59:21), and to God’s holiness (63:10–11). Isaiah promised the Spirit would be poured out to punish Israel (4:4) for her sin and later to bless Israel in her restoration (44:3).

## **Spirit of Promise**

By the time of the writing prophets, the Spirit of God not only called Israel and her kings to maintain their faithfulness to God, but also guaranteed God’s continued faithfulness to Israel. That faithfulness would be experienced through the coming of a king marked by the power of the Spirit. Isaiah 61:1–3 speaks for the Messiah with

the declaration that “the Spirit of the Sovereign LORD is upon me” (Isaiah 61:1). The promises of a messianic Spirit in Isaiah are related to empowerment, revelation, and justice. The Messiah would be anointed by God’s Spirit to bring justice to the nations (Isaiah 42:1–4). Along with the promise of justice was the promise of the knowledge of God, so that the Messiah would bring about a cure for both injustice and idolatry (Isaiah 11:1–5).

The Spirit was also promised to turn Israel into a new people of God in Ezekiel. God promised to give Israel “a new spirit . . . my Spirit” when they returned from exile so they would be able to keep the covenant (Ezekiel 36:26–27). In the next chapter, Ezekiel saw a vision of a valley of dry bones that, though the bones reconnected into corpses, could not come alive until divine breath entered them (37:1–14). God declared Israel would return from exile, saying, “I will no longer hide my face from them, for I will pour out my Spirit on the people of Israel” (39:29).

These promises echo the desire of Moses in Numbers 11:29 that God would place His Spirit on all God’s people. Like the elders of Israel in Numbers 11:25–26 or Saul when empowered to be king in 1 Samuel 10:10, the sign that the people have received the Spirit would be the signs of revelation—prophetic speech. Joel promised the Spirit would not be withheld from anyone belonging to God:

“I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days” (Joel 2:28–29).

In the Old Testament, the Holy Spirit represents the vitality of God evidenced by life in creation, empowerment in calling, and restoration of covenant. Whenever one sees the signs of power to do God’s will, the declaration of God’s Word, and even actions toward justice for those whom God loves, one is recognizing the effects of God’s Spirit.

## IN THE NEW TESTAMENT

### The Spirit of Jesus

The Old Testament prophets promised that the Messiah would be recognized as the One on whom the Spirit rested and that the community of Israel would also receive God's Spirit. In the New Testament, these two promises are connected. The Messiah is recognized not only as the One who has the Spirit but as the One who gives the Spirit to the community.

#### *In the Gospels of Matthew, Mark, and Luke*

In all the Gospels, John the Baptist first identified Jesus as Messiah by the fact that He is the One who baptizes in the Spirit (Matthew 3:11–12; Mark 1:7–8; Luke 3:16–17; John 1:32–34). Matthew and Luke both explain Jesus' conception as being by the Holy Spirit (Matthew 1:18–20; Luke 1:35). Matthew, Mark, and Luke feature the Holy Spirit prominently in the baptism and temptation stories of Jesus (Matthew 3:16; 4:1; Mark 1:10–12; Luke 3:22; 4:1). Matthew and Mark defend the ministry of Jesus, including His healings and exorcisms, as something that occurred by the Holy Spirit. To attribute the work of Jesus to Satan risks blaspheming the Holy Spirit (Matthew 12:24–31; Mark 3:22–30).

*The Holy Spirit so vitalized every aspect of the life and ministry of Jesus that it is impossible to tell the story of Jesus without the Holy Spirit.*

The Gospels reserve a prominent role for the Holy Spirit in Jesus' conception, baptism, temptation, ministry to Israel, and later ministry to and through the Church. The apostle Paul further connected the Holy Spirit to the resurrection of Jesus in Romans 8:11, while the author of Hebrews stated Christ offered His life to God through the eternal Spirit (Hebrews 9:14). The Holy Spirit so vitalized every aspect of the life and ministry of Jesus that it is impossible to tell the story of Jesus without the Holy Spirit. In fact, when Scripture refers to Jesus as *Christ*, the Greek-

based equivalent of the Hebrew-based *Messiah*, which means “Anointed One,” it connects Jesus’ identity and actions with the Holy Spirit. This is because the terms *Christ* and *Messiah* depict Jesus as the One anointed by the Holy Spirit (Acts 10:38).

