

Does God's Holy Spirit Speak to Us?

1 Corinthians 6:19: (YLT) *Have ye not known that your body is a sanctuary of the holy spirit in you, which ye have from God? And ye are not your own.*



Every serious Christian knows about God's holy spirit. We not only know about it, but we also often talk about what we believe to be its effects upon our lives. Christians speak of being provoked, directed, protected and guided by the spirit. Some of us claim the spirit speaks to us, or perhaps to our pastor for the purpose of giving us not only instruction, but prophetic utterances regarding our lives as well. In short, our brand of Christianity or denomination has much to do with how we believe the holy spirit works. So, how does it work? Who is right and who may be mistaken when it comes to understanding and following this mighty power of God in our

lives? Not surprisingly, the Bible says a lot about this subject. It also doesn't say things about God's spirit that we might assume are true.

Let's begin with a brief overview of God's spirit according to Scripture.

At the very beginning of the Bible, God is introduced as the source of all creation, and His spirit is introduced as the power that drove that creation:

Genesis 1:1-3: *1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the **spirit <7307>** of God was moving over the surface of the waters. 3 Then God said, Let there be light; and there was light.*

The spirit of God is already introduced in only the second verse of the Bible!

Spirit: Strong's Exhaustive Concordance #7307 *ruach*; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality

The King James Version translates this word elsewhere as "blast," "breath," "mind," "smell," "wind" and "windy." In every instance, the thought behind the word is an invisible power or influence. This power is always going to be in accordance with justice and love, so it is a holy power.

What do we know so far from just the first three verses of the Bible? God's spirit, as His unseen wind or power, is moving over the waters, rendering them fruitful. God Himself is speaking—*Let there be light.*

The Old Testament doesn't show us God's spirit speaking. God spoke to humanity through angels and signs, and sometimes some individuals heard God's voice.

Let's look at several examples of God's spirit—His power and influence—working in individuals:

God set His spirit to work in a specific craftsman regarding the construction of the Tabernacle:

Exodus 31:1–5: *1 Now the LORD spoke to Moses, saying, 2 See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3 I have filled him with the spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, 4 to make artistic designs for work in gold, in silver, and in bronze, 5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship.*

In other words, skilled workmen whom Moses selected to prepare the parts of the Tabernacle were brought under the influence of this divine power, energizing their natural talents—like the spirit did with the waters of the deep.

For those who are woodworkers or other crafters, it is incredible to think of having God's spirit driving our capacity to create!

In the New Testament, God's spirit—His power and influence—was first placed within John the Baptist.

He would be the prophet to pave the way for Jesus:

Luke 1:15: *For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the holy spirit while yet in his mother's womb.*

 John the Baptist



The Greek word for spirit here is *pneuma*, and just like the Old Testament, it means an unseen wind. In English, “pneumatic” comes from this word.

Pneumatic means containing or operated by air or gas under pressure.

God's power began to operate upon John even before his birth. His prenatal influences were such that, from his birth, his heart was inclined toward God and holiness.

John the Baptist continued under the special guidance of God to be a very special prophet because he was the one who was to introduce Jesus. He had a very important role to play, and God's spirit drove that role.

It was next exhibited in Mary and the miraculous conception of Jesus:

Matthew 1:18: *Now the birth of Jesus Christ was as follows: when his mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the holy spirit.*

 Mary

Talk about God's invisible power!

Baptism of the spirit was first introduced by John the Baptist. John's audience was a wide cross-section of the Jewish population.

As John addressed those who would be open to following Jesus, he described their potential experiences in this specific way:

Luke 3:16–17: *16 John answered and said to them all, As for me, I baptize you with water; but one is coming who is mightier than I, and I am not fit to untie the thong of his sandals; he will baptize you with the holy spirit and fire. 17 His winnowing fork is in his hand to thoroughly*

clear his threshing floor, and to gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.

At Pentecost, the faithful would be “baptized with the holy spirit,” if they were called by God and answered that call. If accepted, God would give His holy spirit. (The *baptism of fire* was the judgment and trouble that would result from their rejecting the Messiah. See Episode #1306, “Are Christians Really Baptized Into Christ?” for more on these texts.)

We know that through the holy spirit working in John, he could discern the hearts of the religious leaders in **Matthew 3:7-10**. He could see the majority of them were not right with God. This perception drove much of his preaching of repentance.

John prophesied the holy spirit would come to believers in a much bigger way very soon. In the Old Testament, it had operated through individuals in specific circumstances.

Jesus was the first to be given God's spirit. He received the power and influence through **begettal of the holy spirit**. He was outwardly identified as having God's spirit in **Matthew 3:16** when he began his ministry.

This **begettal of the holy spirit** is different from how it worked prior. The operation of God's spirit with a Tabernacle craftsman or the holy prophets was **different from the spirit of adoption** to be sons of God in the New Testament. Once Jesus was baptized, the spirit operated in a totally different way.

Up to this point, God's spirit operated in a mechanical way. Let's use the example of playing a piano. You strike the keys and make sounds. The piano has no knowledge of what you are doing; it just responds to your touch. This is how we are told the prophets spoke and wrote. This is how Moses could write about the creation of the earth without having been there, for example.

God's power and influence moved the Bible prophets and writers to speak and write things they generally didn't understand. **2 Peter 1:21** declares that holy men of God spake as they were moved by the holy spirit. They knew the words they were saying, but often the meanings would be revealed much later when God's spirit would give His people an understanding of what had been written long ago (**Daniel 12:8,9; 2 Timothy 3:16,17**).

This difference between a “mechanical” operation versus begettal is the indwelling of the spirit. This happened for the first time at Jesus' baptism:

Matthew 3:16-17: *16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the spirit of God descending as a dove and lighting on him, 17 and behold, a voice out of the heavens said, This is My beloved son, in whom I am well-pleased.*



Begettal of the holy spirit is different from its mechanical operation working in individuals in the Old Testament.

We can see the strong, outward sign of what happened—God says, *This is My beloved son*. What we cannot see is the inward transformation that happened to Jesus.

