

The Holy Spirit

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Dear brothers and sisters in Christ, Yeshua:

After the resurrection of Jesus, He appeared to the disciples, saying, *“Peace to you! As the Father has sent Me, I also send you. And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit’”* (John 20:21-22, NKJV).ⁱ Fifty days later, on Pentecost (*Shavuot*), Jesus told His disciples: *“You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth”* (Acts 1:8). Notice the Holy Spirit came in two forms: first in peace—the fruit of the Spirit.ⁱⁱ And then in power—the baptism of the Holy Spirit.

Most Christian scholars attribute the birth or beginning of the church to this Pentecostal outpouring in Jerusalem, as prophesied by Joel: *“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). Indeed, the disciples declared this prophecy fulfilled as we read in Acts 2:17.

Jesus had already told His disciples, *“I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom”* (Matthew 26:29). And while He told them that He was leaving, Jesus also said He would not leave us orphaned. In fact, He said it was better for Him to go so He could ask the Father to send the Comforter.ⁱⁱⁱ We read, *“I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you”* (John 14:16-18).

The Apostle John is the only one recorded using the term “Comforter.” The New American Standard Bible uses the word “helper,” and the New International Version uses the word “counselor.” The word “helper” most closely relates to the Greek word *parakletos*. In Old English, the word “Comforter” meant “strengthener.”^{iv} The Latin source word *comfortare* meant “to give strength.” And this strength is given for our victory over sorrows. The Biblical Greek word is *parakletos*, meaning “one who is called to one’s help” or “to one’s side.” Some have translated this word as “advocate,” meaning one who represents another or pleads the cause of another.^v The Spirit intercedes within us, while Jesus intercedes for us at the throne of grace. And the Spirit does not do for us that we can do for ourselves. He helps and comforts us in things we are

incapable of doing. As we read, *"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"* (Romans 8:26).

Lastly, the verb form that *parakletos* originates from means "to summon" or "to exhort." Paul said: *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"* (Romans 12:1). The Holy Spirit does more than comforts, encourages, intercedes, and helps. He also convicts, entreats, exhorts, beseeches, persuades, and convinces us—for example, our preaching of scripture in the face of adversity.

Jesus told His disciples: *"It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you"* (John 16:7). While Jesus is not currently here with us on earth in physical form, He is with us in Spirit. Jesus said He would not leave us orphaned. The word "orphaned" is also translated as "comfortless." Jesus spoke of the Holy Spirit as "another Comforter," meaning "another of the same kind."

As Jesus was a comforter to His disciples, the Holy Spirit is now a comforter to us. This does not imply that Jesus and the Holy Spirit are the same. As Jesus was full of the Spirit, we now have the Spirit who is full of Jesus. Jesus was in the Father, and the Father was in Jesus. Those who saw Jesus saw the Father.^{vi} We who receive the Spirit have both Jesus and the Father as we read, *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him"* (John 14:23). Notice the emphasis on "we."

Jesus did not leave us comfortless, saying: *"That He may abide with you forever"* (John 14:16), and indicating the promised Spirit has been given to us permanently. While the Holy Spirit has been active in every dispensation since the creation, as we read: *"In the beginning God [Elohim, uni-plural] created [bara] the heavens and the earth... And the Spirit of God was hovering over the face of the waters"* (Genesis 1:1-2).^{vii} In our current dispensation, the Holy Spirit will never leave us. Hence Jesus said, *"Lo, I am with you always, even to the end of the age"* (Matthew 28:28). When Jesus returns, we will have both. Therefore, it is essential that we know about Him—the Holy Spirit and third person of the Trinity, as He now dwells within, comforts, and empowers the body of Christ.

The Holy Spirit is our teacher, guiding us in all truth.^{viii} He acts as God's mouthpiece to reveal His word and make know His will and desires.^{ix} The Spirit reveals things that are yet to come.^x He reminds us of all that Jesus spoke.^{xi} He reminds us of God's promises.^{xii} He brings scripture to memory, and imparts His thoughts and impressions when preaching, teaching, or sharing the Gospel. The Holy Spirit reveals Christ to, within, and through the believer.^{xiii} And lastly, the Holy Spirit is the reprover and convicter of the world.^{xiv}

