



# *Holy Spirit*

*Module 1*

*Life of the Spiritual*

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# LEARNING OUTCOMES :

On completion of Module 1 you will be able to know a Life of the Spiritual

# SPECIFIC OUTCOMES :

On completion of this Chapters you will be able to know:

## + Chapter 1

Who is the Holy Spirit ?

## + Chapter 2

Walking in the fullness of the Spirit

## + Chapter 3

Witnesses to the ends of the earth

## + Chapter 4

Baptism in the Spirit

## + Chapter 5

Walking in the Anointing

## + Chapter 6

Witness of Blood, Spirit and Water

## + Chapter 7

Continuing the work of the Holy Spirit

# H o l y S p i r i t

Who is the H o l y S p i r i t

*Module 1*  
*Chapter 1*



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*Layout by E Cloete*

From the outset we need to understand God is a Spirit, but God (YHVH) is the Father, Son and the Holy Spirit. Let it again be emphasised – the Holy Spirit is not a mere force. He is not energy. The Holy Spirit is a person and part of the Trinity along with the Father and the Son.

John 15:26 says the following: 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. So we see the Spirit testifies about Christ; a force cannot testify. Here, the Spirit guides the disciples; a force cannot give guidance. He speaks, He hears, and He reveals what He has heard to the apostles.

Beyond this text, Peter told Ananias that he had lied to the Holy Spirit, whom Peter calls God (Acts 5:3-4). You can't lie to an impersonal force. Paul commands us not to grieve the Holy Spirit by our sin (Ephesians 4:30); you can only grieve a person who loves you. Paul talks about the fellowship of the Holy Spirit (2 Corinthians 13:14); you can't enjoy fellowship with a force.

It is equally important to understand that God is Sovereign, and just so God wills and moves according to His will. Just so, the Spirit of the Lord moves and acts never out of His own accord, but always follows the leading of the Father. So the Spirit is interdependent, as there is a mutual dependency within the Trinity. It is important to understand we operate by the Spirit who moves and acts not independently but dependently within the Trinity. It says in John 16 that the Holy Spirit “will not speak on His own authority”. It also says: “but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.”

This is also emphasised by John 3 (Jesus speaking): 7 You should not be surprised at my saying, ‘You must be born again.’ 8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” John 3 therefore hints of how the Spirit moves – it is not a clear intentional path as determined by man, but it is a path of mystery, of wonder, and of supernal power beyond our reasoning as the Lord Father determines. Such is the work of the Holy Spirit within the believer.

Genesis 1 is a clear indication that the Spirit of the Lord does not simply move or act or work on His own accord without being given the green light by the Father.

For here at the start of creation the Spirit of the Lord **HOVERED**, meaning He was in a state of waiting, and creation only came to be when the Lord (Father) spoke and upon that command the Spirit moved to activate the power in manifested creation.

There is a story in the New Testament (Acts 3:1-9) when Peter and John healed a lame man. They are going into the Temple in Jerusalem and see a man lame from his mother's womb. The man asks for money, but Peter and John give him something far more valuable. They heal him "in the name of Jesus Christ of Nazareth." Have we considered that since this man had been lame from birth, he would have been lame during the ministry of Jesus? Every day for years, friends had laid him at the Beautiful Gate of the Temple. If he was there every day, did he ever see Jesus? Did Jesus ever see him?

You see, Jesus came to heal the sick, among other things. But Jesus never acted without instructions from the Father. He always had the prayer, "not my will, but Thine be done," in his heart if not on his lips. Jesus could have asked God to send 12 legions of angels to rescue him from the crucifixion (Mark 26:53). He didn't, for remember John 12 where Jesus says the following: 49 For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. 50 And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak." Jesus did not perform those mighty works because God did not direct Him to do so. Jesus said, "I can of mine own self do nothing...because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30)

This is the same with the Holy Spirit. He acts on the authority of the Father, and activates what has been spoken by the Father to also glorify Jesus. God is Sovereign (Isaiah 61:1), and we must always remember that we cannot manipulate the Spirit into doing things, because the Spirit only does as the Father directs! If we do try to force, we move out of the spiritual and into the flesh, and so we get into all kinds of trouble.



So from the outset, we need to realise and understand the Spirit of the Lord does not move according to the authority of man, even the servants of God, but according to the Sovereignty of the Father. We must listen very carefully to the Spirit so that we may be in step with divinity's wisdom, for after all if we truly follow the Spirit we shall remain perfectly in the will of the Lord and bring glory to Him.

In order to understand the Holy Spirit and who the Spirit is, we need to understand that God functions as a Trinity. The Trinity is the doctrine that there is one God who exists as three distinct, simultaneous persons. The Trinity does not assert that there are three gods but only one. This is important because many groups who oppose orthodoxy will accuse Trinitarians of believing in three gods. But this is not so. The doctrine of the Trinity is that there is one God in three persons.

One of the great moves of deceptions found these days is the doctrine around the Oneness doctrine of Jesus, which opposes the idea of the Trinity. Oneness Pentecostal theology affirms that there exists only one God in the entire universe. It affirms the deity of Jesus and the Holy Spirit. However, Oneness theology denies the Trinity. Oneness theology teaches that God is a single person who was manifested as Father in creation and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in our regeneration. Another way of looking at it is that God revealed Himself as Father in the Old Testament and as the Son in Jesus during Christ's ministry on earth and now as the Holy Spirit after Christ's ascension.

We can never truly walk in the fullness of the Holy Spirit until we embrace the truth that our Lord is right now and will forever be the Father, the Son and the Spirit. The Father is in heaven, with the Son at the right hand, and the Spirit is at this moment on earth. The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. It says in "Deuteronomy 6:4 Hear, O Israel: The LORD our God, the LORD is one." Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible.



The three persons are distinct and yet each is fully God. Each person has different roles or functions. The Father sent the Son and the Son sent the Spirit. The Spirit does not act independently (“on His own initiative,” verse 13 of John 16), but rather in submission to the Father and the Son. Just as the Son only speaks what He hears from the Father (John 3:34; 5:19, 20; 7:16-18; 8:26-29, 42-43; 12:47-50; 14:10), so the Spirit only speaks what He hears. He completes God’s revelation of His Son to us. The three members of the Trinity are co-equal as God, distinct in their functions, and yet one God.

The Trinity is therefore one God existing in three Persons. Understand that this is not in any way suggesting three gods. Keep in mind when studying the Holy Spirit that the word “Trinity” is not found in Scripture. This is a term that is used to attempt to describe the triune God - three coexistent, co-eternal Persons who make up God. It is like water. Water comes in the form of ice, liquid, and steam. Yet, it remains water and has the same qualities, but now have different functions. Ice cools and steam heats. Consider that God is like Water. The Water is manifested at the same time as Ice, Steam and Liquid. Just so, God functions as Father, Son and Holy Spirit, but they are the same.

The teaching of the Bible concerning the Trinity might be summarized that God is a Tri-unity, with each Person of the Godhead equally and fully and eternally God. Each is necessary, and each is distinct, and yet all are one. The three Persons appear in order. The Father is the unseen, omnipresent Source of all being, revealed in and by the Son, experienced in and by the Holy Spirit. The Son proceeds from the Father, and the Spirit from the Son. You can say with reference to God's creation, the Father is the Thought behind it, the Son is the Word calling it forth, and the Spirit is the Deed making it a reality.

We know Jesus became flesh as written in John 1. If we therefore wish to understand God as the Trinity or to know God as the Trinity we can safely say this can only be done when we submit to the Lord [His Word]. We need to allow the living Word of God - which is therefore Jesus – made alive by the Holy Spirit to manifest in our inner being so that we can be changed and transformed into the image of God. Only when we allow the living Word of God to work powerfully in and through us can we begin to operate in such a spiritual manner while remaining rooted on the Rock of Jesus.

One thing that we do know and that we can safely say is that there is order in the Trinity of God. We can safely say that God is ONE but manifests in three persons. And even when we say three persons we are trying to explain the manifestation of the Godhead in is such a way that we cannot truly comprehend or understand. But even the mystery of the Godhead that manifests in three persons falls short of the truth of God. God is the Trinity who manifests Himself as the Father and the Son and the Holy Spirit.

Indeed, we know that Jesus came to earth as the Son of God. He came as the Son of God. We also know that when Jesus was raised from the grave and ascended to heaven, then 50 days later the Holy Spirit was poured out. Jesus came from the Father, and the Spirit from Jesus. But they are ONE – how complex indeed!

Indeed, there is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5) yet the Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14). In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, 3:22, 11:7 and Isaiah 6:8, the plural pronoun for "us" is used. The word "Elohim" and the pronoun "us" are plural forms, definitely referring in the Hebrew language to more than two. While this is not an explicit argument for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity.

But each member of the Trinity is God. The Father is God (John 6:27; Romans 1:7; 1 Peter 1:2). The Son is God (John 1:1, 14; Romans 9:5; Colossians 2:9; Hebrews 1:8; 1 John 5:20). The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 3:16).

There is, however, subordination within the Trinity. Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son read Luke 22:42, John 5:36, John 20:21, and 1 John 4:14.

Concerning the Holy Spirit read John 14:16, 26, 15:26, 16:7, and especially John 16:13-14.

We may wish to deny it, but the Trinity speaks of a hierarchy, for it says in Colossians 1 that it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

And then we read of the Holy Spirit: John 16: 7 Nevertheless I tell you the truth. 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. Take note, it says “but if I depart, I will send Him to you.” Jesus has sent the Spirit! The Trinity is indeed astounding, complex, and not easy to comprehend. God is ONE, but Jesus comes from the Father as the firstborn and the Spirit is sent by Jesus.

Therefore, each person in the GODHEAD should receive recognition, for each has a specific function, even though they are ONE and not separate. We find thus the manifestation of the Godhead, which means the manifestation of the Father and the Son and Holy Spirit.

So even though God is one He manifests Himself in three different people but these three are the same and remain one. When Jesus began His ministry, He was baptised and after He was baptised the Holy Spirit came upon Him. When the Spirit came upon the Son of God, the Father spoke out of heaven, saying this is His Son in whom He delights.

The Holy Spirit is therefore not an impersonal divine influence of some kind, but the Bible teaches that He is a real person, just as are the Father and the Son. The Holy Spirit is real – He empowers the believer for service through gifts and through the anointing and through the inner working of His powerful presence. We can already see that Jesus and the Holy Spirit is God but they are unique in their ministry and function.

Consider how radical the thought of the Trinity is – God the Father BIRTHED Jesus as His only begotten Son, who became flesh, who was then baptised and in-filled by the Holy Spirit. God in His fullness operated distinctly as three persons, but at the same time! And then Jesus died and rose to be seated at the right hand of God, while the Holy Spirit was poured out to stay with mankind until God so deems for the return of Jesus again.

1 Corinthians 8: 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

It is absolutely ridiculous and ludicrous to NOT consider and pay recognition to the fullness of God as Father, Son and Holy Spirit. I believe all three persons of the Godhead seek recognition, even though there is no pride involved. All three are involved in the creation of mankind, and all three are involved together as ONE to bring about God's master plan of redemption and judgment.