If the Holy Spirit is connected to the creation of life in the Old Testament, then the Spirit becomes an acceptable answer as to how Jesus can be conceived by a virgin in the New Testament. If the Spirit was the source of power over God’s people in the Old Testament, then it should be expected that the Spirit would come on Jesus. If the Spirit empowered for the sake of justice, then Jesus was empowered for the sake of bringing about the kingdom of God and all the justice it implies.

The Spirit of revelation and promise can be seen through the Old Testament promises fulfilled by Jesus, as well as the promise the Spirit would be given to empower and guide the disciples. Luke, who referenced the Holy Spirit more than any other Gospel writer, identified the Holy Spirit as the Spirit of prayer, praise, prophecy, and power (Luke 10:21; 1:67; 11:13). The Spirit was active even before the birth of Jesus (Luke 1:41–47) and was promised to disciples after Jesus ascended (Luke 24:49). In Matthew and Mark, Jesus promised the Spirit would help the disciples on trial before authorities (Matthew 10:20; Mark 13:11). The Gospel of Matthew ends with Jesus commissioning the disciples to make disciples and to baptize those disciples in the name of the Father, the Son, and the Holy Spirit (Matthew 28:19). To be a disciple of Jesus, one must be baptized in the name of the Holy Spirit as well.

### ***In the Gospel of John***

Of all the Gospels, John is the most unique. John stressed more how the Spirit gives life and guarantees the truth than the charismatic (empowering) function of the Spirit emphasized by the other Gospels. Jesus is superior to John the Baptist as the One on whom the Spirit remains (1:32–34) and the One to whom the Spirit is given without measure (3:34). In John, Jesus explained salvation as a new birth by the Spirit (3:5–8) and offered the Holy Spirit as “living water” that quenches all thirst (4:10; 7:38).

John chapters 14 through 16 provide one of the most prominent teachings of Scripture on the work of the Holy Spirit. John 14:15–18,

25–26 identifies the Spirit as another Advocate (*paraclete* in Greek), the Spirit of truth. As another *Paraclete*, the Spirit's role is to follow Jesus as first *Paraclete* to the disciples. *Paraclete* has been translated as Helper, Advocate, Comforter, and Counselor. In this role, the Holy Spirit enables disciples to fulfill the will of God—something they cannot do without Him.

In the upcoming absence of Jesus, the Spirit would connect the disciples to the continued presence of Jesus and share from Him what they could not handle now, but would need later. He would give ongoing knowledge of Jesus to teach the disciples all things, remind them of everything Jesus had said (John 14:26), guide them into all truth (16:13), and glorify Jesus by making known what the Spirit received from Jesus (16:14).

The Holy Spirit will also bear witness to Jesus in the world alongside the Church (15:26–27) and will “prove the world to be in the wrong” (16:8) regarding sin (because of their unbelief), righteousness (because Jesus returned to the Father), and judgment (because Satan is defeated) (16:8–11). He will do this while teaching the disciples what belongs to Jesus, for He glorifies Jesus (16:14–15). The Spirit who acts as an Advocate in a legal sense to bear witness also becomes the Counselor who prosecutes those who refuse the testimony. The Spirit of witness is the Spirit of justice.

After the resurrection in John, Jesus breathed on His disciples to receive the Holy Spirit (20:20–23) in a way reminiscent of the creation story in Genesis 2:7, before they were sent into the world to bear witness and face persecution (John 21). Not dissimilar to the role of the Holy Spirit in the history of Israel and portrayed in the Old Testament, the Gospels are clear that the Holy Spirit is essential to understanding both the story of Jesus and the continuing ministry of Jesus through the Church!

## **The Spirit of *Koinonia***

Acts 2:42 reveals the earliest Christian community after Pentecost was devoted to “fellowship.” The apostle Paul referred to the “fellowship of the Holy Spirit” in 2 Corinthians 13:14 (along with the “grace of the Lord Jesus Christ, and the love of God”). *Fellowship*, the Greek *koinonia*, can be understood as a reference to the Church as a community that is partnered together in the Spirit and by the Spirit from Jesus. The Spirit of Jesus is also the Spirit of *koinonia*.



