



D. Demonstrated in His Comparisons

1. Wind or breath

- a. Connections in scripture; Note: It is not unusual for the Lord to use earthly things to describe heavenly things (see John 3:1-12).
 - (1) Compare (Job 27:3) with (Genesis 7:22).
 - (2) Compare (Job 33:4) with (Genesis 2:7).
 - (3) Compare (Ezekiel 37:5) with (Ezekiel 37:14).
 - (4) Additionally
 - a) Some have suspected Psalm 33:6 is a mention of the trinity.
 - i) The LORD—God, the Father
 - ii) The word—God, the Son
 - iii) The breath—God, the Spirit
 - b) The spirit of the LORD blows upon the grass and flower (Isaiah 40:7 and Psalm 103:15-16).
 - c) The taking away of breath is contrasted with the sending of the spirit (Psalm 104:29-30).
 - d) The Lord breathed on His disciples instructing them to receive the Holy Ghost (John 20:22).
 - e) The coming of the Holy Ghost sounded like a rushing mighty wind (Acts 2:4).
 - f) The new birth is likened unto the wind (John 3:8).
- b. Pictures taught
 - (1) **Both work invisibly!**
 - a) Wind is invisible to the natural eye.
 - b) Man may see the effects of the Spirit's work, but the Spirit and His direct work are not seen or understood by natural men (John 3:8; 1 Corinthians 2:14).
 - (2) **Both work at God's bidding!**
 - a) The wind does all that it does at God's bidding and direction (Genesis 8:1; Exodus 10:13, 19; Exodus 15:10; Psalm 78:26; Psalm 107:25; Psalm 135:7; Psalm 147:18; Proverbs 30:4; Jeremiah 10:13; Jeremiah 51:16; Mark 4:39-41).
 - b) The Holy Ghost does not speak of Himself. Whatsoever He hears, that He speaks (John 16:13-14). During the Lord's earthly ministry, He indicated that the Holy Spirit was given by the heavenly Father (Luke 11:13).
 - (3) **Both cleanse!**
 - a) The wind has a cleansing effect on the clouds (Job 37:21) and air in general (see Jeremiah 4:11-12).
 - b) The Holy Ghost washes the new believer so that he is pure throughout (1 Corinthians 6:11).
 - (4) **Both break in pieces!**
 - a) A strong wind can rend the mountains and brake in pieces the rocks (1 Kings 19:11).
 - b) The Holy Ghost can break down the stony hearts of man (Ezekiel 11:19; Jeremiah 23:29 with Hebrews 4:12).



- (5) **Both carry off light or vain things!**
 - a) The wind scattereth or carrieth off stubble or chaff (Job 21:18; Psalm 1:4; Jeremiah 13:24).
 - b) The Spirit of God seeks to drive away those things of the world which are light and vain so that the believer will be grounded in things of eternal value.
 - (6) **Both hinder!**
 - a) The wind can work hinder man (Acts 27:7).
 - b) The Holy Ghost works to hinder men in accordance with the will of God (Acts 16:7).
 - (7) **Both cause to wither!**
 - a) The wind fades the glory of flowers (Psalm 103:15-16).
 - b) The Holy Ghost causes the glory of man to fade and wither (Isaiah 40:6-8).
 - (8) **Both empower!**
 - a) The wind is used to power many things in our day.
 - b) The Holy Ghost empowers men to do God's work (Acts 1:8).
2. Water (Isaiah 44:3)
- a. Connections in scripture (Isaiah 44:3; 1 Corinthians 6:11; Titus 3:5)
 - b. The major event(s)
 - (1) The promise of the outpouring of God's Spirit (Isaiah 32:15; Isaiah 44:3; Ezekiel 39:29; Joel 2:28-29; Zechariah 12:10)
 - (2) The partial fulfillment of the promise (Acts 2:14-18; Acts 10:44-45); Note: It came to us by faith (Galatians 3:14).
 - (3) The complete fulfillment of the promise
 - a) When God will make known His words (Proverbs 1:23)
 - b) When the wilderness will be fruitful (Isaiah 32:15, 13-20)
 - c) When Israel will know God's blessings (Isaiah 44:3, 1-8)
 - d) When God's face will no longer be hid from Israel (Ezekiel 39:29, 1-29; Revelation 20)
 - e) When there are wonders in the heavens and earth, and deliverance for Israel (Joel 2:28-32)
 - c. The picture taught
 - (1) **Both cleanse!**
 - a) Water is used to cleanse (John 13:5).
 - b) The Spirit of God works to cleanse the believer from the filth of this world (1 Corinthians 6:11).
 - (2) **Both promote fruitfulness!**
 - a) Water/rain increases fruitfulness amongst the trees of the field (Acts 14:17).
 - b) The Spirit of God promotes fruitfulness in believers in the age of grace (Galatians 5:22-23) and will do so in the Jews when God turns His attention to them again (Isaiah 32:15).
 - (3) **Both quench thirst!**
 - a) Water quenches thirst better than any drink (Proverbs 25:21).
 - b) The Spirit of God is given to quench the thirst of mankind (John 4:13-14; with John 7:37-39).



