

# THE HOLY SPIRIT

## IN THE LIFE OF THE BELIEVER



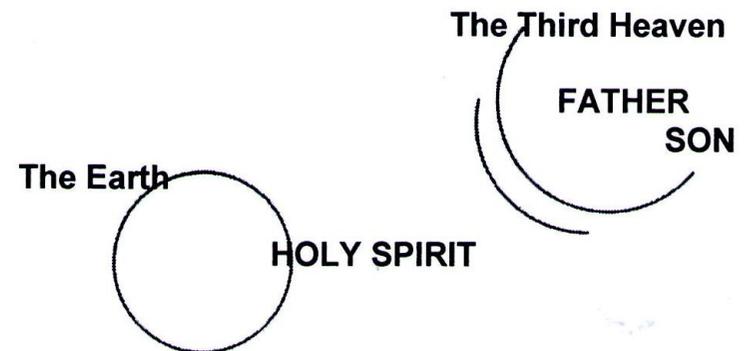
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## WHERE IS THE HOLY SPIRIT?

From the Biblical record, we know that God is revealed as FATHER – SON – and HOLY SPIRIT.

The Father (the Creator) we understand to be seated on His Throne in the Third Heaven. The Son (Jesus the Word of God), since His ascension, is also in the Third heaven, seated on the right of the Father.

The One we have to deal with in this world is the Holy Spirit who came to the earth to indwell human beings at Pentecost 30AD – the promise of the Father (Acts 1:4-5; Acts 2:1-4).



On the day of Pentecost (Acts 2:38), Peter, the apostle, told the gathered people: Repent, i.e. abandon your personal objectives and get involved with God's plan for the world; be baptised to demonstrate that you are leaving your old life, and all the mistakes you have made, behind you; and you will receive the free gift of the Holy Spirit so that you may begin to walk as one of God's sons (John 1:12, Romans 8:14, Galatians 3:26ff and Hebrews 2:10).

## THE HOLY SPIRIT BAPTISM

The Greek word *baptisma* means to submerge (NB Not *baptismos*, to wash). In water baptism, candidates are submerged in water. In Holy Spirit baptism, candidates are submerged in the Holy Spirit.

That happened to me in 1966; I was sitting in my lounge room at Loxton, South Australia when suddenly the Holy Spirit was all around me. He remained around me for about 2 minutes. I did not get an inner release, I did not speak in tongues, but I was never the same again. I knew that the Holy Spirit was with me and all around me.

Since that time, I have continued to experience the Holy Spirit's outer encouragements in two ways:

- I feel 'the anointing' (His presence) when I am speaking something He agrees with.
- I experience external warnings when I am being attacked by demonic spirits.

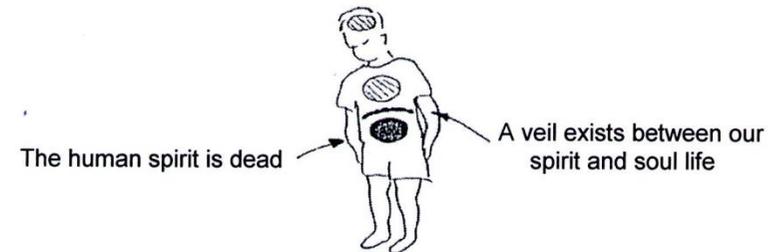
This all began at Pentecost AD 30 (Acts 1-4).

The Holy Spirit continues to move on the Earth, to show Himself strong on behalf of those whose heart is perfect towards Him (II Chronicles 16:9).

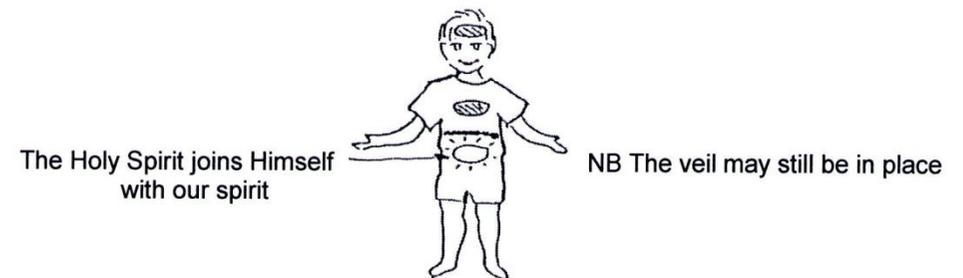
## THE BORN AGAIN EXPERIENCE

Jesus said the Holy Spirit would be with us and in us (John 14:17). The Holy Spirit not only envelops us, He also takes up residence in our human spirit - the Most Holy Place of our Tabernacle. This is what it means to be 'born again'. It is an experience that allows us to **see** the Kingdom of God (John 3:3).

