

The Holy Spirit Teaching Series

Purpose of the Teaching Series

In my previous teaching series, *The Withered Fig Tree*, I identified three distinct eras based on how humanity related to God: the Era of the Garden, the Era of Sin, and the Era of the Spirit. This new teaching series—structured as a major series composed of several interrelated sub-series—seeks to explore how the manifestations and workings of the Holy Spirit also varied across these eras.

The Withered Fig Tree series takes its name from the symbolic connection early Jews made between the Tree of the Knowledge of Good and Evil and the fig tree—based on the detail that Adam and Eve covered themselves with fig leaves after the Fall. Jesus later capitalized on this symbolism in several of his teachings, most notably in the parables found in Luke 13:6–9 and Matthew 21:18–22.

The series argued that the fig tree in both parables represents, first, Israel—set apart from all other nations because it alone was given the Mosaic Law—and second, all of humanity after the Fall. The fig tree became the symbol of mankind's choice to relate to God: not through the indwelling of the Holy Spirit, but through knowledge of good and evil and efforts to obey it. This shift proved disastrous. Humans are not capable of fully discerning good and evil in every situation, nor are they able to consistently obey even what they do understand. As a result, Adam's choice never bore fruit; humanity failed to relate to God as intended, despite occasional individual exceptions.

Jesus' mission was to correct Adam's tragic decision and make it possible once again for the Holy Spirit to indwell humanity. Perhaps Galatians 3:14 expresses this best: "*He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.*"

Would Israel—long removed from Adam and Eve and painfully aware of its inability to obey, along with the curses tied to disobedience—and the Gentiles recognize the work of Jesus Christ and embrace the powerful yet subtle indwelling of the Holy Spirit? That is the central question explored in this teaching series, *The Holy Spirit*, and its first sub-series, *The Holy Spirit Through the Eras*.

The Holy Spirit Through the Eras

While the Holy Spirit could not dwell within mankind while the curse of the Fall remained in effect, He still revealed Himself sporadically—working on or upon individuals across a dispersed group—producing supernatural signs and miraculous events. This is the focus of today's lesson: *The Holy Spirit in the Old Testament*.

Part 1: The Holy Spirit in the Old Testament

I. Premises from the first Teaching Series regarding the Garden

- a. The Spirit of God (Ruach Elohim) was paramount in the creation itself: Genesis 1:2, *The Spirit of God was hovering over the waters.*
- b. “Created in God’s image” means, “created to contain a portion of God’s Spirit”.
- c. Adam and Eve were created as adults and God breathed his Spirit into them.
- d. God’s Spirit withdrew from them when they listened to Satan and ate from the Tree of the Knowledge of Good and Evil.
- e. This indeterminably brief, yet foundational, period is the first era: *The Era of the Garden.*

II. From the Fall until the Giving of the Law

- a. There are only two references.
- b. Limitation of the Spirit’s Contention: Genesis 6:3 *Then the Lord said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be 120 years.”*
 - i. This is the first clear post-Fall reference to the Spirit of God. It shows God’s Spirit actively restraining human evil.
- c. The Spirit in Joseph: Genesis 41:38 *So Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”*
 - i. Pharaoh, a pagan ruler, recognizes something divine in Joseph’s insight and wisdom, attributing it to the Spirit of God. This is a rare explicit recognition of the Spirit in a non-Israelite context.
 - ii. However, the Pharaoh was in tune enough to recognize the Spirit of God *in* or just *with* Joseph.

III. From the Giving of the Law onward

- a. Three references to “Filled with”.
 - i. Personal disposition or character empowered by God.
 - ii. Emphasizes an internal transformation, moral resolve, or a God-given disposition that equips someone for a task—usually in wisdom, leadership, or prophecy. The Spirit is seen as indwelling or permeating, shaping the person’s mindset and character.
 - iii. I don’t consider this a true manifestation of God’s Holy Spirit.

Verse	Person	Description
Exodus 31:3	Bezalel	Filled with the Spirit of God for skill, ability, and knowledge in craftsmanship.
Exodus 35:31	Bezalel	Restated: Filled with the Spirit of God for craftsmanship
Deut 34:9	Joshua	Filled with the Spirit of wisdom after Moses laid hands on him.
Micah 3:8	Micah	Filled with power by the Spirit of the Lord for justice and might.

- b. Thirteen references to “On” or “upon”.
 - i. The Holy Spirit temporarily manifests on or upon an individual to empower them for a specific supernatural event or task.
 - ii. This was temporary and selective, not permanent, and not a function of the person’s own holiness.