- (4) **Both empower!**
 - a) Water is used to generate power in our world today.
 - b) The Spirit of God empowers man to do the will and work of God (Joel 2:28-29; Acts 1:8; Romans 15:13).
 - (5) **Both modify nature!**
 - a) Water erodes rock or softens hardened ground (Psalm 65:10).
 - b) The Spirit of God seeks to smooth our rough edges and soften our hardened hearts to receive God's word.
 - (6) **Both create great problems when inadequately present!**
 - a) Man can suffer great difficulty, including death, if he does not have an adequate amount of hydration.
 - b) A man will suffer spiritual dehydration if he does not adequately allow the Spirit to work in his life.
 - (7) **Both heal!**
 - a) Water has been known to play a role in the restoration of various health difficulties (John 5:4).
 - b) God's Spirit cures the most sin sick soul of divers diseases.
 - (8) **Both give life!**
 - a) A natural birth is one that involves water (John 3:5).
 - b) Spiritual life begins when one is born of the Spirit (John 3:5-7).
3. Oil
- a. Connections in scripture (1 Samuel 16:13; Isaiah 61:1 with Luke 4:18; Acts 10:38); Note: Interestingly enough, the oil is called "holy" (Exodus 30:25, 31; Exodus 37:29; Numbers 35:25; Psalm 89:20)
 - b. Purposes of oil
 - (1) Oil for the light (Exodus 25:6; Exodus 27:20; Exodus 35:8, 14, 28; Exodus 39:37; Leviticus 24:2; Numbers 4:16)
 - (2) Oil for anointing (Exodus 25:6; Exodus 29:7, 21; Exodus 30:25, 31; Exodus 31:11; Exodus 35:8, 15, 28, Exodus 37:29; Exodus 39:38; Exodus 40:9; Leviticus 8:2, 10, 12, 30; Leviticus 10:7; Leviticus 21:10, 12; Numbers 4:16; 1 Samuel 10:1; 1 Samuel 16:13; Psalm 45:7; Psalm 89:20)
 - a) Anointing defined (Genesis 28:18; Genesis 31:13)
 - b) People anointed (Exodus 30:30; 1 Samuel 15:1; 2 Kings 9:1-3)
 - c) Things anointed (Leviticus 8:10-13)
 - d) Method of anointing
 - i) Poured on top (Genesis 28:18)
 - ii) Poured upon the head (Exodus 29:7)
 - e) Purpose of anointing
 - i) Consecrate (Exodus 28:41)
 - ii) Sanctify (Exodus 28:41)
 - iii) That they may minister (Exodus 28:41)
 - f) Accountability of anointing (Leviticus 10:7)
 - (3) Oil for healing (Luke 10:34)
 - (4) Oil for refreshing (Deuteronomy 28:40; 2 Samuel 14:2)