### *In the Book of Acts*

Without the Holy Spirit, there is no Church. The Spirit of life and power brings new birth to believers (John 3:5) and vitalizes the Church for mission (Acts 1:8). The Spirit of justice unifies the Church into a reconciled and just community of believers with God and one another (Ephesians 4:3). The Spirit of revelation continues to bear witness to the

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Church by Scripture and prophecy, and through the Church by spiritual gifts (1 Corinthians 12:3–7). The Spirit of promise guarantees the salvation of believers as a deposit or down payment (2 Corinthians 1:22; 5:5; Ephesians 1:13–14).

The Holy Spirit is prominently featured in the Book of Acts, the second part of the Gospel of Luke.<sup>4</sup> The core of the teaching on the Spirit is found in Acts 1 and 2. Jesus commanded His chosen disciples through the Holy Spirit (1:2), told them to wait for the Spirit (1:4), and promised they would be baptized in the Holy Spirit (1:5). The Day of Pentecost (Acts 2) brought this promise of Spirit baptism, which began with signs of wind and fire that led to the gift of tongues, which consequently drew a crowd. Peter interpreted this event for the gathered crowd as a fulfillment of God's promise in Joel 2:28–29 and further connected it to Jesus as the fulfillment of messianic promises to David. Finally, the reception of the Spirit proved Jesus was exalted to the right hand of the Father, for “he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2:33).

The Holy Spirit continued to act in the Book of Acts. Luke recorded five stories of different groups of people being baptized in the Spirit (Jews in Acts 2, Samaritans in Acts 8, Gentiles in Acts 10), as well as Paul and the Ephesian believers who may have been disciples of John the Baptist (Acts 9 and 19, respectively). The ability to speak in tongues was regarded as an adequate sign of Spirit baptism and was needed to prove the inclusion of Gentiles, who Jewish Christians might not have seen as believers otherwise (Acts 10:44–47).

In the Book of Acts, those “full of the Spirit” or “filled with the Spirit” acted in ways like Jesus. Peter, “filled with the Holy Spirit,” bore

witness to the same Sanhedrin that tried Jesus (4:8). Later Peter raised a woman from the dead at her funeral (9:40). Stephen, “full of faith and of the Holy Spirit” (6:5), was chosen as a servant (6:3–5). When he was killed, he asked God to forgive those who were killing him (7:55). Philip, “full of the Spirit” (6:3), did signs and wonders in Samaria (8:6–7) before being led by the Spirit to the Ethiopian eunuch (8:26–39). Barnabas and Paul were “full of” or “filled with” the Spirit (11:24; 13:9) and behaved as Jesus throughout their ministry.

The Holy Spirit continued to direct the Church in both its mission to the world and in care of each other, much of the time through prophecy. The deaths of Ananias and Sapphira were attributed to lying to the Spirit (5:1–11), highlighting the seriousness of the presence of the Spirit in the Church. The Holy Spirit directed Peter to evangelize Gentiles (10:19; 11:12) and later directed the Jerusalem Council on including the Gentiles (15:28). The Holy Spirit set apart Paul and Barnabas for ministry (13:2), forbade Paul from traveling to Asia Minor (16:6–7), and warned about future hardship (11:28; 20:28; 21:4, 11).

### ***In the Letters of Paul***

Paul, in his letters, was concerned with the activity of the Spirit.<sup>5</sup> However, Paul did speak of the Person of the Holy Spirit, ascribing several personal actions to the Holy Spirit that are also attributed to the Father and Son (Romans 8:11, 26, 34; 1 Corinthians 12:6, 11; 2 Corinthians 3:6). Additionally, Paul connected the Holy Spirit to the Father and Son in relationship to the Church (1 Corinthians 12:4–6; 2 Corinthians 13:14; Ephesians 4:4–6). One way of simplifying Paul’s teaching on the Spirit is to highlight what Paul said about the Holy Spirit in relationship to God, Jesus, the Church, salvation, and the believer.

More commonly, Paul wrote about God as the source of the Spirit to believers (Romans 5:5; 2 Corinthians 1:22; Galatians 4:6; Ephesians 1:17; 1 Thessalonians 4:8; Titus 3:6). However, he also stressed the Holy Spirit as a source for the Church. The Spirit’s understanding of God is what makes possible the ability to know or pray God’s will.

