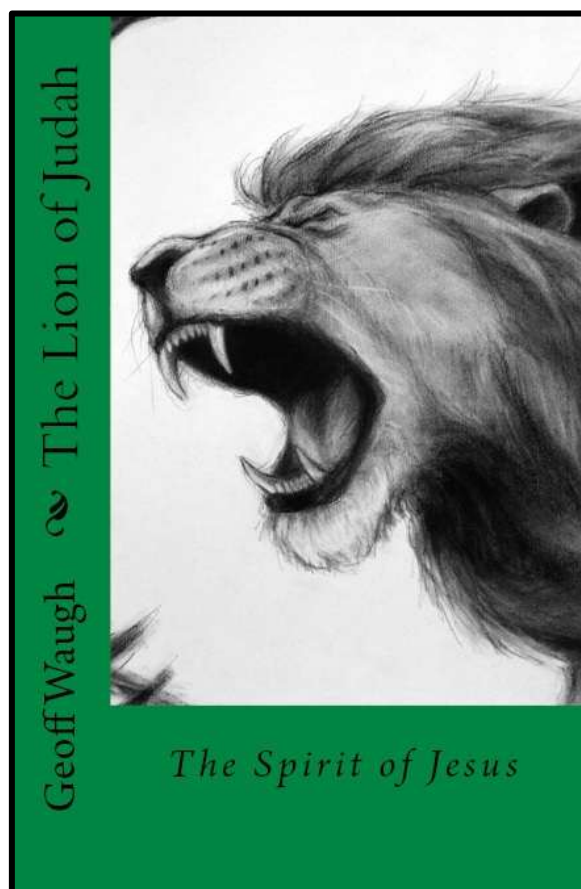


The Lion of Judah

The Spirit of Jesus

Bible Studies on Jesus



Geoff Waugh

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Artwork by Rebecca Brogan from her series The Lion of Judah.

[The Lion of Judah Series – see Blog](#)

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Logo: lamp & scroll,
basin & towel,
in the light of the cross

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*

*'Twas Jesus, my Saviour, who died on the tree,
To open a fountain for sinners like me;
His blood is that fountain which pardon bestows,
And cleanses the foulest wherever it flows.*

*For the lion of Judah
shall break every chain,
And give us the vict'ry,
again and again.*

*For the lion of Judah
shall break every chain,
And give us the vict'ry,
again and again.*

H Q Wilson (1863)

Book 6

The Spirit of Jesus



The Spirit of the Lion of the Tribe of Judah

ירושלים



***The Lion of Judah on the coat of arms of Jerusalem.
The Hebrew word is Jerusalem.***

Introduction

This Lion of Judah series of devotional booklets is also one book called ***The Lion of Judah***. Each booklet is a chapter. These booklets (and chapters) are:

[1. The Titles of Jesus](#)

[2. The Reign of Jesus](#)

[3. The Life of Jesus](#)

[4. The Death of Jesus](#)

[5. The Resurrection of Jesus](#)

[6. The Spirit of Jesus](#)

[7. The Lion of Judah](#)

The first booklet, **1 The Titles of Jesus**, examines titles in the Bible used for Jesus, the Lion of the tribe of Judah (Revelation 5:5).

The second, **2 The Reign of Jesus**, explores Bible prophecies about Jesus and how he fulfilled them as both Lion and Lamb. Matthew particularly emphasizes how Jesus fulfilled prophecy.

The third, **3 The Life of Jesus**, covers his three years of ministry in outline. Mark, the shortest Gospel, provides a useful summary.

The fourth, **4 The Death of Jesus**, including that momentous final week in Jerusalem, examines this greatest theme of the Bible. Luke gives us unique insights including Jesus talking about this with Moses and Elijah.

The fifth, **5 The Resurrection of Jesus**, transcending death, describes his eternal reign and the victory he won for us by his love. John discusses this in all his books.

This one, **6 The Spirit of Jesus**, surveys the breath-taking scope of that victory. The book of The Acts traces some beginnings of those victories.

7 The Lion of Judah, compiles all the six booklets into one book.

I am grateful to Rebecca Brogan from Tasmania, Australia, for permission to use her vivid drawings from her series, *The Lion of Judah*. Her contact email is jtbarst@gmail.com.

Some of the introductory material in this book is repeated or condensed from previous books in The Lion of Judah series.

Lion of Judah

The Lion of Judah is one of the titles for Jesus, adapted from Revelation 5:5 – *Then one of the elders said to me, ‘Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’*

Judah’s father Jacob called him a young lion and prophesied that ‘the sceptre shall not depart from Judah until Shiloh comes’ (Genesis 49:9-10 NKJV), or ‘until he comes to whom it belongs’ (RSV, NIV), or ‘until tribute comes to him’ (NRSV, ESV). Revelation 5:5 declares that the Lion of the tribe of Judah has triumphed, announcing that Jesus, the sacrificial Lamb is also the conquering Lion.

The name Joshua/Jesus means God saves, or God is salvation. That is why the angel announcing his birth said, “... you are to name him Joshua/Jesus (Yeshua), for he will save his people from their sins” (Matthew 1:21). It is the same name as Moses’ general, Joshua, who led the Israelites into their promised land.

The Greek word Ἰησοῦς (*Iesous*, Yeshua) is translated mostly as *Jesus*, but also as *Joshua*. English translations of the New Testament traditionally use ‘Jesus’ when the reference is to Yeshua of Nazareth and commonly ‘Joshua’ for anyone else. Yeshua is translated ‘Joshua’ in these verses in modern versions:

Luke 3:29 – the son of Joshua (Jose in KJV)

Acts 7:45 – Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors.

Hebrews 4:8 – For if Joshua had given them rest, God would not speak later about another day.

So in English the name Jesus became unique and sacred for Jesus of Nazareth, the Son of God, the Saviour of the world.

His Spirit, the Spirit of Jesus is one with the Holy Spirit for God is One. Jesus said, “I am with you always” (Matthew 28:20). His Spirit is one with the Holy Spirit, the Spirit of God in us. This book is an applied theology as a devotional reflection on the Spirit of Jesus, the Holy Spirit, and the Spirit of the Lord as One.

This book about the Spirit of Jesus, the Holy Spirit, gives examples of how God’s Spirit, the Spirit of the Lord, moved upon and in people throughout history. That story continues today. I explore it further in many books, such as ***Living in the Spirit, Fruit and Gifts of the Spirit, Your Spiritual Gifts: to serve in love***, and in revival accounts such as ***Flashpoints of Revival, Revival Fires, Anointed for Revival, South Pacific Revivals, and Renewal and Revival***. See the Renewal Journal website for details – **www.renewaljournal.com**.

Much of this book is reproduced from my book ***Living in the Spirit*** (2009). Here I have highlighted many key words and phrases in bold print.

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God has given us the Spirit of His Son

God has sent the Spirit of his Son into our hearts ... (Galatians 4:6)

What a wonderful verse on the Trinity! Paul points out that God our Father has made us heirs, not slaves. He has given us the same Spirit that indwelt his Son.

“My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; ²but they remain under guardians and trustees until the date set by the father. ³So with us; while we were minors, we were enslaved to the elemental spirits of the world. ⁴But when the fullness of time had come, God sent his Son, born of a woman, born under the law, ⁵in order to redeem those who were under the law, so that we might receive adoption as children. ⁶And because you are children, God has sent **the Spirit of his Son** into our hearts, crying, ‘Abba! Father!’ ⁷So you are no longer a slave but a child, and if a child then also an heir, through God.” (Galatians 4:1-7)

The Holy Spirit, the Spirit of God, indwelt Jesus. He is also the Spirit of Jesus, the Spirit Jesus gives to us – “He will glorify me, because he will take what is mine and declare it to you” (John 16:14). So this book examines some implications for us of the Spirit of Jesus who is also the Holy Spirit, alive in us.

Luke, in The Acts, tells how the Spirit of Jesus, the Holy Spirit, led Paul and his team in their journeys as they went to Troas and then on the Pilippi.

“They went through the region of Phrygia and Galatia, having been forbidden by **the Holy Spirit** to speak the word in Asia. ⁷When they had come opposite Mysia, they attempted to go into Bithynia, but **the Spirit of Jesus** did not allow them; ⁸so, passing by Mysia, they went down to Troas” (Acts 16:6-7).

Later, from prison, Paul wrote to the church in Pilippi:

“Yes, and I will continue to rejoice, ¹⁹for I know that through your prayers and God’s provision of **the Spirit of Jesus Christ** what has happened to me will turn out for my deliverance” (Philippians 1:18-19).

Paul explains how the Spirit of Christ, lives in us and gives life to us:

“But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have **the Spirit of Christ** does not belong to him. ¹⁰But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you” (Romans 8:9-11).

Peter also explains how the Spirit of Christ moved on the prophets:

“Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, ¹¹trying to find out the time and circumstances to which **the Spirit of Christ** in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. ¹²It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.” (1 Peter 1:10-11 NIV)

The Holy Spirit is God. God the Holy Spirit imparts God’s love to us. “The love of God has been poured out into our hearts by the Holy Spirit who was given to us” (Romans 5:5). The Holy Spirit in us is also the Spirit of Jesus in us.

Scripture uses many titles and descriptions for God’s Spirit, including:
the Spirit (John 3:5, 6, 8; Romans 8:1, 2, 4, 5, 9, 10, 11, 13, 16, 23, 26, 27);
the Holy Spirit (Psalm 51:11; Luke 11:13);
God’s Holy Spirit (Ephesians 4:30);
my Spirit (Genesis 6:3; Matthew 12:18);
his Spirit (Isaiah 48:16; 1 John 2:27);
the Spirit of God (Genesis 1:2);
the Spirit of the Lord (Luke 4:18);
the Spirit of his Son (Galatians 4:6);
the Spirit of Christ (Romans 8:9);
the Spirit of Jesus (Acts 16:7)
the Spirit of Jesus Christ (Philippians 1:19)
the Spirit of truth (John 16:13);
the Counsellor, Helper, Advocate (John 14:16, 26; 16:7);

The term ‘the Spirit’ is used far more than any other in the Bible to refer to the Holy Spirit, so we use that term most in these studies. The Hebrew word *ruach* in the Old Testament and the Greek word *pneuma* in the New Testament can be translated spirit, wind, air, breath, power. Both words often refer to the Spirit of God as well as to the human spirit. In these studies, Spirit is always capitalised when referring to God.

Unfortunately many people think of the Father and the Son as personal beings and the Spirit of God as impersonal - like wind, air or breath. Those symbols give us vivid pictures of the Spirit’s activity, unseen but vital and powerful, all about us and within us, giving and maintaining life. However, the Spirit is personal, not impersonal. He is the Spirit of Jesus, the Spirit of Christ.

God is Spirit and the Holy Spirit is God within and around us - the person of the Godhead who imparts God’s life and love to us. The Spirit is the third person of the Trinity, truly God, all loving, all powerful and splendid in glory - the Holy Spirit of God. We can know him personally and intimately.

The Holy Spirit is God

God has given us the Spirit of his Son (Galatians 4:6). The Spirit of God is an equal part of the Trinity, not inferior. He is not just the messenger or servant of the Father and the Son, but co-equal. He delights in glorifying the Father and the Son. He is also God's Spirit, the Spirit of Jesus.

Many Bible passages describe the Holy Spirit as co-equal in the Trinity, fully one with the Father and the Son in the triune Godhead. Here are some examples of that Unity in Trinity.

Triune formula: baptised in the triune name:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ... " (Matthew 28:19).

Note that baptizing is in or into the one name, not three names.

Triune speaking: the Son speaks from God in the Spirit:

"For the one whom God has sent speaks the words of God, for God gives the Spirit without limit" (John 3:34 NIV).

Triune promise: the Father gives the Spirit with the Son;

"And I will ask the Father, and he will give you another Advocate, to be with you for ever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. ¹⁸'I will not leave you orphaned; I am coming to you" (John 14:16-18),

Triune gift: God gives the Spirit of his Son:

And because you are children, God has sent **the Spirit of his Son** into our hearts, crying, 'Abba! Father!' (Galatians 4:6),

Triune benediction: grace, love and fellowship:

"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:14).

Note the beautiful description of God's being in the benediction of 2 Corinthians 13:14. It includes the amazing grace of our Lord Jesus Christ, the eternal love of God our Father, and the intimate fellowship of the Holy Spirit.

These truths enrich our lives as we realise we have intimate fellowship with our Triune God in and through his Spirit, the Holy Spirit, the Spirit of Jesus.

The Holy Spirit is a Person

The Holy Spirit, the Spirit of Jesus, has all the attributes of personality. He has ***intellect***, he searches everything (1Corinthians 2:10-11; Ephesians 1:17), ***emotions***, he groans and grieves (Romans 8:26; Ephesians 4:30), and ***will***, he leads and chooses (Acts 16:6-7; 1 Corinthians 12:11).

He is not just a force but a person who restrains (Genesis 6:3), regenerates (John 3:5), teaches (John 14:26), witnesses and testifies (John 15:26), guides (John 16:13; Romans 8:14), convicts (John 16:7-8), leads (Acts 8:29), directs (Acts 13:3; 10:19-21), sends (Acts 13:4), appoints (Acts 20:28), works (1 Corinthians 12:11), searches (1 Corinthians 2:10), speaks (Revelation 2:7), and prays and intercedes (Romans 8:26).