- c. The New Testament teaching
 - (1) The Head has been anointed (see Acts 10:38)
 - a) Compare Psalm 2:1-3 with Acts 4:25-28.
 - b) Compare Psalm 45:6-7 with Hebrews 1:8-9.
 - c) Compare Isaiah 61:1 with Luke 4:18.
 - (2) We have received the anointing (2 Corinthians 1:21; 1 John 2:27).
 - a) Just as Paul's sealing was spoken of as a done deal, his anointing was also a work that had already been accomplished (2 Corinthians 1:21-22).
 - b) We have received the anointing (1 John 2:27).
 - i) It abides in you (1 Corinthians 3:16-17; 1 Corinthians 6:19; 1 John 3:24)
 - ii) It teaches you (John 14:26)
 - iii) It is truth (John 14:17; John 16:13; 1 John 5:6)
 - (3) Our anointing
 - a) Sanctifies (Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13)
 - b) Enables us to minister (Acts 1:8)
- 4. Fire
 - a. Connections in scripture
 - (1) The connections between the Spirit of God and fire are extremely rare if not nonexistent in scripture. We mention it merely for the sake of pointing out what little connection there is, and, at the same time, to point out the errors so often made.
 - (2) See 1 Thessalonians 5:19.
 - a) It bears mentioning that the majority of references in your Bible to something being quenched reference fire (Numbers 11:2; Psalm 118:12; Isaiah 42:3; Isaiah 66:24; Mark 9:44-48; Ephesians 6:16).
 - b) Yet, thirst is also something that can be quenched, making the assumption that this likens the Spirit of God to fire weak.
 - (3) See Matthew 3:11-12. The baptism with the Holy Ghost was a blessing, but the baptism with fire is the curse referenced as the burning up the chaff with unquenchable fire.
 - (4) See Acts 2:1-4. No fire showed up in this passage.
 - b. The major event(s)
 - (1) In the Old Testament
 - a) The leading through the wilderness (Exodus 13:21-22; Deuteronomy 1:33; Nehemiah 9:12, 19; Psalm 78:14; Psalm 105:39)
 - b) The presence in the tabernacle (Numbers 9:15-16); Note: Pay close attention to the wording "as it were the appearance of fire"
 - (2) In the New Testament—the day of Pentecost; Very likely, the message was that God now dwelt "in" His people, just as the "appearance of fire" suggested that God was in the tabernacle in the midst of His people.



- c. The work of the Spirit in the life of the saint (1 Thessalonians 5:19, 23; Ephesians 4:30-32; 1 Peter 1:22)—if there is a connection between the Spirit of God and fire in the life of the church age believer, it is a connection of purification.

II. HIS WORKS

A. Creation

1. The presence of the Spirit at creation
 - a. His existence—"the eternal Spirit" (Hebrews 9:14)
 - b. His invocation
 - (1) "Let us make man in our image, after our likeness" (Genesis 1:26); compare this with "And the LORD God said, Behold, the man is become as one of us, to know good and evil" (Genesis 3:22; and Genesis 3:5). Also compare this to "Go to, let us go down, . . . So the LORD scattered them" (Genesis 11:7-8).
 - (2) In whose image or likeness
 - a) "In the likeness of God made he him;" (Genesis 5:1)
 - b) "In the image of God made he man" (Genesis 9:6)
 - c) "Which are made after the similitude of God" (James 3:9)
2. The performance of the Spirit at creation
 - a. Upon the waters (Genesis 1:2)
 - (1) The earth was without form.
 - (2) The earth was void.
 - (3) Darkness was upon the face of the deep.
 - (4) The Spirit of God moved upon the face of the waters.
 - b. Upon man (Job 33:4)
 - (1) The LORD God formed man of the dust of the ground (Genesis 2:7).
 - (2) He breathed into man's nostrils the breath of life (Genesis 2:7; Job 33:4).
 - (3) Man became a living soul (Genesis 2:7; Job 33:4)
 - c. Upon the heavens (Job 26:13)
 - (1) By God's spirit he hath garnished the heavens (Job 26:13)
 - (2) To garnish something is to beautify it (2 Chronicles 3:6; Revelation 21:19)
3. The purpose of the Spirit in creation
 - a. On the surface—life and beauty
 - b. Ultimately—bringing glory to God
 - (1) The earth (Isaiah 6:3)
 - (2) Man (Psalm 150:6)
 - (3) The heavens (Psalm 19:1; Psalm 97:6)