Paul connected the Spirit to Jesus, who relied on the Spirit throughout His ministry (1 Corinthians 15:45–49; Philippians 1:19; 1 Timothy 3:16). The Spirit was the One who raised Jesus from the dead (Romans

1:4; 8:11). The Spirit of the Lord changes believers into the image of Christ (2 Corinthians 3:17–18). The work of the Spirit may be known by the confession of Jesus because the Spirit will always testify of Jesus (1 Corinthians 12:1–3). The ministry of the Spirit confirmed the gospel of Jesus Christ (Galatians 3:2–5; 1 Thessalonians 1:5–6).

The Church becomes a reflection of God by the work of the Holy Spirit, as either the temple of God or of the Holy Spirit (1 Corinthians 3:16–17; 6:19–20); the functioning and maturing of the body of Christ (1 Corinthians 12:12–13; Ephesians 4:11–16); and the unifying of the people of God (2 Corinthians 3:1–3; Ephesians 2:18; Philippians 1:27 to 2:2). The Holy Spirit makes worship possible for the community (1 Corinthians 14:15; Ephesians 6:18), giving gifts to the Church both for the sake of evangelism and care. There is no exhaustive list of gifts in the New Testament, but each specific list represents the kinds of gifts or manifestations attributed to both the Spirit and Christ (Romans 12:6–8; 1 Corinthians 12:6–8, 28; Ephesians 4:11, 1 Peter 4:10–11).

The Holy Spirit makes it possible to understand and believe the gospel (1 Corinthians 2:10–16; Ephesians 3:2–13). Paul ascribed the effectiveness of his ministry in planting churches to the work of, and as evidence of, the Holy Spirit (1 Corinthians 2:1–5; 1 Thessalonians 1:5–6). The Holy Spirit becomes an agent of salvation for the Church, a salvation won by Jesus and given through the Holy Spirit (1 Corinthians 6:11; 2 Thessalonians 2:13; Titus 3:4–7). The Holy Spirit's work may also be reasonably understood in Paul's language of the inspiration or God-breathedness of Scripture (2 Timothy 3:16–17).

The Holy Spirit serves as the down payment on full salvation for believers (Romans 8:23; 2 Corinthians 1:21–22; 5:5; Ephesians 1:13–14; 4:30). The Spirit is the beginning of the inheritance in God that changes believers' lives in the present and will bring new life out of their old lives at the end. The Holy Spirit becomes the source for the ethical behavior of believers (1 Corinthians 6:19–20; Galatians 5:16, 22–25; 1 Thessalonians 4:7–8).

Paul's most profound description of the ministry of the Spirit in the life of the believer is found in Romans 8. He described the Christian life as a life in the Spirit—by whom one lives and on whom the mind is set. All who belong to Christ have the Spirit of Christ. The Spirit of the

One who raised Jesus from the dead is the same Spirit who guarantees the resurrection of believers. If they put to death the deeds of the flesh (sinful desires), then they will live. Those who are led by the Spirit of God experience being the children of God. The Spirit bearing witness with the believer's spirit makes it a twofold witness that establishes the truth of one's adoption by God.

Also in Romans 8, the Spirit is the Spirit of prayer, aiding believers as they cry out to God the Father as Jesus taught (Romans 8:26–27). Believers may be so weak that they do not know how to pray. The Spirit intercedes for them (through them) just as Jesus intercedes for them to the Father. These groans may speak to the believer's frustration but may also represent a nonrational language that speaks the will of God, who knows the mind of the Spirit.

*All who belong to Christ have the Spirit of Christ. The Spirit of the One who raised Jesus from the dead is the same Spirit who guarantees the resurrection of believers.*

In the Pauline epistles, the Spirit of God is the Spirit of Jesus

- by whom people can confess Jesus as Lord;
- in whom believers become one body of Christ, people of God, and the temple of the Spirit; and
- through whom believers can live as those being transformed by the Holy Spirit, who acts as God's down payment on the promise of salvation.

The evidence for Christ, the experience of salvation, the existence of the Church, and empowerment for ministry are all determined by the Holy Spirit.

### ***In the General Epistles and Revelation***

The general epistles detail the ongoing work of the Spirit in the life of the believer. First Peter 1:2 names the Holy Spirit as the agent of sanctification. In 1 Peter 4:14, persecution on account of Jesus is a sign the Spirit of glory

has come to rest on believers. Those who pray in the Spirit build themselves up in the faith (Jude 20).