Jesus immediately and always followed the holy spirit's leading:

Mark 1:12–13: *12 Immediately the spirit impelled him to go out into the wilderness. 13 And he was in the wilderness forty days being tempted by Satan; and he was with the wild beasts, and the angels were ministering to him.*



Impelled means to drive or urge.

In other words, Jesus was provoked in a positive way. He didn't hear a voice talking to him; he sensed what he was supposed to do and was always obedient to God's influence. The spirit provoked Jesus to go to the wilderness.

Beyond the beautiful picture of the spirit descending on Jesus like a dove indicating God's spirit was with him, that spirit provokes him, drives him to go to the wilderness where he can be by himself to fast, pray and think in order to really understand his mission. That outward picture was just a small look at what was happening on the inside. **THE INDWELLING OF THE SPIRIT CHANGED HIM.** We want this, too! Being **begotten of the spirit** changes who we are and what we are supposed to do.

Jesus relied upon the power of God's spirit to show the people the message of the gospel:

Luke 5:17: *One day he was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for him to perform healing.*

So far, we looked at the operation of God's spirit in the Old Testament:



- 📖 It moved upon the face of the waters during creation.
- 📖 It inspired the craftsman Bezalel to miraculously fashion beautiful things for the Tabernacle.
- 📖 It enabled the holy prophets to prophesy about the future.

While the spirit had always been present with God's people for the sake of God's plan, its operation was different with the baptism of Jesus. Prophets could heal people in the Old Testament, but not like Jesus. There was a difference in the way Jesus did things because the spirit was within him instead of the way the prophets were given a limited measure of the spirit as a tool.

To this point, Jesus was the only human to ever have God's spirit dwell within him.

Referring to Jesus—**John 3:34:** (NIV) *For the one whom God has sent speaks the words of God, for God gives the spirit without limit.* The King James Version says without measure. Only Jesus as a perfect man could be in fullest harmony in all things with God and with His spirit of holiness.



Again, there were wonderful and faithful prophets who were directed by a small measure of God's spirit; this power was given temporarily for a limited, specific purpose.

We are going through all these pieces so we can understand the impact of God's spirit on the true followers of Jesus after his death, including us.

As Jesus' ministry ended, he told his disciples what would be coming to them from God to aid their spiritual growth.

He was telling them something he already experienced:

John 14:16-17: *16 I will ask the Father, and He will give you another helper (referring to God's holy spirit, also called the comforter in some translations), that he may be with you forever; 17 that is the spirit of truth, whom the world cannot receive, because it does not see him or know him, but you know him because he abides with you and will be in you.*

Jesus is speaking from experience. He knows what God's spirit does and how it works. He knows the comfort and direction it has given him. Through the spirit, God let him know it would come to his followers as well: *You will be part of this spirit, and it is going to change everything about your lives.* This would be very different from that which was given to the prophets of old.



The following phrases from the New Testament (KJV) use this same Greek word, *pneuma*, spirit, to further describe characteristics that come from God:

- the spirit of holiness (Romans 1:4)*
- the spirit of a sound mind (2 Timothy 1:7)*
- the spirit of truth (John 14:17)*
- the spirit of promise (Ephesians 1:13)*
- the spirit of meekness (Galatians 6:1)*
- the spirit of grace (Hebrews 10:29)*

These examples show the holy, transforming power emanating from God.

Some say the use of the masculine pronouns “he” and “him” prove the holy spirit is its own person, but here are some points to consider:

- God is a spirit being without gender but is designated as masculine, the source of life. It is not improper that His power and His every influence and characteristic should be similarly designated in the masculine form.
- Greek grammar assigns masculine and feminine pronouns to inanimate objects and words. For example, here in **John 14:16**, *comforter* or *helper* is the Greek word *parakletos*. The word is arbitrarily masculine and so requires a masculine pronoun to identify it.

→ The Greek word, *pneuma*, is neuter, neither masculine or feminine. In **John 1:32**, for example, the King James Version reads: *And John bare record, saying, I saw the spirit <4151> descending from heaven like a dove, and it abode upon him.*

Spirit: Strong's Exhaustive Concordance #4151 *pneuma*; a current of air, i.e. breath (blast) or a breeze

→ When we read “he” or “him,” often it is simply following correct Greek grammar. Other times it is arbitrary from the translators and should be rendered as a neuter word like “it” or “itself.” **For additional points see Bonus Material.**

We read how Jesus described the effect and comfort the holy spirit would bring to his followers, but let's go to the point just before his ascension to heaven. He was already crucified, raised and had been on the earth for 40 days.

Just before his ascension to heaven, Jesus instructed his followers that they would soon be in a new and entirely unique position to receive God's spirit:

Acts 1:4-5: *4 Gathering them together, he commanded them not to leave Jerusalem, but to wait for what the Father had promised, which, he said, You heard of from me; 5 for John baptized with water, but you will be baptized with the holy spirit not many days from now.*

He is telling them specifically that something is coming in just a few days. They were to stay in Jerusalem to receive it. Their lives would be changed in an unmistakable way. Everybody would be able to see it; everybody would know it. It all had to do with God's power and influence coming upon them.

Perceiving the Presence of God's Spirit:



Up to the point of Jesus' ascension, we have seen God's spirit manifest as an extraordinary power and a guiding influence. There is one simple commonality that is in all of the applications of God's spirit we have seen thus far. **WE HAVE NEVER HEARD IT SPEAK.** It creates, changes things, prods, heals and gives the ability to prophesy, but it is NOT shown to have a voice.

While this is an interesting conclusion, we need to realize that we are only just beginning to uncover the depth of how God's influence works.

**The next event where God's spirit is obvious is at Pentecost.
What does the spirit do there and how does it do it?**

The arrival of the holy spirit into the daily lives of Christians did begin at Pentecost. This event is incredibly significant for many reasons. First, it defined God's blessing upon true Christianity. Second, it gave Christians ways to begin the expansion of the gospel message through enlightenment and the gift of tongues. Third, and often hidden from view, the experience at Pentecost showed us the template of HOW God's spirit would work.



Why did God see fit to use the day of Pentecost to mark Christianity's beginning?