If we look at the Holy Spirit, we can say the Spirit is the means by whom the Father creates and maintains the universe (Genesis 1:2; Job 26:13; Psalm 104:30).

The Holy Spirit also provides divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); is very much part of the regenerating and sanctification work of salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

Jesus is therefore NOT the Son, the Spirit and the Father. We have the GODHEAD that is the Father, Son and the Holy Spirit.

And yes, God is ONE, but we must know when we are dealing with the Father, Son or the Holy Spirit. We must know which VOICE speaks and leads us, even though they are ONE.

Though these relationships seem paradoxical, and to some completely impossible, they are profoundly realistic, and their truth is ingrained deep in man's nature. Problem is that men have always felt the need to "see" God in terms of their own experience and understanding, but this knowledge that God must reveal Himself has been distorted into polytheism and idolatry.

One may argue that the will or authority of the three persons of the Godhead is exactly the same, for they are completely in harmony and united in will. What one authorizes is what the others authorize.

What one says to do is what the others say to do. But there is order in the Trinity and there is order between Father, Son and Holy Spirit. There is order for God works as the Trinity for the Trinity is God.

So, from the outset we discover and learn the Holy Spirit is:

- a) Part of the Trinity
- b) Not a mere force but a person
- c) Acts not independently but dependently within the Trinity

# H o l y S p i r i t

Walking in the F ullness

*Module 1*  
*Chapter 2*



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Kingdom of God, to walk in Truth, to walk in the nature of the Lord, to be Christ-centered, Kingdom-centered and to be a true worshipper in spirit and truth.

As believers, we cannot understand the ways of the Spirit, the writings of the Spirit, or the voice of the Spirit, without having the Holy Spirit. Our natural reasoning will never lead us to spiritual truth.

For this reason, we need to be reborn in the Spirit according to John 3 by being baptised into the Spirit so that we may be worshippers of Spirit and truth.

Before we can understand the truth, we need our minds transformed from their natural, earthly perspective, until we can see with the eyes of Christ, hear with His ears, and understand with His heart. For true disciples, this is the ultimate pursuit.

More than ever we need to know the Holy Spirit, how He works, who He is and how He is not a mere force but part of the Trinity. Indeed, He is the conformer of our morals, He is our parakletos, He is the activator of the power of the Lord, and He leads us in all truth.

And so the words of Jesus when He says, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”, should jolt us to realise the absolute importance of walking in the Spirit.

Ephesians 5:: NKJV 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

In our pursuit of the Lord and knowing His voice, we must always keep in mind the basic truth in 1 Corinthians 2: Spiritual Wisdom: 6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. 7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.



9 But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.” 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 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. 12 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. 13 These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is rightly judged by no one. 16 For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ.

For us to therefore follow God, to live out our callings, we need to be reborn in the Spirit. For then we shall have the mind of Christ, which means we shall know the will of God and we shall move in obedience.

We cannot grow into spiritual maturity without the Holy Spirit. We cannot draw closer to God or be conformed to His image without the Holy Spirit. We cannot minister and be servants of the Most High without the Holy Spirit. Without the Spirit, we will follow a religion, and a not relationship. Without the Spirit, we will continually battle the flesh and operate under the dominion of the flesh.

Only through a birth in the Holy Spirit and a submission unto the Lord can we truly walk in love, fear, obedience, truth and glory. 2 Corinthians 3: 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 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.

Only the Spirit of the Lord can unveil us by stripping away the bondages of religion, tradition, legalisms, old habits, and the strongholds of our spirit and soul.

Only in the Spirit of the Lord can we walk in the freedom of a relationship – a freedom from religion, from man-made rules and regulations.

We find freedom from fear, from sin and from the influences of the world. Such is the manifested work of the Holy Spirit in our lives. We become free from traditions and legalisms to walk in the Truth of the Lord.

And yes, it says there is liberty where the Spirit of the Lord is. Why? Because John 16 says the Spirit of the Lord leads us in all truth, and such truth sets us free according to John 8:32.

As we will see, one of the works of the Holy Spirit is to lead us in all the truth, and since truth of the Lord sets us free, then this is why it is written the Spirit brings liberty. Indeed, a life in the Spirit is a life of liberty and freedom!

We can only be led by the Spirit if we hear the Spirit, and we can only change and be transformed by obeying what we are hearing. We need to be reborn, and we need the Spirit of the Lord to strip away our stubbornness, pride and arrogance to walk in His Glory.

Let us read John 3: the New Birth: 1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.” 3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.

To be reborn in the Spirit, or in other words to be baptised in the Spirit, was according to Jesus of vital importance and if we are not, we cannot ‘see’ the kingdom of God. We are on numerous times reminded that if we truly love the Lord, then we are called to obey His commandments and His full doctrine.

To be filled by the Spirit is of such a matter – it is not optional like fashion, but of dire necessity. To ‘see’ implies the manifested reality and truth of the Lord’s Kingdom here on earth.

There is the debate whether we are already filled by the Spirit once we accept our Lord Jesus as our Saviour. If this is so, what would be the point of John 3? We need to understand there is a difference between someone who is merely following the Lord, thus who can easily follow a religion, compared to someone who has been baptised and filled by the Holy Spirit. For those who are Spirit-led and Spirit-filled are reborn. So yes, you must yield to the Lord, submit to Him and let the Spirit of the Lord come into your life and lead you completely.

There is after all a difference when the Spirit comes upon you compared to when the Spirit dwells within. In the Old Testament the Spirit only came upon God’s servants, but with the Pentecost and the outpouring the Holy Spirit seeks to make his home in our lives.

So in essence, a great problem with Christianity today is that all believers are considered children of God. There is, however, a difference between those who follow Jesus by worshipping in spirit and truth and those who simply believe in His divinity. One is the true believer who lives for God completely, the other ends up following a religion designed to worship Jesus.

Galatians 5 makes it clear that there is the different ways of the world/flesh compared to the path of the Spirit. And those who walk by the Spirit (Romans 8) will not walk in the ways of the flesh, and for those who are in the Spirit, for them there is no condemnation.

Therefore Paul also draws a distinction between walking according to the Spirit and the flesh; therefore for him as for John (see 1 John 2) there are two distinct paths – the path of the Spirit and the path of the world. Thus, there is a distinction between walking the two paths, but you cannot walk both. This implies there are a path of holiness [a life in the Spirit] and a path of the flesh [a life in the world, thus death].

This reminds of the teaching of Jesus about the two paths – the narrow and the broad road. Reality is, there is no middle path. We either walk the road of God or the road of this world. So we need to choose.

It is also written that the Spirit of the Lord provides life, yet the letter kills (2 Corinthians 3:4-6). In other words, a true faith of the Lord gives life by the Spirit, yet the religions and traditions of this world (the letter) deadens our spiritual walk. And so the words of Jesus when He says, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”, should jolt us to realise the absolute importance of walking in the Spirit.

We read of Jesus’ baptism in water and Spirit in John 2: 29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” 32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ 34 And I have seen and testified that this is the Son of God.”

Jesus Himself was baptised in the Spirit, and only after this momentous event did Jesus walk in the fullness His ministry. Jesus was indeed the Son of God, and He was the Anointed One to reconcile the world to the Father, but His teachings and miracles flowed from the work of the Holy Spirit. If Jesus ministered in the power of the Spirit, how much more do we not need the Spirit today as mere mortals?

The Church only got birthed on the day of the Pentecost at the outpouring of the Spirit, and subsequently in the power of the Holy Spirit the Gospel has over the last 2000 years or so been spread throughout the world. We are only reborn as children of God when we are filled by the Spirit.

The truth is simple – without the Holy Spirit we as Christians are lost on our spiritual journey. A Christian faith without the Spirit is a religion of dead rules and regulations and customs. Without the Spirit, we will but continue to flounder in our spirit, in our character, in our daily lives and in our ministry. Without the Spirit we remain but self-conscious, sin conscious, world conscious instead of God and Word conscious.

Without the Spirit, we are subjected to a time where we remain in bondage to the fears and the uncertainties and the perplexities of life, instead of being set free in the anointing of the Holy Spirit.

Without the Spirit, we will but remain wandering according to our own self-worth and self-image, instead of seeing ourselves in Christ and being raised anew in the truth and reality of the Lord. Only in Spirit does our self-worth and self-image change into the image of Jesus. Indeed, without the Spirit we “cannot enter the kingdom of God”.

The question has been raised what does it really mean to walk in the fullness of the Spirit? What does it mean to walk in the guidance of the Spirit? Some will answer this implies walking in the gifts of the Spirit. Others will point to the fruits of the Spirit. There are those who refer to the Spirit’s wisdom and council and being able to speak in tongues.

When you, however, consider the true work of the Spirit in the life of the believer, then you realise that without the Spirit we are like a cork drifting on the ocean hoping to find a distant shore. The fullness of the Spirit extends way beyond mere gifts or callings; it deals with our fundamental essence of being a follower of the Lord.

The Spirit of God, referred to as Elohim Ruach in Hebrew, implies He is like the Breath and Wind of the Lord. In other words, the Spirit as the Divine Breath is the divine life of Christianity. Without the Spirit, we are walking in the carnal, in the flesh and in the world.

And so, contemplating the fullness of the Spirit, we have to consider the following:

- The Spirit is the Conformer of our Morality and Character
- The Spirit Awakens us to become Spiritually Conscious and Conscientious and no longer carnal and worldly orientated
- The Spirit is the One who equips, empowers and strengthens us for ministry

•The Anointing of the Spirit destroys our flawed ways of thinking and perceptions that translates into our negative behaviour, our habits, our emotions and our actions

•The Spirit brings us into alignment with the will of God through the Truth

•In all, things, from day to night and from night to day, the Spirit is our guide, advisor and counsellor when it comes to our daily lives.

In a nutshell, the Spirit of the Living God works in our spirit, He works in our soul (emotions, character, mind-sets, morals, values), He trains and equips and empowers us for service and He works in Truth and Power to set us free from negative strongholds of thoughts and emotions and behaviour that dictate our lives. The Spirit is the Anointing that breaks our yokes and burdens.

Without the Spirit, therefore, we will not be renewed by in our minds and in our character to become more like God.

Without the Spirit, we will stay worldly and carnally-minded instead of being spiritually orientated.

Without the Spirit, we will remain in bondage to our emotions and thoughts and behaviour and habits, which have not come under the liberating power of the Blood.

Without the Spirit, we will try to be in service of God without the anointing and the wisdom. In the end, we cannot minister and be unto service of the Lord unless we become spiritually conscious and conscientious. This calls for the work of the Holy Spirit.

We cannot become spiritually liberated to grow closer to God unless our emotions and thoughts and habits come under the Lordship of Jesus. This calls for the work of the Holy Spirit.

We cannot become more like God in character and in our morals and values while our spiritual man remains dormant and we haven't submitted ourselves completely to the freedom of the Truth.

The work of the Holy Spirit in our lives in all its dimensions are interconnected and intertwined. We are reminded in Romans 8 that there is life in the Spirit. 11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. 12 Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. 13 For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

Indeed, if we live according to the Spirit and not the flesh (carnality) we shall live, for the Spirit quickens life within us, and not just our bodies, but our spirit and soul! There is indeed life when we abide and walk in Spirit, for the Spirit quickens within the believer so that we walk from glory to glory!