The epistle of 1 John speaks of the Spirit in close relationship to Christ and to Christians. The Spirit serves as a witness to the presence of God in believers (1 John 3:24; 4:11–16) and as a witness to Christ (1 John 5:6–8). Conversely, the witness to Christ's coming in the flesh serves as evidence people have the Holy Spirit (1 John 4:1–3).

A strong emphasis is found in the general epistles on the Spirit as the source of the revelation of God. In Hebrews, the Spirit testifies to the truth of the gospel through miracles and gifts (2:4) and to the Church through the examples found in the Old Testament (3:7–11; 9:8; 10:15–17). The letters of Peter connect the Spirit to the inspiration of Scripture (1 Peter 1:10–12; 2 Peter 1:16–21).

The Book of Revelation connects the Spirit to prophecy, both in constant allusions to the Old Testament (e.g., Daniel, Ezekiel) and in direct statements of prophecy. John wrote that he was “in the Spirit” on the Lord's Day when he had a revelation of Jesus Christ (Revelation 1:10). John was given seven tailored messages to the churches of Asia Minor, each of which ends with, “Whoever has ears, let them hear what the Spirit says to the churches” (2:7, 11, 17, 29; 3:6, 13, 22). Revelation 19:10 states “the Spirit of prophecy” testifies to Jesus. The Spirit also spoke directly in Revelation 14:13 of the blessing on martyrs and in 22:17, where the Spirit joins with the Bride in calling the thirsty to drink of the water of life.

## THE SPIRIT OF DISCIPLESHIP

The Spirit of God and of Jesus is also the Spirit of fellowship for the Church. The Holy Spirit who worked in creation, for empowerment, for justice, and for revelation to Israel is the same Spirit who worked in and through Jesus and who still works in and through the Church. The Church bears witness to Jesus by the power of the Spirit and in the hope born from the Spirit's guarantee for the future.

The call of the Church involves asking where the Holy Spirit is already at work—and then joining in. Discipleship can be recognized as a work of the Spirit wherever the following signs are seen:

- Anyone who has breath may confess Jesus as Lord.
- Anyone who confesses Christ has the Spirit of God.
- Anyone with the Spirit may be empowered for service.
- Wherever there is a call for justice in this world, people are showing their hunger for the kingdom of God, and the Spirit is already at work there.
- Wherever the truth of God is proclaimed, the Spirit is active.
- In their faith, hope, and love for God and one another, believers evidence the presence and work of the Holy Spirit.
- No one can be disciplined outside of Christian community, and no church can do the work of discipleship apart from the Holy Spirit.

Believers must recognize the Spirit is already at work wherever they do God's will, and wherever they cannot go, the Holy Spirit can.

In summary, the Person and work of the Holy Spirit are not peripheral concepts, as they are sometimes portrayed. Rather, they are central to the narrative of God's work in the world among His people. The Holy Spirit enabled saints in both the Old and New Testaments to live in God's promises. Most significantly, the Holy Spirit is the source of life, power, and revelation for Jesus and, through Jesus, for the sake of God's just and holy kingdom. Consequently, the Holy Spirit is the source of life, power, revelation, and holiness for and through the Church and each individual believer for the sake of that same Kingdom. Being disciples of Jesus means that people are and must necessarily be people of the Spirit.

*Being disciples of Jesus means that people are and must necessarily be people of the Spirit.*



# REFLECTION

Record your thoughts in a journal or discuss in your small group.

- 1. Think.** Consider the five categories that describe the Spirit's work in the Old Testament: life, power, justice, revelation, and promise. Then think about the Spirit of Jesus and the Spirit of *koinonia* in the New Testament. How have you seen Jesus bring about the work of these five categories in your life and in the Church?
- 2. Pray.** Are you longing to see one of these categories increase in your life through the Spirit's touch? Do you need His help for life, power, justice, revelation, or promise? Write your prayer for that longing in your journal.
- 3. Do.** What action can you take to allow more of the Spirit of Jesus to flow through you today?

# WILL YOU RESPOND?

*The Holy Spirit in the Life of the Disciple* equips you with an understanding of the Holy Spirit's role in your life. As a resource that can be used by both laypeople and ministry leaders, it also imparts practical insight for anyone discipling others in receiving the baptism in the Holy Spirit.

More than ever before, in these last days, the Holy Spirit needs Christians to answer the call to be disciplers.

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WILL YOU RESPOND?

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