The Jewish people of that day had three major pilgrimage festivals: Passover, Pentecost and the Feast of Booths in the fall. "Pentecost" was the Greek name meaning "fiftieth" for a Jewish feast celebrating the wheat harvest 50 days after the first day of the feast of the Passover. In the Law, it was called *the feast of harvest, the firstfruits of thy labours* (**Exodus 23:16** KJV), and also, from being seven weeks after the Passover, it was named *the feast of weeks*. (**Exodus 34:22; Deuteronomy 16:9-10**).

In **Exodus 34:26** NIV), the Israelites were instructed to bring *the best of the first fruits of your soil to the house of the Lord your God*. This was to be done twice: at Passover and at Pentecost. So, we have first fruits, and MORE first fruits.

(Source: Barnes' Notes on the Whole Bible) Among the Jews it was applied to one of their three great feasts which began on the fiftieth day after the Passover. This feast was reckoned from the sixteenth day of the month ABIB, or April, or the second day of the Passover. The paschal lamb was slain on the fourteenth of the month at even; (Leviticus 23:5) on the fifteenth of the month was a holy convocation—the proper beginning of the feast; on the sixteenth was the offering of the first-fruits of harvest, and from that day they were to reckon seven weeks, i.e., forty-nine days to the feast called the feast of Pentecost, so that it occurred fifty days after the first day of the feast of the Passover.

The first fruits offering from their harvest was on the 16th of the month. Jesus was raised from the dead on the 16th. This is NO coincidence; it was planned this way! The Passover lamb was slain. Jesus was the Lamb. Jesus was raised on the day the first fruits are offered. Then, 50 days later on the day of Pentecost, when further "first fruits" offerings were made, the spirit came upon Christianity. Again, this is NO coincidence!

We have scriptures that talk about Jesus as the *first fruit*, and scriptures that talk about the true church also as *first fruits*. Why? Because it shows us the power of God, putting the Old and the New Testament together, and how He timed the bringing of His spirit to Christianity. It was, in effect, the FIRST FRUITS of His plan of reconciliation!

This is 50 days after Jesus' resurrection, and his believers were meeting together in Jerusalem for the festival. Again, not a coincidence:

Acts 2:1-4: *1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing*



themselves, and they rested on each one of them. 4 And they were all filled with the holy spirit and began to speak with other tongues, as the spirit was giving them utterance.

The *holy spirit*—God's power and influence—gave them the power to speak in other languages. There is nothing here about the spirit *itself* speaking. This was the extraordinary ability for the believers to instantly speak in another language.



Next, we look at how the holy spirit operated on that day.

To set the context, on the night before Jesus' crucifixion, he prophetically explained what God's spirit would do when it came to the disciples:

John 16:7-11: (NIV2011) 7 ...it is for your good that I am going away. Unless I go away, the *advocate* <3875> (comforter in other translations) will not come to you; but if I go, I will send him to you. 8 When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment:

Advocate/Comforter: Strong's Exhaustive Concordance #3875 *parakletos*; an intercessor, consoler: advocate, comforter

Jesus described three ways the spirit would *prove the world to be in the wrong about sin and righteousness and judgment:*

📖 9 about sin, because people do not believe in me;

📖 10 about righteousness, because I am going to the Father, where you can see me no longer;

📖 11 and about judgment, because the prince of this world now stands condemned.



We don't want to overlook the amazing connection between John 16:7-11 and Acts 2:14, 22-24, 32-33. We might not think to connect the dots, but they are very obviously here to be connected!

How would the spirit specifically do these three things? Jesus said it would happen, and it did, at Pentecost:

Acts 2:14: But Peter, taking his stand with the eleven, raised his voice and declared to them: Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

In other words, *Listen to what I tell you.*

1 First, we see the spirit proving the world wrong about sin, because people do not believe in me:

Acts 2:22-24: 22 Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through him in your midst, just as you yourselves know— 23 this man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put him to

death. *24 But God raised him up again, putting an end to the agony of death, since it was impossible for him to be held in its power.*

God's power—His spirit—worked through Jesus. We love how God's word defines itself! After the people saw the power of the spirit, they believed because the impact could not be denied.

Peter tells the crowd to listen to his words. This is the convicting of the Israelites about sin—they were wrong; they did not believe in Jesus. He tells them, *You nailed Jesus (your Messiah) to the cross!* Peter is able to say this because he has the spirit working in him. The spirit performed just as Jesus predicted on this first point.

2 **Second, we see the spirit proving the world wrong about righteousness, because I am going to the Father, where you can see me no longer:**

Acts 2:32–33: 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he has poured forth this which you both see and hear.

As soon as Jesus had ascended to the Father and presented his sacrifice on behalf of his followers, then the holy spirit of adoption could be sent, beginning at Pentecost.

They were *wrong about righteousness*. They killed Jesus unrighteously. Normally, that would be the end of it, but in Jesus' case, he was raised from the dead. Peter is saying again they were *wrong about righteousness*, because Jesus was now at the right hand of God! The holy spirit is working through Peter to help them understand these things.

3 **Third, we see the spirit proving the world wrong about judgment, because the prince of this world now stands condemned:**

Acts 2:34–36: 34 For it was not David who ascended into heaven, but he himself says: THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND, 35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET. 36 Therefore let all the house of Israel know for certain that God has made him both Lord and Christ—this Jesus whom you crucified.

How did the spirit do all of these things? Through the words and explanations of the Apostle Peter regarding events and prophecies. Peter used his own words and quoted prophecy. *Hear my words as I express to you what the prophets said.*

This is a model of how the spirit—the power and influence of God—would work in the Christian age. In this third aspect, Peter uses prophecy to tell them they were wrong about judgment. They judged the Lord, and they were wrong. Now he is in the position of righteousness and to *make your enemies a footstool*.

We saw what Jesus said the night before his crucifixion was what actually happened with the spirit. It did those three things Jesus predicted. But how? Did it use a megaphone? No. The spirit's influence drove Peter to speak these words. Just like Jesus was *impelled to go out into the wilderness* to spend quiet time to fully meditate on his mission, Peter was impelled to say these things. This is why at the beginning of this powerful speech he said,

Give heed to my words. God's spirit works through the individuals in which it is residing. God's power and influence changes our lives.