B. The Seat of His Work

1. Old Testament



- a. Upon
 - (1) Seventy elders with Moses (Numbers 11:16-29)
 - (2) Balaam (Numbers 24:2)
 - (3) Othniel (Judges 3:8-11)
 - (4) Gideon (Judges 6:33-34)
 - (5) Jephthah (Judges 11:29)
 - (6) Samson (Judges 14:1-6, 19; Judges 15:14-16)
 - (7) Saul (1 Samuel 10:6, 10; 1 Samuel 11:6); Note: The Spirit of the LORD “departed from Saul” when it “came upon David” (see 1 Samuel 16:14). This does not suggest a loss of salvation, but that the Spirit of God was done with Saul and a new king had been chosen (see 1 Samuel 16:1).
 - (8) David (1 Samuel 16:13); Note: The Spirit of the LORD came upon David “from that day forward.” This is especially interesting in light of David’s prayer when he sinned with Bathsheba (Psalm 51:11).
 - (9) The messengers of Saul (1 Samuel 19:20-21) and Saul (1 Samuel 19:22-24)
 - (10) Amasai (1 Chronicles 12:18)
 - (11) Azariah (2 Chronicles 15:1)
 - (12) Zechariah (2 Chronicles 24:20)
 - (13) Jesus Christ (Isaiah 11:1-2; Isaiah 42:1 with Matthew 12:18; Isaiah 61:1 with Luke 4:18)
 - (14) Ezekiel (Ezekiel 11:5)
 - b. In
 - (1) Joseph (Genesis 41:38)
 - (2) Moses (Isaiah 63:11)
 - (3) Unnamed makers of Aaron’s garments (Exodus 28:3)
 - (4) Bezaleel and Aholiab? (Exodus 31:1-11; Exodus 35:30-35)
 - (5) Joshua (Numbers 27:18 with Deuteronomy 34:9)
 - (6) The prophets (Nehemiah 9:30; 1 Peter 1:10-12)
 - (7) Ezekiel (Ezekiel 2:2; Ezekiel 3:24)
 - (8) Daniel (Daniel 4:8-9, 18; Daniel 5:11, 14)
2. New Testament
 - a. Upon
 - (1) Simeon (Luke 2:25)
 - (2) At Pentecost (Acts 1:8), but compare with Acts 2:4. See also Acts 2:17-18 with Acts 2:4.
 - b. In
 - (1) John (Luke 1:15)
 - (2) Elisabeth (Luke 1:41)
 - (3) Zacharias (Luke 1:67)
 - (4) Jesus (Luke 4:1)
 - (5) Peter (Acts 4:8)
 - (6) Every church age believer (Romans 8:9, 11; 1 Corinthians 3:16; 1 Corinthians 6:19)



3. Concluding thoughts
 - a. The Spirit was upon Israel
 - b. The Spirit is in Saints
 - c. The Spirit will be in Israel (Ezekiel 11:19; Ezekiel 36:26-27; Ezekiel 37:14; with Hebrews 8:6-13)
 - d. Note: This was part of the consequence in rejecting the Messiah. We enjoy a blessing meant for the Jews. One day, they will receive that blessing.
 - e. Even the New Testament identifies a transition (Luke 11:13 with John 7:39; John 14:17)