Verse	Person	Description
Numbers 11:25	Seventy Elders	The Spirit rested on <u>them</u> and they prophesied.
Numbers 11:29	Eldad and Medad	Spirit rested on <u>them</u> and they prophesied.
Judges 3:10	Othniel	Spirit came upon <u>him</u> and he judged Israel.
Judges 6:34	Gideon	Spirit of the Lord came upon him; he blew a trumpet.
Judges 11:29	Jephthah	Spirit of the Lord came upon him before going to war.
Judges 13:25	Samson	Spirit began to stir him in <u>Mahaneh Dan</u> .
Judges 14:6	Samson	Spirit came upon him mightily; he tore a lion apart.
Judges 14:19	Samson	Spirit came upon him mightily; he struck down 30 men.
Judges 15:14	Samson	Spirit came mightily upon him; ropes fell from his arms.
1 Samuel 10:10	Saul	Spirit of God came upon him; he prophesied.
1 Samuel 11:6	Saul	Spirit of God came upon him powerfully and gave him convictions.
1 Samuel 16:13	David	Spirit of the Lord came upon David from that day forward.
2 Samuel 23:2	David	The Spirit of the Lord spoke through me; his word was on my tongue.

c. Nine references to future prophesies of the return of the indwelling Spirit.

Verse	Person	Description
Isaiah 11:2	Messiah	Spirit of the Lord will rest upon him (wisdom, understanding, counsel, might, knowledge, fear of the Lord).
Isaiah 42:1	Servant (Messiah)	Spirit put upon him to bring justice.
Isaiah 61:1	Messiah	Spirit of the Lord is upon me to preach good news, bind up, proclaim freedom.
Ezekiel 2:2	Ezekiel	Spirit entered Ezekiel and set him on his feet.
Ezekiel 3:12-24	Ezekiel	Spirit lifted him up and carried him.
Ezekiel 11:5	Ezekiel	Spirit of the Lord fell upon <u>him</u> and he prophesied.
Ezekiel 36:26-27	Israel (future)	Promise to put His Spirit within them and cause obedience.
Ezekiel 37:1-14	Vision of dry bones	The Spirit brings life to the bones; symbolic of national restoration.
Joel 2:28-29	All people (future)	Promise to pour out His Spirit on all flesh.

Next week: We're going to look at the New Testament and I'm going to introduce a new term: Pneumatological Dualism.

Part 2: The Holy Spirit in the Gospels

Review: Last week I kicked off the series talking about how the Holy Spirit operated in the Old Testament. The Old Testament contains the Era of the Garden and the first part of the Era of Sin. We don't hear anything about the Holy Spirit in the Era of the Garden other than the fact that Adam and Eve had God's Spirit breathed into them when they were created. After they ate from the Tree of the Knowledge of Good and Evil, the Era of Sin began where mankind could only relate to God through their obedience to Good and Evil. As humanity is incapable of this, the Holy Spirit could no longer dwell within people. Instead, through the Old Testament, we see God's Spirit working "on" or "upon" people, and in a few places, we see people "filled with" the Holy Spirit. We also saw the prophets of the Old Testament, like Isaiah and Ezekiel, prophesy about the New Covenant about the Messiah and God's Spirit that would again reside within people.

What will we see in the New Testament, which begins with the last parts of the Old Covenant and then transitions to the New Covenant? We would not expect the Holy Spirit indwell within people until after Jesus' resurrection, but the external, miraculous gifts of the Spirit all throughout. Is that what happens? Are there exceptions?

I. Pneumatological Dualism

a. Well, that's a mouthful!

I'm creating this term simply because one doesn't exist but needs to. I've researched extensively and cannot find a name for the theological idea that the Holy Spirit reveals himself in two distinct ways: 1) *On* an individual to give them miraculous powers, and 2) *In* an individual to connect them to God and help them and save them. The name starts with the Greek "pneuma" which means breath, wind or ghost and is the word used in the NT for God's Spirit, sometimes with the word "hagios" preceding it (aka the Holy Spirit). "-tological" is just a fancy suffix meaning, "pertaining to the study of". "Dualism" is another fancy word for "two distinct, fundamental components". I intentionally chose this word to sound like a "real" theologian created it.

b. The Restoration Movement (early 19th century, led by figures like Alexander Campbell and Barton W. Stone)

To be honest, I was surprised that I couldn't even find an obscure term or maybe the start of a term which never took root (this could very well happen with my new label). The most probable time for a such a term to arise would be at the beginning of the Restoration movement. What I found is that the very nature of the movement rejected such terminology.

- i. The Restoration Movement emphasized "Bible-only" Christianity and rejected creeds, dogmas, and theological systems. The movement discouraged coining abstract theological terms, especially those that seemed speculative or derived from philosophy rather than scripture.