He can be: lied to (Acts 5:3), resisted (Acts 7:51), grieved (Ephesians 4:30), quenched (1 Thessalonians 5:19), and blasphemed (Matthew 12:31).

The Holy Spirit is the Father's promised gift (Acts 1:4) who reveals the Father and the Son to us (Galatians 4:6; Romans 8:9-10), empowers us (Acts 1:8), and works in and through us to meet the needs of people as happened fully in the life of Jesus on earth (Luke 4:16-21).

Biblical words or terms used to describe these encounters with God's Spirit vary greatly. We have the problem of trying to express the inexpressible!

Terms used in the Bible to describe the specific impact or filling of the Spirit include these:

the Spirit was given -- Numbers 11:16; John 7:39;
the Spirit came upon -- Judges 3:10; Acts 19:5;
the Spirit took control -- Judges 6:34; 1 Samuel 11:6; 16:13;
the Spirit poured out -- Joel 2:28-28; Acts 10:45;
the Spirit came down -- Matthew 3:16; Luke 3:22; John 1:33;
the Spirit fell (or came down) -- Acts 10:44; 11:15;
the Spirit received -- Acts 8:15-17; 19:2;
baptised in or with the Spirit -- Luke 3:16; John 1:33; Acts 1:5;
filled with the Spirit -- Acts 2:4; 9:17; Ephesians 5:18.

These examples give us a wonderful picture of the way God moved consistently by his Spirit in all history, revealed most fully in Jesus and active by his Spirit in the church and in the world.

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The Spirit of the Lord in the Old Testament

The Bible begins with a profound revelation about the Spirit of God involved in creation, and the book of Hebrews reminds us that Jesus was involved in creation – a wonderful reminder of the unity of the Trinity from the beginning.

“In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and **the Spirit of God** was hovering over the waters.” (Genesis 1:1-2 NIV)

“In the past God spoke to our ancestors through the prophets at many times and in various ways, ² but in these last days he has spoken to us by **his Son**, whom he appointed heir of all things, and **through whom also he made the universe**. ³ The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.” (Hebrews 1:1-3 NIV)

The Son is the image of the invisible God, the firstborn over all creation. ¹⁶ For **in him all things were created**: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been **created through him and for him**. ¹⁷ He is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. ¹⁹ For God was pleased to have all his fullness dwell in him, ²⁰ and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross” (Colossians 1:15-19 NIV).

The Spirit of the Lord refers to God’s Spirit, also called the Spirit of Jesus in the New Testament.

The Spirit of the Lord in Israel

The Spirit of the Lord, or the Spirit of Yahweh (Jehovah), is seen in the Old Testament as the Spirit of God - the Spirit of the Sovereign Lord, Israel’s covenant God - coming upon people to fulfil God’s purpose in the earth. The Spirit of the Lord came upon Jesus, the chosen and anointed Messiah, so that he could fulfil God’s promises and purposes. The early church understood the same truth: the sovereign Lord gave his Spirit to the church to fulfil God’s purposes in the earth.

This perspective unites all Scripture in the unfolding purposes of God, brought into being by the Spirit of the Lord. It is another way of perceiving salvation history. Salvation is not just for individuals. The purposes of God involve the whole world, the whole of history and the whole of the cosmos.

Note the reference to the Spirit of the Lord in the following passages and especially the vision or pictures of the age to come or the end to which the Spirit is moving. That age, the Messianic age foretold by the Spirit-led prophets is fulfilled in Jesus and his eternal reign in the kingdom of God. That kingdom is here and now among us and also to be realized fully in the age to come.

Isaiah 11:1-2, the Spirit of the Lord will rest on a descendant of Jesse, David's father, with wisdom, understanding, counsel, might and knowledge. Jesus fulfilled this.

"A shoot shall come out from the stock of Jesse,
and a branch shall grow out of his roots.

² **The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD."**

Micah 3:8, the Spirit of the Lord fills his servant with power, justice and might.

"But as for me, I am filled with power,
with **the spirit of the LORD**,
and with justice and might,
to declare to Jacob his transgression
and to Israel his sin."

Ezekiel 37:1-14, the Spirit of the Lord gives visions and breathes life into the dead. Note that 'breath' here may be translated 'wind' or 'spirit'.

"The hand of the LORD came upon me, and he brought me out by **the spirit of the LORD** and set me down in the middle of a valley; it was full of bones. ² He led me all round them; there were very many lying in the valley, and they were very dry. ³ He said to me, 'Mortal, can these bones live?' I answered, 'O Lord GOD, you know.' ⁴ Then he said to me, 'Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. ⁵ Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. ⁶ I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.'

⁷ So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. ⁸ I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. ⁹ Then he said to me, 'Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.' ¹⁰ I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

¹¹ Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely."

¹² Therefore prophecy, and say to them, Thus says the Lord GOD: I am going to

open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. ¹³And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. ¹⁴**I will put my spirit within you**, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act, says the LORD.”

Isaiah 61:1-3, the Spirit of the Lord anoints his servant for mission, fulfilled ultimately in Jesus

**The spirit of the Lord God is upon me,
because the LORD has anointed me;**
he has sent me to bring good news to the oppressed,
to bind up the broken-hearted,
to proclaim liberty to the captives,
and release to the prisoners;
²to proclaim the year of the LORD's favour,
and the day of vengeance of our God;
to comfort all who mourn;
³to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory” (see Luke 4:18-19).

The Old Testament prophets spoke for God. They called God's people back to a right relationship with their Sovereign Lord and with one another.

John the Baptist and Jesus continued that prophetic call to repentance and to a right relationship with God (e.g. Luke 3:7-20; Mark 1:14-15; 12:29-31).

The Spirit of the Lord came upon the prophets of Israel, and spoke through them. They announced God's purposes and judgements for his people. They were the guardians of the theocracy, God's rule.

This was costly. Many prophets were killed, as were John the Baptist, and Jesus, and many of those who followed Jesus. The Spirit of the Lord confronts the demonic powers in people and society. The kingdom of God challenges and transforms the kingdoms of this world.

The Old Testament tells of many people being filled with the Spirit:

Joseph: the Spirit gives ability (Genesis 41:38);

Bezalel: the Spirit fills with wisdom and skill (Exodus 35:30-33);

Moses and the 70: the Spirit resides and is given (Numbers 11:16-17);

Balaam: the Spirit inspires prophecy (Numbers 24:1-3a);

Joshua: the Spirit gives wisdom (Deuteronomy 34:9);

Othniel: the Spirit endows leadership (Judges 3:10);

Gideon: the Spirit takes control (Judges 6:34);

Samson: the Spirit gave strength (Judges 13:25; 14:6, 19; 15:14);

Jephtha: the Spirit came upon a warrior (Judges 11:29);

Saul: the Spirit provokes into action (1 Samuel 10:6-11; 11:6);

David: the Spirit claims a man to rule (1 Samuel 16:13);

Jahaziel: the Spirit came upon the prophet who announced “the battle is not yours, but God’s (2 Chronicles 20:14-17).

My servant: the Spirit confers power (Isaiah 42:1; 61:1);

Ezekiel: the Spirit gives prophetic insight (Ezekiel 37:1).

The Jewish view was that after the death of the last of the great prophets, God’s Spirit was no longer found in Israel, but would be given when the new age came with the appearance of the great new prophet, the Messiah. With the coming of Jesus, the Messiah, the Son of God, we find a new era in the Spirit’s work.

The Old Testament prophets foresaw a time when the Spirit of the Lord would be fully revealed in the kingdom of God, especially in the Messiah himself, the Anointed One – anointed by God and filled with his Spirit.

Matthew, writing especially for Jews, emphasized how Jesus fulfilled the prophecies of their Scriptures.

‘Here is my servant, whom I have chosen,

my beloved, with whom my soul is well pleased.

I will put my Spirit upon him,

and he will proclaim justice to the Gentiles.

He will not wrangle or cry aloud,

nor will anyone hear his voice in the streets.

He will not break a bruised reed

or quench a smouldering wick

until he brings justice to victory.

And in his name the Gentiles will hope.’

(Matthew 12:15-21; see Isaiah 42:1-4)

Jesus, the Messiah, God’s anointed servant, fulfilled those prophecies and reigns with God. He reigns in us and in the world by his Spirit.

Peter, preaching at Pentecost, also saw prophecy about God’s Spirit fulfilled:

‘this is what was spoken through the prophet Joel:

¹⁷ “In the last days it will be, God declares,

that I will pour out my Spirit upon all flesh,

and your sons and your daughters shall prophesy,

and your young men shall see visions,

and your old men shall dream dreams.

¹⁸ Even upon my slaves, both men and women,

in those days I will pour out my Spirit;

and they shall prophesy.

¹⁹ And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

²⁰ The sun shall be turned to darkness
and the moon to blood,

before the coming of the Lord's great and glorious day.

²¹ Then everyone who calls on the name of the Lord shall be saved.”
(Acts 2:17-18, 22; see Joel 2:28-32)

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The Spirit of the Lord in Jesus

Jesus was conceived in the power of the Holy Spirit, anointed by Spirit of God at his baptism, ministered in the power of the Spirit, and imparts his Spirit to us.

The Spirit in Jesus

Luke records how the angel Gabriel told Mary that she would conceive Jesus by the power of the Spirit: "The Holy Spirit will come on you, and God's power will rest upon you. For this reason the holy child will be called the Son of God" (Luke 1:35).

The stories in Luke surrounding Jesus' birth make frequent reference to the Spirit's activity (see Luke 1:15, 35, 41, 67; 2:25-27).

For about thirty years, Jesus matured as a Jewish male, worked as a craftsman in the family business, and would have supported his family. Then a major turning point came during the prophetic ministry of John the Baptist. John saw his main task as announcing the coming of the Messiah and preparing the people for that great event (Matthew 3:1-17; Mark 1:1-8; Luke 3:1-22; John 1:19-34).

Jesus' experience of being filled with the Spirit was public and open, not a secret. God announced by his Spirit that Jesus was the Son of God, the Messiah, the one who would baptize us in the Spirit

"The next day he saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world!'³⁰ This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me."³¹ I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.'³² And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him.'³³ I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit."³⁴ And I myself have seen and have testified that this is the Son of God.'" (John 1:31-33).

The Spirit of God coming on Jesus at his baptism transformed his life. It launched him into three years of powerful and controversial ministry culminating in his death, resurrection and ascension.

It did not make Jesus any more holy. He was already holy.

It did not make Jesus more obedient. He was already obedient.

It did not make Jesus more divine. He was already divine.

It did anoint and empower Jesus for his mission, as he explained in Nazareth, quoting from Isaiah: "The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor, he has sent me to heal the broken-hearted,

to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19; see Isaiah 61:1-2).

The passage in Luke 4:18-19, where Jesus quotes from Isaiah, makes a dynamic link between Old Testament prophecy and New Testament fulfilment concerning the Spirit of the Lord.

Jesus recognised the work of the Spirit of the Lord as crucial to his ministry. He did no mighty works before the Spirit came upon him at his baptism. Luke, especially, sees this as pivotal in Jesus' life. **The Holy Spirit came upon him** (3:22), he returned from the Jordan **full of the Holy Spirit** (4:1), faced and overcame temptation being **led by the Spirit** (4:1), and then returned north to Galilee **in the power of the Spirit** (4:14). At Nazareth, Jesus interpreted his experience in terms of the Spirit of the Lord coming on him for the purposes described in Isaiah 61:1-3.

Jesus' ministry gives many examples of his words and his deeds which fulfilled this prophecy concerning the Spirit of the Lord, as Luke describes:

bringing good news to the poor (Luke 4:38-44; 6:17-19);
proclaiming liberty to captives (Luke 8:26-39; 11:14-23);
giving sight to the blind (Luke 7:36-50; 18:35-43);
setting free the oppressed (Luke 13:10-17; 17:11-19);
announcing the Lord's salvation (Luke 10:21-22; 12:32-40; 18:15-30).

Jesus answered a question about him being the Messiah by referring to that charter:

"John's disciples told him about all these things. Calling two of them, ¹⁹ he sent them to the Lord to ask, 'Are you the one who is to come, or should we expect someone else?'

²⁰ When the men came to Jesus, they said, 'John the Baptist sent us to you to ask, "Are you the one who is to come, or should we expect someone else?"'

²¹ At that very time Jesus cured many who had diseases, illnesses and evil spirits, and gave sight to many who were blind. ²² So he replied to the messengers, 'Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.

²³ Blessed is anyone who does not stumble on account of me.'"
(Luke 7:21-23).

Jesus' ministry demonstrated how the Spirit of the Lord was upon him enabling him to fulfil God's purposes. The Spirit of the Lord fulfils God's will in the world. Jesus saw his ministry in that context. So can we.

God's purposes were supremely fulfilled in Jesus' atoning death, his mighty resurrection and his ascension to glory where he now has all authority in heaven and on earth. He expresses that authority through the Spirit of Lord, his

Spirit, in his people. The Holy Spirit continually glorifies Christ and reveals God's will to his people and to the world. He convicts the world of sin, righteousness and judgement by the resurrected Christ through his Spirit. (John 16:8-15; Acts 2:32-39; 3:13-16; 17:30-31).