All the divine workings originate from the Father and are carried out by the Son. The Father works through the Son in the power of the Holy Spirit to bring His divine will to fruition. The Son reveals the Father, and now the Son is shown to us by the Holy Spirit.^{xv} All three persons of the

Trinity work together. Therefore, we must recognize the diversified ministry of the Holy Spirit as the Comforter, the baptism of the Holy Spirit, witnessing the redeeming works of Christ, His gifts and fruit of the Spirit (which we will discuss later), and offenses against the Holy Spirit.^{xvi}

The Latin word for Spirit is *spirilus*, meaning "breath." The Greek word is *pneuma*, and the Hebrew is *Ruach*. Both have the same meaning of "breath," "wind," or "Spirit." The Holy Spirit is a person or personality of the Trinity and not a force exerted by God. Like the wind, the Holy Spirit does exert an invisible power or force. However, unlike the wind, God is uncreated, and there is no material or physical substance in Him. However, the Bible ascribes symbolism to the Holy Spirit utilizing created elements such as wind, oil, the dove, water, fire, and wine.^{xvii}

More than three-hundred-fifty passages in scripture refer to the Holy Spirit, and more than fifty names or titles. These names are not just designations or identifications of God but more profoundly reveal His nature, character, attributes, and works. The most common examples are the Spirit or Holy Spirit.^{xviii} The Spirit of God, the Spirit of Yehovah, and the Spirit of the Living God.^{xix} The spirit of Christ, Jesus Christ, and the Spirit of His Son.^{xx} The Spirit of Holiness.^{xxi} The Spirit of Burning and Jealousy.^{xxii} The Spirit of Truth.^{xxiii} The Spirit of Life and the Eternal Spirit.^{xxiv} The Spirit of Glory.^{xxv} The Spirit of Grace.^{xxvi} The Holy Spirit of Promise.^{xxvii} And lastly, He is the Comforter.^{xxviii}

The writers of the Bible used personal pronouns concerning the Holy Spirit. For example, John said, *"When He [ekeinos, meaning "that one"], the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will [ekeinos] glorify Me, for He will take of what is Mine and declare it to you" (John 16:13-14)*. And in Ephesians, Paul uses a masculine pronoun when referring to the Spirit. We read, *"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who [masculine] is the guarantee of our inheritance" (Ephesians 1:13-14)*.^{xxix}

The Bible ascribes personal characteristics to the Holy Spirit, like a person with intelligence, will, and emotions. We read, *"But one and the same Spirit works all these things, distributing to each one individually as He wills" (1 Corinthians 12:11)*. The Apostles sought the will of the Holy Spirit in forming the policies of the local church, as we read, *"For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28)*.

The Holy Spirit possesses emotions and feelings. For example, the Spirit loves, is vexed, and is grieved.^{xxx} He can be tempted, resisted, insulted, lied to, despited, and blasphemed (the unpardonable sin).^{xxxi} For example, refusing to accept Christ is an insult to the love of God, as Paul said: *"Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen" (Romans 1:24-25)*.

Even as Christians, we can grieve, lie to, and quench the Holy Spirit.^{xxxii} Grieving the Spirit means that He “feels sad” or “shows grief” over something we did or said contrary to His will for us. And quenching suggests putting out a fire. But what is blasphemy of the Holy Spirit? The Pharisees had accused Jesus of working miracles by the power of the devil when He was casting them out by the power of the Holy Spirit. They said He had an unclean spirit, and Jesus associated their offense with blaspheming the Holy Spirit.^{xxxiii}

In other words, they called what is good evil. God, who is only good, performed healing miracles because of His immeasurable love for us. And in calling God evil, they blasphemed His good and loving nature. Jesus said that sins against Him would be forgiven, likely because He came to propitiate for our sins. But the blasphemy of the Holy Spirit, those who have seen and experienced God’s manifest love in the world, Jesus said, this sin is unforgivable. As we read: *“For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame” (Hebrews 6:4-6).*

Concerning the world, we are told that the Holy Spirit convicts it of sin, righteousness, and judgment; as we read, *“When He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged” (John 16:8-11).*

The word “reprove” is translated as “convince,” “convict,” “expose,” and “rebuke.” Conviction of sin, explicitly the sin of unbelief, is the greatest of all sins. Conviction of righteousness because only Christ is righteous, and His resurrection and ascension to the Father attest to this. And the conviction of judgment because the world stands guilty for refusing to believe He is the Christ.^{xxxiv}