- ii. Restoration leaders rejected the continuation of the miraculous gifts, viewing them as experiential, mystical, and belonging to the apostolic era only. They accepted that the indwelling Spirit remained, but that the miraculous manifestations ceased. They viewed the indwelling of the Spirit as difficult to comprehend and feared being associated with miraculous and experiential living, therefore they tended to stray away from the subject of the Spirit altogether.
- iii. Ironically, their “water baptism for salvation” theology required a strong distinction between the indwelling and miraculous. This is because of the story Cornelius in Acts chapter 10. In Acts 10 Cornelius and his household have “the gift of the Spirit” (v45) poured out on them *before* their baptism, and their baptism seems to be more of a formality than a requirement. Their explanation for this was not that it was a theological exception (rare exceptions are allowed in theology in extraordinary or unique situations but weaken the argument) but the theology of Pneumatological Dualism—just without giving it that name.
- c. The Pentecostal and Charismatic Movements. Pentecostal Movement, which started in the early 1900s, emerged from Holiness and Wesleyan traditions, with a strong focus on personal spiritual experience, sanctification, and baptism in the Holy Spirit with tongues as the sign. Charismatic Movement (1960s onward), spread Pentecostal theology and practice into mainline Protestant and Catholic churches. Pentecostal theology is experiential and tends to treat the Spirit's presence as a “power encounter”. The arrival of the Spirit (whether indwelling or empowering) is felt, seen, and manifested. The result is there is no functional reason to separate internal transformation from external signs. This caused them to conflate the two manifestations into one with a focus on the experiential and miraculous.
- d. The theological label, Pneumatological Dualism, is needed because it is a real phenomenon found throughout the Bible, yet the concept is too complicated to have to describe every time. Although there’s no specific verse that says explicitly, “the Spirit has two distinct manifestations” (the closest are Acts 8:16 and Acts 19:5-6), that does not mean it isn’t a real spiritual truth (although some people explicitly or implicitly say this).

II. Before Jesus' Resurrection: Only External Manifestations (“on” or “filled with” language)

Verse	Who	Description
Luke 1:15	John the Baptist	“He will be filled with the Holy Spirit even before he is born.” A remarkable case of prenatal empowerment, not indwelling.
Luke 1:41, 1:67	Elizabeth and Zechariah	No mention of indwelling. “Filled with the Holy Spirit”. This can be interpreted as a person being empowered to represent the Spirit and speak for Him.
Matt 3:11 Luke 3:16	John the Baptist	“He will baptize you with the Holy Spirit and fire”
Luke 3:22	Jesus	His baptism: “The Holy Spirit descended on him in bodily form like a dove.”
Luke 4:18 (Isaiah 61)	Jesus	“The Spirit of the Lord is upon me...”
John 7:39	John (as author)	Prophecy/parenthetical explanation: “The Holy Spirit was not yet given, because Jesus was not yet glorified.”

Verse	Description
John 14:16	“And I will ask the Father, and he will give you another advocate to help you and be with you forever”
John 14:17	“He lives with you and will be in you.” (Future indwelling)
John 14:26	“But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”
John 15:26	“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me.”
John 16:7	“...it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.”
John 16:8	“When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment:”
John 16:13-15	“But when he, the Spirit of truth comes...All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

- In the Last Supper, what is Jesus Focused on? Do you see Jesus wanting the Apostles and future disciples to fixate on him and all he did for them after his death?
- He certainly could expect this from them, as his life and sacrificial death are tremendous displays of His love for us...but does he?
- Instead, his focus is on getting the Apostles to understand and be expectant of the coming indwelling of the Holy Spirit—not his death and not the miraculous things they will do.

Next week I'll talk about the Holy Spirit in the Book of Acts, but after that this concept (does Jesus want us to fixate on his life and death) will be an important topic.