It also says in the same chapter: 15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. To therefore walk in the fullness of the Spirit implies being liberated and set free from the carnality and the depravity of the world that brings death. Yet it calls for a complete submission to God in order for Him to work in us, be it in our spiritual man, be it in our soul, be it in our ministry or be it in the liberating truth of divine deliverance. Only then, indeed only then when we have submitted completely in the all-encompassing work of the Spirit, will we be able to move in greater power and authority to do God's work for then we will flow in His will and in His Sovereignty.

It says in Ephesians 3: 14 For this reason I bow my knees to the Father of our Lord Jesus Christ, 15 from whom the whole family in heaven and earth is named, 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,



18 may be able to comprehend with all the saints what is the width and length and depth and height— 19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God..

What is Paul saying? That only when the Spirit works in our inner man, then Christ will dwell in our hearts through faith so that we can be rooted and grounded in love, so that we may be able to comprehend with all the saints what is the width and length and depth and height— to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. So Paul is talking here about rooted and grounded in love through the Spirit. God is love, and the greatest commandment is to love the Lord and then our fellow man. How can we truly love therefore without the inner working of the Spirit?

Paul is talking about knowing the fullness of Christ, which means walking in Truth in our spirit and soul – this truth comes by the Spirit. We are after all admonished to do all things out of love, and it is the Spirit who grounds us in all love. Therefore, take the Holy Spirit out of the equation, with what are we then left? How can the Church function without the Holy Spirit? The Holy Spirit is pure and true – there are no lies and deception. He should be the reformation and mild revolution of our spirit and soul away from deception and towards the divine truth of the Lord.

Let us then draw closer to the Holy Spirit, and let our knowledge and faith be certain and let the assurance of His touch and Word guide us in the eternal way of Jesus.

# H o l y S p i r i t

Witnesses to the ends of the E arth

## *Module 1*

## *Chapter 3*



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Did the Holy Spirit come in order for us to build huge churches, to start well-known ministries, to be known, to be praised, to be lauded, to be rich or famous?

Now, the Holy Spirit was poured out so that we can be witnesses unto the ends of the earth. We are not here to draw attention to ourselves, but to show the way to the Kingdom. After all, is that not what the Great Commission is all about? To go and make disciples and to teach all that the Lord has taught?

So by implication, this implies go out and be witnesses!

Take note of the fire that came upon the disciples which confirmed what was said by John the Baptist in Matthew 3: 11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. This is the fire of the Holy Spirit ... a power, an anointing and a cleansing.

So the empowerment by the Spirit is for us to be witnesses ... it is that simple. Yet we try and manipulate the Spirit of the Lord for own gain, instead of realising here for are here merely to bring honour and glory to our Lord Jesus.

It says the following in Luke 10: After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. 2 Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. 3 Go your way; behold, I send you out as lambs among wolves. 4 Carry neither money bag, knapsack, nor sandals; and greet no one along the road. 5 But whatever house you enter, first say, 'Peace to this house.' 6 And if a son of peace is there, your peace will rest on it; if not, it will return to you ... 9 And heal the sick there, and say to them, 'The kingdom of God has come near to you.'

Jesus sent out the 70 to be witnesses of the Kingdom. He did not send them to draw attention to themselves or to be self-exalted, but to act as a vessel of God through which the Kingdom may be manifested.

After all, the Kingdom is one of power, and of righteousness, love and peace. For this reason the Spirit was poured out so that we may walk in power as a demonstration that the Kingdom is one of power to save, to deliver and to redeem.

What we therefore witness with the sending out of the 70 is exactly the fulfilment of the Great Commission, thus a demonstration of disciples being witnesses. The outpouring of the Spirit continues this mandate of the believer, but now the disciple is empowered to be a witness in a hostile world of depravity, carnality, trials, tribulation and suffering.

This is why we are empowered with the outpouring, for the reason that we can be witnesses in the strength of the Lord.

Immediately following the outpouring of the Spirit, what then happened? Those in the upper room began to be witnesses of God's Truth and of the New Covenant! We read in the same chapter: 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Peter spoke the Truth that the Church as we know it – Jew and Gentile under the banner of Jesus – was birthed on the day of Pentecost.

Let us also take note, and this is of great importance, the Holy Spirit HAS already been poured out. Churches these days are praying for the outpouring of the Spirit but this has already happened.

Problem is, we are not connecting with the Spirit of the Lord. And yes, the Holy Spirit wants to move mightily but we as believers often suppress Him, for we do not understand the Spirit of the Lord, or we move rather in religion, or traditions, or we try to control the move of the Lord. It says in Joel 2: 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

What we therefore see here are sons and daughters moving in the Spirit, meaning there is no distinction of sex. We read of old men and young men which means no age applies to the move of the Spirit. Servants and handmaids imply no regard to social position. Thus it is with the Spirit of God as with the Son of God, of whom the apostle says, "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

The blessing of salvation through the Son of God and by the Spirit of God is wide as the world in its offer, and free to all who accept it - without distinction of any form. The Holy Spirit has indeed been poured out on the day of Pentecost, and today anyone be it young or old can move in the Spirit of the Lord. Problem has never been the Spirit not being present, it simply has been us not willing to connect and submit.

Joel 2 is at times difficult to understand, for before the promise of the Holy Spirit the prophet deals with Israel's judgment, and of Israel's promise of deliverance. We have to keep in mind Joel 2 has to be read in the context that this is a call to repentance and turning back for Israel to God. And this will only happen when there is truly an acceptance of the Lord Jesus as their Saviour and Messiah.

For there is no presence of the Holy Spirit in someone else's life without one turning to Jesus as one's Saviour and Lord. For those who are Gentile and who have accepted Jesus, they can walk in the presence of the Holy Spirit here and now. However, for Israel there is not yet been a national turning towards Jesus, even though the Messianic movement is strong.

Yet the Scriptures do deal with a national turning of Israel towards Jesus at the end of the age, following great calamity and strife, and then corporately the Spirit of the Lord can move in Israel and bring about corporate reformation and revival. Yet what is important is to realise the Spirit of the Lord has already been poured out, works and moves in the believer who follows Jesus, and wants to move corporately in the Bride of the Lord as the promise is for Israel.

To understand the significance and timing of the outpouring, we need to understand the significance of the celebrations of Shavuot which are held each year in accordance to the Jewish calendar. This is more commonly known as the Day of the Pentecost on the Christian calendar.

The Lord laid the blue print of the Gospel in the Old Testament, and this is exactly the case with Shavuot, which is today seen by the Jewish people as the true birth of the Israel nation, while Pentecost is seen as the true birth of the Church at the outpouring of the Holy Spirit. In the process of revealing His plan of salvation for mankind, God established His annual Holy Days around the harvest seasons in the Middle East (Leviticus 23:9-16, Exodus 23:14-16).

Just as His people harvested their crops around these three festival seasons, God's Holy Days show us how He is harvesting people for eternal life in His Kingdom.

Three times a year God commanded the people to come to Jerusalem to celebrate the Festivals of Passover, Shavuot, and Tabernacles. All three of these festivals are agricultural harvest festivals.

Passover is the barley harvest. Shavuot is the wheat harvest. Both of these festivals are first fruits harvests before the final harvest that was to come at the end of the year during the Festival of Tabernacles, which is the fruit harvest.

And so, still today we celebrate spiritually the barley and wheat harvests, which is the many who have found God after the death and resurrection of Jesus as the Passover Lamb and the outpouring of the Holy Spirit during Pentecost (Shavuot).

On God's prophetic calendar, Shavuot, also called the Feast of Weeks, marks the conclusion of a seven-week cycle known as the counting of the Omer (an omer is a biblical measure of barley). Following the Feast of Passover, there is a 49-day period leading up to Shavuot (Leviticus 23:15-16).

In agricultural terms, this is a time of anxiety and anticipation while farmers observe their ripening grain.

Shavuot was celebrated 50 days from the day the first fruits of the barley harvest were waved before the Lord (50 days from the morrow after the Sabbath after Passover).

Today, Shavuot is celebrated for it is seen as the giving of the Torah [technically the Laws that encapsulates the Old Testament] to the Jews. The Scriptures reveals that God gave the Ten Commandments to the Jews on the sixth night of the Hebrew month of Sivan.

Rabbinic scholars believe that it was on this day that God visited His people after their exodus from Egypt and through Moses and brought the Law down from Mount Sinai.

This earth shaking day of visitation, trembling, and betrothal is therefore birthday of the nation of Israel. When Moses brought down the Torah or Law for the nation, the Old Covenant was established between God and His covenant people. And so the nation of Israel was established.

By the covenant they agreed to follow Him in devotion and obedience. After the destruction of the Temple in 70 CE the rabbis connected Shavuot with the Revelation at Mount Sinai. This is why Shavuot celebrates the giving and receiving of the Torah in modern times.

Shavuot thus celebrates the spiritual liberation of the Israelites through God's Presence and revelation at Mount Sinai. At Mount Sinai on the first Shavuot, God thus established a holy nation, revealing how to live as a His redeemed community, a kingdom of priests. Exodus 19:6: And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

Indeed, as we now fast forward to the days of Jesus, we see how 50 days from the day the first fruits of the barley harvest was waved before the Lord and in the summer of the year of Jesus' death and resurrection on the Passover, God again visits His people, as He did on Mount Zion, but this time by His Holy Spirit. We have to remember that Shavuot followed the Passover 50 days later, and just in the New Testament, the outpouring of the Spirit (Pentecost) followed the death and the resurrection of the Passover Lamb (Jesus) during Passover 50 days later.



Just as Passover was the celebration for the Jews of their liberation from bondage, just so Jesus came as the Passover Lamb to set us free from the bondage of sin and death.

And what is also amazing is that during the Passover when the day the first fruits of the barley harvest was waved, just so Jesus, who is the Passover Lamb, also came as the first born – first born in terms of the being the source of Redemption as being the first true Son of the Father in heaven and being the first architect of the New Testament.

And just as the visitation on Mount Sinai sparked Israel to become a kingdom of priests and a holy nation, just so the death and resurrection of Jesus as the Passover Lamb and the first fruit, along with the outpouring of the Spirit, has moved us from a being a people in bondage to darkness to being a holy people called to act as ministers of reconciliation on earth. 1 Peter 2: 4 Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 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.

The Day of Pentecost was like the days of Mount Zion, where we find another earth shaking day of visitation and betrothal. But on this occasion God's Presence is not as unapproachable as on the former visitation back at Sinai.

At that time Moses had ordered 12 boundary markers placed around the foot of the mountain to hold back the people lest the fire of God flash out upon them. Amidst the thundering and lightning God came down as a consuming fire and blackened the entire summit. Only Moses could stand in God's Presence. Back at Sinai it was a fearful thing to fall into the hands of the living God.