Our mission is to continue the ministry Jesus had. The Spirit of the Lord, the Spirit of Jesus, fulfils that work in and through us.

Jesus gave his disciples power and authority to do what he did (the twelve, Luke 9:1-6; the seventy-two, Luke 10:1-12). Then, after the resurrection he renewed that same commission:

Matthew 28:19-20, we are to obey all Jesus commanded them to do;

Mark 16:15-18, this applies to everyone;

Luke 24:45-49, Jesus' death and resurrection make it possible by his Spirit;

John 20:19-22, we are sent as Jesus was sent by the Father in the Spirit's power;

Acts 1:8, we are his witnesses to the whole earth, filled with the Spirit.

Further, Jesus promised us the power to do it. The Spirit of the Lord, the Spirit of Jesus, still empowers the servants of the Lord.

Matthew 28:18-20, all authority has been given to Jesus; he is with us:

"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. ¹⁹Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely **I am with you always, to the very end of the age.**'"

Mark 16:17-18, Jesus gives believers power for mission:

"Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. ¹⁵And he said to them, 'Go into all the world and proclaim the good news to the whole creation. ¹⁶The one who believes and is baptized will be saved; but the one who does not believe will be condemned. ¹⁷And **these signs will accompany those who believe:** by using my name they will cast out demons; they will speak in new tongues; ¹⁸they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.'"

Luke 24:44-49, Jesus said he would send the promised power:

"Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹And see, **I am sending upon**

you what my Father promised; so stay here in the city until you have been **clothed with power from on high.'**

John 20:19-23, Jesus breathed the Spirit on his followers:

"When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' ²² When he had said this, **he breathed on them** and said to them, '**Receive the Holy Spirit.** ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'"

Acts 1:1-9, Jesus promised that his followers would be baptised in the Spirit:

"In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ² until the day when he was taken up to heaven, after giving instructions **through the Holy Spirit** to the apostles whom he had chosen. ³ After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. ⁴ While staying with them, he ordered them not to leave Jerusalem, but to wait there for **the promise of the Father**. 'This', he said, 'is what you have heard from me; ⁵ for John baptized with water, but **you will be baptized with the Holy Spirit** not many days from now.'

⁶ So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' ⁷ He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. ⁸ But **you will receive power when the Holy Spirit has come upon you**; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' ⁹ When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

The Spirit of the Lord comes on us for mission, as on Jesus, and his disciples. This is the kingdom perspective: the Spirit of the Lord, the Spirit of Jesus, imparts power for mission.

Jesus, at the Last Supper, promised to send what the Father had promised – his Spirit.

'When the Advocate comes, whom **I will send to you from the Father, the Spirit of truth** who comes from the Father, he will testify on my behalf. ²⁷ You also are to testify because you have been with me from the beginning. (John 15:26-27)

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The Spirit of the Lord in Us

The Spirit of Jesus, the Holy Spirit, continues alive and active in us and in the world.

The Spirit in the Church

In Jesus, the Spirit inaugurates the new age. This is pivotal in salvation history because the Spirit does not descend on Jesus merely as he descended on former leaders and prophets. The Spirit descends and remains permanently and fully in Jesus.

Also, unlike Old Testament leaders, Jesus has power and authority to transmit his experience of the Spirit to his followers.

(John 1:33; 20:21-23; Matthew 28:18-20; Acts 1:4-5).

These new dimensions of life in the Spirit are seen first and fully in Jesus, and made available to us:

1. The Spirit came upon Jesus permanently and fully;
2. Jesus imparts the Spirit to us; he baptises us in the Holy Spirit.

This new age of the Spirit is
foretold by Jeremiah (Jeremiah 31:31-33),
promised by Ezekiel (Ezekiel 36:26-27),
prophesied by Joel (Joel 2:28-29),
confirmed by John the Baptist (John 1:33),
proclaimed by Jesus (John 16:7; Luke 24:49),
recorded in Acts (Acts 1:4-5, 8).

So we come to Pentecost and four other narratives in Acts that record the coming of the Spirit on persons or groups of people. These passages dramatically show how the new age of the Spirit had begun, and how it broke through previous boundaries.

The following Bible passages are familiar to some people, but unfamiliar to others. They describe how the early church prayed for, received, and lived in the life and power of the Spirit:

Acts 2:1-4, 37-39 (the disciples and people in Jerusalem at Pentecost);
Acts 8:4-17 (the Samaritans when Peter and John prayed for them);
Acts 9:1-19 (Saul in Damascus when Ananias prayed for him);
Acts 10:30-33, 44-48 (and 11:12-18, Cornelius and Gentiles in Caesarea when Peter preached to them);
Acts 19:1-7 (the disciples in Ephesus when Paul prayed for them).

What led to these encounters with the Holy Spirit and what followed? None were accidental or automatic. All of them happened through prayer and seeking more from God.

Note the recurring themes of
repentance toward God;
believing in Jesus; and
receiving the Spirit.

How did the Spirit come? He came then in many ways, and still does: with prayer, after repentance, usually in the company of other believers, with the laying on of hands, and with immediate results in the lives of people and in the community.

Demonstrations of the Spirit's presence and power accompanied the coming of the Spirit in the early church. These included tongues, powerful preaching, healings, prophecies, and manifestations of fire and the sound of a mighty wind. Those manifestations differed at different times.

The Spirit empowered the church for its mission in the world: to witness, evangelise, heal, and deliver people from bondage and oppression; to continue the ministry of Jesus in his church (Acts 1:8).

The Spirit of the Lord gives freedom and liberty as we are transformed from glory to glory.

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.
¹⁸And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit."
(2 Corinthians 3:17-18)

The Spirit in us

The Spirit's empowering presence is creatively varied within us all. Helpful insights can be found in the symbols of the Spirit used in the gospels. The Spirit of our God comes in many ways for many purposes, for instance:

fire: refining and purifying, warming and glowing (Matthew 3:11; Luke 24:32);

dove: signifying gentleness, peace and purity (Matthew 3:16; compare 10:16);

wind: ceaseless action, freedom, and unpredictability (John 3:8; compare Acts 2:2);

breath: giving life, renewing, resuscitating, and reviving (John 20:22; compare Genesis 2:7);

water: giving life, satisfying, quenching thirst (John 7:37-39; compare 4:14).

Jesus told his followers to wait till they were filled with the Spirit, and then they would witness for him in the power of his Spirit.

The New Testament uses the term 'filled with the Spirit' for:
an initial impact, release of, or baptism in the Spirit (Acts 2:4; 9:17);
specific encounters with or anointing by the Spirit (Acts 4:8, 31); and,
the ongoing Spirit-filled life (Ephesians 5:18).

Scripture clearly emphasises the need to be filled with the Spirit. The gospel story and the story of the church show the importance of being filled with the Spirit (Luke 4:1; Acts 6:3,5, 8; 7:55; 10:38; 11:24; 13:52). Yet we often avoid this reality for ourselves! Why?

Some common hesitations may be:

doubt: if I ask, will anything really happen?

unworthiness: I'm not good enough.

caution: yes, but! what of fanatics? what if ... ?

fear: I don't know what will happen.

control: I won't allow anything unusual.

pride: I don't need this. I'm okay.

doctrine: our branch of the church doesn't teach this.

past hurts: once bitten, twice shy! is it divisive?

Remember that God loves us and only gives good gifts to us including his Spirit (Luke 11:13). The Spirit is the Spirit of Jesus, full of compassion, forgiveness, grace, and beauty.

Other attitudes about being filled with God's Spirit can be:

faith: I trust God. The Lord will bless.

hope: there's more yet, for us all.

love: God is love, and I love my God.

anticipation: I look forward to what God will do.

expectation: good things will happen, as in Scripture.

enthusiasm: let's receive all the Lord has for us.

Jesus expected his followers to be filled with the Spirit, empowered by the Spirit, or baptised in the Spirit (Luke 24:49; Acts 1-4-5, 8). He taught that this is God's will for us. He wants to give us his Spirit to fill our lives.

We give good gifts to our children. Jesus used this fact to show us how God our Father wants us to have his Spirit fill our lives: "If you then, being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:13).

Note that in Luke 11:9-10, six times Jesus promises that God will give what we need. We need to ask, seek and knock, and we will receive, find, and have the door opened for us.

How do we receive the gift of the Spirit? Whether we think of this as part of conversion, or as being empowered, or as living a fully Spirit-filled life, the answer is the same! A simple ABC may help. We just **Ask - Believe - Commit** – to act on that faith.

We may ask and believe on our own, knowing that God is with us, and pours out his love into our hearts by his Spirit.

We may ask and believe with others who pray for us.

We can receive as a child receives from a good and loving father, with trust and gratitude.

We receive in faith. Feelings vary. Often there is a sense of peace and calm. Sometimes we melt inside as God's love graciously fills us in a new way.

However, we may feel nothing at the time of praying together. That's okay. We trust God to answer our prayer and give his Spirit, whether we feel anything or not. And we go on trusting.

Many people have asked in faith, felt nothing spectacular, and then later on discovered that God had indeed answered their prayer because they found more and more evidence of the Spirit's presence and power in their lives, especially as they prayed for others or helped others.

What about tongues? Some groups emphasise this evidence of the Spirit's infilling. When we pray for the fullness of the Spirit, we may experience this release, and many people have a prayer language which is very meaningful to them. That's beautiful, and biblical. This gift involves speaking mysteries to God (1 Corinthians 14:2) in worship, praise, adoration, and prayer beyond our limited conscious capacity. However, we ought to avoid pressing our experience onto others. People are converted and filled with the Spirit in many different ways.

The gift of tongues is an evidence of the Spirit's release. There are others. We can, of course, be open to this and all the gifts of the Spirit, ask for them, and expect them, but we should avoid pressing others into our mould. Our loving God gives the gracious Spirit freely, without coercion, as we ask, seek and knock.

More important than any specific gift of the Spirit is the faith, hope and love God gives us by his Spirit.

Gifts of God's Spirit without love count for nothing at all as Paul so strongly shows in 1 Corinthians 13 – the love chapter. We may have amazing gifts of the Spirit, but if we do not have love we are nothing and it counts for nothing (verses 1-3).

The Spirit leads us

God guides. The Lord leads by the Spirit within us. This has been the testimony of God's people in Scripture and in history. As the wind of the Spirit blows on us, we can hoist our sail to be carried on the ocean of God's love further than we've ever been before.

Some people are content to hoist a small sail and catch a little of the wind of the Spirit. Others, by faith, hoist a large sail to catch more of the same wind. Here are some examples from Scripture of people specifically led by the Spirit of the Lord:

Genesis 24:27, 48 (Abraham's servant led by the Lord);
Exodus 13:17-18 (the Lord led the Israelites out of Egypt, see also Deuteronomy 8:2; 29:5; Psalm 78:52-53; Amos 2:10);
Psalm 107:7 (the Lord led those who called out for help);
Matthew 4:1; Luke 4:1 (the Spirit led Jesus);
Acts 13:2 (the Spirit led the church to send missionaries);
Acts 15:28 (church decisions led by the Spirit);
Acts 16:6-7 (Paul's group led to Europe by the Spirit);
Romans 8:14 (God's children are led by the Spirit);
Galatians 5:18 (the Spirit leads in freedom from legalism).

Jesus promised his followers that they would be led by the Spirit. Those promises still apply now:

John 14:16 (the Spirit helps and strengthens us);
John 14:17 (the Spirit reveals the truth about God);
John 14:26 (the Spirit teaches us and reminds us);
John 15:26 (the Spirit reveals Christ to us);
John 16:7-8 (the Spirit convicts people);
John 16:13-15 (the Spirit leads into all truth).

Note the intimate nature of that relationship. The Spirit's leading is personal, real and available to us all. However, that leading may not always be clear, or may be given later than we want or expect it. The Spirit of Jesus may change our plans and open new horizons for us as happened with Paul:

"Paul and his companions travelled throughout the region of Phrygia and Galatia, having been kept by **the Holy Spirit** from preaching the word in the province of Asia. ⁷When they came to the border of Mysia, they tried to enter Bithynia, but **the Spirit of Jesus** would not allow them to. ⁸So they passed by Mysia and went down to Troas" (Acts 16:6-7).

"Yes, and I will continue to rejoice, ¹⁹for I know that through your prayers and God's provision of **the Spirit of Jesus Christ** what has happened to me will turn out for my deliverance" (Philippians 1:18-19).

The Spirit leads personally

We can all live and grow in the Spirit personally, becoming more sensitive and responsive to him and his leading.

Romans 8 is about living in the Spirit. Like other great chapters on major themes (Hebrews 11 on faith, 1 Corinthians 13 on love, 1 Corinthians 15 on resurrection) this passage in Romans throws brilliant light on its theme, being led by the Spirit.

The Holy Spirit in Romans 8 is described as:
the Spirit (verses 2, 4, 5, 6, 9, 10, 13, 15, 23, 26, 27);
the Spirit of life in Christ Jesus (verse 2);
the Spirit of God (verse 11);
Spirit of adoption (verse 15)
God's Spirit (verse 9, 14, 16);
his Spirit (verse 11).