C. The Incarnation

1. The virginity of Mary
 - a. The prophecy
 - (1) The struggle between two seeds (Genesis 3:15)
 - (2) A virgin shall conceive, and bear a son (Isaiah 7:14)
 - a) A young unmarried woman (Leviticus 21:3; Lamentations 1:18; Amos 8:13; 1 Corinthians 7:28, 34)
 - b) A woman that has not been with a man (Genesis 24:16; Revelation 14:4)
 - b. The fulfilment (Matthew 1:23)
 - (1) Mary was espoused to Joseph (Matthew 1:18; Luke 1:27).
 - (2) They had not yet come together (Matthew 1:18).
 - (3) Not only had Joseph not known Mary, but no man had (Luke 1:34).
 - (4) Joseph and Mary were identified as husband and wife (Matthew 1:19, 20; see Luke 2:5).
 - (5) Joseph did not know Mary “till she had brought forth her firstborn son” (Matthew 1:25).
 - c. The proof
 - (1) The genealogy refuses to call Jesus the son of Joseph (Matthew 1:1, 16; Luke 3:23)
 - (2) Joseph is included in the generic term “parents” (Luke 2:27, 41). Both of these references point to Joseph fulfilling the duties of the law. Though he was not the father, he did his part as a father to enable Christ to fulfil all the law.
 - (3) The child is identified as Mary’s “firstborn son” (Matthew 1:25; Luke 2:7)
 - (4) Mary identifies Joseph as father, but Jesus corrected the statement (Luke 2:48-49)
 - (5) Others identified Joseph as the father, but the Lord never did (Matthew 13:55; Luke 4:22; John 6:42; John 8:19, 27)
 - (6) Mary is readily identified as the mother (Matthew 1:18; Matthew 2:11, 13, 14, 20, 21; Matthew 12:46-50; Luke 1:43; Luke 2:7; Luke 2:33, 34, 43, 48, 51; John 2:1, 3, 5, 12; John 19:25-27)



2. The birth of Christ
 - a. The Holy Ghost came upon Mary (Luke 1:35).
 - b. The power of the Highest overshadowed her (Luke 1:35).
 - c. Mary was found with child of the Holy Ghost (Matthew 1:18).
 - d. That which was conceived in her was of the Holy Ghost (Matthew 1:20; Luke 1:31).
 - e. He was indeed the Son of God (Matthew 3:17; Matthew 16:16-17; Luke 1:35)

D. The Exaltation of Christ

1. His desire to bring Jesus to view
 - a. At special events
 - (1) At the birth of Christ (Matthew 1:18-25; Luke 1:35)
 - (2) At the meeting of Mary and Elisabeth (Luke 1:41)
 - (3) At the presentation of Christ (Luke 2:25-35)
 - (4) At the baptism of Christ (Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:31-34)
 - (5) At the temptation of Christ (Matthew 4:1; Mark 1:12; Luke 4:1, 14)
 - (6) At the reading of Christ (Luke 4:16-21)
 - (7) At the resurrection of Christ (Romans 1:4; 1 Peter 3:18)
 - (8) At Pentecost (Acts 2:4, 22-36)
 - (9) At the stoning of Stephen (Acts 7:55)
 - (10) At the revelation given to John (Revelation 1:9-18)
 - b. Through special means
 - (1) Through prophecy (Mark 12:36; 1 Peter 1:10-12)
 - (2) Through preaching
 - a) Of Zacharias (Luke 1:67-79)
 - b) Of John the Baptist (Luke 1:15-16; John 1:29)
 - c) Generally of the apostles (Acts 4:23-33; Acts 5:26-33)
 - d) Simon Peter (Acts 4:5-14; Acts 10:19-44)
 - e) Stephen (Acts 6:5; Acts 7:51-53)
 - f) Philip (Acts 8:29-40)
 - g) Paul (Acts 9:17-20; Acts 13:2-3, 14-39)
 - (3) Through pictures (Hebrews 9:3-8)
2. His working in the life of the believer (Philippians 1:6; see Romans 8:30; Note: You were called, you are justified, and you will be glorified)
 - a. The Spirit makes you more like Jesus
 - (1) Spiritually now (Romans 8:4; 1 Corinthians 6:19-20; Galatians 5:22-23)
 - (2) Physically then (Romans 8:11, 15; 1 John 3:1-3)
 - b. The Spirit causes you to speak of Jesus
 - (1) To others now (Romans 15:17-19; 1 Corinthians 12:3; 1 Thessalonians 1:5-6)
 - (2) To Him then
 - c. The Spirit makes you long to be with Jesus



- (1) Spiritually now
- (2) Physically then (Romans 8:23; 2 Corinthians 5:5-8)