But this next Pentecostal visitation was quite different. Tongues of fire descended from heaven to rest upon consecrated individuals gathered to wait upon God. All of them had received the Spirit and had come to know Him in a personal way in the New Covenant. Just as Moses had seen the burning bush that was not consumed, the fire came down and rested upon the 120 in the upper room, not to consume them but to fill them with the Holy Spirit and bathe them in the glory of God. This day of wonder sees the Holy Spirit descend in a splendid flooding wave.

This was the beginning of the Holy Spirit outpouring. And Joel saw this coming to a peak at in Joel 2: 28 “ 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. 29 And also on My menservants and on My maidservants.

Also remember that Shavuot is celebrated for it is seen as the giving of the Torah to the Jews. Truly, on the Day of Pentecost, the Holy Spirit was poured out to lead us in all Truth, thus the Word of God.

And Jesus is the Word of God! So Pentecost is not just about the outpouring of the Spirit to empower witnesses for the Kingdom, but also so that the Spirit can lead us in the truth of the Word, as taught by Jesus. For this reason Jesus said in John 16: 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. Indeed, the Holy Spirit received the Word (Jesus) and has shown us the Word unto us! Be witnesses

It was also not surprising that this outpouring will take place during Shavuot, because Jerusalem will have been packed with people who had come to “meet with the Lord”, which is the meaning of the word feast as listed in Leviticus 23. But so many did not know that after the death and resurrection of Jesus, there will indeed be a mighty appointment with God at the outpouring of the Spirit!

The first followers of Jesus would also have harboured a great expectancy, for it was said by Jesus and according to Acts 1:5 the following: 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

So Jerusalem was filled with many people coming to celebrate Shavuot, but among them were also the disciples still waiting for the fulfilment of Acts 1:5. What expectancy! And so Jerusalem was set like a stage set for the birth of the Church at the outpouring on the flesh.

And so, after the outpouring of the Spirit Jeremiah 31 and Ezekiel 37 came into fulfilment. Ezekiel 37:27: My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

And also ... Jeremiah 31: 31 “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. And also Ezekiel 11: 18 And they will go there, and they will take away all its detestable things and all its abominations from there. 19 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, 20 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.

Indeed, at the great outpouring no longer will man walk by commandments of the tablets of stone, but by the Holy Spirit, who comes to write the law on our hearts of flesh and who gives us the ability to overcome the power of sin.

At the time of the birth of Israel, God’s Presence was linked to the Tabernacle, and later the Temple fashioned by bricks and mortar, but now under the New Covenant He dwells in vessels of clay – us.

Whereas men once went up to Jerusalem to find God’s presence, we now carry His presence with us as we take His wonderful message, as witnesses, of redemption to a broken world.

At the time of the outpouring, the revival spreads out from the Jerusalem epicentre as the disciples go out into the streets, as witnesses, of the city proclaiming the Good News of salvation.

Whereas 3 000 had died under the Law on the previous visitation at the time of the Golden Calf when so many people had rebelled against God and the Law, now thousands of years later, 3000 are now saved by grace after the Pentecost as the Apostle Peter preaches to the crowds. And so on this awesome day in holy history, which has been recorded as the 7th day of Sivan on the Hebrew calendar, the Feast of Pentecost comes to its appointed New Covenant fulfilment.

The Feast of Pentecost therefore becomes the birthday of the Church. The Holy Spirit revival spreads out from Jerusalem into Judea, Samaria, and thence onward to the utmost parts of the world.

This was that promised Light to the Gentiles Isaiah spoke about. Isaiah 49: NKJV 6 Indeed He says, ‘ It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.’”

The ensuing 2 000 years sees Jesus continuing to 'call out' His 'ecclesia', His Congregation, by His Holy Spirit. The Good News of the Gospel overflows Israel and spreads out into the gentile nations. And God's Covenant people expand out of Israel to become a global congregation (or "Church"), just as Israel's Jordan River overflows its banks all the days of the harvest.

And so, in this day and age, during Pentecost, we are reminded of the outpouring the Spirit, who has come so that we may be formed in the image of the Passover Lamb – Jesus by whose Blood we are redeemed.

And we take note and stock that the Holy Spirit did not come silently, but He came with great commotion as in the days of God visiting Mount Sinai.

Both events celebrated a birthing, and so still today, we as the Church play with fire if we ignore the presence of the Holy Spirit and His work, for the Spirit is the reason that we are reborn spiritually and that we are empowered to carry the Gospel to the world.

So let us pray that the Holy Spirit will fill our hearts with a new passion and zeal so that the Kingdom of Heaven may consume us, so that we may walk in righteousness and truth, so that we may truly be reborn and may truly be witnesses for the Lord in this world.

# H o l y S p i r i t

B a p t i s m i n t h e S p i r i t

## *Module 1*

## *Chapter 4*



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For Jesus said Matthew 28: 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ...

The baptism of water goes hand in hand with the baptism of the Spirit. While baptism of water is our commitment to God to lead a new life, washing away the old ways, so that we can be worshippers in spirit and in truth, just so the baptism of the Spirit empowers and equips us for ministry and to lead a life where we abide in the Lord.

Remember, the Spirit of the Lord empowers us to be witnesses unto the Kingdom of our Lord and to walk in the Truth of the Word.

Baptism of water and Spirit was not an option with Jesus. It is vital for our spiritual life for we cannot continue to live an old life while we seek after Him. It says in John 3: the New Birth: 1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.” 3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.

There is no greater process of being renewed than the infilling (baptism) of the Spirit (John 3), where Jesus says we cannot see the Kingdom of God until we have been reborn in the Spirit. Truly, we cannot know who we are – meaning the way God sees us – until we can see what God sees. And we will only know who we are called to be in God’s eyes when we allow Him to show us and reveal it in us.

But this happens when we embrace Him, pursue Him and truly hold onto Him until He blesses us with this insight and revelation. This comes by the infilling of the Spirit.

Let us keep in mind the Old Testament the Holy Spirit would only come upon someone to fulfil a task or a duty. The Holy Spirit never dwelt within someone habitually.

The New Testament teaches the permanent indwelling of the Holy Spirit in believers (1 Corinthians 3:16-17; 6:19-20). The Apostle Paul calls this permanent indwelling the “guarantee of our inheritance” (Ephesians 1:13-14).

As mentioned, in contrast to this work in the New Testament, the indwelling in the Old Testament was selective and temporary. The Spirit “came upon” such Old Testament people as Joshua (Numbers 27:18), David (1 Samuel 16:12-13) and even Saul (1 Samuel 10:10). In the book of Judges, we see the Spirit “coming upon” the various judges whom God raised up to deliver Israel from their oppressors.

The Holy Spirit came upon these individuals for specific tasks. The indwelling was a sign of God’s favour upon that individual (in the case of David), and if God’s favour left an individual, the Spirit would depart (in Saul’s case in 1 Samuel 16:14).

Also note, the Spirit “coming upon” an individual doesn’t always indicate that person’s spiritual condition (take for example Saul, Samson, and many of the judges).

So, while in the New Testament the Spirit only indwells believers and that indwelling is permanent, the Spirit came upon certain Old Testament individuals for a specific task, irrespective of their spiritual condition. Once the task was completed, the Spirit presumably departed from that person.

To be reborn in the Spirit, or in other words to be baptised in the Spirit, was according to Jesus of vital importance and if we are not baptised in the Spirit we cannot see the kingdom of God. To “see” means walk in the reality of the Kingdom here and now. We are on numerous times reminded that if we truly love the Lord, then we are called to obey His commandments and His full doctrine.

And to be filled by the Spirit is of such a matter – it is not optional like fashion, but of dire necessity.



And so the words of Jesus when He says, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”, should jolt us to realise the absolute importance of walking in the Spirit.

We read of Jesus’ baptism in water and spirit in John 2: 29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” 32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ 34 And I have seen and testified that this is the Son of God.”

Jesus Himself was baptised in the Spirit, and only after this momentous event did Jesus walk in the fullness His ministry. Jesus was indeed the Son of God, and He was the Anointed One to reconcile the world to the Father, but His teachings and miracles flowed from the work of the Holy Spirit.

If Jesus ministered in the power of the Spirit, how much more do we not need the Spirit today as mere mortals?

According to Romans 8 it is clear we are called as disciples to lead a life in the Spirit, not in the flesh. For by the Spirit we also walk in a life of knowledge, power, understanding, counsel and wisdom (Isaiah 11). We simply cannot abide in the Presence of the Lord without the Spirit of the Lord dwelling in us.

We as disciples of the Lord cannot understand the ways of the Kingdom, or the voice of the Lord, without having the Holy Spirit.

Our natural reasoning will never lead us to spiritual truth. Before we can understand the truth, we need our minds transformed from their natural, earthly perspective, until we can see with the eyes of Christ, hear with His ears, and understand with His heart.

For true disciples, this is the ultimate pursuit. For us to therefore follow God, to live out our callings, we need to be reborn in the Spirit.

We cannot grow into spiritual maturity without the Holy Spirit. We cannot draw closer to God or conformed to His image without the Holy Spirit. We cannot minister and be servants of the Most High without the Holy Spirit. Without the Spirit, we will follow a religion, and a not relationship. Without the Spirit, we will continually battle the flesh and operate under the dominion of the flesh.

Only through a birth in the Holy Spirit and a submission unto the Lord can we truly walk in love, fear, obedience, truth and glory.

Only in the Spirit can we know the ways of the Lord, be empowered in the gifts of the Spirit to be workmen approved for His Kingdom, and to walk in His life, hope and faith.

2 Corinthians 3: 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 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. There is liberty in the Spirit, meaning we are no longer bound by the chains of religion, tradition, legalisms, and carnal matters. Indeed, only the Spirit of the Lord can unveil us by stripping away the bondages of old habits, and the strongholds of our spirit and soul.

This is why it so important to be a Spirit-filled disciple, for a disciple is one that follows in the ways, truth and manner of the Kingdom. It is our mandate to be led by the Spirit and to disciple others to be filled by the Spirit of the Lord.

Remember, the Church only got birthed on the day of the Pentecost at the outpouring of the Spirit, and subsequently in the power of the Holy Spirit the Gospel has over the last 2000 years or so been spread throughout the world. We are only reborn as children of God when we are filled by the Spirit.

The truth is simple – without the Holy Spirit we as Christians are lost on our spiritual journey.

**A Christian faith without the Spirit is a religion of dead rules and regulations and customs. Without the Spirit, we will but continue to flounder in our spirit, in our character, in our daily lives and in our ministry.**

**Without the Spirit we remain but self-conscious, sin-conscious, world-conscious instead of God and Word conscious. Without the Spirit, we are subjected to a time where we remain in bondage to the fears and the uncertainties and the perplexities of life, instead of being set free in the anointing of the Holy Spirit.**

**Without the Spirit, we will but remain wandering according to our own self-worth and self-image, instead of seeing ourselves in Christ and being raised anew in the truth and reality of the Lord. Only in Spirit does our self-worth and self-image change into the image of Jesus. Indeed, without the Spirit we “cannot enter the kingdom of God”.**

**A disciple has therefore been called to walk in the fullness of the Spirit. The question has been raised what does it really mean to walk in the fullness of the Spirit? What does it mean to walk in the guidance of the Spirit? Some will answer this implies walking in the gifts of the Spirit. Others will point to the fruits of the Spirit. There are those who refer to the Spirit’s wisdom and council and being able to speak in tongues.**

**When you, however, consider the true work of the Spirit in the life of the believer, then you realise that without the Spirit we are like a cork drifting on the ocean hoping to find a distant shore.**

**The fullness of the Spirit extends way beyond mere gifts or callings; it deals with our fundamental essence of being a follower of the Lord. This is why it is so important to be filled by the Spirit.**

**When we contemplate the fullness of the Spirit, we have to consider that without the Spirit, we will not be renewed in our minds and in our character to become more like God. Without the Spirit, we will stay worldly and carnally-minded instead of being spiritually orientated.**

Without the Spirit, we will remain in bondage to our emotions and thoughts and behaviour and habits, which have not come under the liberating power of the Blood. Without the Spirit, we will try to be in service of God without the anointing and the wisdom.