Paul had been discussing the inner conflict we all experience. We *want* to do what is good, but we don't do it (7:18-19). Our minds may understand God's law, but our human nature fails to live it. Only God can save us from this condition, through our Lord Jesus Christ (7:25). Then the Spirit of God frees us as we live in the Spirit. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Corinthians 3:17).

The Spirit is mentioned 17 times in the first 17 verses of chapter 8 in Romans, and even more in the rest of the chapter. The whole chapter describes living in the Spirit.

Note these wonderful aspects of living in the Spirit from those verses:

- v. 1: no condemnation; freedom from guilt
- v. 2: union with Christ Jesus
- v. 3: God acted to overcome sin
- v. 4: God's righteous requirements are met
- v. 5: our minds can be controlled by the Spirit
- v. 6: being controlled by the Spirit gives life and peace
- v. 7: we cannot obey God in our own strength
- v. 8: we cannot please God in our own strength
- v. 9: we can live as the Spirit leads us
- v. 10: we have been put right with God in the Spirit
- v. 11: the Spirit gives resurrection life to our bodies
- v. 12: our obligation is to live free from bondage
- v. 13: we live in the Spirit's power as we reject sin
- v. 14: as God's children we are led by God's Spirit
- v. 15: we have intimate union with our Father, unafraid with full rights
- v. 16: we have intimate union with God's Spirit

v. 17: we will inherit God's blessings with Christ

Present blessings and future destiny in the Spirit include these:
the Spirit leads us and leads creation into freedom (verses 18-25);
the Spirit helps us in our praying (verses 26-27);
God's purpose is being fulfilled (verses 28-30);
God's love in Christ Jesus is ours always (verses 31-39).

The Spirit leads communally

Together, we can respond powerfully and effectively to the Spirit's leading in ministry. All of us can be more like Jesus in our care for others in the power of the Spirit.

The Spirit often came in power on people responding to God together. Here are some examples:

John 1:29-41, Jesus was filled with the Spirit in public:

"Then John gave this testimony: 'I saw the Spirit come down from heaven as a dove and remain on him. ³³ And I myself did not know him, but the one who sent me to baptise with water told me, "The man on whom you see the Spirit come down and remain is the one who will baptise with the Holy Spirit." ³⁴ I have seen and I testify that this is God's Chosen One'" (NIV).

John 20:19-23, Jesus breathed the Spirit upon the disciples, and commissioned them:

"Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' ²² And with that he breathed on them and said, 'Receive the Holy Spirit' (NIV).

Acts 2:1-4, Pentecost came at a prayer meeting where they had unity together:
"When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (NIV).

Acts 8:14-17, Peter and John prayed with powerful effect for those evangelised by Philip:

"When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. ¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptised in the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit" (NIV).

Acts 9:17-19, Ananias prayed for Saul who was filled with the Spirit and healed after three days of prayer and fasting:

“Then Ananias went to the house and entered it. Placing his hands on Saul, he said, ‘Brother Saul, the Lord – Jesus, who appeared to you on the road as you were coming here – has sent me so that you may see again and be filled with the Holy Spirit.’¹⁸ Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptised,¹⁹ and after taking some food, he regained his strength” (NIV).

Acts 10:44-48, Peter preached and the Spirit fell on the whole group of Gentiles:

“While Peter was still speaking these words, the Holy Spirit came on all who heard the message.⁴⁵ The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles.⁴⁶ For they heard them speaking in tongues and praising God.

Then Peter said,⁴⁷ ‘Surely no one can stand in the way of their being baptised with water. They have received the Holy Spirit just as we have’” (NIV).

Acts 19:5-7, Paul prayed for a dozen men who were filled with the Spirit together:

“When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.⁷ There were about twelve men in all” (NIV).

This still happens today. Many of the strongest moves of the Spirit of God today happen to groups of people seeking him together.

Flashpoints of Revival (see Appendix) gives over 50 examples of powerful moves of God’s Spirit on people, leading to revival. The second edition (2009) includes further examples of whole communities transformed, including ecological renewal.

The Spirit of the Lord, the Spirit of Jesus, not only transforms individuals, churches, and communities, but also creation as in ecological renewal.

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Testimonies

History and current experience are full of examples of people being filled with the Spirit of Jesus, the Holy Spirit. Jesus was at his baptism. The disciples were at Pentecost. The Samaritans were when Peter and John prayed for them. Paul was when Ananias prayed for him in Damascus. Cornelius and his household were while Peter was preaching. Believers in Ephesus were when Paul prayed for them. It still happens.

Here are some examples from history. Most of these are reproduced here from my books ***Flashpoints of Revival*** and ***Revival Fires***.

Nicholas Zinzendorf and the Moravians in Saxony, Germany

No one present could tell exactly what happened on the Wednesday morning of the specially called communion service. The glory of the Lord came upon them so powerfully that they hardly knew if they were on earth or in heaven. The Spirit of God moved powerfully on those three hundred refugees in Saxony in 1727. One of their historians wrote:

[Church history] “abounds in records of special outpourings of the Holy Ghost, and verily the thirteenth of August, 1727, was a day of the outpouring of the Holy Spirit. We saw the hand of God and his wonders, and we were all under the cloud of our fathers baptized with their Spirit. The Holy Ghost came upon us and in those days great signs and wonders took place in our midst. From that time scarcely a day passed but what we beheld his almighty workings amongst us. A great hunger after the Word of God took possession of us so that we had to have three services every day, at 5.0 and 7.30 a.m. and 9.0 p.m. Every one desired above everything else that the Holy Spirit might have full control. Self-love and self-will, as well as all disobedience, disappeared and an overwhelming flood of grace swept us all out into the great ocean of Divine Love.”¹

John and Charles Wesley and George Whitefield in London, England

John Wesley found strong motivation for evangelism at a conversion experience at the age of 35 while hearing Martin Luther’s Preface to the Epistle to the Romans read at a meeting in Aldersgate Street, London. “About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation, and an assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death.” From then on he resolved “to Promote as far as I am able vital Practical religion and by the grace of God to beget, preserve, and increase the life of God in the souls of men.”

He told how he and others including his brother Charles and George Whitefield with about 60 people were touched by God at a love feast in Fetter Lane, London: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.'"²

Charles Finney in Adams, North America

Charles Finney (1792-1875) became well known in revivals in the nineteenth century. A keen sportsman and young lawyer, he had a mighty empowering by God's Spirit on the night of his conversion on Wednesday 10 October 1821. That morning the Holy Spirit convicted him on his way to work. So he spent the morning in the woods near his small town of Adams in New York State, praying. There he surrendered fully to God. He walked to his law office that afternoon profoundly changed and in the afternoon assisted his employer Squire Wright to set up a new office. That night he was filled with the Spirit. He describes that momentous night in his autobiography:

"By evening we had the books and furniture adjusted, and I made a good fire in an open fireplace, hoping to spend the evening alone. Just at dark Squire W--, seeing that everything was adjusted, told me good night and went to his home. I had accompanied him to the door, and as I closed the door and turned around my heart seemed to be liquid within me. All my feelings seemed to rise and flow out and the thought of my heart was, "I want to pour my whole soul out to God." The rising of my soul was so great that I rushed into the room back of the front office to pray.

"There was no fire and no light in this back room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed to me as if I met the Lord Jesus Christ face to face. It seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at his feet. It seemed to me a reality that he stood before me, and I fell down at his feet and poured out my soul to him. I wept aloud like a child and made such confession as I could with my choked words. It seemed to me that I bathed his feet with my tears, and yet I had no distinct impression that I touched him.

"I must have continued in this state for a good while, but my mind was too much absorbed with the interview to remember anything that I said. As soon as my mind became calm enough I returned to the front office and found that the fire I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Spirit. Without any expectation of it, without ever having the thought in my mind that there

was any such thing for me, without any memory of ever hearing the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can remember distinctly that it seemed to fan me, like immense wings.

"No words can express the wonderful love that was spread abroad in my heart. I wept aloud with joy and love. I literally bellowed out the unspeakable overflow of my heart. These waves came over me, and over me, and over me, one after another, until I remember crying out, "I shall die if these waves continue to pass over me." I said, "Lord, I cannot bear any more," yet I had no fear of death.

That night a member of the church choir which Finney led called in at his office, amazed to find the former sceptic in a "state of loud weeping" and unable to talk to him for some time. That young friend left and soon returned with an elder from the church who was usually serious and rarely laughed. "When he came in," Finney observed, "I was very much in the state in which I was when the young man went out to call him. He asked me how I felt and I began to tell him. Instead of saying anything he fell into a most spasmodic laughter. It seemed as if it was impossible for him to keep from laughing from the very bottom of his heart."³

Dwight Lyman Moody

D. L. Moody (1837-1899), converted in 1855, later led powerful evangelistic campaigns in America and England. Two women in his church prayed constantly that he would be filled with the Spirit, and his yearning for God continued to increase. While visiting New York in 1871 to raise funds for churches and orphanages destroyed in the Chicago fire of October that year, in which his home, church sanctuary and the YMCA buildings were destroyed, he had a deep encounter with God. He wrote:

"I was crying all the time God would fill me with his Spirit. Well, one day in the city of New York - oh, what a day! - I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not be placed back where I was before that blessed experience for all the world - it would be as the small dust of the balance."⁴

On a visit to Britain he heard Henry Varley say, "The world has yet to see what God will do with a man fully consecrated to him." He resolved to be that man.

Evan Roberts, Loughor, Wales

Born in Loughor in Glamorgan, between Swansea and Llanelly, Evan Roberts (1878-1951) was an exemplary school pupil. At twelve he began working in the mine with his father. He founded a Sunday school for the children of miners, and decided to become a preacher. Constantly he read the Bible, even in the mine. He published poems in the *Cardiff Times* under the pseudonym of Bwlchydd, learned shorthand, and taught himself to be a blacksmith. He describes his encounters with the Spirit as follows:

“One Friday evening that spring (1904), as I was praying at my bedside before going to bed, I was taken up into a great expanse - without time or space. It was communion with God. Up to that time I had only had a God who was far off. That evening I was afraid, but that fear has never come back. I trembled so violently that the bed shook, and my brother was awakened and took hold of me, thinking I was ill.

“After this experience I woke each night about one o’clock in the morning. It was the more strange, as usually I slept like a log and no noise in my room was enough to wake me. From one o’clock I was taken up into communion with God for about four hours. What it was I cannot tell you, except that it was of God. About five o’clock I was again allowed to sleep until about nine o’clock. I was then taken up again and carried away in the same experience as in the early hours of the morning, until about midday or one o’clock.

“At home they questioned me, and asked why I got up so late ... but these things are too holy to speak of. This experience went on for about three months.⁵

He entered the Calvinistic Methodist Academy at Newcastle Emlyn in mid-September 1904. He was convinced revival would touch all Wales and eventually he led a small band all over the country praying and preaching.

Students from the Academy, including Evan Roberts and his room-mate Sidney Evans, attended the meetings of Presbyterian evangelist, Seth Joshua’s meetings in Blaenannerch. There on Thursday 29 September, Seth Joshua closed the 7am meeting before breakfast crying out in Welsh, “Lord ... bend us.” Evan Roberts remembered, “It was the Spirit that put the emphasis for me on ‘Bend us.’ ‘That is what you need,’ said the Spirit to me. And as I went out I prayed, O Lord, bend me.”⁶ During the 9am. meeting, Evan Roberts eventually prayed aloud after others had prayed. He knelt with his arms over the seat in front, bathed in perspiration as he agonised in prayer. He regarded that encounter with the Spirit as crucial in launching him into his revival ministry which began one month later.

Djiniyini Gondarra, Elcho Island, Australia

The Lord poured out the Holy Spirit on Elcho Island in northern Australia on Thursday, 14 March, 1979. Djiniyini Gondarra was then the Uniting Church minister in the town of Galiwin'ku at the south of the island. He had been away on holidays to Sydney and Brisbane, returning on the late afternoon Missionary Aviation Fellowship flight.

He was travel weary and just wanted to unpack and get to bed early. Many of the people, however, had been praying for months, and especially every day while he had been away, so they wanted to have prayer and Bible study with him in his home. This is his account of that Pentecost among Australian Aborigines in the Arnhem Land churches across the north of Australia:

"After the evening dinner, we called our friends to come and join us in the Bible Class meeting. We just sang some hymns and choruses translated into Gupapuyunu and into Djambarrpuynu. There were only seven or eight people who were involved or came to the Bible Class meeting, and many of our friends didn't turn up. We didn't get worried about it.

"I began to talk to them that this was God's will for us to get together this evening because God had planned this meeting through them so that we will see something of his great love which will be poured out on each one of them. I said a word of thanks to those few faithful Christians who had been praying for renewal in our church, and I shared with them that I too had been praying for the revival or the renewal for this church and for the whole of Arnhem Land churches, because to our heavenly Father everything is possible. He can do mighty things in our churches throughout our great land.

"These were some of the words of challenge I gave to those of my beloved brothers and sisters. Gelung, my wife, also shared something of her experience of the power and miracles that she felt deep down in her heart when she was about to die in Darwin Hospital delivering our fourth child. It was God's power that brought the healing and the wholeness in her body.

