

What Lies Within

Understanding the Holy
Spirit

Robert R. Davis

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Chapter 1

Who is the Holy Spirit

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

St. Luke 11:13

We were created in the image and likeness of God or to be more exact the Godhead. Yet we have little understanding of the Trinity. How can God be, the Father, the Son and the Holy Ghost? Although the word Trinity is not mentioned in the Bible, we know God is three in one (1 John 5:7). There are three very distinct personifications that make up the Godhead and they are equal in authority.

Today we understand God the Father and Jesus the Son as two very distinct entities within the Godhead. However, there has been much confusion over the identity of the Holy Spirit. Many people throughout the ages have thought of the Holy Spirit more as a thing than a Person. To get a better understanding of the Holy Ghost we should look at the physical representation of the Godhead, humans.

God the Father's number in the trinity is one, the Son is two, and the Spirit is three. Six is the numerical representation of man. **Genesis declares, man was created in the image of the Godhead, in their image and in their likeness.** This truth is confirmed in words and numbers.

$$1 + 2 + 3 = 6$$

Father + Son + Holy Ghost = Man (Image of the Godhead)

It is almost a universally accepted fact that man is a triune being, composed of body, soul and spirit. Since we were made in the likeness and image of the Godhead, the trinity of man should resemble the Trinity of God. God the Father is the head of Christ (1 Corinthians 11:3) and the Trinity (1 Corinthians 15:28). Therefore, the mind or soul of man is the best match to the role of the Father. Jesus the Son of God is the visible part of the Trinity. Therefore, our corporeal bodies are the best representation of the Son. By default the Holy Spirit corresponds to our spirit.

Father	Mind (Soul)
Son	Body
Holy Spirit	Spirit

The natural things help us understand the spiritual. The Old Testament with all of its ceremonies and rituals is given to help us understand the spiritual realities of our salvation. This is why the physical things of God precede the spiritual, so that we may understand them.

1 Corinthians 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Since the physical or natural helps us understand the spiritual, we should look at ourselves in order to better comprehend the Trinity. Although humans have three distinct parts, mind, body and spirit, they are considered one person. Likewise, God is made up of three distinct parts, Father, Son and Holy Spirit, yet they are also considered one deity. In people the body is easily distinguishable from the soul and the spirit. The same is true of God. Jesus is easily perceptible from the Father and the Spirit. There is no clear distinction between the soul and spirit of man, the two are tightly intertwined. Likewise the Father and the Spirit are so tightly bound they are practically indistinguishable.

Jesus is the Son of God, but it was the Holy Spirit that overshadowed (impregnated) Mary. Jesus, however, is not considered the Son of the Holy Ghost but of the Father (St. Luke 1:35). This shows how intricate and fused God and the Holy Spirit are in their nature. So, when we are filled with the Spirit, we have God the Father within. There is no difference between being filled with the Spirit and being filled with the Father.

Likewise, Christ and the Father are one. Jesus said to Philip, “Don’t you know me, even after I have been among you such a long time? How can you say, show us the Father?”¹ Therefore, with a little deductive reasoning we can surmise that if we have one part of the Trinity, we have all of it.

Fact 1: God the Father = Holy Spirit

Fact 2: Christ = God the Father

Conclusion: God the Father = Christ = Holy Ghost

Deductive reasoning also leads us to the conclusion that Christ is equal to Holy Ghost, given facts one and two.

So, when someone is filled with the Holy Spirit they are in fact filled with the Father, Son and Holy Ghost.

There are some who believe that the Holy Spirit is feminine, or has feminine aspects. Based on the genders of the verbs in the original Bible languages where the Holy Spirit is the subject. In Hebrew the word for spirit (*ruach*) is feminine. In Greek the word (*pneuma*) is neuter, and in Aramaic, the language which is generally considered to have been spoken by Jesus, the word is feminine. This is not thought by most linguists to have significance for the gender of the *person* given that name. There are biblical cases where the pronoun used for the Holy Spirit is masculine, in contradiction of the gender of the word for *spirit* (John 16:13).²

We can safely conclude that God the Father and Jesus the Son are male. We know that the three are one. Can one of the three parts be considered feminine and the others masculine? That is doubtful. Earlier we saw it was the Holy Spirit, which impregnated Mary. This act implies the Holy Ghost is also masculine. Therefore, there are no feminine aspects to the Godhead or Trinity.

There are no feminine aspects to the Godhead or Trinity

Popular literature started claiming the Church was suppressing the *Sacred Feminine*, referring to the representation of the mystical power of the earth or mother

goddess. Some point to either Mary Magdalene or the Madonna (Mary the mother of Jesus) as the object of adoration. **The true faith has no worship of a female deity because New Jerusalem is the bride of Christ and the mother of us all.** As Christians we make up New Jerusalem, it is not something outside ourselves. So, the feminine element is neither absent nor suppressed, we just failed to comprehend the Church's role in the Godhead.

When the Bible speaks of God being masculine, He is personifying Himself in order for us to better understand Him. God uses gender in the Bible to convey object lessons to us. In the same manner the various names of the Spirit serve to communicate different aspects of His nature.

The Old Testament term for Spirit is the Hebrew word "*ruach*" (pronounced roo'-akh) which means wind, even the wind associated with a breath. The New Testament expression for Spirit is the Greek word "pneuma" (pronounced pnyoo'-mah) which also means breath or breeze. **The implication is the Holy Spirit is literally the breath of God.** This means that the Holy Ghost is the life force of God. That is why He is seen throughout creation, the birth of Jesus and His resurrection. But, the Spirit is more than a force that gives life. The Holy Spirit is the very essence or nature of God. This is why we can call God our Father and not just our creator. He has placed His nature inside of us via His Spirit.

<p>The Holy Spirit is the very essence or nature of God</p>

The Holy Spirit is the Spirit of God. It is the heart so to speak of God, which has been breathed into us. He is the

essence, life and nature of God in us. Now that we know who the Holy Spirit is, we can begin to look at His purpose.

References:

¹ Holy Bible. St. John 14:9 (NIV).

² Holy Spirit (Gender of the Holy Spirit).

http://en.wikipedia.org/wiki/Holy_Spirit#cite_note-cathex-27#cite_note-cathex-27.