E. The Threefold Reproof (John 16:1-11)

1. The context presented (John 16:1-7)
 - a. The warning of coming troubles (John 16:1-3)
 - b. The warning of Christ's departure (John 16:4-6)
 - c. The necessity of Christ's departure (John 16:7)
2. The reproof of the lost (John 16:8-11)
 - a. Of sin (John 16:9)
 - (1) The natural man's unbelief
 - (2) The natural man does not believe what God's word says of his condition.
 - (3) The natural man does not believe what God says about the remedy for his condition.
 - (4) The natural man doesn't believe what God says about the end of his condition.
 - (5) Because they believe not on Christ
 - (6) This is the deepest depths of the sin of man.
 - (7) Unbelief is the elevation of your mind and emotion above simple faith in what God said. It is the rejection of one piece of information and the acceptance of another piece of information.
 - b. Of righteousness (John 16:10)
 - (1) Because Christ was going to the Father
 - (2) Because they would see Christ no more
 - (3) The natural man's need for a standard
 - (4) Once the natural man sees that he has some problems, he begins immediately to compare himself with faulty standards.
 - (5) The natural man must be reprovved concerning the righteousness expected by God and fulfilled in Christ.
 - (6) The fact that Christ was returning to the Father signified a completed work that was satisfactory to the Father.
 - c. Of judgment (John 16:11)
 - (1) Because the prince of this world is judged
 - (2) It is not enough for man to know that he has done wrong and someone has done right. He has to have a real glimpse that one day he will be accountable before the one who did everything right.
 - (3) The idea is that if the prince of this world will be judged, it logically follows that all of his subjects would likewise be judged.
 - (4) The prince of this world is Satan. He once had a right standing before God, but because of pride he fell. If God is willing to judge him, then He is certainly willing to judge you.
3. The reproof of the saved (John 16:8-11)
 - a. Of sin (John 16:9)



- (1) Because of unbelief
 - (2) Many of the sins of omission or commission can be summarized as sins of unbelief.
- b. Of righteousness (John 16:10)
- (1) Because of the standard of righteousness
 - (2) Believers need to be constantly reminded of the righteous example set forth by Christ.
 - (3) We should follow His example (in service, compassion, zeal, obedience, etc.)
- c. Of judgment (John 16:11)
- (1) Because of the soon coming judgment
 - (2) The judgment seat of Christ ought to affect our service.

F. The New Birth

1. The necessity of the new birth
 - a. That which is born of the flesh is flesh (John 3:5-7).
 - b. The flesh is weak choosing that which pleases it (Romans 8:3-9).
 - c. Men, by the conscious choice to sin and transgress the law of God, become dead in trespasses and sins (Romans 6:16; Romans 7:7-13; Ephesians 2:1, 5; Colossians 2:13)
2. The instigator of the new birth
 - a. Man must be born of the Spirit (John 3:5-8)
 - b. The new birth is described in three parts (1 Corinthians 6:11)
 - (1) Ye are washed (see Titus 3:5; Revelation 1:5). Our cleansing!
 - (2) Ye are sanctified. Our provision for acceptance!
 - a) Jesus Christ was sanctified of the Father (John 10:36).
 - b) We find our sanctification in Christ Jesus (1 Corinthians 1:2, 30 with Ephesians 1:6) and by the Holy Ghost (Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2).
 - c) The Spirit of God sanctifies us by washing us with the blood of Christ and placing us in Christ.
 - d) We are therefore, accepted in the beloved!
 - (3) Ye are justified. Our declared innocence!
 - a) By faith, giving us peace with God (Romans 5:1)
 - b) By His blood, saving us from wrath (Romans 5:9)
 - c) By His grace, making us heirs (Titus 3:7)
3. The assurer of the new birth
 - a. The sealer (Ephesians 1:13; Ephesians 4:30)
 - b. The earnest (Ephesians 1:13-14; 2 Corinthians 1:22)
 - (1) Ye heard the word of truth, the gospel of your salvation.
 - (2) Ye believed or ye trusted – “first” (Ephesians 1:12).
 - (3) Ye were sealed with the holy Spirit of promise (Romans 8:15-17; 2 Corinthians 5:5; Galatians 4:6; 2 Timothy 1:14; 1 John 3:24; 1 John 4:13).
 - (4) Until the redemption of the purchased possession (see Romans 8:23; Philippians 3:20-21)