"I then asked the group to hold each other's hands and I began to pray for the people and for the church, that God would pour out his Holy Spirit to bring healing and renewal to the hearts of men and women, and to the children.

"Suddenly we began to feel God's Spirit moving in our hearts and the whole form of our prayer suddenly changed and everybody began to pray in the Spirit and in harmony. And there was a great noise going on in the room and we began to ask one another what was going on.

"Some of us said that God had now visited us and once again established his kingdom among his people who have been bound for so long by the power of evil. Now the Lord is setting his church free and bringing us into the freedom of happiness and into reconciliation and to restoration.

“In that same evening the word just spread like the flames of fire and reached the whole community in Galiwin’ku. Gelung and I couldn’t sleep at all that night because people were just coming for the ministry, bringing the sick to be prayed for, for healing. Others came to bring their problems. Even a husband and wife came to bring their marriage problem, so the Lord touched them and healed their marriage.

“Next morning the Galiwin’ku Community once again became the new community. The love of Jesus was being shared and many expressions of forgiveness were taking place in the families and in the tribes. Wherever I went I could hear people singing and humming Christian choruses and hymns! Before then I would have expected to hear only fighting and swearing and many other troublesome things that would hurt your feelings and make you feel sad. ...

“There was a great revival that swept further west. I would describe these experiences like a wild bush fire burning from one side of Australia to the other side of our great land. The experience of revival in Arnhem Land is still active in many of our Aboriginal parishes and the churches.

“We would like to share these experiences in many white churches where doors are closed to the power of the Holy Spirit. It has always been my humble prayer that the whole of Australian Christians, both black and white, will one day be touched by this great and mighty power of the living God.”⁷

These testimonies all show how God continues to pour out His Spirit.

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Conclusion

I want to conclude with a reminder of how the Spirit of Jesus, the Spirit of the Lord, is with us and within us.

“And because you are children, God has sent **the Spirit of his Son** into our hearts, crying, ‘Abba! Father!’ ⁷ So you are no longer a slave but a child, and if a child then also an heir, through God” (Galatians 4:6-7).

“They went through the region of Phrygia and Galatia, having been forbidden by **the Holy Spirit** to speak the word in Asia. ⁷ When they had come opposite Mysia, they attempted to go into Bithynia, but **the Spirit of Jesus** did not allow them; ⁸ so, passing by Mysia, they went down to Troas” (Acts 16:6-7).

“Yes, and I will continue to rejoice, ¹⁹ for I know that through your prayers and God’s provision of **the Spirit of Jesus Christ** what has happened to me will turn out for my deliverance” (Philippians 1:18-19).

“But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have **the Spirit of Christ** does not belong to him. ¹⁰ But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you” (Romans 8:9-11).



The Spirit of the Lion of the Tribe of Judah

The Lion and the Lamb

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; ² and I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' ³ And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. ⁴ And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. ⁵ Then one of the elders said to me, 'Do not weep. See, **the Lion of the tribe of Judah, the Root of David, has conquered**, so that he can open the scroll and its seven seals.'

⁶ Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. ⁷ He went and took the scroll from the right hand of the one who was seated on the throne. ⁸ When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. ⁹ They sing a new song:

'You are worthy to take the scroll
and to open its seals,
for you were slaughtered and by your blood you ransomed for God
saints from every tribe and language and people and nation;
¹⁰ you have made them to be a kingdom and priests serving our God,
and they will reign on earth.'

¹¹ Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, ¹² singing with full voice,

'Worthy is the Lamb that was slaughtered
to receive power and wealth and wisdom and might
and honour and glory and blessing!'

¹³ Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

'To the one seated on the throne and to the Lamb
be blessing and honour and glory and might
for ever and ever!'

¹⁴ And the four living creatures said, 'Amen!' And the elders fell down and worshipped.

(Revelation 5:1-14)

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About the Author

Geoff Waugh taught on renewal and revival at Alcorn College (Methodist), Trinity Theological College (Uniting, Anglican, and Catholic) and Christian Heritage College (Charismatic) in Brisbane, Australia, as well as in Bible Schools in Papua New Guinea (Baptist) and in the South Pacific Islands (with Churches of Christ and United Churches). He led short term missions and taught church leaders in Africa, Nepal, India, Sri Lanka, Burma/Myanmar, Thailand, Malaysia, the Philippines, China and in the Solomon Islands, Vanuatu and Fiji. He is the founding editor of the *Renewal Journal* and is the author of books related to renewal and revival including two translations of *Flashpoints of Revival* in Korean. Geoff, a Baptist minister, is father to three adult children and grandfather of eight, lives in an extended family household, and is grateful to his family and to God for his strong evangelical heritage and for the enriching fellowship of God's wonderfully diverse people.

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Appendix

Resources

This book is the sixth in the series of 6 booklets on *The Lion of Judah*, also compiled into one larger book: *The Lion of Judah*.

Check with the publisher **www.renewaljournal.com** for information about all these books.

A companion book also being planned is *Discovering Aslan: High King above all Kings in Narnia*.

All these books feature art from Australian artist Rebecca Brogan's series, *The Lion of Judah*.

These books use the *New Revised Standard Version* (NRSV), as it is close to the majesty of the Authorised Version, with more current and inclusive language. Some quotes are from the *New King James Version* (NKJV) if the passage is especially well known. Occasionally another translations are included if it is particularly appropriate. These include the New International Version (NIV), the King James Version (KJV), the Revised Standard Version (RSV), the New English Bible (NEB) the English Standard Version (ESV), and the Living Bible Translation (LBT).