Part 3: The Holy Spirit in the Acts

Review: Last week we talked about how the Gospels mostly lie in the Old Covenant but are unique due to the Messiah. In the Old Covenant we saw the Spirit came on or filled special select individuals allowing them to prophesy and do supernatural feats of craftsmanship, healing, wisdom, and thaumaturgy (thaw-ma-tur-gee, supernatural control over nature and the environment like parting the red sea or causing rain to come). Jesus prophesied and performed many miracles like healing, disappearing/changing his appearance, knowing people's thoughts, and also thaumaturgy (walked on water, calmed a storm, and turned water into wine). All four Gospels say the Spirit came on him at his baptism. 5 other verses refer to Jesus full of the Spirit, having the power of the Spirit, rejoicing in the Spirit, and driving out demons with the Spirit. However, with all the other miracles, the Spirit is not mentioned. Therefore, it's difficult to discern the role of the Spirit in Jesus' life, especially considering he was God in the flesh and it's difficult for humans to comprehend the spiritual nature of God. In the Last Supper, in three chapters of John (14, 15, and 16), Jesus uses much of his last hours on earth to talk about the coming Spirit and the Greek word Παράκλητος (Parakletos) is used ("Helper", "Comforter," "Counselor", or "Advocate". The triune nature of God is apparent in the Last Supper: 14:16 *"He [the Father] will give you another Helper"*, 14:26 *"the Helper, the Holy Spirit, whom the Father will send in my name"*, 15:26 *"But when the Helper comes, whom I will send to you from the Father"*, 16:7 *"or if I do not go away, the Helper will not come to you. But if I go, I will send him to you."*, 16:14 *"He will glorify me because it is from me that he will receive what he will make known to you."*

I. The Book of Acts starts where the Gospels end: At the Resurrection

[I should have talked about the end of John last week but I ran out of time]

John 20:1, *"Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance."*

- Technically, the first day (Sunday) started at dusk on our Saturday when three stars (including Venus and Jupiter) became visible. Jesus rose from the dead before sunrise on Sunday.

John 20:19, *"On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!"*

- At the very end of Sunday that Jesus rose from the dead (when the sun was setting but Monday (the second day of the week) hadn't started yet.

John 20:22-23, *"And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."*

- He breathes on Apostles, just like God breathed the Breath or Spirit of Life into Adam; Gen 2:7, *“Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”*
- Theologians consider Jesus breathing on the 11 Apostles as an analogue of Genesis 2, but I think it’s a much stronger analogue than merely similar conditions—in both places, the indwelling Spirit of God is put inside humans.
- Verse 23 is odd. Theologians mostly “punt” on this verse. Some say the Apostles were given a special authority. I believe the answer is simple: Jesus was speaking to the Holy Spirit he had just breathed into them. [It’s kind of like Odin speaking to Mjöltnir, “Whosoever holds this hammer, if he be worthy, shall possess the power of Thor.”]

Now Acts starts: Acts 1:3-5, *“...He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”*

- Jesus is referring to Luke 24:49, *“I am going to send you what my Father has promised; but stay in the city until you have been **clothed** with power from on high.”*
- How many things did God promise them? Obviously at least one thing, but clearly he can promise more than one thing.
- Interestingly, Jesus doesn’t use the word “promise” in the Last Supper. There’s an NIV heading John 14:15, “Jesus Promises the Holy Spirit”, but Jesus uses more definitive terms like, “I will send” and “he will give”.

II. Acts 2, 8, 10, and 19: The “Big Spirit” chapters

- a. Acts 2:1-6,12-21 Tongues of fire on their heads give them the miraculous gifts (long-lasting) and the ability to pass them on. Paul also has a similar experience with a beam of light in Acts 9. Peter says Joel 2:28-32 about the last days is being fulfilled right then.
- b. Acts 8:9-21 Simon the Sorcerer puts two and two together when he becomes a Christian after seeing Philip (not an Apostle) do miracles, but then the Apostles John and Peter show up and pass on the miraculous gifts (long-lasting) by laying their hand on them. Simon the Sorcerer wants to buy the additional gift of being able to pass on the gifts.
- c. Acts 10:34-36, 44-48 Peter goes to Cornelius’ house and they speak in tongues and prophesy just from hearing the Gospel. Was this a one-time event or did they receive a long-lasting form? My guess is one-time since Peter had not laid his hands on them.
- d. Acts 19:1-7 Paul’s concern is that the men have the indwelling of the Spirit, so he baptizes them. But then he also passes on the miraculous gifts by laying his hands on them.

III. Summary of the Reception of the Spirit

Method	Description/What Happens
The Breath of God	Initial indwelling of God's Spirit, the Holy Spirit. Gen 2, John 20.
Baptism in Water	Indwelled with God's Spirit, the Holy Spirit. Acts 2, 8, 10, 19 and other many places in Acts and the New Testament.
Baptism in Fire/Plasma	Initial covering of the miraculous gifts of the Spirit. Maybe Exodus 3 (Moses burning bush), Acts 2, Acts 9.
Hands laid on	The passing of the miraculous gifts (from one who has the ability to pass them). Maybe <u>Deut 34</u> (Moses to Joshua) and Acts 8, 10.
Spontaneous Miraculous gifts	Short term miraculous powers. God can do this whenever he wants to. Examples in both the Old and New Testaments, Old and New Covenants.