This is the first event in which the holy spirit was in someone besides Jesus. We learn more about the spirit by observing the change in Peter.

Let's further consider the pattern of gifts, beginning right after Pentecost.

What happened to the 3,000 new, spirit-begotten converts regarding gifts and miracles?

Acts 2:37–38, 41–43: *37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do? 38 Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy spirit. 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.*

They were pierced to the heart, feeling terrible about Jesus being killed. Peter tells them, Repent, and each of you be baptized in the name of Jesus Christ. By the grace of God through His spirit, they were so moved by what they now understood through Peter. Peter was able to convey to them the enormity of what Jesus' death set in motion. They saw the miracles and were convinced it was God's will working right in front of them.

42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

Attention

Notice, there was no evidence of any gifts of the spirit given to any followers except the apostles at that point. There's no sense of the people being inhabited with no ability to act or think for themselves—this is NOT some sort of demon possession but in a positive way.

The night before his crucifixion, Jesus described the holy spirit as the *comforter*. Look at how the believers were acting: *Everyone kept feeling a sense of awe. They continually devoted themselves to...fellowship, to the breaking of bread and to prayer. They had the comfort of a calling they never before knew existed. We can see the comforting power of God's spirit actually driving their lives. It is a beautiful picture and shows us how God's spirit actually works—we just need to pay attention!*

Note again, we do not see a separate voice emanating from the holy spirit. Instead, we see the Apostle Peter being impelled by the power of God within him to speak Scripture, to highlight prophecy, to tell what happened, to be bold and to have the ability to communicate with those from other places. They could see evidence of the spirit through Peter and the other apostles.

Perceiving the Presence of God's Spirit:



The way the spirit arrived on the Day of Pentecost introduces us to God's methods regarding His influence in our lives. He is showing us **His spirit would work through the hearts, minds, words and actions** of those begotten. We do not see His spirit working through a voice of its own; but rather, provoking and guiding those who are begotten of it.

It is amazing what we can learn when we slow down and pay attention to what the Scriptures are really teaching us.

If the holy spirit does not have a voice, then how does it communicate to us the things we really need to know?

This is a fundamentally important question. If there is no voice, how else does it work? If God's spirit communicates through feelings, then isn't that subject to wild variations? If God's power and influence prods us through dreams, then doesn't that open the door to picking and choosing what's from God and what is not? Does His influence speak through modern-day prophets? How does it work? We do not have the Apostle Peter speaking to us at Pentecost! So, what do we have to do?

Fortunately, the Scriptures lay it out for us if we are willing to pay attention:

Luke 12:11-12: *11 When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; 12 for the holy spirit will teach you in that very hour what you ought to say.*

In other words, they wouldn't have to anxiously premeditate what their answers would be, but they could commit all to the Lord, expecting divine assistance.



Does that mean we didn't have to spend hours studying this topic, that we could have just come on the air and randomly started talking and the spirit would speak through us?



When Jesus is saying *they bring you before the synagogues*, he is not talking about somebody who is brand new. He is talking about someone "in the spirit" and walking with Christ. Once they are in a position where they would be dragged before the authorities for their beliefs, he says they would not have to worry because their spiritual experience with understanding prophecy, spiritual fellowship and personal sacrifice would all help them make their case.

For us now, we could not have done this episode without studying first. Studying is part of the necessary spiritual experience. It is interesting how if we are well-studied, when we run into a situation where someone is challenging us, amazingly, God allows scriptures and thoughts we have studied to come to mind.

These scriptures do NOT say there is an easy way to get there. It requires our active participation in study, rather than to just have understanding miraculously put into our minds.

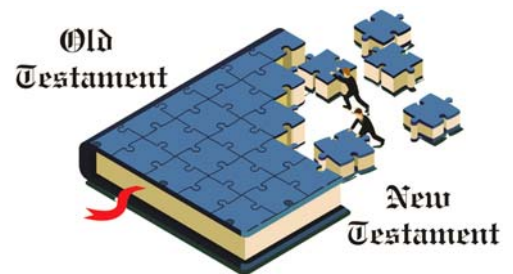
How does the spirit do this? Paul reasons through how the spirit works in our lives, beginning by comparing those who are disciples with those who are not.

This comparison shows the spirit reveals things to us through Scripture, and the spirit is working in us to understand Scripture:

1 Corinthians 2:6–10: *6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; 7 but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; 8 the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 9 but just as it is written, THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM. 10 For to us God revealed them through the spirit; for the spirit searches all things, even the depths of God.*

The more we study God's word, the harmony and connectivity between the Old and New Testament gets broader and deeper, proving God's perfect plan of salvation for all.

When we see how they attach one to another, we realize the New Testament is hollow without the Old Testament. And the Old Testament does not make sense without the New Testament. Verse 10 says, *God revealed them (truths) through the spirit—through His influence.*



God calls, and we answer that call. If God accepts our answer to that call, He gives us His holy spirit. With that we have the ability to begin to dig into and understand Scripture so we can see God's mind.

Think about that for a moment! The Apostle Paul compares those who have the spirit with those who do not have the spirit, who look at this and say, *You are full of nonsense. You are spending all your time on this or that—go have some fun. Go be successful.*

Our answer must be that we are uncovering the mind of God already written in the Scriptures. It doesn't take new prophecies to find the mind of God; it takes understanding the holy book.

The Apostle Paul next compares the spirit of man with the spirit of God:

1 Corinthians 2:11–13: *11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the spirit of God. (KJV) 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 which things we also speak,*

not in words taught by human wisdom, but in those taught by the spirit, combining spiritual thoughts with spiritual words.

Who knows a man's thoughts except the spirit of the man in him? The comparison is the *pneuma* of the man versus the *pneuma* of God—the same Greek word. It's interesting how no one assumes there to be a second man when the Bible talks about the *spirit of the man*—like the man is a person and his spirit is somehow a second person, the way the *holy spirit of God* is thought by some to be a person. The *spirit of man* is not his alter-ego; it's an extension of who he is.



The spirit of God is His power and influence. The work of the spirit in us is directly related to our focus on and desire to know God. How can we best know Him? Through His holy word! It is the best way to uncover God's holy character.