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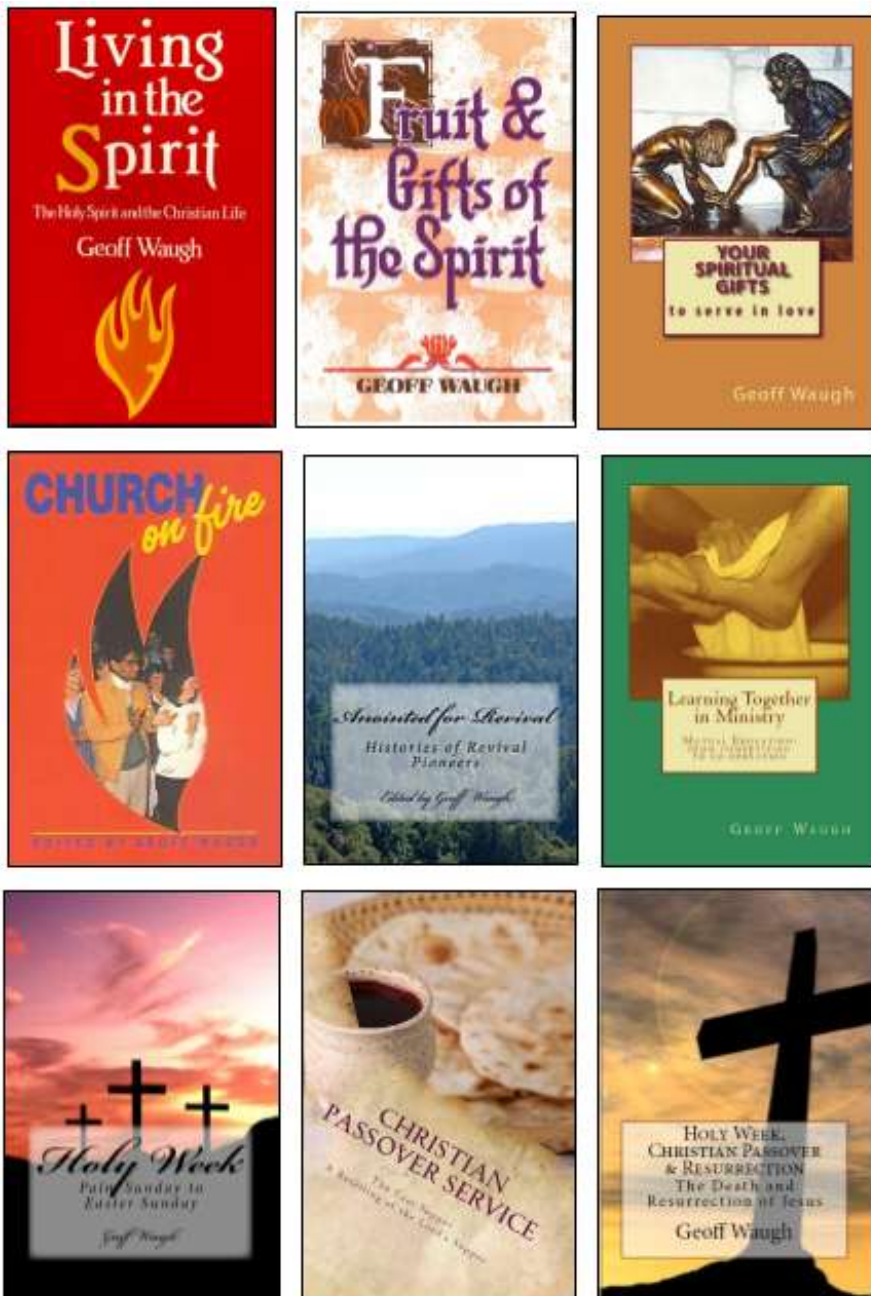
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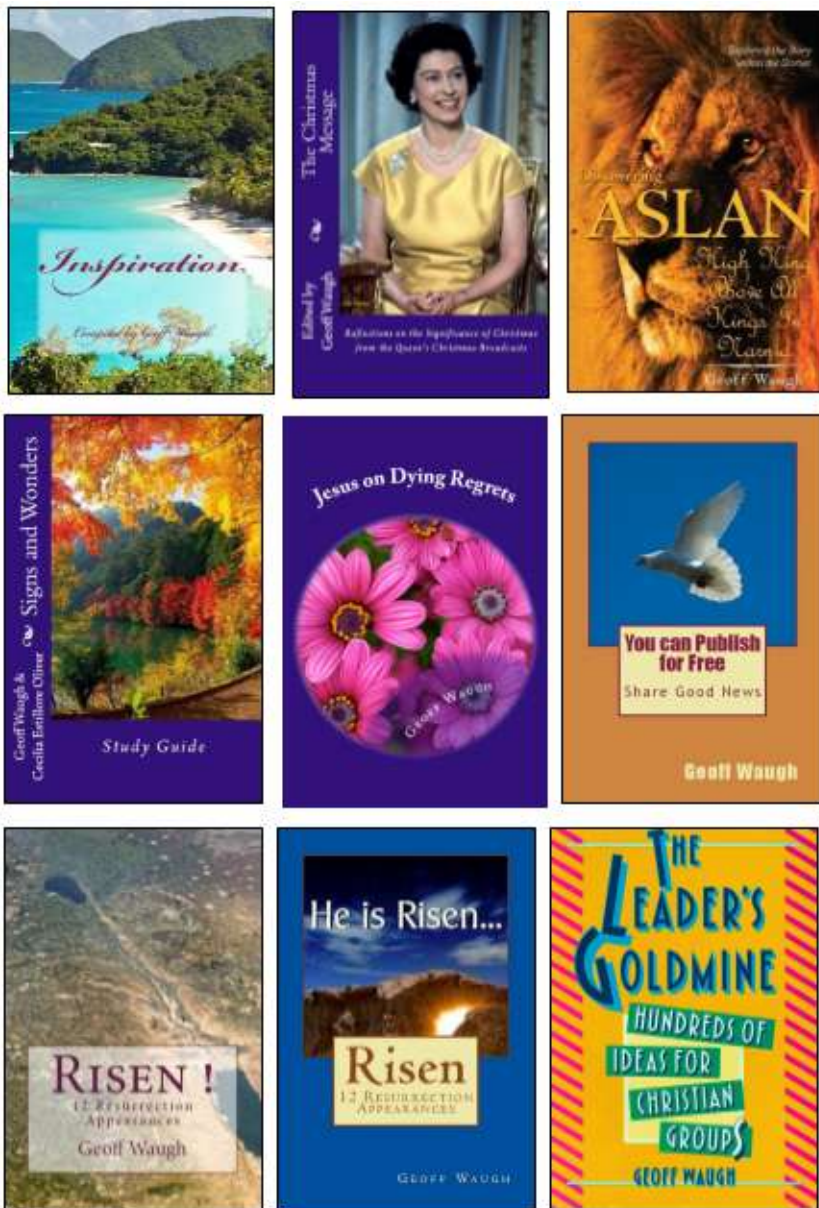
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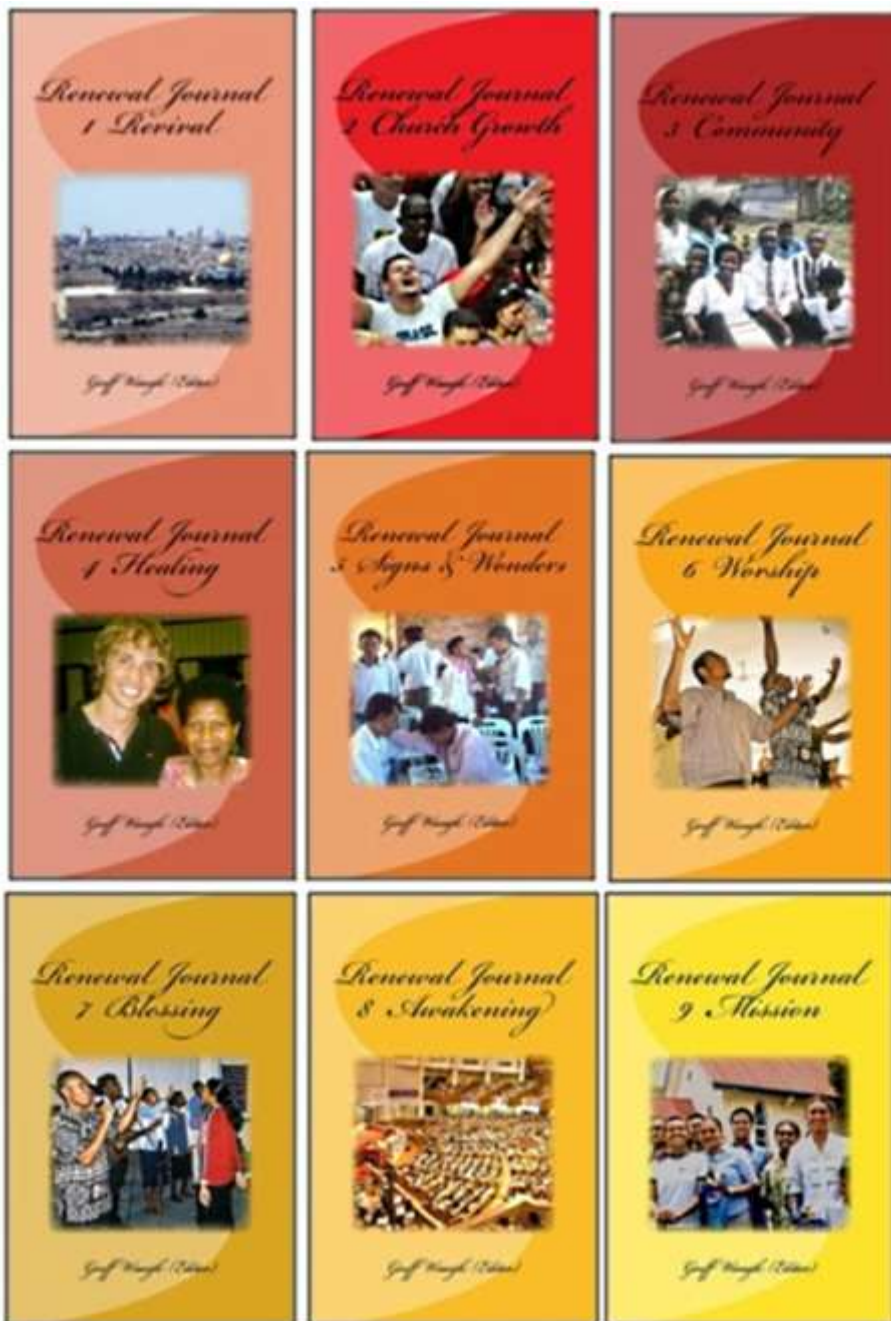
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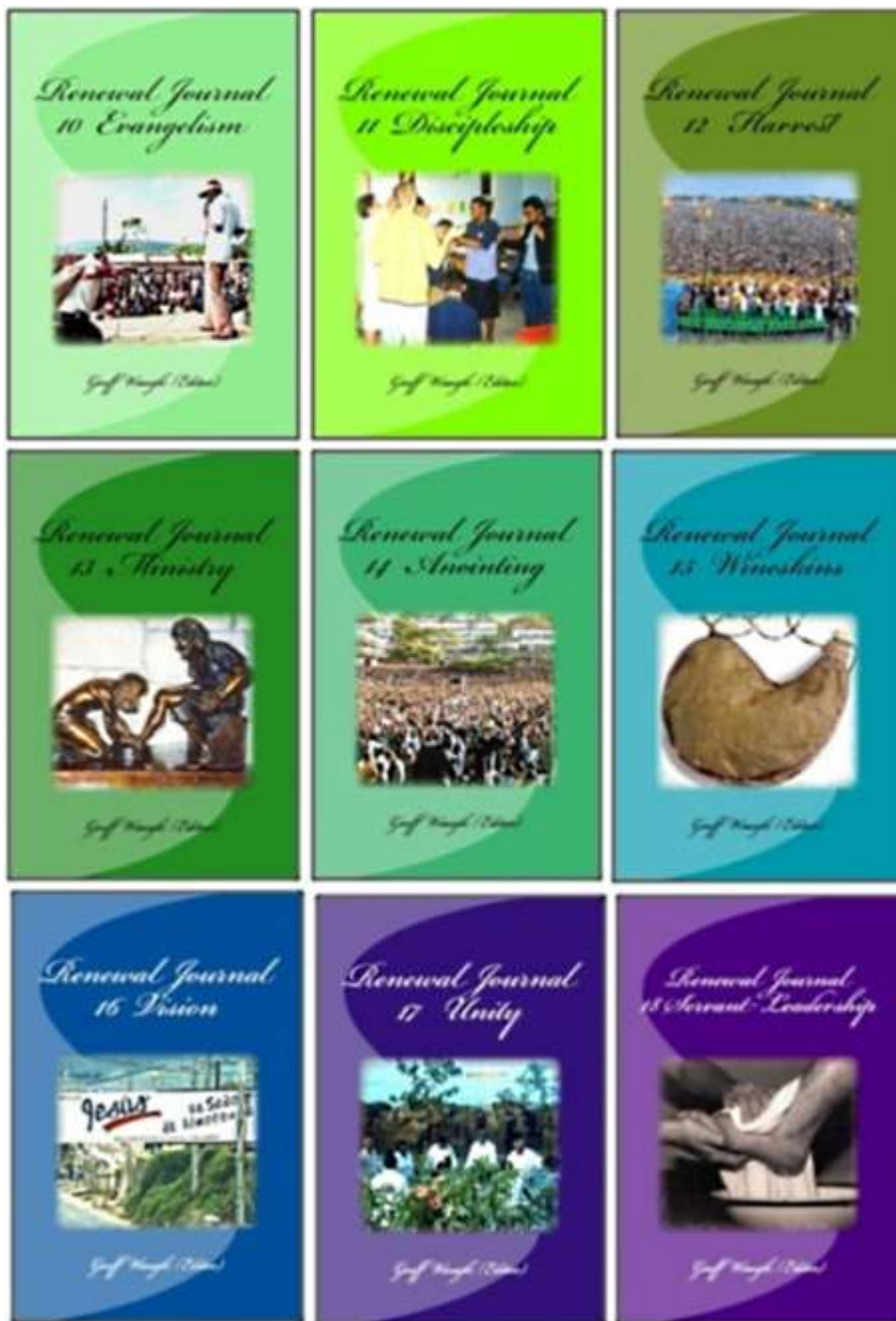
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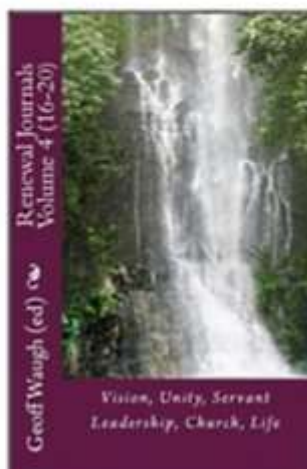
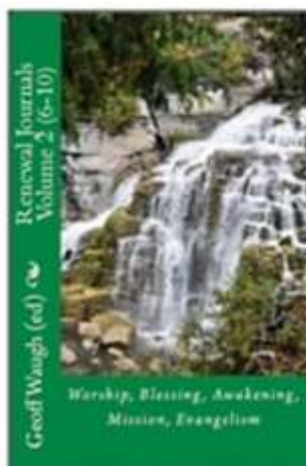
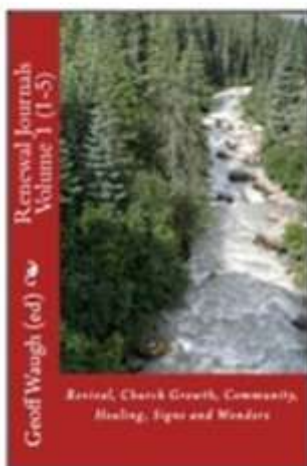
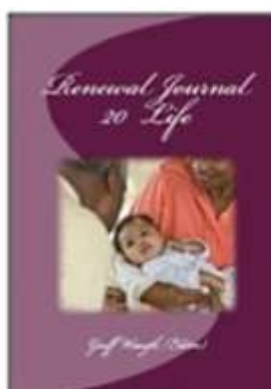
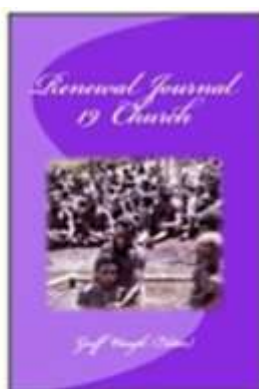
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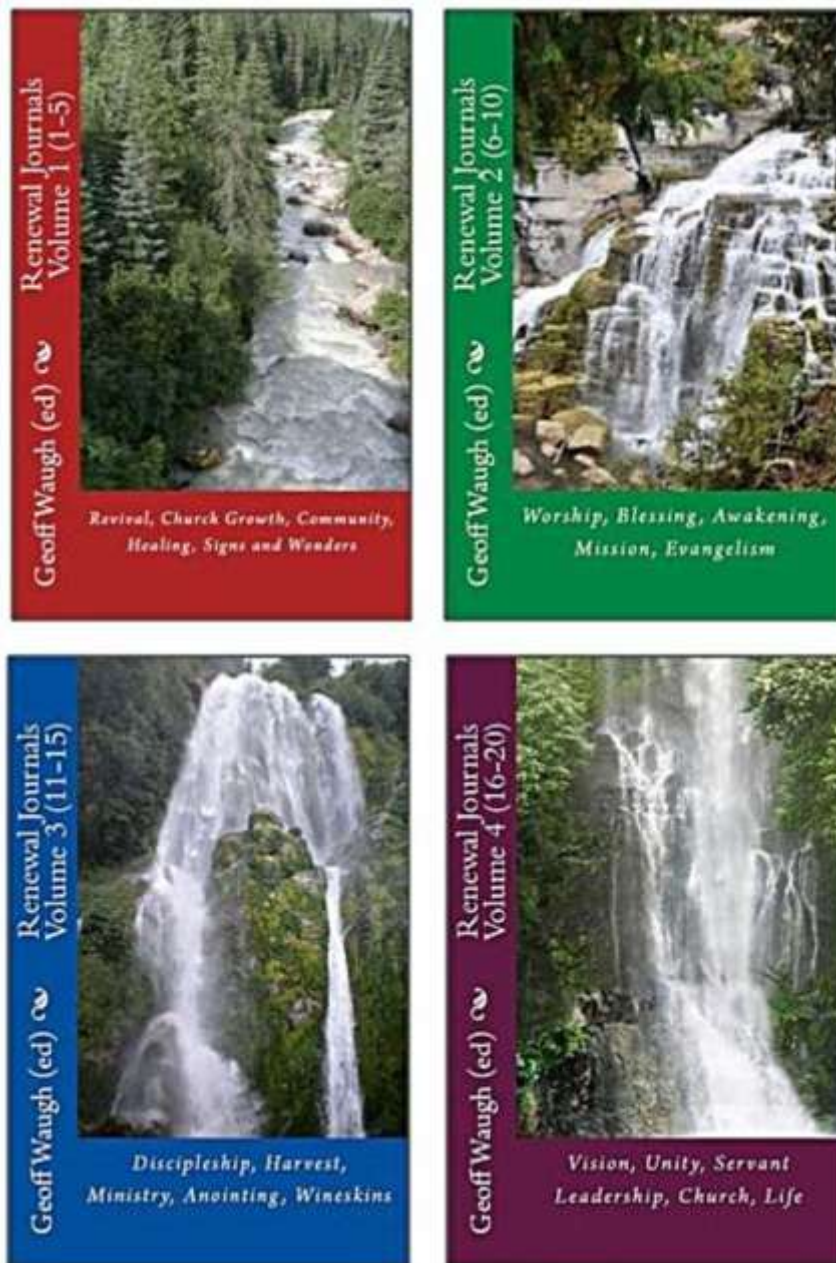


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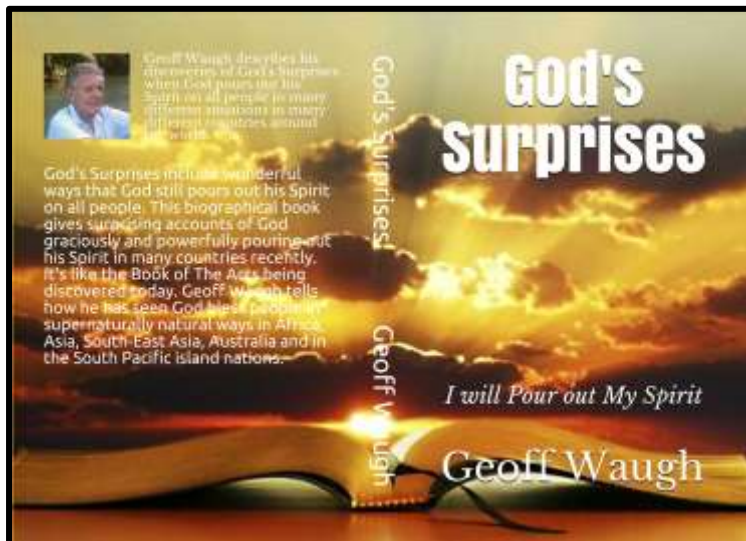