In the end, we cannot minister and be unto service of the Lord unless we become spiritually conscious and conscientious of the Lord. This calls for the work of the Holy Spirit. We cannot become spiritually liberated to grow closer to God unless our emotions and thoughts and habits come under the Lordship of Jesus.

This calls for the work of the Holy Spirit. We cannot become more like God in character and in our morals and values while our spiritual man remains dormant and we haven't submitted ourselves completely to the freedom of the Truth.

To therefore walk in the fullness of the Spirit by the baptism of the Spirit implies a complete submission to God in order for Him to work in us, be it in our spiritual man, be it in our soul, be it in our ministry or be it in the liberating truth of divine deliverance.

Only then when we have submitted completely in the all-encompassing work of the Spirit, will we be able to move in greater power and authority to do God's work for then we will flow in His will and in His Sovereignty.

This is why we need to be disciples walking in the Spirit, who have been baptised in the Spirit and who baptise others in the Spirit by teaching them about the Spirit, and showing them how to lead a life submitted to the Spirit.

# H o l y S p i r i t

Walking in the A nointing

## *Module 1*

## *Chapter 5*



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Believers, we are called to lead a life by the Spirit, and not a life of religion. For it says in 2 Corinthians 3:6: He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Now, concerning 2 Corinthians 3, the Apostle Paul reminds us that we must walk by the Spirit, and not by the letter. Paul also wrote in Romans 8 of a life in the Spirit that we must pursue, rather a life in the flesh. He therefore refers to not walking according to the old laws of Moses, or the gratifications of the world but to walk in the liberty of the Holy Spirit. For we need to realise we can only become true believers, walking in the supernatural, if we abide in God and not in a religion.

It says in 2 Corinthians 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [emancipation from bondage, true freedom]. What is this freedom? It is the freedom from the bondages of sin, the bondages of the work of the devil, the carnality of the world, and the bondages of religion.

Indeed, it is the Spirit that gives us life – this is the same Spirit who is the living waters that flow within a person. John 7: 37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

Indeed, as we walk in the Holy Spirit, we walk by the anointing, which means we are ‘anointed’ by the power from on high to be witnesses of the Kingdom unto the ends of the earth. Zechariah 4 speaks of the flow of the oil, and how this is linked to the Holy Spirit that was portrayed in the vision to the prophet as being “a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof ...”

Remember Isaiah 11, which speaks of the sevenfold work of the Holy Spirit. When the prophet sought clarity on the vision, he was told what he saw (things to come) will not be by might, nor by power, but by His Spirit.

It says in 1 John 2: 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

When we abide in the Lord, meaning we abide in the Spirit of God, we as believers then walk in the anointing.

And here John speaks about the anointing leading us in all truth, for is this then not the work of the Spirit of the Lord according to John 16? So here we read that as we abide in the anointing, thus the Spirit of the Lord, we shall walk in truth.

And to abide reminds us of John 15, where the Lord says if we abide in Him then He shall abide in us. So we are called to abide in the Lord so that the Spirit of the Lord, who has come to lead us and guide us in all truth as our ultimate and great Teacher (John 16) so that we will not go astray and err in our walk with God.

And we can only abide in the Spirit, thus the anointing and thus the truth, when we follow the dictates of the Spirit and not the flesh (Romans 8). Then, we shall be led by the Spirit who leads us in counsel, wisdom, knowledge and understanding (Isaiah 11) in order to walk by the Truth that sets us free (John 8 v 32).

Indeed, we need to allow the anointing, thus the presence of the Holy Spirit to lead us by His illumination, so that Psalm 119 become a reality in our live, which speaks about the “Your word is a lamp to my feet and a light to my path” (v 105).



Understand, we are called to not only be disciples, but make disciples, and Ephesians 4 speaks about those mandated and ordained (by God) “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ”.

So yes, we are called to teach and equip, but our teachings and journey of making disciples should never replace the role of God as our primary and main Teacher.

We are called to first and foremost learn and be taught by God, with man simply acting in a supportive role to equip, to lead, to guide and to lead. Then again, all of us as believers, no matter our calling, are supposed to fulfilling the Great Commission under the guidance of the Holy Spirit anyway. So if we guide and lead and equip, it should be done in the Holy Spirit, so that ultimately the Holy Spirit becomes the Teacher in and through us to train and equip others to be disciples.

There is after all in Churches the trend to focus primarily on the Pauline doctrine, as if the teachings of the Apostle Paul take pre-eminence over the teachings of Jesus. This must never be. Paul walked in sound doctrine, and only taught what Jesus showed to be truth. He never replaced the teachings of Jesus with his own brand of truth. He even warned in Galatians 1 that they who preach any other Gospel are accursed.

And this is why the anointing is so important – so that we are led in the Truth, and so that we can know what is false and real, what is the truth of God and what is counterfeit.

After all, remember the warning of 1 Timothy 1: Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron ... We are in such times of apostasy, where so much doctrine and theology is not the Kingdom of God but man-centered, mixed with humanism, paganism and even smacks of demonic influences.



Remember what it says in 2 Peter 2: But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction [a]does not slumber.

What we need to therefore note is that the Holy Spirit must be our first and greatest Teacher and that as we walk in the anointing (empowerment) of the Spirit, we shall keep walking in truth.

After all, it says in Matthew 10:24: A disciple is not above his teacher, nor a servant above his master. Of the Pharisees and Sadducees Jesus said the following: 6 They love the best places at feasts, the best seats in the synagogues, 7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' 8 But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren.

The concept of Teacher implies also Leader. Jesus stressed the importance that God must remain the Lord, Leader, and primary Teacher of man. Thus, man never and must never take the role of God, yet this is what is happening so often in our churches, where the pastor or spiritual leader is treated like a demi-god, as if they are God themselves, and so congregants would abide in their teachings even if it contradicts the Word of God be it the Logos or Rhema. Jesus warned about the ego of the Jewish spiritual leaders in His time, those who loved to be seen and who loved the limelight and reputation.

They sought to be called Rabbi and Teacher because it swelled their ego. This is the sign of apostasy, as we move further away from the Truth of God in our pursuit of self-exaltation, enlightenment and self-enrichment.

When we stray away from the Lord, and we stray away from the anointing, we shall walk not by truth for then we begin to walk by the flesh, from which stems religious outlooks, perceptions and ideas.

We can only abide in the Truth when we abide in the Lord, therefore submitting to the Holy Spirit by whose anointing we are then messengers and witnesses of truth.

Take note, the anointing in the Old Testament was for consecration, which speaks of separation and it had everything to do with serving the Lord. The first mention of oil being poured on something was used on the stone by Jacob in Genesis 28:18, and again in Genesis 35:14 when he again poured oil with a drink offering on the stone. In typology this speaks of Christ.

The anointing with oil was a symbol of endowment with the Spirit of God. In the Old Testament the custom of the Jews to anoint with oil was to set apart kings and priests (1 Samuel 10:1,6; 16:13).

It was a physical symbol consecrating them to service, showing they were appointed by God. In the Bible we also find anointed places and objects, which were set apart for use in religious service, and for nothing else. These are all types of ministry and service. In the New Testament it is people – the living temples that God has the anointing dwell in and on.

It says in 1 Peter 2: 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. By the anointing of the Holy Spirit upon our lives, we are then set apart as priests to serve the Lord.

In Revelations 1 we read: 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

So as the kings and priests were anointed in the OT for the purpose of being set apart, thus empowered and therefore consecrated to serve the Lord, just so we as God's people are set apart and consecrated when we are led by the Holy Spirit (thus anointed).

The word “anointing” is linked to the Hebrew word “mishchah”, which is derived from the primitive root “mashach” that often means to “smear or spread a liquid.”

When we are therefore abiding in the Lord, we are walking by the anointing which has been smeared upon us by the Holy Spirit.

In the Old Testament, two elements that were present in worship were blood and oil. The blood was for cleansing and the oil was used for anointing.

All these like the other elements used, are types and symbols of Christ - the tabernacle, the feasts are all typology of Christ. So, we as believers have been cleansed by the Blood of the Lamb and we have been anointed for service.

The figurative use of this word anoint (chrio) is in reference to the Holy Spirit upon the individual (Luke 4:18; Acts 4:27; 10:38). Only God anoints with the Holy Spirit (Hebrews 1:9; 2 Corinthians 1:21) because it is who God appoints and qualifies for a special function or calling. John uses the word anointing three times in John 2:20, and 27. The gift of the Holy Spirit is the believer's aid, our helper to lead us in the knowledge of the truth. As the Spirit helps us to understand the truth of Jesus' teachings we can apply it by His power who resides in us. So when someone understands His word they can apply it, and walk in it.

This anointing that was once for kings, priests, and prophets in the Old Testament, is now for everyone who believes in the Lord Jesus Christ. What was on the outside as symbol (with oil); is now on the inside as a reality of the New Covenant. In Mark 14:8 and Luke 23:56 we see the practice of anointing the bodies of the dead. In New Testament theology those who have died with Christ are anointed, they are those who have crucified the flesh and they can live unto God in His power.

Another purpose of the Holy Spirit's anointing, apart from being separated and consecrated, is to give us power to "be [Christ's] witnesses". It says in Luke 4:18-19 The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. he has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

Therefore according to Jesus, we need the anointing to enable us “to preach [the] good news” effectively; to make us a messenger and a proclaimer of freedom for the prisoners; to bring “recovery of sight for the blind” which is both natural and spiritual healing; “to release the oppressed”; and to “to proclaim the year of the Lord’s favour” to people ignorant of the comforting message of God's grace. Jesus was in Luke 4 quoting Isaiah 61 to show the fulfilment of this prophecy.

The anointing also speaks of life. The anointing upon us speaks of the Presence of Jesus who is life. Jesus’ sacrifice broke the curse of death, not merely physical but also spiritual. In Him is the abundance of life, and not death.

The anointing preserves and strengthens us to live a life in abundance. The anointing also acts as a type of embalment, for under the anointing we are life, for the anointing that comes by the Spirit and by the Blood of Jesus is smeared over death and decay and corruption!

When we walk in the presence of God, we walk in His life and death that cannot harm or touch us. But for those who walk not in His anointing, death and decay cannot be smeared over by mere fame, fortune, riches or any other religion.