Paul will next show us that we are to live in a spiritually-elevated way:

1 Corinthians 2:14–16: *14 But a natural man does not accept the things of the spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no one. (He now quotes from Isaiah 40:13) 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.*

To have the *mind of Christ* is to have a mind of loyalty, sacrifice, focus, service and selfless love.

The *mind of Christ* is a mind focused on glorifying God. In **Philippians 3:13-14**, Paul wrote, *...one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. A person seeking the mind of Christ will have a comparatively disinterested view of the world. Earthly ambitions are not as attractive.*

In a spirit-begotten individual, what they would normally be drawn to becomes less important because they see the selfless mind of Christ and beauty of God's plan. Ambitions and perceptions are changed so that self-sacrifice is a worthy path. The verses in **1 Corinthians 2** help us understand the comparison between the human mind and the mind and spirit of God.

God's spirit helps us attain these levels of maturity we previously would never have seen:

Galatians 5:16–17: *16 But I say, walk by the spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the spirit, and the spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

There is a warfare going on in the mind and heart of a Christian. The spirit of flesh versus the spirit of God. They are at war because they are tugging at our loyalties. Where will our loyalties fall? Where will we eventually go? What will influence us, and what will we put away?

Here's what God's spirit has to offer us:

Galatians 5:22–24: *22 But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.*

The spirit's power in our lives very much depends upon our willingness to depend on it.

When the holy spirit controls our lives, we are redirected from our natural impulses. This is the kind of fruit produced in us. It's a result of gradual development, maturity and labor. These don't come to us miraculously, but in proportion as we come into harmony and obedience of thought, word and deed with the spirit of God and the likeness of His son. We bear fruit when we seek these deep things—when we are redirected to God through Scripture and its principles.

Fruit never comes by accident. It comes through cultivation, pruning and studying to understand how the Scriptures come together.

How do we depend on the spirit? We “listen” to it.

Well, if we are listening, doesn't that mean it's speaking? What about the example of it “speaking” here?

Acts 28:24–27: *24 Some were being persuaded by the things spoken, but others would not believe. 25 And when they did not agree with one another, they began leaving after Paul had spoken one parting word, The holy spirit rightly spoke through Isaiah the prophet to your fathers,*

Does this show us the holy spirit has a literal voice?

*26 saying (he now quotes from **Isaiah 6:8-10**), GO TO THIS PEOPLE AND SAY, YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 27 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.*

Paul is quoting from the writings of the prophet Isaiah.

If we look at the origin of those writings, we see they are actually the voice of God:

Isaiah 6:8–10: *8 Then I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here am I. Send me! 9 He said, Go, and tell this people: Keep on listening, but do not perceive; keep on looking, but do not understand. 10 Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed.*

I heard the voice of the Lord, saying...when the Apostle Paul says the holy spirit spoke through Isaiah, he is saying the power of God influenced Isaiah to write these words.

God's power influenced an Old Testament prophet to write or potentially speak those words to Israel in the prophet's time, AND to have those words mean something more hundreds and even thousands of years later. This is what it means by the holy spirit "speaking." It is NOT an audible voice; it is an application of the spirit's message through the prophet.



Context is so important when a prophecy is quoted in the New Testament. We should go back to the Old Testament prophecy for more clarity. A good tool to use is a translation that shows when the Old Testament is quoted in the New Testament for our further study. In this case, it helps us to see this is not about a voice; it is about an influence, a power of a plan that unfolds over time.

Perceiving the Presence of God's Spirit:



In the life of a true disciple of Christ, God's spirit - His power and influence - can be a very active force when we let it. God's spirit acts in a contrary way to our own human spirit, as it is driven by God's will versus our human spirit driven by our own emotions. **Though it does not have an audible voice, we see how loudly it speaks through Scripture.** It is in this way we learn from it.

It is not an audible voice, but it speaks very loudly. How many things in our lives speak very loudly without saying something?



A photo can "speak to us," like the one on my desk of my dad and my Uncle Steve. This picture is of them when they were both young men. I keep it in front of my face all the time because it speaks to me about dedication to God through Christ. There are no words in that picture, there are just two individuals whose lives, influence and spirit have inspired me to live in a different way. There is tremendous power when something speaks without words.



Understanding how the Bible shows what God's spirit does and does not do directs us to know how we are to be guided by it.

**Are we sure God's holy spirit does not have its own voice?
Aren't there other scriptures that talk about it testifying and speaking?**

Yes, and we will consider two more as we continue to grasp what the scriptural descriptions of God's spirit include.

**MIRROR
QUESTION**

If I have a preconceived idea of what I think the Scriptures teach and that idea is not supported by those same Scriptures, am I willing to reconsider my preferred thought?



This is an important question to ask as we go through this kind of study.

The holy spirit testifies. Does that mean it speaks?

Hebrews 10:11-17: *11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but he, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering he has perfected for all time those who are sanctified. 15 And the holy spirit also testifies to us; for after saying (quoting from **Jeremiah 31:33**), 16 THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM, he (it) then says (quoting from **Jeremiah 31:34**), 17 AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.*

The spirit also testifies to us, saying...other translations say it gives us witness or bears witness. What does it mean that God's spirit testifies or bears witness? Doesn't that sound like someone is speaking?

Once again, the quote is from Old Testament prophecy. This is obviously the voice of God as recorded through the writing of Jeremiah:

Jeremiah 31:31-33: *31 (watch for the phrase, Declares the LORD) Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the LORD. 33 But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My Law within them and on their heart I will write it; and I will be their God, and they shall be My people.*

Written records of events can serve as actual "testimonies" of truth. The written words of *thus sayeth the LORD, or declares the LORD*, have an ageless value. Here God is clearly speaking, but when this verse was quoted in the New Testament, it is attributed to His holy spirit.

We are seeing a pattern—just like at the day of Pentecost when the spirit did those three things, but it was through the words of the Apostle Peter. Here, in **Hebrews 10:11-17**, we are told the holy spirit is testifying. How? With the words *declares the LORD*. The written word of God hundreds of years before can now be looked at and applied in a whole different way in the New Testament.