Part 4: How does Jesus want us to feel about the Crucifixion?

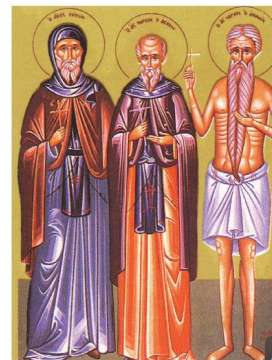
Review: Last week I talked about how Pneumatological Dualism presents itself in the Book of Acts through the simultaneous expression of the indwelling of the Spirit and the miraculous gifts of the Spirit. The Bible is admittedly confusing in Acts because there was just one term for both expressions, “the Holy Spirit”. We saw how sometimes the indwelling came first followed by the miraculous and sometimes the miraculous followed by the indwelling. We saw that sometimes there was days or weeks between the two (like 47 days with the Apostles between the indwelling on the day of Jesus’ resurrection in John 20:22 and the miraculous in Acts 2, the high holiday of Pentecost) or minutes (like in Acts 10 where the Spirit came on Cornelius and his friends miraculously first and then they were baptized minutes later). I also further categorized the Indwelling and Miraculous gifts. With the Indwelling, it seems to initially come with the breath of God (just twice in human history with Adam and then with the 11 Apostles) and then more commonly through immersion in water of a believing individual (aka the believer’s baptism) —nevertheless the gift itself is singular: the indwelled Holy Spirit is a spiritual helper and connection to God for the individual. With the Miraculous Gifts, its various manifestations (thaumaturgy, prophecy, wisdom, healing, tongues, interpretation, etc.) are generally known by Christians, but I talked about some other parameters that be can drawn out from the Bible: 1) The ability to pass on the miraculous gifts received through holy fire and passed to others through the intentional laying on of hands, and 2) The duration an individual has the gifts (just for the moment, for the mission, or for their life).

Last week’s lesson was 42 minutes (after editing), which is longer than my 30-minute goal. About 5 minutes was reading long passages of scriptures, which you’re welcome to skip over. All things considered, last week was longer because I presented the best passages for the support and definition of Pneumatological Dualism.

I. Introduction to today’s lesson

Suffering as Holiness?

- Some people “get stuck” thinking that abstaining from joy and focusing on the suffering of Jesus is holy.
- Focusing on Jesus’ suffering does not a holy activity, does not bring holiness and actually causes a sort of self-centered, vapid virtue.
- Its extreme form is Asceticism, but many less extreme forms exist today as pointless devotedness, contemplation, and service.



Today's lesson may be taken as a bit of a departure from the Holy Spirit through the Eras, but in actuality, it is not—we will talk about a very important thing that impedes the work of the Indwelling Holy Spirit. In some it impedes it absolutely (i.e. they never reach the Spirit), while in others it takes up good portions of each week. What am I talking about? I'm talking about how much time Christ wants us to spend in thought, meditation, prayer, and devotion of his sacrifice. Note: it's about what God wants and not *what we think* God wants.

I started think about this on my recent vacation to Peru. We visited several amazingly ornate basilicas. They were marvels of man's devotion and creativity. They were filled with paintings and statues of Christ, Mary, angels, and long-gone followers who were revered for their solemn, somber service to the church. In today's dollars, replicating this would cost billions. Why would people devote so much money, time, and investment in buildings like these. Then it occurred to me: they felt that was the best way to honor God. Why do I feel strongly that what they accomplished was nearly the opposite of what Christ envisioned for their lives?

We've seen that Jesus was heavily focused on the upcoming restoration of the Indwelling Holy Spirit at his last meal with his closest friends. He maintained this focus after his resurrection, where, on the evening of very day he rose, he breathed the Holy Spirit into the 11 Apostles. Over 40 days, he continued to "speak about the kingdom of God". And I believe the Kingdom of God is strongly associated with the indwelling of the Spirit.

With this in mind, how does Jesus want us to feel about the crucifixion? It certainly was a sacrifice unmatched in the history of God and man – a horrifyingly painful physical, emotional, and spiritual experience endured by Jesus. And it seems reasonable that Jesus might want us to spend copious amounts of time wallowing around in guilt and shame for what a terrible thing we did to him.

In one sense, I'm talking about how we *should spend our time*—but just as importantly, how we *shouldn't*. What makes us human is our mortality and the brief window we inhabit in this form. I'm not suggesting that God, being eternal, can afford to waste time—but He *can* afford to spend immense stretches of it on something we simply can't. For instance, in my other blog, spacetimecells.com, which explores quantum physics, I propose that the first tick of time—just one Planck Time (5×10^{-44} seconds) to the universe—may have unfolded over **16 billion years of God's time**. I imagine God was doing other things during that span 😊, but the point remains: *we don't have that luxury*.