Only the glorious Presence of the Lord covers our sin, and shatters the sting of death, so that we can walk in the fullness and glory of God! Indeed, we are embraced, embalmed and enveloped in His Spirit, in the Blood and in the Glory so that life can flow from us and by that flowing brings what is dead around us also to life. That is the power and the glory of serving a living God, for His life inside of us brings life to what is around us!

Indeed, when we walk by the Spirit of the Lord, we are called to walk by the anointing, meaning walk in such a manner we are separated from all things that bind and hinder. Paul wrote in Galatians 5: It was for this freedom that Christ set us free [completely liberating us]; therefore keep standing firm and do not be subject again to a yoke of slavery [which you once removed]. He wrote this when speaking about a life in the Spirit for he wrote in Galatians 4: 31 So then, believers, we [who are born again—reborn from above—spiritually transformed, renewed, and set apart for His purpose] are not children of a slave woman [the natural], but of the free woman [the supernatural].

And this life in the Spirit is a life of freedom, as compared to a life where one is directed by the dictates of the flesh, thus carnality and the ways of the world (Romans 8). We have not been set aside to fall back in the entrapment of religion, dead traditions and legalisms, but to serve the Kingdom above all else.

Indeed, we have been set free from the regulations of the Law of Moses and of religion, so that we can walk in the liberty and power of the Lord by the Spirit. Paul wrote in Galatians 4: 12 Believers, I beg of you, become as I am [free from the bondage of Jewish ritualism and ordinances], for I have become as you are [a Gentile].

For those who follow God in Spirit and Truth, they indeed walk in authority, in anointing and under the Blood of the Lord to heal the sick, to deliver the tormented, to preach the Gospel and to see God glorified in the manifestation of His Kingdom! We must not allow ourselves to fall back into the bondages of this world, or religion or man-made traditions that quench the fire of the Holy Spirit, meaning quenching the liberating work of the Spirit. We need to let go of our religious mind-sets and dogmas which become idolatry, and let us take hold of God so that He may take hold of us for His glory and honour.

What we can discover here on earth is but a small portion of God's glory. Yet we can still discover an incredible level of God's presence and power. But this means a life led by the Spirit, by the anointing, and not a life of the letter and dead religion. An infinite God should easily stimulate our finite minds!

The fullness of the anointing comes by walking in the fullness of God, therefore submitting and obeying and following the Lord. The Lord doesn't add anointing to us; we need to walk in the anointing by walking in the Presence of God. This therefore calls for obedience and submission (thus carry the cross and denying the self).

Let us walk in Spirit, not religion. When we walk in religion, we walk according to a man-made system, and thus deception. It is man seeking after his own idea of god, instead of God search for man.

There is life in relationship, yet death in legalism, tradition and man-made instructions. Jesus came not to establish a religion, but to show the true way to life. Yet mankind decided to create a religion out of Christianity where man has made the rules, determined the truths and governed the people via hierarchical systems of leadership.

Think about this: God empowers, religion disempowers. God enthrones, religion dethrones. God wants us all to have a pure relationship with Him by following Him in spirit and truth. Consider Jesus' teaching in John 3 when speaking on being reborn. Jesus makes a clear distinction between a follower of God and those who simply believe in Jesus. A follower is born again and is led by the Spirit. A believer believes, but has not yet submitted and is thus not really following the Lord. A follower follows and his entire being speaks about God.

There is thus a difference between those who follow Jesus by being led by the Spirit and those who simply believe in His divinity. One is the true believer who worships in spirit and truth, the other ends up following a religion designed to worship Jesus.

Galatians speaks about the ways of the world/flesh and the fruit of the Spirit. And those who walk by the Spirit (Romans 8) will not walk in the ways of the flesh, and for those who are in the Spirit, then for them there is no condemnation. Therefore Paul also drew a clear distinction between walking according to the Spirit and the flesh, therefore for him as for John (see 1 John 2) there is two distinct paths – the path of the Spirit and the path of the world.

It is the path of the liberty of the Spirit, thus moving in the power of the Spirit, compared to a path of bondage. You cannot walk both. This implies there are a path of holiness [a life in the Spirit] and a path of the flesh [a life in the world]. The one is a path of serving God as a living faith, and the other path is choked by the spirit of religion.

Those who therefore follow the Spirit are the true born again believers, and those who simply believe or follow a religion, will end up following the other path. We can argue this as much as possible, but we either follow God in Spirit, thus led by the Spirit, or we follow an idea. One is based on relationship, the other on man-made rules and regulations. The former gives life, the latter kills.

Therefore, for those who walk according to the Spirit, they will strive for holiness, for this is the work of the Spirit within man. And by such a believer there is a great hunger and a desire to shake off the world and to seek God.

On the other hand, those who follow a religion, or an idea of God, or their own version of such a spiritual walk, most likely end up grappling with issues regarding liberty, legalism and license to sin. They grapple because they are not led by the Spirit, for the Spirit works within the true follower to be conformed in the glorious image of God. This is not the work of religion, which exalts man as god.

In Matthew 23, Jesus confronted the Pharisees and the Sadducees; they were the embodiment of the religious spirit. Jesus spoke seven woes over them. The word “woe” is the Greek word *ouai*, which is a deep felt expression of grief. The Lord was harsh in His words, because ultimately religion quenches the fire of the Spirit, leads man away from the Kingdom and leads to a life of bondage.

We are not called to walk by a religious spirit, for it only invites bondage. When Jesus came face to face with the Sadducees and the Pharisees, we discover they were blind to the Truth that stood before them, their hearts were calloused and their ears stopped. They could not move in the Spirit for they were held in bondage by the laws, regulations, traditions and opinions formed by religion.

Such is the work of the religious spirit. It blinds us. It stops up our ears. It leads us down the path of the flesh and the world. It sets no one free, but captivates. It liberates us not, but enslaves us. Religion speaks of legalism, and legalism speaks of human nature and enslaving traditions.

We always have to consider the following test: This new doctrine, this new religious habit, this new view of truth, this new spiritual experience, how has it affected our attitude toward our relation to God, Christ, the Holy Scriptures, self, other Christians, the world and sin? As long as we remain not in the Spirit, but in religion, we will ultimately struggle and battle every day to walk in the fullness of God.



Spiritual growth, however, cannot take place if one hasn't first and foremost made a committed choice to follow Jesus. For when we follow the Lord then the Holy Spirit lives inside of us (John 14:16-17). And it is the Holy Spirit who has come to lead us in all truth and to lead us in the ways of Jesus to the glory of the Father. When we walk in the spirit and truth, then our old nature, which is dominated by sin, is replaced with a new nature that is under the influence of God's Spirit.

Walking in the Spirit is allowing God to be in control of our lives and it allows the Spirit to change us in the image of the Lord (Ephesians 5:18). This is brought about by consciously choosing by faith to rely on the Holy Spirit to guide in thought, word, and deed (Romans 6:11-14). Learning how to grow spiritually is a life-long journey, which also occurs as you read and apply God's Word. In the end, as one walks in the Spirit and lives by the Word, we will draw closer to God for within us will produce more and more the fruits of the Spirit (Galatians 5:22-23).

It says in 2 Corinthians 2:: Amplified Bible: 15For we are the sweet fragrance of Christ [which exhales] unto God, [discernible alike] among those who are being saved and among those who are perishing: 16To the latter it is an aroma [wafted] from death to death [a fatal odor, the smell of doom]; to the former it is an aroma from life to life [a vital fragrance, living and fresh]. And who is qualified (fit and sufficient) for these things? [Who is able for such a ministry? We?] 17For we are not, like so many, [like hucksters making a trade of] peddling God's Word [shortchanging and adulterating the divine message]; but like [men] of sincerity and the purest motive, as [commissioned and sent] by God, we speak [His message] in Christ (the Messiah), in the [very] sight and presence of God.

And where does this sweet aroma come from? It comes from the anointing of God! The anointing comes by a life in the Spirit! Once we walk as believers separated from the world, and separated from religion and archaic traditions, we walk in the aroma of the Lord.

As we lead a life therefore by the Spirit then we shall walk in the sweet aroma of the anointing that empowers and enables us to be witnesses unto the Lord in this world. Someone who walks in anointing and who lives by such anointing, should live so in God's glory that his entire life must testify to the Lord's Truth and holiness.

We must be completely submitted unto the Lord, following His ways, and walking in the Spirit to be completely and utterly moving in the anointing. We can never but never become fragranced and walk in His righteousness and wisdom and truth if we do not walk in His Presence.

If we are not soaked in the anointing and changed by it, then many aspects of our lives will not reflect such an anointing and by such a reflection one portrays God's holiness and glory. This is therefore the life in the Spirit – a life of being separated to serve the Lord!

There is only one sweet aroma - the aroma of God. There is no other aroma that will please Him. And this aroma we will only exude when we walk in His Will, in His Spirit and according to His commandments in obedience. If we do not follow God completely, then we are walking in idolatry, and idolatry is a stench in His nostrils.

2 Corinthians 1:21-22 Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. To those who walk in the Spirit and follow in His ways, we will be carrying a sweet fragrance.

We cannot mock God. We think we can 'wear' any other aroma – thus any other kind of sweet smelling scent that comes from our religious outlook or worship – but we cannot fool God's sense of smell. He knows when we smell like the true anointing.

He knows when we carry His true fragrance that comes from following Him and seeking Him and abiding in Him. We can try and mask our pious nature with various scents and aromas, which is like following a faith or religion that is tainted by false teachings no matter how subtle, but the Lord knows what aroma we carry and exude.

For the Lord knows the smell of the true anointing. We can fool people by smelling spiritually beautiful, but a fragrant scent is not necessary the right scent. Our truth at times is not God's full truth. Our ways is not always God's ways.

We need to be very careful that we abide in Him and follow Him, and not man or an idea or a philosophy, for then our aroma is tainted. It is like a perfumer who knows exactly the scents of the perfume and its ingredients. To the normal nose, a perfume can smell intoxicating and amazing, but to the master at work, an ingredient that shouldn't be there, no matter the amount administered, will be frowned upon with disgust.

This is the way with the Lord – He smells and knows every spiritual ingredient, and He can smell every small 'ingredient' that is mixed in with the pure anointing. Even when we say we follow the Holy Spirit but there is about 10 per cent mixed in with the wrong 'ingredient', then our aroma will become tainted. This spiritual principle was underlined in 2 Corinthians 6: 14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? 15 What harmony is there between Christ and Belia? Or what does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols? For we are the temple of the living God.

And also in Matthew 16: The Yeast of the Pharisees and Sadducees: 5 When they went across the lake, the disciples forgot to take bread. 6 "Be careful," Jesus said to them. "Be on your guard against the yeast of the Pharisees and Sadducees." 7 They discussed this among themselves and said, "It is because we didn't bring any bread." 8 Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? 9 Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? 10 Or the seven loaves for the four thousand, and how many basketfuls you gathered? 11 How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees." 12 Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

Anything that causes us to become defiled by the "yeast" of the world or of the devil, causing us to become spiritually contaminated, will cause us to be yoked with something impure, immoral and unholy. This will result in our aroma being affected, and it causes us to not walk in the fullness of the Holy Spirit.