Today we can submit written words as actual testimonies of truth; physical pieces of evidence that say, “Here is what was said. Here is the contract.” That contract, in effect, “speaks.” It “testifies.” This is the way God’s spirit works. Remember the example of the photo of Rick’s dad and Uncle Steve, which speaks to him and inspires him toward greater faithfulness.

The holy spirit seemingly speaking with authority:

Hebrews 3:6-12: *6 but Christ was faithful as a son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. 7 Therefore, just as the holy spirit says, TODAY IF YOU HEAR HIS VOICE, 8 DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, 9 WHERE YOUR FATHERS TRIED ME BY TESTING ME, AND SAW MY WORKS FOR FORTY YEARS. 10 THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS; 11 AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST. 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.*

Paul quoted from the following verses—and the voice is, again, obviously God’s:

Psalms 95:7-11: *7 For He is our God, and we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice, 8 Do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness, 9 when your fathers tested Me, they tried Me, though they had seen My work. 10 For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways. 11 Therefore I swore in My anger, truly they shall not enter into My rest.*

In these examples where the New Testament quotes from the Old Testament, the spirit’s voice is clearly the voice of God. This shows us God’s power and influence came through the writing of those He put in place to record truth. This is the effect of His power and influence, so that we can be elevated through His sacred word.



We can see the holy spirit working and “speaking” every day through the Old Testament. For us now, the New Testament quotes God’s words and directions from the Old. It shows us, teaches us, prods, guides and directs us.

God’s word IS God’s power and influence in written form. With all of these scriptural examples in hand, we can confidently say that God’s spirit “speaks” loudly and clearly through ALL Scripture.

Here are two more texts where the holy spirit speaks that do NOT tie back to an Old Testament prophecy:

- **Acts 10:19:** (Peter and Cornelius) *While Peter was reflecting on the vision, the spirit said <2036> to him, Behold, three men are looking for you.*
- **Acts 13:2:** (Paul's first missionary journey) *While they were ministering to the Lord and fasting, the holy spirit said <2036>, Set apart for me Barnabas and Saul for the work to which I have called them.*

Said: Strong's Exhaustive Concordance #2036 *epo*; to speak or say (by word or writing): answer, big, bring word, call command, grant, speak, tell

The word for *said* here is used many times in the New Testament but has different shades of meaning.

Let's look at just two of those scriptures as examples:

- **Luke 10:39-41:** (KJV) Mary and Martha are together with Jesus and some followers. Martha is running around serving the guests. She is frustrated with Mary, who is just sitting at Jesus' feet listening to him instead of helping her. *40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid <2036> her therefore that she help me.*

Bid is the same Greek word translated *said* in **Acts 10:19** and **13:2**. *Bid* can be a gesture and not necessarily a verbal command. Jesus could have motioned for Mary to help Martha.

- **Matthew 9:2-6:** (KJV) Jesus had just healed the man with palsy in his hand. Jesus told him his sins were forgiven, that his faith had made him whole. *3 ...certain of the scribes said within themselves, This man blasphemeth. They said this within themselves - they did not say this out loud. We know they were not speaking audibly from the next verse: 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*

The point of looking at these verses is that when we see *the spirit said*, it does not have to mean verbal communication.

The group in the early church in **Acts 13:2** were fasting together. During that time of prayer and meditation, together they "see," or agree the guidance of God is to set apart Barnabas and Saul for a special work. In other words, the holy spirit guided them to make that decision. It does not have to be a voice telling them verbally. There is no precedent for an audible voice, so we can't take an individual scripture and create a precedent.

The primary work of God's power and influence dwelling in us is the reworking of our minds to become spiritual:

Romans 12:1–2: *1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

The holy spirit is like a tool to help us do the work required to live a consecrated life. When a person is spirit begotten, they can be guided in the work of self-sacrifice, the giving up one's own desires in order to do the will of God. (Also see **Philippians 2:14, 1 Corinthians 3:9**) It is a guidebook to help us in the transformation of our being.

The transformation of our being focuses us on becoming someone who will have a spiritual "birth," different from any other human ambition:

2 Corinthians 5:17–18: *17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,*

This was the theme text for our last episode, #1324: "What is the New Creation?" We talked in depth how becoming a *new creature* is about ultimately being with Jesus in heaven and doing the work of *the ministry of reconciliation*. The purpose is to bring God's creation back into harmony with Him through God's power and influence.



The *new creation* is different from the previous creation of mankind. The spirit is within those new creatures who are transformed at the time of death into spirit beings. God's spirit drives them and is a permanent fixture in their lives for eternity.

This privilege requires the focus and fruitage of our lives to change. God's spirit is key to this growth. Let's look at how we work on it:

2 Timothy 2:15–16: *15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. 16 But avoid worldly and empty chatter, for it will lead to further ungodliness.*

When a person is spirit begotten, they should have a greater understanding of the Bible—not through a miracle without any effort, but through the hard work of studying God's word (Also see **Matthew 6:15-17**). We have to know how God will communicate to us so we aren't looking in the wrong place.



Is God going to give us visions and dreams about the future? Is a white feather on the sidewalk a sign from God on which choice we should make? How does He communicate with us?



We do not need to be given new prophecies and new dreams. We have God's holy word, the Bible. Everything in life has a scriptural principle we can consider to drive our experiences.



Rather than ask God to give me a dream or prophecy, or this or that, I pray, *Lord, please, as I enter this experience help me to stay out of the way. Help me to not force decisions based on my own wants and desires.* When I study for the podcast, I pray the Scriptures will lead the content. I often have a preconceived idea of where it is going to go, but it usually ends up totally different. The spirit through the Scriptures can lead us in a different direction.

By God's grace, we follow the beautiful breadcrumbs of Scripture to unfold truth. We do not need visions or voices in our head; we have that which is perfect. We have God's word to know God's will for us and God's way to follow.

It is all about becoming daily more selfless and embracing God's power which dwells within us:

1 Corinthians 6:19–20: (KJV) *19 What? know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

We can glorify God in our human spirit by following the lead and teaching of God's holy spirit. The point is to take ourselves and conform them by God's grace, through His spirit, using His strength, relying on His wisdom and His word to become more Christlike.