II. When we should focus on the Cross

Here are some Scriptures that indicate when thinking about Christ's sacrifice has important use:

- a. During the Lord's Supper – Remember that this is meant to be and started as a meal shared among Christians. On this, Jesus simply says in Luke 22:19, "*Do this in remembrance of me.*" Do what? Remember how? It's not a lot of detail. In 1 Cor 11:26, Paul says, "*For whenever*

you eat this bread and drink this cup, you proclaim the Lord's death until he comes." Here we see the very act of the meal proclaims or preaches Jesus' death.

- b. A bring one to repentance and during seasons of repentance – 1 Peter 3:18, *"Christ suffered once for sins, the righteous for the unrighteous, to bring you to God."*
- c. To keep our focus – Heb 12:2, *"Let us fix our eyes on Jesus... who for the joy set before him endured the cross."*
- d. As Motivation to Live for Others – 2 Cor 5:14–15, *"Christ's love compels us... he died for all, that those who live should no longer live for themselves."*
- e. When Facing Suffering – Heb 12:3, *"Consider him who endured such opposition... so that you will not grow weary and lose heart."*

III. Jesus directs us to live in the power of his resurrection, not to fixate on the pain of his crucifixion

- a. Jesus gives Nicodemus some inside information: John 3:16-18. Jesus' mission was predicated and driven God's love for us—not his disdain for our sinfulness. He came to save the world—not condemn it.
- b. During the Last Supper: John 16:21-22, *"A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world."* Perhaps women understand this better, but all of us have a mom, and it would take some dark times for her to bring up the pain she went through for you. Jesus is comparing what he's about to do with this metaphor. The death was a temporary painful event, but it gave birth the New Covenant—that we could be saved by the indwelling Holy Spirit.
- c. For joy: Heb 12:2, *"...For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God."* Was the cross his joy? Was his painful death somehow joyful to him? No! The joy was ushering in the New Covenant with the indwelling Holy Spirit.

This is how Jesus describes the pain he will go through compared to the birth of the Holy Spirit. How many times does your mother want you to remember the pain she went through to birth you?

Part 5: The Holy Spirit in the Epistles

Review: Last week we took a bit of a detour to investigate Jesus' desire for us as Christians regarding the indwelling Holy Spirit. Many Christians from all Christian faiths seem to have the idea that Christ wants us to live somber, perhaps guilt-laden, lives especially whenever we reflect on him. Those individuals who are more dedicated to this lifestyle, an extreme form of which is Asceticism, are revered by their churches and sometimes even sainted by them. In modern times, many reject the guilt and shame part, but they still will assume a more serious and somber demeanor whenever they contemplate Christ and the Crucifixion. The conversation recorded in John 14–16 paints a different picture of the Last Supper: Jesus was looking forward to restoring the indwelling Holy Spirit, which had been lost in Adam thousands of years earlier. In John 20:22, on the very day of His resurrection, Jesus breathes the Holy Spirit into the eleven Apostles—an act echoing the breath of life given to Adam in Genesis 2:7. Hebrews 12:2 further reveals Jesus' forward-looking focus: "For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God." That "joy" was not the cross itself, nor simply returning to heaven, but rather the fulfillment of His mission: breaking the curse of the knowledge of good and evil and bringing about the rebirth of the Holy Spirit within humanity, marking the beginning of what I call the Era of the Spirit.

I. Which epistle writer emphasized the Holy Spirit?

By sheer word count, which is admittedly a crude and unsophisticated method, epistles written by Paul (or perhaps a disciple of his in the case of Hebrews, but going forward I'm counting Hebrews as Pauline) mention the Spirit 70% more than Peter, 75% more than John, and over 200% more than James (I excluded Jude because it's only 600 words long, four times shorter than James, but he does mention the Spirit once). These numbers coincided well with my preconceived impressions, although I did think John might beat out Peter. It was difficult to compute accounting for the length of each author's writings. Paul's contribution to the Epistles of the New Testament is four and a half times that of the other authors combined. But it is clear, even when taking this into account, Paul wrote a lot more about the Holy Spirit.

Author	Word Count	% of these 4 authors	Spirit mentions	Spirit mentions per 1000 words
Paul	43530	82.1%	127	2.9
Peter	4100	7.7%	7	1.7
John	3100	5.8%	5	1.6
James	2300	4.3%	2	0.9

Does this mean Paul was more focused on the Spirit and that the Spirit was a greater part of his concept of the Gospel? I think so. I attribute it to his conversion—not just the unique settings

where Jesus appears to him in a beam of light, but his dedication to Judaism prior to his conversion. While, the other Apostles were all Jews, consider Philippians 3:4-6 and Galatians 1:13-14, where Paul establishes his credibility:

Philippians 3:4f-6 If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless.