NB: Some people are born again, and some people are not born again (John 3:3, Romans 8:9). Whoever we are, we need to repent and be born again, for without the Holy Spirit we do not belong to God. We are like this:



A born again person can see the Kingdom but does not necessarily enter into the experience of living in it. They do not hear the voice of God because He does not have access to their soul (Holy Place). Their minds remain ignorant of God's desires and purposes and the devil can still play games with their minds. Most people sitting in churches are in this state.



## RECEIVING THE HOLY SPIRIT AND LIVING IN THE KINGDOM OF GOD

We **enter** (experience) the Kingdom when the veil between the human spirit and soul is rent asunder (John 3:5). Then we experience the new covenant operation (Jeremiah 31: 33-34; Hebrews 8:10-12). Out of our belly, (Gk. *koilia*) flows rivers of living water (John 7:38-39); we experience the washing of regeneration and an on-going renewing of our minds (Titus 3:5-6) - the laver and the oil at the tabernacle door.

It is common, the first time a person is released in the Spirit, for them to speak in other tongues (Acts 2:4, Acts 10:44-46, Acts 19:6) This is a sign that the veil is definitely rent. (NB We speak!). Most importantly, we begin to hear God's instructions in our hearts and minds: the *pneumatikon*, 'things of the Spirit' (I Corinthians 12:1-11), i.e. the Keys of the Kingdom (Matt.16:19), and begin to walk as His sons (John 5:19-20).



## KEEPING-ON BEING FILLED WITH THE HOLY SPIRIT

The Spirit can be quenched (pushed out of our soul life) by demonic oppression. Fortunately the demons cannot enter the human spirit; the spirit is God's exclusive domain. In II Timothy 1:6 Paul exhorts us to 'fan up the flame' (Gk. *ana-zopureo*). The image is taken from the practice of nomadic tribes that carry a brazier of coals from one camp site to another; when you get to the next camp site you need to fan up the coals. So with us and the Holy Spirit; when we wish to hear from heaven we need to fan up the flame. Paul says we can do this privately by speaking in tongues (I Cor.14:3) and in the assembly by speaking to each other in psalms and hymns and spiritual songs (Eph. 5:18-20).

## MINISTERING THE SPIRIT ONE TO ANOTHER

In II Timothy 1:6, Paul also mentions that Timothy received the Holy Spirit when Paul laid his hands on him. He is not talking about Timothy being born again; that is the sovereign work of God (John 20:22). Receiving the Spirit has to do with the breaking of the veil and the Holy Spirit having access to a person's heart and mind. This process can be helped by brethren laying hands on a person and praying in tongues. The anointing on the brethren can draw the Holy Spirit out of the person's spirit and into their soul life.

The same ministry is effective when praying for a believer who has received the Holy Spirit but is overwhelmed by oppression from the enemy and cannot get free by their own efforts or there is a blockage that needs to be cleared. We minister to them by laying hands on their back and praying in tongues. We only speak in English when we feel the Spirit telling us to command the enemy (e.g.) to take their hands off the person, or to enquire from the person if we get a word of knowledge re some blockage.

## PROPHECY

In a public meeting (assembly, Gk. *ecclesia*) our aim should be to prophecy, i.e. speak out what God is saying to us as a people, because we all need to hear what God wants us to know (I Corinthians 14). Paul says we may all prophecy, one by one (v.31).

NB We do not need to use King James language when we prophecy, rather say: "Brethren, I think the Lord is saying such and such" and let the others judge. Most important: we judge the prophecy **not the prophet**. There is no sin in getting it wrong; we are simply encouraged to try again, because we all need to hear what God is saying.

The joy that lay beyond the cross for Jesus was to be present in the assembly and declare the Name of His Father to the brethren (Psalm 22:22, Hebrews 2:12, Hebrews 12:2). We need to let Him speak to us so that He experiences joy and we know what His will is for us.

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