Perceiving the Presence of God's Spirit:



God's spirit in our lives is an undeserved gift of the highest honor and magnitude. Appreciation for such a gift begins with respecting the Bible's teaching regarding its function. **To have God's spirit is to have His influence guide our life.** That influence is plainly taught in the Bible, and any other influence we are exposed to that is out of harmony with that basis, should be flatly rejected.

We have to draw a dividing line if we believe we have been given God's holy spirit. It is simple: either we follow scriptural principles—not religious tradition, thought or preferences—but scriptural principles according to the writings of the inerrant word of God, or we can follow something else. We cannot do both.

We want to understand the depth and power of God's spirit dwelling within the true followers of Christ. In a spiritually mature way, it is a life-changing and mind-altering experience that brings us to a place where we can truly honor God with our lives. What is better than that?

**So, does God's holy spirit speak to us?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

*All scriptures cited are from the NASB1995 translation unless otherwise noted.
Uppercase letters in scriptures are direct quotes from the Old Testament.*



@christianquestionsministries



cqbiblepodcast

Text CQREWIND to 22828
to receive our Weekly Newsletter, Show Notes and Study Questions

Bonus Material and Study Questions

Recommended additional study:

Ep.1306: Are Christians Really Baptized Into Christ?
Comparing several biblical baptisms with baptism into Christ
<https://christianquestions.com/doctrine/1306-baptize/>

Ep. 1047: Why Did the Tongues of Fire Touch the Apostles?
How God's spirit and speaking in tongues really worked in the Bible
<https://christianquestions.com/doctrine/1047-tongues/>



Parents and Bible class teachers, continue your studies on this topic with these short, animated videos for kids at ChristianQuestions.com/YouTube:

- **What happened at Pentecost?**
<https://christianquestions.com/cq-videos/videos-cq-kids/what-happened-at-pentecost/>
- **How do Christians receive the holy spirit?**
<https://christianquestions.com/cq-videos/videos-cq-kids/how-to-receive-the-holy-spirit/>
- **What does the holy spirit do?**
<https://christianquestions.com/cq-videos/videos-cq-kids/what-does-the-holy-spirit-do/>

- **What is the fruit of the spirit?**

<https://christianquestions.com/cq-videos/videos-cq-kids/fruit-of-the-spirit/>

Here is a little more detail on the origins of Pentecost:

(Source: Barnes' Notes on the Whole Bible) Among the Jews it was applied to one of their three great feasts which began on the fiftieth day after the Passover. This feast was reckoned from the sixteenth day of the month ABIB, or April, or the second day of the Passover. The paschal lamb was slain on the fourteenth of the month at even, {Leviticus 23:5} on the fifteenth of the month was a holy convocation — the proper beginning of the feast; on the sixteenth was the offering of the first-fruits of harvest, and from that day they were to reckon seven weeks, i.e., forty-nine days to the feast called the feast of Pentecost, so that it occurred fifty days after the first day of the feast of the Passover. This feast was also called the feast of weeks, from the circumstance that it followed a succession of weeks, Exodus 34:22, Numbers 28:26, Deuteronomy 16:10. It was also a harvest festival, and was accordingly called the feast of harvest. And it was for this reason that two loaves made of new meal were offered on this occasion as first-fruits, Leviticus 23:17,20, Numbers 28:27-31.

Why was this “Day of Pentecost” chosen for the spirit to come upon the apostles and followers of Jesus?

This was 50 days after Jesus' resurrection. 50 was a symbol for restoration (the Jubilee). This was a “harvest” time and celebration—the age of Jewish favor was ending. Being harvested were those who would follow Jesus—those called out ones. The two loaves made of “new meal”—perhaps the new message of the gospel from the risen Lord? They were baked with leaven (**Leviticus 23:17**)—perhaps showing the call goes to sinful men.

Other thoughts about the power and workings of God's holy spirit:

Old Testament prophets were able to use God's spirit as God directed them.

The Apostle Peter, comparing the Old Testament prophecies with his own experiences at the Mount of Transfiguration:

2 Peter 1:19–21: (Rotherham) *19 And we have, more firm, the prophetic word; whereunto ye are doing, well, to take heed, as unto a lamp shining in a dusky place, until, day, shall dawn, and, a day-star, shall arise in your hearts: 20 Of this, first, taking note that, no prophecy of scripture, becometh, self-solving; 21 For not, by will of man, was prophecy brought in, at any time, but, as, by holy spirit, they were borne along, spake, men, from God.*

Borne along—carried to write what they wrote not because they had an idea or thought out the words but because God was sending a message through their minds to their pen.

God's power is to be used in significant ways:

John 14:12: *Truly, truly, I say to you, he who believes in me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.*

Some take this to mean we should be doing more magnificent works than Jesus, but we see the meaning here as being larger, more along the lines of bigger and broader in scope.

The early church demonstrated this broader scope:

1 Corinthians 12:4, 7-11: *4 Now there are varieties of gifts, but the same spirit. 7 But to each one is given the manifestation of the spirit for the common good. 8 For to one is given the word of wisdom through the spirit, and to another the word of knowledge according to the same spirit; 9 to another faith by the same spirit, and to another gifts of healing by the one spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same spirit works all these things, distributing to each one individually just as He wills.*



Many Christians look at this list and seek to find their role in these gifts. Are these gifts “automatic” for all spirit-begotten ones? Should we have reasonable expectation of receiving them? No! Why?

Are these gifts relevant manifestations of the spirit now?

1 Corinthians 13:8-11: *8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away. 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.*



These miraculous gifts were just there for a time. What was this perfect thing to come? We believe it is the complete word of God. Why? All of God's plan is revealed in the Bible. It was completed by the Apostle John writing Revelation around 96 CE. The gifts would have faded as there would no longer be a need for miracles when all was written and had been spread to many nations and languages.