Galatians 1:13-14 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers.

I believe it was his dedication to the Law that allowed him to appreciate how much better the New Covenant was from the Old Covenant. Consider 2Cor 3:6-11:

He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, transitory though it was, will not the ministry of the Spirit be even more glorious? If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. And if what was transitory came with glory, how much greater is the glory of that which lasts!

II. Important verses from the Epistles about the Indwelling Holy Spirit

Passage	Text (NIV-WS)
Rom 5:5	And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.
Rom 8:9–11	You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. ¹⁰ But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. ¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.
1 Cor 3:16	Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?
1 Cor 6:19	Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;
Gal 4:6	Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.”
Eph 1:13–14	And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.
Eph 4:30	And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.
2 Tim 1:14	Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.

Passage	Text (NIV-WS)
James 4:5	Or do you think Scripture says without reason that he jealously longs for the spirit he has caused to dwell in us?
1 Pet 1:2	...who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood
2 Pet 1:3-4	His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. ⁴ Through these he has given us his very great and precious promises, so that through them you may <i>participate in the divine nature</i> , having escaped the corruption in the world caused by evil desires.
1 John 3:24	The one who keeps God's commands lives in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.
1 John 4:13	This is how we know that we live in him and he in us: He has given us of his Spirit.
Jude v19-20	These are the people who divide you, who follow mere natural instincts and do not have the Spirit. ²⁰ But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit,

Note about my purpose for this series: I don't think I communicated this well in the introduction to the series in part 1, so I wanted to take this opportunity at the midpoint of the series to discuss this. My inspiration for this series came from an idea that occurred to me a couple of months ago. The idea is that the early Christian church and the invention of the Real Presence theology was greatly influenced by the neglect of the indwelling of the Holy Spirit by the early church.

In Acts we see an emphasis on the miraculous gifts that are a spectacle meant to give authenticity and integrity to the fledgling Gospel. The human propensity to fixate on the experiential seems to have caused the quiet, subtle, yet powerful indwelling of the Spirit to take a back seat to the miraculous gifts.

However, God had set an organic time limit to the outpouring of the miraculous gifts since they were passed on by the laying on of the Apostles' hands. Because the passing of the gifts was itself a gift unique to the Apostolic ministry, that would put an end to the miraculous gifts within decades of the deaths of the Apostles.

Furthermore, the position of Apostle was strictly limited. It seems that Apostleship required having met with the resurrected Lord Jesus and having received flames from the Holy Spirit. The period of individuals becoming apostles appears to be relegated to the short period following Pentecost. In fact, only 13 individuals are specifically identified: the Twelve Apostles minus Judas, Mathias (chosen to replace Judas), and lastly to the Apostle Paul (who himself uses the word "lastly" and the phrase, "to one abnormally born" to describe his apostleship in 1Cor 15:8).

Traditionally, the Apostle John was the last to die of this special group, living possibly to 100 AD (Irenaeus, in *Against Heresies* Book III, states John remained alive until the time of Emperor Trajan, who became emperor in AD 98. Suppose a young disciple visited John in Ephesus near his death (tradition states that he was released from exile on the island of Patmos in 96 AD and died shortly thereafter in Ephesus) and that John laid hands on him to pass on the miraculous gifts. In this scenario, the miraculous gifts could extend into the second half of the second century. Nevertheless, with most of the Apostles dying in the 60s and 70s AD, the miraculous gifts would have phased out quickly by the end of the first century and tailed off after that until the mid-second century.

Apostle	Death	Traditional Cause of Death	Location (Traditional)
James (son of Zebedee)	AD 44	Beheaded by Herod Agrippa I (Acts 12:2)	Jerusalem
James (son of Alphaeus)	~AD 62	Stoned or thrown from the temple	Jerusalem
Peter	AD 64–67	Crucified upside down under Nero	Rome
Paul	AD 64–67	Beheaded under Nero	Rome
Andrew	AD 60–70	Crucified on an X-shaped cross	Patras, Greece
Matthew (Levi)	AD 60–70	Possibly martyred (stabbed or burned)	Ethiopia or Persia
Bartholomew (Nathanael)	AD 68	Flayed and beheaded	Armenia or India
Thaddaeus (Judas son of James)	AD 65–80	Clubbed to death	Syria or Persia
Simon the Zealot	AD 65–80	Martyred (crucified or sawn in half)	Persia or Britain
Thomas (Didymus)	AD 70–72	Speared to death	India (Mylapore)
Matthias	AD 70–80	Stoned and beheaded	Jerusalem or Colchis
Philip	~AD 80	Crucified or stoned	Hierapolis
John (son of Zebedee)	AD 95–100	Natural causes	Ephesus

With the miraculous gifts phasing out, would the disciples in the last part of the first century emphasize the indwelling of the Spirit? It doesn't seem so. This will be the topic of the remaining three episodes.