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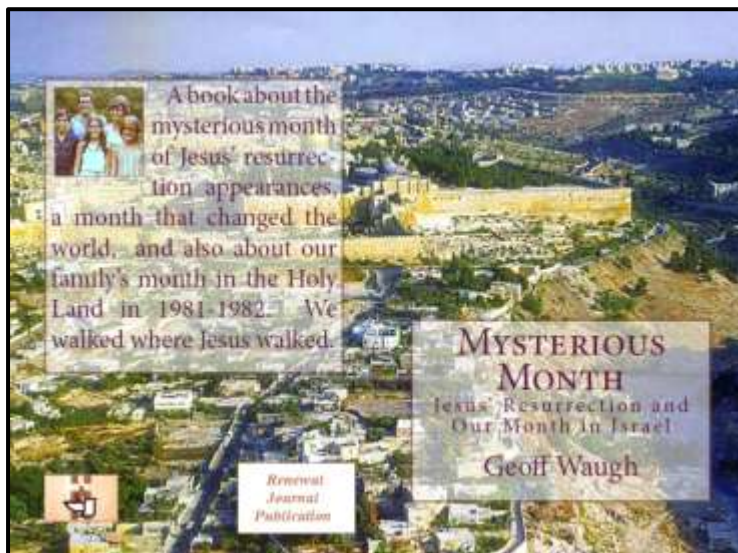
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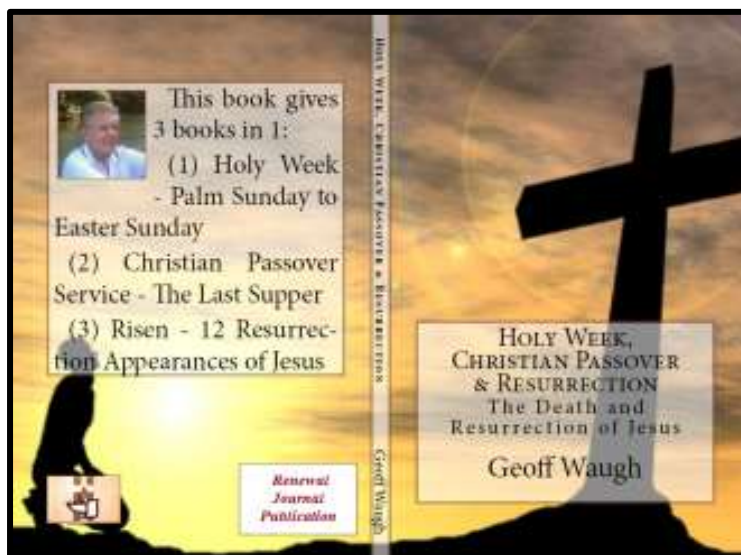
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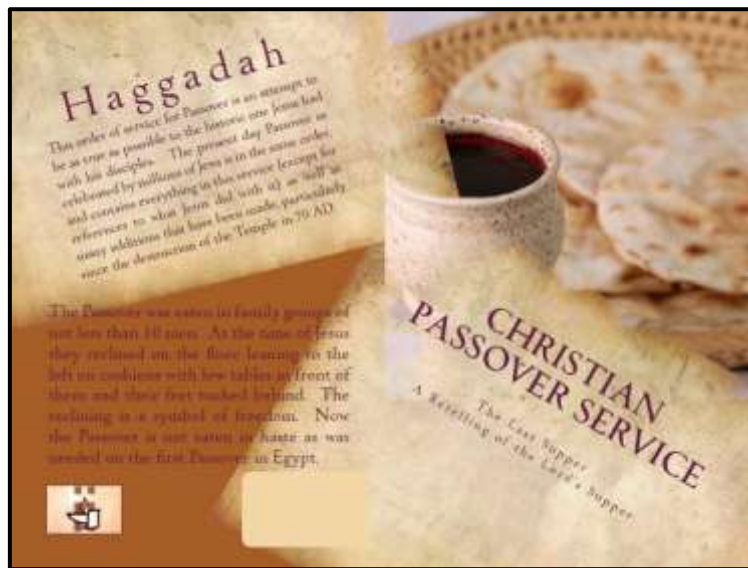
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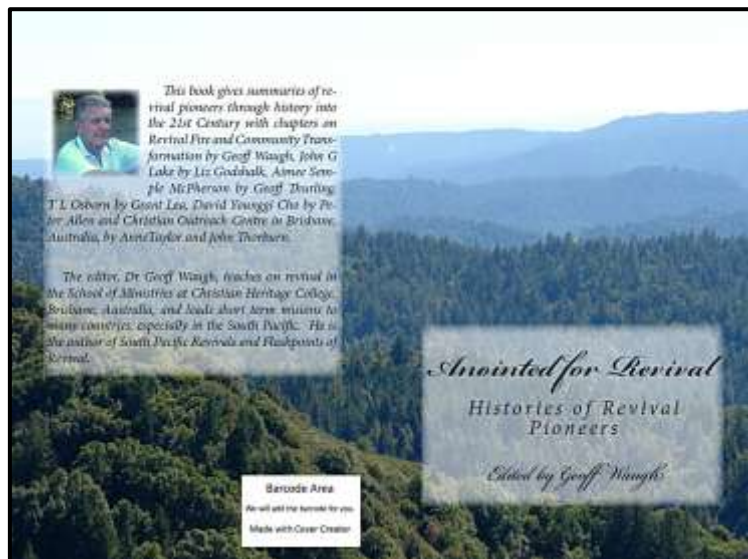


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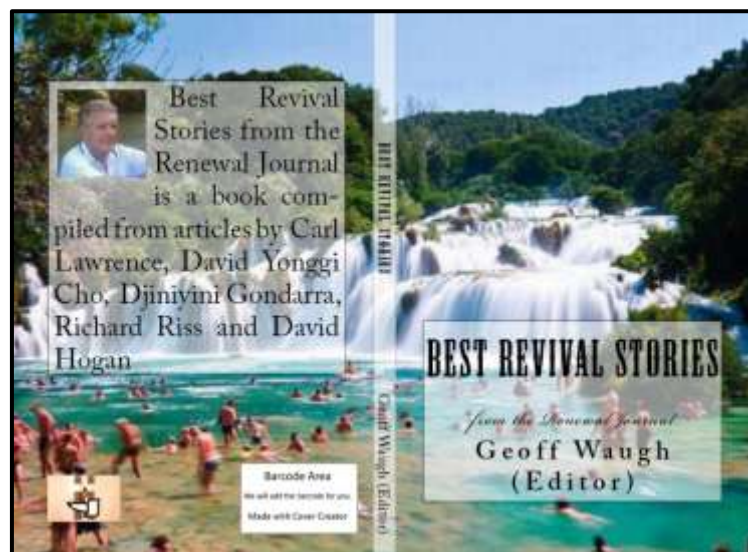
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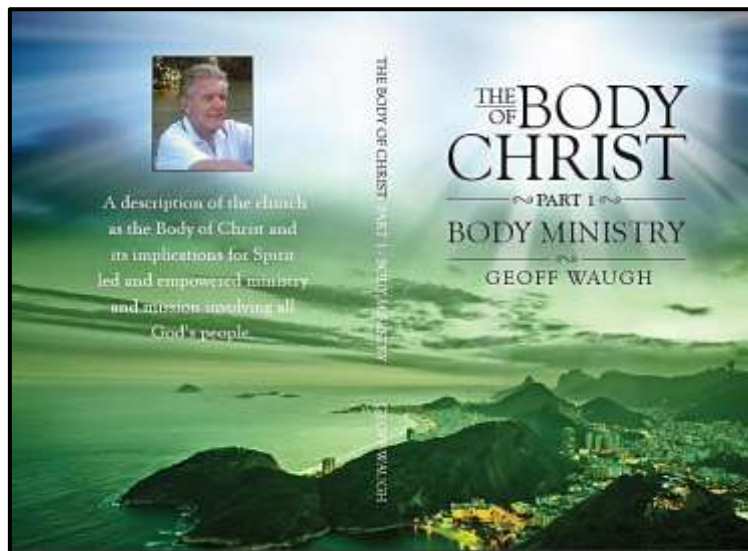
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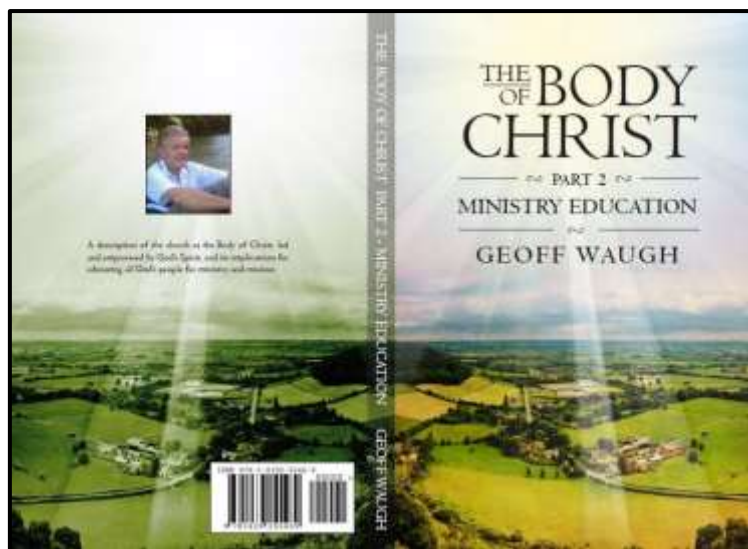
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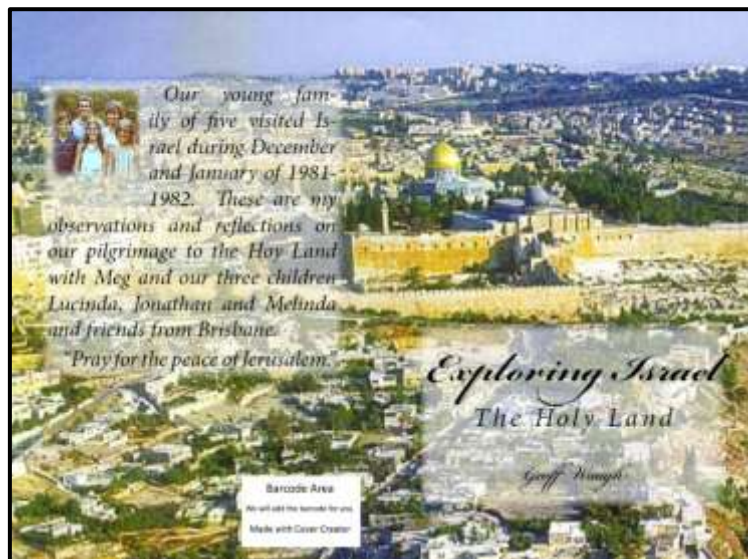
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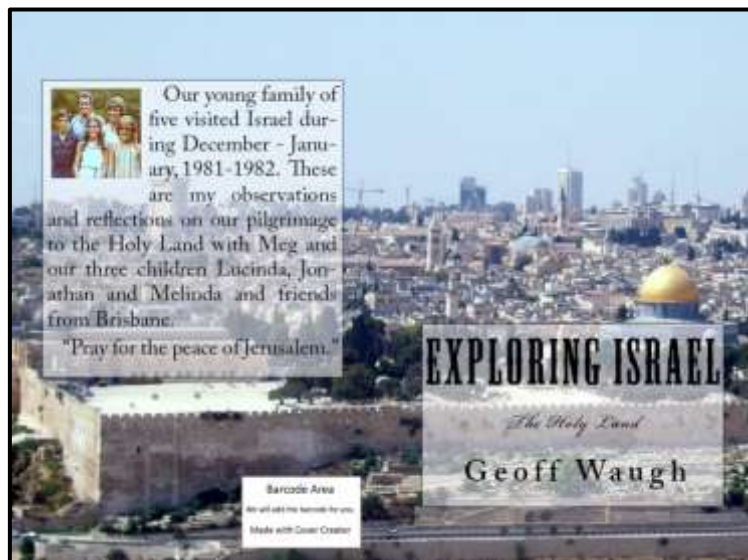
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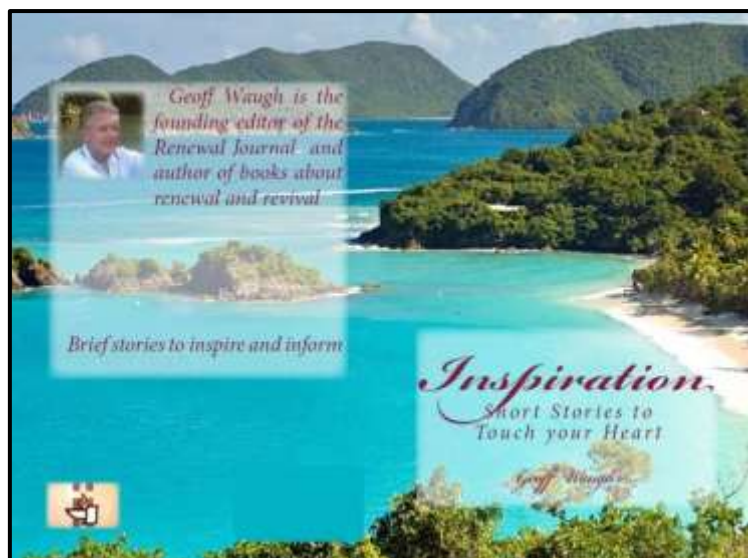
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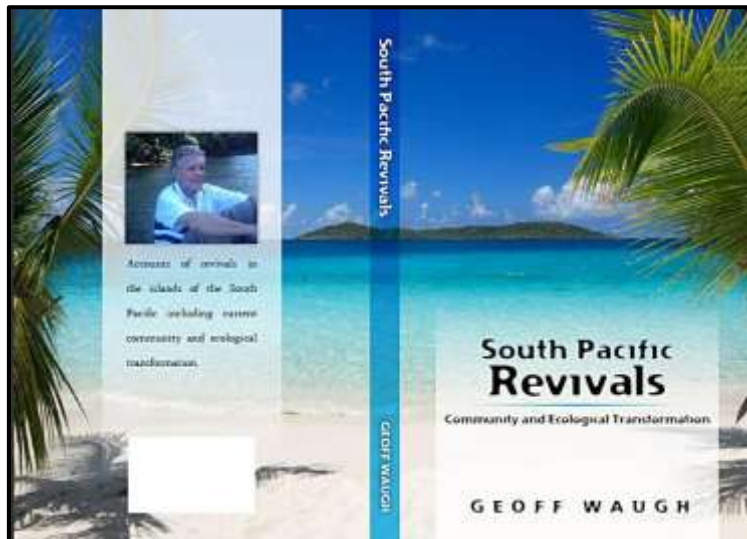
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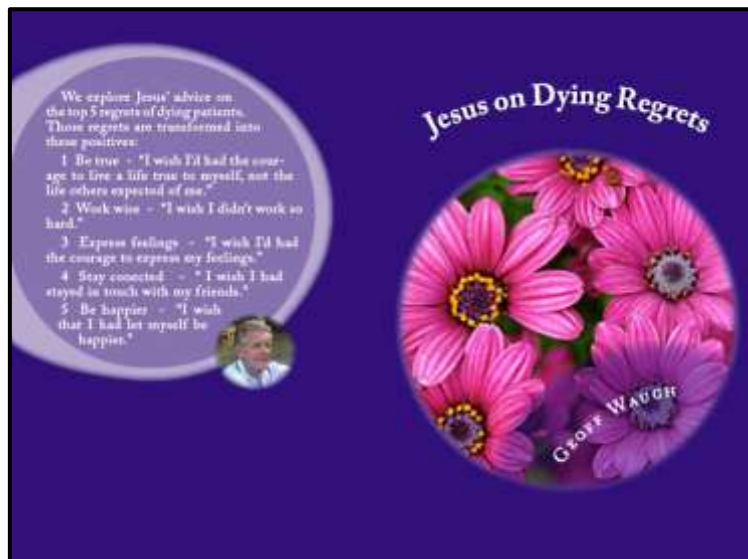
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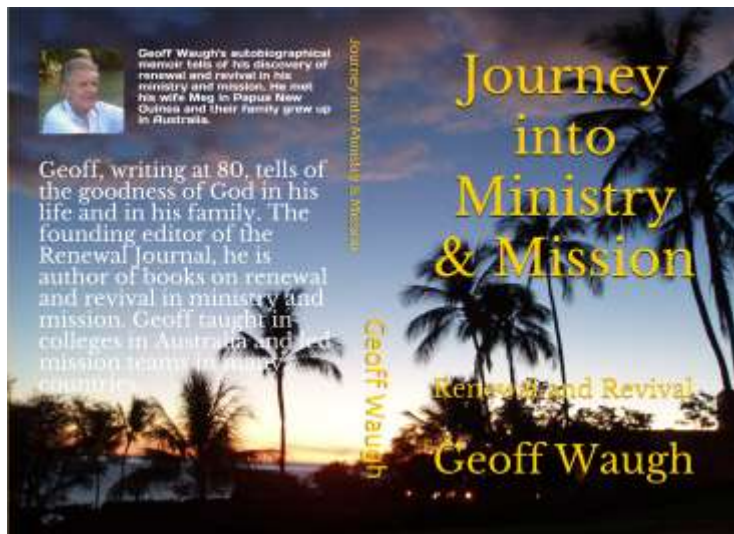
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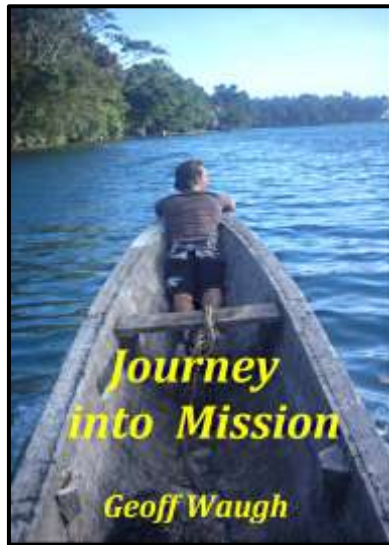