God's spirit was and is a witness – a proof or record of His plan being carried out:

Acts 5:32: (Rotherham) *And, we, are **witnesses** of these things, also the holy spirit, which God hath given unto them who are yielding obedience unto Him.*

Witnesses: Strong's Exhaustive Concordance #3144 *martus*; of uncertain affinity; a witness (literally [judicially] or figuratively [genitive case]); by analogy, a "martyr": martyr, record, witness

One other text as an example for the spirit being a record or proof:

2 Corinthians 1:23: (KJV) *Moreover I call God for a **record** <3144> upon my soul, that to spare you I came not as yet unto Corinth.*

Because God's spirit is a record, a proof of truth, we should use fulfilled prophecy as a witness tool, as well as the many other brilliant truths revealed in the Bible.

God's spirit builds our hope:

Romans 5:5: (KJV) *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy spirit which is given unto us.*

Not only does God's spirit build our hope for ourselves, but our hope for all others:

Joel 2:28-29: *28 It will come about after this that I will pour out My spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29 Even on the male and female servants I will pour out My spirit in those days.*

God's spirit is not just for now, it is not just for Christians; rather; it is a power and influence that is eternal in its affect and unshakable in its righteousness.

More on the use of masculine pronouns in some translations to describe God's spirit:

John 16:13,14: (KJV) *13 When **he** the spirit of truth is come, **he** will guide you into all truth; for **he** shall not speak of **himself**; but whatsoever **he** shall hear that shall **he** speak; and **he** shall show you things to come. 14 **He** shall glorify me, for **he** shall receive of mine and shall shew it unto you.*

In this passage, the Greek word, *heautou*, is translated *himself*, yet the same word is frequently properly translated *itself*. In the King James Version, this word *heautou* is rendered in the masculine, feminine, common and neuter genders. In the above text, it is rendered in the masculine. (The pronoun follows its noun; *comforter* in Greek is masculine.)

Heautou translated in the feminine gender:

1 Corinthians 11:5: *dishonoreth **her** head*
Revelation 2:20: *which calleth **herself** a prophetess*
1 Corinthians 13:5: *Love seeketh not **her** own.*

Heautou translated in the common gender:

1 Corinthians 11:31: *would judge **ourselves***
1 Corinthians 16:15: *have addicted **themselves***
Luke 22:17: *divide it among **yourselves***
John 6:53: *ye have no life in **you**.*

Heautou translated in the neuter form:

Matthew 6:34: *the morrow shall take thought for the things of **itself**.*
Mark 3:24: *If a kingdom be divided against **itself**.*
Mark 3:25: *If a house be divided against **itself**.*
John 15:4: *As the branch cannot bear fruit of **itself**.*
Romans 14:14: *There is nothing unclean of **itself**.*
Ephesians 4:16: *The whole body...maketh increase...unto the edifying of **itself** in love.*
James 2:17: *Faith, if it hath not works, is dead, being **by itself**.*

Similarly, the word *ekeinos*, rendered *he* in **John 16:14-16** could be translated grammatically correct as *that, this, those, the same, she* and *it*. The King James Version renders this word in all these different forms, and more frequently than as the masculine pronouns *he, his* and *him*.

One example of each of these translations of the word *ekeinos*:

Luke 10:12: *It shall be more tolerable in that day for Sodom than for **that** city.*
Matthew 24:43: *But know **this**, that if the goodman of the house.*
Luke 20:1: *On one of **those** days as he taught.*
John 5:9: ***The same** day was the Sabbath.*
John 20:15: ***She**, supposing him to be the gardener, saith.*
1 John 5:16: *I do not say that ye shall pray for **it**.*

Study QUESTIONS

Ep.1325: Does God's Holy Spirit Speak to Us?

See:  CQ Rewind
SHOW NOTES

<https://christianquestions.com/doctrine/1325-holy-spirit/>

1. When was God's holy spirit introduced in the Bible? What does the word translated "spirit" in the Old Testament Hebrew mean? Describe the mental picture we get when reading Genesis 1:1-3. How did the holy spirit work in the construction of the Tabernacle? (Exodus 31:1-5)
2. When was God's holy spirit introduced in the New Testament? What does the word translated "spirit" in the New Testament Greek mean? How did the holy spirit work in Mary, the mother of Jesus? How did the holy spirit work in the prophet John the Baptist? What was John's mission? What did he predict in regard to the holy spirit? (Luke 1:15, 3:16-17, Matthew 1:18, 3:7-10)
3. How was the holy spirit different in Jesus than in John and the prophets of the Old Testament? What did the spirit do for Jesus inwardly? How did Jesus use the holy spirit? What did Jesus promise the disciples would be coming to them after his leaving? (2 Peter 1:21, Daniel 12:8,9, Mark 1:12-13, Luke 5:17, John 3:34, 14:16-17, Acts 1:4-5)
4. Why did God use the day of Pentecost to mark the beginning of Christianity? In what ways did the holy spirit prove the world to be in the wrong? How did it do this? In what way did the spirit work in Peter? Why were the 3,000 converts *pierced to the heart*? (John 16:7-11, Acts 2:14,22-24,32-38,41-43)
5. What is our responsibility in accepting and using the holy spirit in our lives? What is the relationship between the Old and New Testaments? How does one receive the holy spirit? Contrast those who do not have the spirit with those who do (the spirit of a man versus the spirit of God). What do we look for in the Scriptures? (Luke 12:11-12, 1 Corinthians 2:6-13)
6. How does the spirit change our aspirations? What are we fighting within ourselves? How are we "redirected" and "reworked"? What does it take to bear fruit? How do we depend on the spirit? How can we listen if the spirit does not literally speak? (Galatians 5:16-24, Romans 12:1-2, Acts 28:24-27, Isaiah 6:8-10)
7. Do you have any preconceived ideas about what the Scriptures teach that have been shifted through this episode? Are you willing to reconsider these beliefs?
8. Explain how the holy spirit testifies to us. How do we "hear" the word of God? How does God communicate with us? (Hebrews 3:6-12,10:11-17, Jeremiah 31:31-33, Psalms 95:7-11)
9. How does the holy spirit work as a tool or a guidebook in our life? What is the difference between the *new creation* and the previous creation? What is the ministry given to the *new creation*? (Philippians 2:14, 1 Corinthians 3:9, 2 Corinthians 5:17-18)
10. What does it mean to have God's spirit? How do we glorify God in our human spirit? What in your life speaks to you without words? (2 Timothy 2:15-16, 1 Corinthians 6:19-20)