The Holy Spirit speaks, testifies, teaches, intercedes, guides, gives commands, ordains, and works miracles.^{xxxv} Additionally, words of wisdom and knowledge are gifts of the Holy Spirit,^{xxxvi} as we read: *“But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 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. Now 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 Corinthians 2:10-12).*

In Matthew 28, Jesus applies equality in name and personal identity with the Father and Son. We read: *“He will glorify Me, for He will take of what is Mine and declare it to you” (John 16:14).* It might be easy to oversimplify the Holy Spirit as merely another appearance of God, after all, Jesus quoted the ten commandments in saying, *“HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE” (Mark 12:29).* This heresy, as we previously learned, is called Sabellianism, which

erroneously teaches that the Father, Son, and Holy Spirit are only different names for the same, one God.

However, Jesus said, *"I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive"* (John 14:16-17). Another helper clearly implies someone else separate from Himself and the Father. And He used a masculine pronoun showing us that the Holy Spirit is a person. The Comforter came in response to Jesus's prayer to the Father. Yet, the Holy Spirit is associated with the Father and Son on an equal plane in name and personal identity.

Jesus said, *"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). Some scholars say the Holy Spirit only came from the Father, while others say He came from the Father and Son. As we previously learned, the Father is the source of all things, and here in John, we read that the Spirit of Truth proceeds *from* the Father but is sent to us by the Son. In other words, Jesus sends forth what He has received from the Father. Therefore, the Father is the source of all things, and the Son is the recipient of everything. We read, *"All things have been delivered to Me by My Father"* (Matthew 11:27). And now, the Holy Spirit is the revealer of all things given to the Son.

Jesus has expressed an "I-He-He" relationship between Himself, the Father, and the Holy Spirit. Jesus prayed to the Father (I pray); the Father sent the Holy Spirit to the Son (He sent), and the Son received and gave us His Holy Spirit (He came). One must go for another to arrive; separate identities, and yet, One God. And since all things have been given to the Son, everything we ask of the Father is in the Son's name, including the Holy Spirit.

The Holy Spirit executes the will of the Father and glorifies the Son. Coequal and coeternal with the Father and Son. His subordination, as in submission, does not suggest any inferiority. Within the Triune Godhead, there are not three individual gods, but One God expressed as three separate personal identities.^{xxxvii} And the same divine attributes are associated with the Holy Spirit, as the Father and Son. The Holy Spirit is holy.^{xxxviii} He is eternal, omniscient, and omnipresent, and He has foreknowledge.^{xxxix} But most importantly, the Holy Spirit is love as God is love.^{xl} We read, *"Through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me"* (Romans 15:30).

Divine works are associated with the Holy Spirit, including making us a new creation in Christ, prophecy, intercession, the inspiration of scripture, divine guidance, and overcoming temptation.^{xli} We read, *"The Spirit of God has made me, And the breath of the Almighty gives me life"* (Job 33:4); *"The Spirit of the Lord spoke by me, And His word was on my tongue"* (2 Samuel 23:2); *"For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit"* (2 Peter 1:21).

Christ was sent into the world by the Holy Spirit.^{xlii} Begotten by the Father, Jesus was conceived by the Holy Spirit. And His growth is attributed to the Spirit, including His physical, intellectual, and spiritual growth.^{xliii} Jesus was led and driven into the wilderness by the Holy Spirit and

overcame temptation by Him. And the Holy Spirit orchestrated Jesus's multiple receptions in the Temple, including His final ascension during the Passover.^{xliii} His entire ministry was anointed through the direction and power of the Holy Spirit; His preaching, healing, casting out demons, His sacrifice, and His resurrection.^{xliii}

Jesus told His disciples: *"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)*. Here we see another divine work of the Holy Spirit, reminding us of God's word within, and uttering God's word through us. We read, *"When they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit" (Mark 13:11)*.

Concerning Christ's ministry to the church, Jesus gave commands to His disciples through the Holy Spirit. Again, as Jesus is not physically present, we are led by Him through the Holy Spirit.^{xliiii} Christ is the bestower of the Holy Spirit to baptize and then guide every Christian.^{xliiii} As the Father is revealed through the Son and the Son through the Spirit, the church now displays the Son to the world through the indwelling of the Holy Spirit.