It says in Romans 12: 1 I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship. 2 Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].

Paul makes it clear that we do not offer sacrifices like in the old days, but that we have become the living offering unto the Lord. And just like the sacrifices of old had to exude a beautiful and pleasing aroma, just so we have to exude a beautiful aroma which is pleasing unto the Lord. And just as the sacrifices of old had to be presented without blemish or spot, just so, we also need to be that living offering unto the Lord without spot or blemish, which speaks of righteousness and purity. Often we think we can be like a defiled offering unto the Lord, justifying our blemishes and mistakes, but it alters our aroma and that aroma many times will not please the Lord whatsoever.

It says in “Ephesians 5: 25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.” Jesus came and died so that in Him we may find our righteousness so that we can remain spotless and without blemish, therefore a perfect offering. To abide in Jesus means to stay true to Him and follow Him. And we can only do so when we submit and yield to the Holy Spirit, so that we may walk in the anointing of the Lord.

Truly, the only way we can carry that fragrance of the Lord is to be imitators of God, therefore we need to remain in His will, walk in His path, stay close to Him and be conformers of His image. This implies a process of holiness and purity and righteousness. Righteousness speaks of being in right standing with God.

The argument goes that we are in right standing with God because of the Blood of Jesus. This is correct, but only when we remain under the Blood, therefore remain and abide in Christ.

It says in Ephesians 5: 1**THEREFORE BE** imitators of God [copy Him and follow His example], as well-beloved children [imitate their father]. 2**And walk in love**, [esteeming and delighting in one another] as Christ loved us and gave Himself up for us, a slain offering and sacrifice to God [for you, so that it became] a sweet fragrance. 3**But immorality** (sexual vice) and all impurity [of lustful, rich, wasteful living] or greediness must not even be named among you, as is fitting and proper among saints (God's consecrated people).

We remain an offering of righteousness and purity, pleasing unto the Lord, exuding a beautiful aroma, when we abide in Jesus and follow the Holy Spirit. Proof of this will be seen by the fruit we carry, and if we walk and live by the Spirit. When we come to the Lord as sinners, we go through the purification of the baptism of water and Holy Spirit anointing, however, we need to remain cleansed by the Word of God, and we need to remain pure and holy. When we come to the Lord, by the Blood we are in right standing with Him, and by the baptism we are washed clean and made new, but now we have to remain and abide in Him and in His Spirit and Truth so that we can remain pure and clean as worthy vessels of living sacrifice.

Let us then begin once again to follow God and God alone, keeping close to Him, so that we may all exude that beautiful aroma that pleases the true King. For in the intimacy with God we flow in the anointing, which is therefore the great and full presence and work of the Spirit, setting God's power free to bring healing, deliverance, and enabling us for service. The greater degree of anointing takes place when we submit fully to the Holy Spirit. As we submit to the Spirit, we allow the Spirit of God – our Parakletos – to strengthen and empower us to renew our minds and hearts so that we may walk in purity and holiness. Anointing is released through obedience, love, faith and the fear of the Lord.

These qualities are only met within us when we allow the Holy Spirit to teach and guide us.

To walk in the fullness of the anointing is therefore dependent to what degree our old man dies. This is the way of the disciple – led completely by the Spirit of the Lord. Always obeying, yielding and submitting.

# H o l y S p i r i t

Witness of B lood,

S p i r i t and Water

## *Module 1*

## *Chapter 6*



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Let us read 1 John 5: 5 Who is the one who is victorious and overcomes the world? It is the one who believes and recognizes the fact that Jesus is the Son of God. 6 This is He who came through water and blood [His baptism and death], Jesus Christ—not by the water only, but by the water and the blood. It is the [Holy] Spirit who testifies, because the Spirit is the truth. [He is the essence and origin of truth itself.] 7 For there are three witnesses: 8 the Spirit and the water and the blood; and these three are in agreement [their testimony is perfectly consistent]. 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these Three agree in One

We read in 1 John 5 of the three that testifies on earth – the Spirit, the Water and the Blood. And there are three that that bear record in heaven – Father, the Word (Jesus) and the Spirit of the Lord. When we read 1 John 5, we agree this deals with the testimony of the validity of Jesus being the Messiah and the Son of God. So why all this talk about the three witnesses? It speaks about the importance of understanding God as the Trinity – God the Father, Son and Holy Spirit.

Remember also, the Spirit of the Lord as the “power from above” was poured out for the purpose of empowering all believers to be witnesses unto the Kingdom on earth. So the concept of witnessing, thus validation, is important. For the last 2000 years, the devil has worked hard to destroy the baptism (we now get the baptism of infants), to destroy the work of the Holy Spirit (cessation doctrines) and the Blood (attempts of eradicating sin so as to remove the need for the cross). Why? For all three needs to be present within a believer in order for the believer to be a true witness unto the Lord on earth and in the spiritual realm.

Thus, a key work of the Holy Spirit is to be a witness. After all, it says in Romans 8: 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

To understand the concept of witnessing, it says Exodus 29 and also in Leviticus 8 how a priest is to be sanctified into the service and ministry of the Lord God.



A priest is a type of our Saviour, the great Mediator between God and man [1 Timothy 2:5], who intercedes today in heaven [Romans 8:34; Hebrews 7:25]. It is recorded that the priest was ordained, he was set aside, by the anointing oil, the unction of the Holy Spirit of God and by the washing in water [Exodus 29:4; Leviticus 8:6]; and by the offering of the blood of a sacrifice that was placed on his right ear, on his right thumb, and on his right toe, signifying the dedication of his whole life and will to God [Exodus 29:19-21; Leviticus 8:22-24].

Therefore, the 'approved' and 'ordained' priest came by the Spirit, and by the water, and by the blood. And if this priest is the antitype of the true mediator and priest of God [Hebrews 8:1-2], being Jesus, then just so He also must bear the witness of the Spirit, the water, and the blood.

Now interesting, it says in Psalm 51 of the three things by which God forgives human sin: "7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." This speaks of the blood and the water of cleansing. Then it also says: Do not cast me away from Your presence And do not take Your Holy Spirit from me. 12 Restore to me the joy of Your salvation and sustain me with a willing spirit.

Just so, He who forgives sins (Jesus) must come with these three things - the Spirit, and the Water, and the Blood. And these are the three testimonies and the three witnesses that we find in the ministry of Christ: the Spirit, the Water, and the Blood [1 John 5:6, 8]. In Psalm 51 we also find the threefold trinity in action – Spirit, Water and Blood.

It says in Matthew 3: The Baptism of Jesus: 16 After Jesus was baptized, He came up immediately out of the water; and behold, the heavens were opened, and he (John) saw the Spirit of God descending as a dove and lighting on Him (Jesus), 17 and behold, a voice from heaven said, "This is My beloved Son, in whom I am well-pleased and delighted!"

Jesus was baptised in water and so the Spirit of the Lord came upon Him. And then the Word of Heaven was spoken that He is the Son of God. Heaven and earth therefore attested to the validity and authentic nature of Jesus by the Spirit, Water and Blood. And by this validity, we find the testimony that God is the Father, the Word (Jesus) and the Spirit of the Lord as seen on the day of baptism.

We see the witness of the Spirit in the life of Jesus when it says that in Matthew 4 “then Jesus was led by the [Holy] Spirit into the wilderness to be tempted by the devil.” As Simon Peter said in Acts 10, “It says Jesus Christ, anointed by the Spirit of God, went about and His ministry was attested to by marvellous signs and incomparable miracles [Acts 10:38-39]. As Paul writes in Romans 1 v 4: “Declared to be, manifested to be, the Son of God by the Spirit of holiness in the resurrection from the dead”.

Jesus also had the witness of the water: “This is He that came not by blood only, but also by water” [1 John 5:6]. In John 1, it is most evident what it means when it says that Jesus came by water, and that the water testifies to the deity of the Son of God: The institution of baptism as it was given to John was for the purpose of manifesting Jesus, the Son of God to the world. “And in that baptism the Spirit of God abode upon Christ, and I saw and bare record that this is the Son of God [John 1:32-34]. When we are born naturally, we are born out of the spiritual world through the natural water, and so again we find how the water and the Spirit testify of our birth.

John came by water only [Matthew 3:11]; but the water is not enough. There must be three; and the three must agree in pointing to the same One [1 John 5:6, 8]: the Spirit of God designates, “This is the Son of God” [Romans 1:4]; and the water, He that hath the gift of everlasting life designates Him as the Son of God [John 7:38]; “And this is He that also came by blood” [Acts 20:28]. The Shepherd must be smitten [Isaiah 53:4], the blood of the covenant must be shed [Hebrews 10:29, 13:20], the Lamb must be led to the slaughter [Isaiah 53:7], the life must be poured out an oblation before God [Matthew 26:28]. The blood must therefore flow with the water [John 19:34]. The atonement must be made [Romans 5:11; Hebrews 2:17], along with the pure and yielded and obedient life of our Lord [Philippians 2:6-8].

Therefore, had there been no atonement, had there been no sacrifice, the ministry of Jesus would have been just that of another great prophet. But He was designated as the sacrifice of God [1 Peter 1:19-20]: “This is He that comes by blood” [1 John 5:7]. In John 6:27 it is said, “This is He whom the Father hath sealed.” By that John was saying, “This is He whom God set apart for expiation, and for sacrifice, and for atonement” [John 3:16; 2 Corinthians 5:21].

In John 19 it says: 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came [flowing] out. 35 And he (John, the eyewitness) who has seen it has testified, and his testimony is true; and he knows that he is telling the truth, so that you also [who read this] may believe.

Even here we find the testimony of the Water and the Blood (coming from the side of Jesus) of the validity of Jesus being the High Priest once and for all. Remember by this time Jesus had already given up the Spirit. So again, the Water, the Blood and the Spirit were present in unity to attest and witness to the sacrifice of the Saviour, who is the Word in Heaven. And so we need to understand that throughout Scripture, God has always dealt with the Spirit, Water and Blood on earth to testify to His Purpose, Plan and Mandate, just as the Father, Word and Spirit bears witness in heaven.

So what does this have to do with being a witness for the Lord? It says in Acts 1: 4 While being together and eating with them, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Of which,” He said, “you have heard Me speak. 5 For John baptized with water, but you will be baptized and empowered and united with the Holy Spirit, not long from now.” 6 So when they had come together, they asked Him repeatedly, “Lord, are You at this time reestablishing the kingdom and restoring it to Israel?” 7 He said to them, “It is not for you to know the times or epochs which the Father has fixed by His own authority. 8 But you will receive power and ability when the Holy Spirit comes upon you; and you will be My witnesses [to tell people about Me] both in Jerusalem and in all Judea, and Samaria, and even to the ends of the earth.”

The disciples of the Lord understood they were to be witnesses unto the Lord throughout the city and beyond. But how will this be done? Acts 1 provides the answer. They need not only to be baptised in water, but they need to receive the Spirit. They were already followers of Jesus, who is the Word therefore the Atoning Blood, but in order for them to be true witnesses they need to be baptised in Water and Spirit so that they can be worshippers of spirit and truth. Why? Well, we get back to 1 John 5: 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one ...