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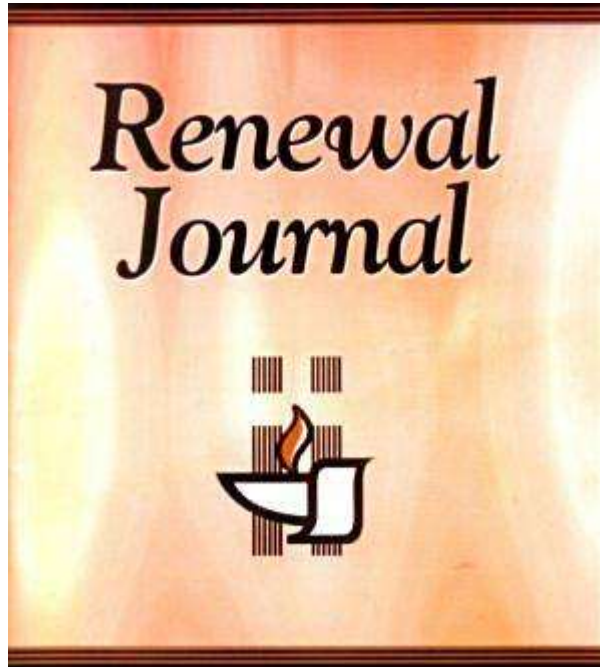
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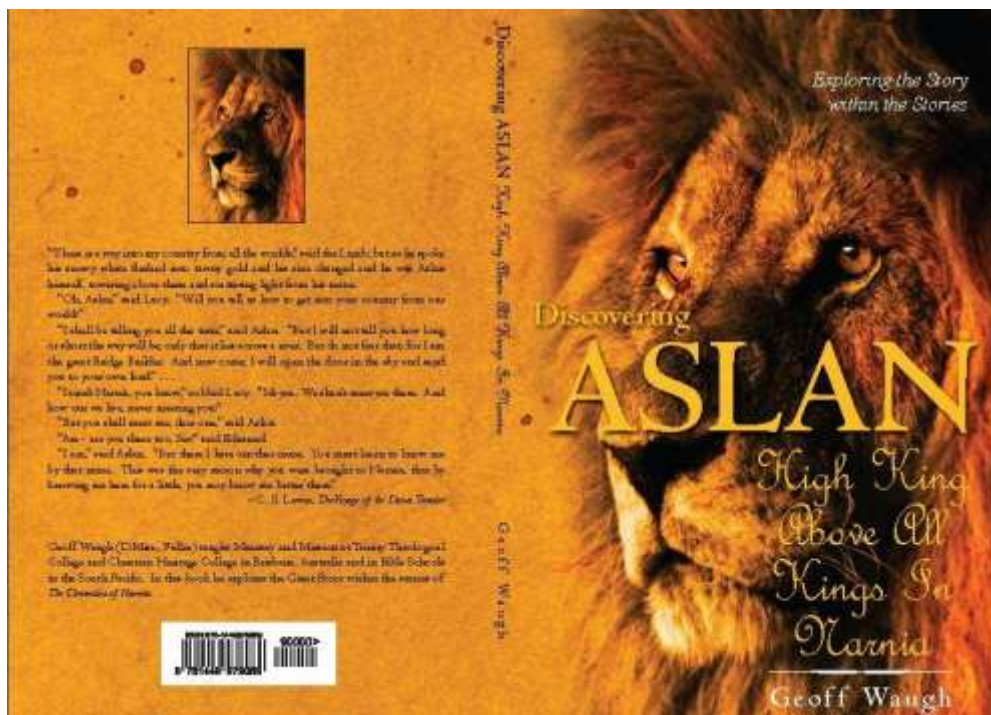
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Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

By knowing me here for a little, you may know me better there

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

6. The Magician's Nephew

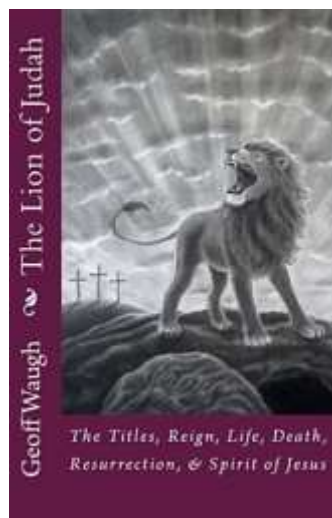
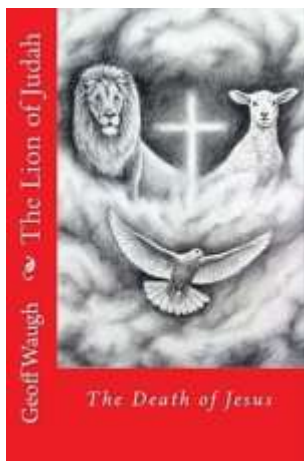
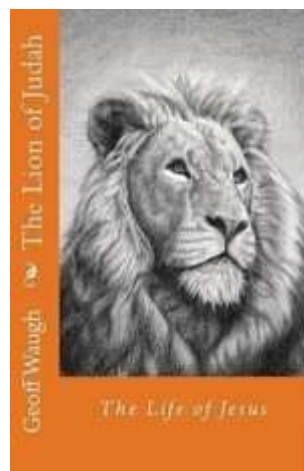
I give you yourselves ... and I give you myself

7. The Last Battle

Further up and further in

Conclusion

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The Reign of Jesus

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The Life of Jesus

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The Death of Jesus

Geoff Waugh ~ The Lion of Judah



The Resurrection of Jesus

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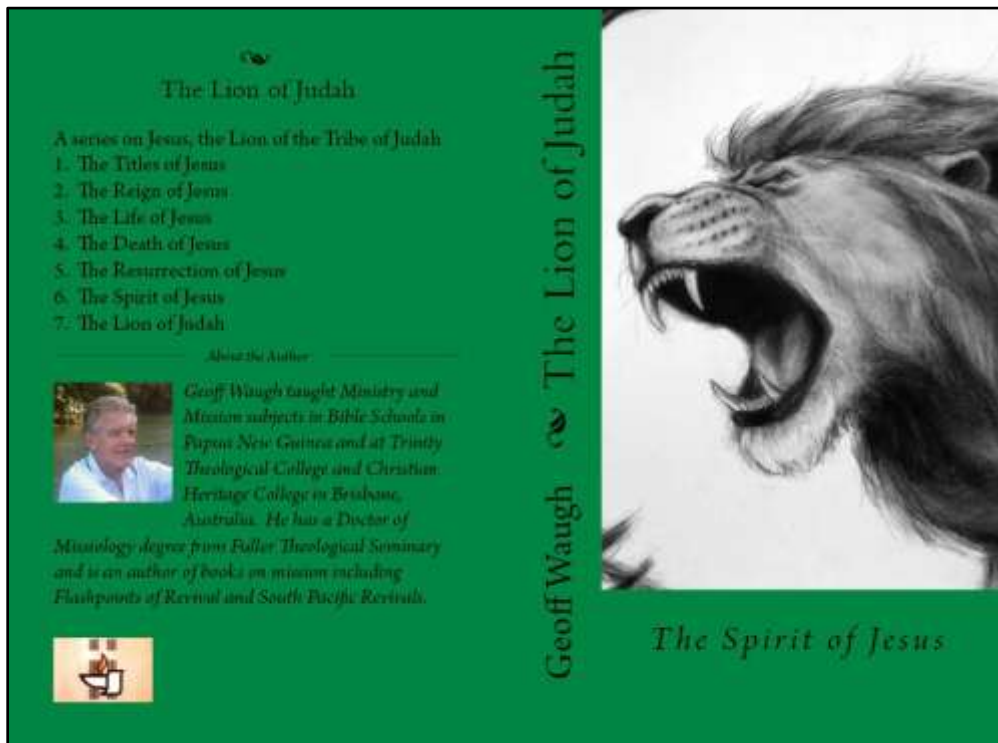
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Endnotes

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