As believers and followers of Christ, we are born again of the Holy Spirit, and He indwells within us.^{xliiii} Jesus said, *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit: (John 3:5-6)*.^{xlix} This indwelling of the Spirit gives us a new spiritual life, and our bodies become an abode, a Temple for the living God.¹ The analogy of a Temple as the house of God is also corporate, as buildings are constructed of many uniquely carved stones. Paul said, *"You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5)*.

This indwelling of the Holy Spirit is exclusive to those who believe in Christ. Once imparted, the Spirit does not leave, and He sanctifies us and continues to be the agent in our change from the old nature to the new.^{li} Sanctification means to be set apart for the Lord, made Holy, and continually cleansed so that He forever abides in us. And our change, literally transformation, means for the Holy Spirit to remake us into the image of Christ, where the Spirit bears witness to our sonship.^{lii} As we read: *"For as many as are led by the Spirit of God, these are sons of God... The Spirit Himself bears witness with our spirit that we are children of God" (Romans 8:14 & 16)*,^{liii} *"For as many as are led by the Spirit of God, these are sons of God" (Romans 8:14)*. Paul likened our transformation to a mirror, reflecting the image and glory of Christ.^{liv}

Being led by the Holy Spirit as sons of God strengthens us for a greater revelation of Jesus.^{lv} As we read: *"That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man" (Ephesians 3:16)*. And continuously cleansed means Christians cannot keep themselves sanctified without the indwelling Holy Spirit. Only through His power can we overcome the lusts and temptations of the flesh. We read: *"Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the*

Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8:5-6).

Carnal means "fleshly." It does not mean the physical body itself, only those things of our will and emotions that lead us to walk in our physical body contrary to God. A person can also use their physical being to serve God, for example, by sharing the gospel. Paul said, *"How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" (Romans 10:15).* If we surrender to the Holy Spirit in faith, only He can make dead our will and emotions of the flesh that strives against the will of God. The Lord will test our faith and submission to Him, so let us remember that we are not necessarily out of the will of God when subjected to personal testing.

The indwelling of the Holy Spirit baptizes the believer into the body of Christ. As we read: *"For by one Spirit we were all baptized into one body" (1 Corinthians 12:13).* Every believer is made a member of the body of Christ through the operation of the Holy Spirit, again, called baptism. Baptism into the body of Christ signifies our death, burial, and resurrection. By faith, we also die with Christ on the cross, rising to a new life in Him.

The outward symbol of our baptism is water. Water does not save us; only the Holy Spirit can. But it does publicly declare to the world our inward faith in Christ and the new life we now have in Him. The Holy Spirit then seals us with His promise as we read: *"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory" (Ephesians 1:13-14).*^{lvi}

Baptism also gives us power and prepares us for a life of ministry and service to Christ through His gifts of the Spirit.^{lvii} These will be discussed later in greater detail. John said: *"He will baptize you with the Holy Spirit and fire" (Matthew 3:11).* And Jesus said: *"You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).*^{lviii} Indeed, tongues of fire appeared on the disciples, and they spoke with power and authority. This baptism which came on the Day of Pentecost, is not to be confused with the baptism of the Holy Spirit and His regenerative work in the hearts of the unsaved.

The baptizing of the Holy Spirit in power is a definable experience of the believer after salvation. Some refer to this experience as "the second baptism," which can coincide or manifest later. It can come suddenly and unexpectedly as we wait on the Lord, during a time of prayer and worship or listening to a sermon, or by laying on hands and praying.^{lix} The baptism of the Holy Spirit was a command of Jesus, a promise of the Father, and a gift of the Father and Son. It is described as a "falling upon," "coming upon," or "being poured out."^{lx} And its purpose is clearly for power and authority to serve and minister to the Lord.^{lxi} But it is also to give power for spiritual warfare, overflowing power to heal and cast out demons, and power to live a holy life for Christ.^{lxii} Jesus said: *"If anyone thirsts, let him come to Me and drink. He who believes in Me, as*

the Scripture has said, out of his heart will flow rivers of living water” (John 7:37-38). The Holy Spirit allows us to follow divine guidance, respond to divine providence, love divinely, exercise spiritual gifts, work for God, preach, teach, worship, exalt the Lord, and suffer persecution.