We cannot be witnesses unto the Lord unless on earth the Spirit, and the water and the blood bear witness of our validity as His disciples. And how do they bear witness as ONE? This happens when we are saved by the Blood, baptised in water and baptised in Spirit.

For this speaks of unity just as the Lord is used (John 17).

For then Romans 8 becomes a reality where we have not received the spirit of bondage again to fear but we have received the Spirit of adoption and so “the Spirit itself beareth witness with our spirit, that we are the children of God:” By the Blood, Water and Spirit we are not only validated as being witnesses, but we receive the internal validation that are indeed God’s children and we have been called to do His work as witnesses.

Again, 1 John 5 speaks of all three agreeing as one, just as God the Father, the Son and the Holy Spirit is One. So together as one the Spirit, the Water and the Blood needs to be an active witness in our lives so that we may be an active witness for the Lord. And also remember verse 7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Verse 7 also puts an end to the argument of the Oneness/Jesus Only Movement.

So as the three witnesses on earth testifies to our validity as witnesses of God on earth by the work of the cross, and the baptism of the Spirit and Water, just so the three witnesses in heaven, namely the Father, Son (the Word) and Holy Spirit testifies as One of us being His disciple!

John 14 speaks about the complete unity and the witnessing of the Father, Son and Spirit as One: 7 If you had [really] known Me, you would also have known My Father. From now on you know Him, and have seen Him.” 16 And I will ask the Father, and He will give you another, to be with you forever - 17 the Spirit of Truth, whom the world cannot receive [and take to its heart] because it does not see Him or know Him, but you know Him because He (the Holy Spirit) remains with you continually and will be in you.

As a further testimony of how the three works as One, consider how the water is also likened to the Holy Spirit. One such passage is John 4:13-14. Jesus says to the woman at the well: "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." This water that Jesus speaks of can in no way be literal water.

John 7:37-39 expands on this: On the last day, that great day of the feast, Jesus stood and cried out, saying, "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." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

These verses clarify that the Bible uses water as a figure of the Holy Spirit both in terms of its cleansing properties and as a source of power. Now also into consideration John 3:5 NKJV: Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

By looking at all the connections between water and the Blood, Jesus was speaking about the water quenches a person's spiritual thirst, facilitates his spiritual birth, and cleanses him from his spiritual filth. We can conclude that Jesus' reference to "water" in John 3:5 should be understood as closely attached to "Spirit," and also to the Blood that also redeems, cleanses, and marks the New Covenant.

At the end of the day, the Spirit, Blood and Water is inseparable as witnesses when it comes to the validity of Jesus as the Son of God and when it comes to our validity as disciples of the Living God. All three are in unity as witnesses, just as the Trinity is Three but One.

At the end of the day, as the priests of old and the last High Priest were validated by the union work of Spirit, Blood and Water, just so we walk in unity with the Lord when we are baptised, and therefore reborn, in Water and Spirit and redeemed and cleansed and justified by the Blood. For when we are baptised and reborn and adopted in such a manner, then surely these three bear witnesses in heaven - the Father, the Word, and the Holy Spirit.

Do we then need to be baptised in Spirit and Water and be cleansed by the Word and by the Blood? Surely yes, for all three speak as a testimony of our Covenant with the Lord that bears witness as the Father, the Word (Jesus) and the Spirit.

For our God is a God of order and not disorder, so as three bears testimony, then the Lord bears testimony of our adoption as sons and daughters as citizens of the Kingdom. And this gives us the legal right to act as representatives of the Kingdom, guided by His hand and led by His Spirit, by His Word and by the Covenant sealed by the Blood.

# H o l y S p i r i t

C ontinuing Work of

T he S p i r i t

## *Module 1*

## *Chapter 7*



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According to this school of thought, prophecy and tongues are questioned if it is the work of the Holy Spirit, and if there is any real prophecy or speaking in tongues. Some are thus of the view that the “miracle gifts” of tongues and healing have ceased—that the end of the apostolic age brought about a cessation of the miracles associated with that age. Most cessationists believe that while God can and still does perform miracles today, the Holy Spirit no longer uses individuals to perform miraculous signs.

The principal reason for the Cessationist denial of the continuation of the gifts is their appeal to the closure of the canon. Implicit in their appeal is their understanding that the closure of the canon marked the end of the manifestation of charismata. However, the main Continuationist objection is that the Bible does not offer any clear (explicit) text that would support Cessationism.

There are various arguments that some if not all the gifts have ceased. Tongues for example are seen as being unique in the history of the church but once their ministry was accomplished, the need for authenticating signs ceased to exist. There is the argument that the miracle (or sign) gifts are only mentioned in the earliest epistles, such as 1 Corinthians. It is also mentioned that tongues are not mentioned at all by the Post-Apostolic “fathers”.

Quite frankly, one can use any Scripture to support a claim or a doctrine, but the fact remains those who know the Holy Spirit knows that the Spirit was sent to empower the Church to fulfil the Great Commission.

Anybody who truly knows the Holy Spirit knows the Spirit has definitely NOT stopped working when it comes to speaking in tongues, prophecy, miracles and so forth. The Spirit was sent by the Lord for a reason – to equip and to empower the Bride for the end times.

The idea that the Holy Spirit has ceased to work within an individual is preposterous and ludicrous. Again, this is but another attempt to get believers to no longer abide in the Spirit or to work in the Spirit. Let it be stated, those who know the Spirit and is led by the Spirit knows that the Spirit of the Lord is very much active the same way He was at Pentecost. Nothing has changed.



It says in “1 Thessalonians 5: 19 Do not quench the Spirit. 20 Do not treat prophecies with contempt 21 but test them all; hold on to what is good, 22 reject every kind of evil.” In some translations, it says not to put out the fire of the Spirit.

When we think of fire, we think of passages like Exodus 3:1-5 (Moses and the burning bush), Exodus 13:21 (the pillar of fire), Leviticus 9:24 (fire from the Lord consuming the burnt offering), I Kings 18:24 ("The god who answers by fire—he is God."), Isaiah 6:1-8 (coals of fire from the altar in heaven), Matthew 3:11 ("He will baptize you with the Holy Spirit and with fire."), Acts 2:3 ("They saw what seemed to be tongues of fire.") and Hebrews 12:29 ("Our God is a consuming fire.").

Fire represents several things with reference to the Holy Spirit. It represents God’s presence, protection, cleansing, judgment and also empowerment. If we are urged not to quench the Spirit or the fire of the Spirit, then this means we must not suppress His work in believers. But this is what is happening with the adoption of the Cessation mind-set! If we wish to believe that tongues or prophecies or even gifts have ceased or have become limited, pertaining to the individual or to the corporate Body, then we are suppressing the Spirit of the Lord!

We can see it during Church history how the work of the Spirit has been constantly suppressed and even denied. It was at the birth of the Pentecost movement somewhat 100 years or so ago that the Spirit of the Lord truly found His way back among believers at the acceptance of tongues and so on.

The work and ministry of the Spirit in all its glory was embraced by the Charismatic Movement, yet, still today, many denominations do not believe in the Charismatic work of the Spirit such as speaking in tongues, being slain in the Spirit, and in the gifts of the Spirit.

If we look back over the last 2000 years of Church [institution] history, we sadly see a deep lack of believers embracing the work of the Holy Spirit. In part, the blame for this falls on the spiritual leaders who shunned the Holy Spirit, thus relying on flesh and own knowledge.

The Spirit of the Lord has been sent to empower and to equip. He has been sent to lead us in all truth, to show us the way, and to guide us in our way as we follow the Lord. If we suppress the Spirit in any way or form, then we will ultimately push Him out of our lives. This is very dangerous – we become more like our Lord because of the work of the Spirit, and we remain in Truth because of the Lord, and we minister because of the Spirit.

We are called to be led by the Spirit as Jesus led His disciples. It thus remains clear that the apostasy in the Church as evident today [this includes erroneous doctrines and pagan practices] is because the Spirit of the Lord has been shunned. Simply, the Church in its institutional form has suppressed the fire of the Spirit.

John 16 states the Spirit was sent to lead us in all truth, so if we suppress the Spirit, we suppress the Truth, which opens a door to the devils' trickery and deception. Is it any wonder why humanism, paganism and new age thoughts are so prevalent in the churches today?

We have suppressed the Spirit, and the movement of Cessation is yet another sad testimony of the Church not embracing the Spirit of the Lord. This is not just a tragedy, but a full blown spiritual disaster! We have ignored the Spirit at our own peril.

The teaching of Cessationist is simply false. Satan knows that a Spirit-filled Bride of the Lord that is fully led by the Spirit and who is not suppressing the Spirit in any way is a Bride that can and shall shake the gates of hell. Such believers do set people free, do tear down Satan's strongholds and do fulfil the Great Commission. Without the Spirit, we can achieve nothing, for then we operate in flesh.

True, many will argue that we are not dealing here with the denial of the Spirit but only the continuing signs of miracles, tongues and prophecy. We may acknowledge the Spirit and His work, but if we suppress Him in ANY way, we then leave ourselves vulnerable and open for the devil to work within us. And very soon we will be drifting away from the Spirit and no longer be led by the Spirit. Once this happens, we leave ourselves open and vulnerable to the deceptive power of Satan.

God has always and will always guide and steer His Church according to His prophetic Word. Such prophecy is to keep the Church in His will, so if we take away prophecy, we take away God's guidance to the church.

The Spirit thus continues the same work of Christ. It is the Spirit that comes to indwell and empower the people of God here and now. We are the vehicle by which Christ continues his work via his Spirit. When one reads the pervading teaching about the Spirit of God throughout the Scripture (pneumatology), and especially noting the heightened teaching and activity in the NT, one receives the overwhelming sense that the Spirit that was sent at Pentecost was to continue acting in accordance with the Lord's nature until that final return of Jesus.

Let us look at some Scriptures which confirm the continuing work of the Spirit:

John 14:12: Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.

Acts 2: 17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

And also Ephesians 4: 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

When we are dealing with the Spirit, we are dealing with the Sword of the Lord (Ephesians 6). And what is this sword? Hebrews 4: For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. 13 Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account. It is the letter of the Spirit that gives life. 2 Corinthians 3:6: He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

The Spirit gives us life – this is the same Spirit who is the living waters that flow within a person. John 7: 37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

The Spirit of the Lord is one who brings forth God's Truth and God's Presence with us, and thus by the gifts of the Spirit, we operate in the Word of God. If we suppress the Spirit, then we suppress the Truth of God which empowers us to take up spiritual arms to wage war against spiritual darkness. It is the Truth of God that sets us free, and such Truth is wielded by the believer who operates in the Spirit who is the custodian of such Truth.

God has called us to walk as witnesses of His Glory, Truth, righteousness and salvation. But we can only do so in the Spirit. We are called to walk in the power from above, therefore the dynamic power of God, in order to minister and to bring people out of spiritual darkness in the light.

We can only do in the power of the Holy Spirit.

If then the Spirit has ceased operating, how then can we fulfil our task on earth, for then we are left powerless, directionless and void of answers. Indeed, let us not quench the fire of the Holy Spirit but continue to move in the dynamic to the glory of God.