Being baptized into the body of Christ is an operation of the Holy Spirit while being baptized with the Holy Spirit is the ministry of Christ. When we are baptized into the body of Christ, the Holy Spirit is the agent, and the church is the medium. When we are baptized in the Holy Spirit, Christ is the agent, and the Holy Spirit is the medium. One has to do with the believer’s position in Christ, while the other has to do with power for service.^{lxiii}

A life of ministry and service to Christ begins with prayer and an understanding of the word of God. Prayer and reading the Bible are foundational to every Christian. The Holy Spirit teaches and helps us to pray and provides revelation, illumination, and discernment to the truths of God’s word. We read, *“But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit” (Jude 1:20); “Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints” (Ephesians 6:18).*

Prayer is also our source of strength, and with praise and worship of our Savior, the Spirit casts out all fear, as we read: *“There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love” (1 John 4:18); “Do not sorrow, for the joy of the Lord is your strength” (Nehemiah 8:10).* Praying and worshiping under the anointing of the Holy Spirit is one of our most joyous experiences.^{lxiv}

Teaching the word of God and preaching the Gospel are anointed and given power by the Holy Spirit. Paul said: *“My speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power” (1 Corinthians 2:4); “For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake” (1 Thessalonians 1:5).*^{lxv}

We are also told that various signs, including miraculous healings, followed those who preached the Gospel to demonstrate the authority of the preacher. But it was always the power of the Holy Spirit that brought people to repentance and salvation, not the preacher or the miracles.^{lxvi} However, the Holy Spirit has given us a foretaste of His resurrection power through these healings, reminding us that the resurrected physical body is an essential part of our being.^{lxvii} As Christ was raised from the dead into a glorified body, we also will experience the same resurrection power of the Holy Spirit.

Amen!

ⁱ All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

ⁱⁱ Galatians 5:22. Romans 14:17, 15:13. 1 Timothy 4:12. 2 Timothy 2:24-25, 3:10. 2 Corinthians 6:6. Ephesians 5:8-9. 2 Peter 1:5-7.

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- iii John 14:16-18, 14:26, 15:26, 16:7-15.
- iv Duffield, Guy P. and Van Cleave, Nathaniel M. *Foundations of Pentecostal Theology*. Foursquare Media. 1910.
- v Romans 8:26. 1 John 2:1.
- vi John 14:9.
- vii Genesis 1:1-27. Hebrews 1:1-2. John 1:3. Colossians 1:16. Psalm 33:6, 104:11-30. Job 26:13, 33:4.
- viii John 11:11-14, 16:13, 20:9. Acts 2:16-21, 2:25-31, 3:12-26, 4:25-28, 7:2-53, 8:30-31. 1 Corinthians 2:14. Matthew 16:6-11. Mark 4:10.
- ix John 16:13. Galatians 1:12-16. Ephesians 3:3-5. Acts 8:26-29, 16:6-10.
- x John 16:13. Amos 3:7. Genesis 18:17. Acts 21:10-11.
- xi John 2:22, 14:26, 15:18-20. Matthew 16:21, 17:22-23, 20:18-19, 26:75. Luke 24:6-11. Acts 11:15-18. Hebrews 12:6.
- xii Acts 23:11, 27:24-25. 1 Kings 8:56.
- xiii John 15:26, 16:13-15. Genesis 24:35-36. Galatians 1:15-16, 4:19, 5:22-23. Ephesians 4:13-14. 2 Corinthians 3:18. Acts 2:36, 8:35.
- xiv John 16:9-11.
- xv Hebrews 1:1-2, 1:3. Mark 16:19-20. John 14:9, 16:14-15.
- xvi Acts 5:30-32.
- xvii John 3:8, 4:14, 7:38-39. Acts 2:2-3. Isaiah 4:4, 6:6-7, 55:11, 61:1. Luke 4:14-18. Acts 10:38. James 5:14. 1 John 2:20, 27. Matthew 3:16, 10:16. Genesis 8:8-12. Psalm 68:13, 104:15. Galatians 5:22-23. 1 Corinthians 10:4. Ezra 36:25-27. Joel 2:23-29. 1 Kings 18:38. Ephesians 5:18.
- xviii John 3:6. Psalm 104:30. 1 Corinthians 2:10. John 3:6-8. Luke 11:13
- xix 1 Corinthians 3:16, 6:19. 2 Corinthians 3:3, 6:16. Isaiah 11:1-2, 42:1, 61:1. Matthew 3:16. John 3:33-34.
- xx Romans 8:9. Galatians 4:6. Philippians 1:19.
- xxi Romans 1:4
- xxii Isaiah 4:4. Deuteronomy 4:24. Matthew 3:12.
- xxiii John 14:17, 15:26, 16:13.
- xxiv Romans 8:2. Hebrews 9:14
- xxv 1 Peter 2:19, 3:14, 4:14. John 12:23-33.
- xxvi Hebrews 10:29.
- xxvii Ephesians 1:13. Juke 24:49. Acts 1:4-5. Joel 2:28. Ezekiel 36:27-28.
- xxviii John 16:7, 14:26, 15:26.
- xxix John 15:26, 14:16-17.
- xxx Romans 15:30. Isaiah 63:10. Ephesians 4:30.
- xxxi Acts 5:3, 5:9, 6:10, 7:51. Mark 3:29-30. Hebrews 10:29.
- xxxii Ephesians 4:30-31. Acts 5:3-4. 1 Thessalonians 5:19.
- xxxiii Mark 3:28-30. Matthew 12:22-30.
- xxxiv John 12:31, 16:7-8.
- xxxv Acts 13:2, 21:11. Revelation 2:7, 11, 17, 29. John 14:26, 15:26, 16:13. Romans 8:26-27, 15:19. Acts 8:39, 13:2, 16:6, 20:28.
- xxxvi 1 Corinthians 12:8. Ephesians 4:30. Isaiah 63:10. Genesis 6:3.
- xxxvii Acts 5:3-4. 1 Corinthians 3:16. 2 Corinthians 3:17.
- xxxviii Ephesians 4:30.
- xxxix Hebrews 9:14. John 14:26. 1 Corinthians 2:10. Luke 1:35, 2:25-32. Psalm 69:25, 109:8, 139:7. Micah 3:8. Romans 15:13-19. Acts 1:16, 11:27-28.
- xl Romans 15:30. 2 Corinthians 13:14.
- xli Genesis 1:2, 2:7. Psalm 104:30. Luke 1:35. Romans 8:10-11. John 3:5-7. 2 Timothy 3:16.
- xliv Isaiah 48:16-17.
- xlvi Luke 1:35. Matthew 1:20.
- xliv Isaiah 11:102. Luke 2:25-30, 40, 52. Matthew 4:1. Mark 1:12-13.
- xlvi Matthew 3:16-17, 4:17, 12:28. Luke 4:18, 5:14-15. John 10:17-18. Acts 2:24, 10:38. Hebrews 9:14. Romans 8:11. Isaiah 61:1.
- xlvi Acts 1:1-2.
- xlvi Matthew 3:11. John 14:12, 15:26. Acts 2:33.
- xlvi John 3:16. Romans 8:9. 1 Corinthians 6:19.

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- xlix Genesis 2:17.
l Ephesians 3:19.
li 2 Thessalonians 2:13. 1 Peter 1:2.
lii 2 Corinthians 3:18.
liii 1 John 5:10. Galatians 4:6.
liv 2 Corinthians 3:3, 7.
lv John 16:13. Galatians 5:18.
lvi Ephesians 4:30. 2 Timothy 2:19.
lvii 1 Corinthians 12:4-11. Romans 12:6-8.
lviii Mark 1:8. Acts 1:5.
lix Acts 2:1-4, 8:14-17, 9:17, 10:44-46. Luke 11:9-13. John 7:37-39.
lx Luke 24:49. Acts 1:4, 2:38, 5:32. Ephesians 5:18.
lxi Acts 1:8, 4:19-20, 4:29-31, 5:17-20, 10:38. Luke 4:18. Matthew 12:28. John 14:12, 20:19.
lxii Ephesians 3:20, 6:12. 2 Corinthians 10:3-5. 1 John 4:4. Matthew 10:1.
lxiii Zechariah 4:6. Mark 16:15. Luke 24:49. Acts 1:8.
lxiv 1 Corinthians 14:14-15.
lxv Acts 5:32. Luke 4:18-19.
lxvi 2 Corinthians 5:20-21. Romans 1:16-17.
lxvii Romans 8:11, 23. Philippians 3:20-21. Ephesians 1:14. 2 Corinthians 4:11.