Part 6: The Holy Spirit in Post-temple 1st Century Writings

Review: Last week I ended the Bible review of the Holy Spirit. We talked about the Holy Spirit through the eras:

- 1) The Old Testament: In the Garden, between the Garden and Israel, from Israel to the Prophets and end of the Old Testament.
- 2) In the Gospels and how Jesus' focus was on the Spirit.
- 3) In Acts: Pentecost, Philip and Samaria, Paul and his run-in with the Spirit, and Cornelius and Peter.
- 4) In the Epistles: Which writers emphasized the Spirit (answer: Paul) and Peter, John, James, and Jude all said something about the Spirit.

Foreword about Grieving the Spirit: I mentioned I would talk a little bit about Eph 4:30, *“And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”* It is an odd verse for me because I believe that *“Just as sin entered the world through Adam...one righteous act [of Christ] resulted in justification and life for all people...[and] so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord”* (Rom 5:12-21). God's Spirit could not dwell within mankind while he was condemned by his inability to live by good and evil. Jesus undid this curse and ushered in the New Covenant whereby mankind is now judged by their belief and faith in the Messiah which conceives the indwelling Spirit in those who have true faith. This is really the Gospel I believe in a nutshell. How then can the indwelling Spirit be grieved when we sin when those who have the Spirit have been justified?

I. Two Tracks: “Jewish-Christian institutional” track and the “Holy Spirit” track

- a. The Apostles: The Didache
- b. Paul: Hebrews and The Epistle of Barnabas
- c. Peter: Clement of Rome
- d. John: Ignatius of Antioch

Writing	Attributed to	Lineage	Date Written
The Didache	The 12 Apostles in Jerusalem	Jerusalem	70-100 AD
1 Clement	Clement of Rome	Peter	95-96 AD
Letters to 6 churches	Ignatius of Antioch	John	110 AD
Hebrews	A disciple of Paul	Paul	60-80 AD
The Epistle of Barnabas	A disciple of Barnabas	Paul	80-100 AD

Didache

- Likely written between 70–100 AD
- Emerges from the lineage of the Twelve Apostles of Jerusalem
- Reflects a distinctly Jewish-Christian ethos. Its structure emphasizes ethical instruction, ritual practices (baptism, fasting, Eucharist), and church order, grounded in moral teachings rather than theological exposition.
- The role of the Holy Spirit is minimal, appearing only in connection with baptism and prophetic testing, never as an indwelling force or transformative presence.
- This positions the Didache firmly within the institutionalizing track of early Christianity — structured, ethically rigorous, and community-centered — rather than the dynamic, Spirit-saturated theology found in Paul's letters.

1 Clement by Clement of Rome

- Written around 95 AD from the church in Rome to the church in Corinth
- It is traditionally associated with Peter's apostolic lineage.
- The letter is pastoral and focused on restoring peace and submission within the Corinthian congregation, emphasizing order, humility, and obedience to appointed leaders.
- It contains several respectful references to the Holy Spirit — primarily as a source of Scripture or divine oversight — it does not develop a theology of the indwelling Spirit.
- Clement reflects the Jewish-Christian institutional track, favoring ecclesial order and inherited authority over charismatic experience or Spirit-led freedom.
- The spiritual tone is reverent, but structurally conservative.

6 Letters to the Churches by Ignatius of Antioch

- Written in 110 AD when Ignatius was en route to his martyrdom.
- Ignatius is generally understood to be a disciple of John.
- His letters are filled with passion for Christ and strong ecclesial commitments — especially the centrality of the bishop as the focal point of unity.
- He occasionally refers to the Spirit in Trinitarian formulas and speaks of the Spirit's role in revelation.

- He emphasizes clearly on submission to authority, unity of the church, and correct doctrine, not on personal experience of the Spirit or transformative indwelling.
- Though stemming from Johannine roots, Ignatius' writings follow the Jewish-Christian institutional path, reflecting the post-apostolic shift toward order, hierarchy, and visible authority over Spirit-led spontaneity.

Hebrews and the Epistle of Barnabas

- Both Hebrews and the Epistle of Barnabas reflect a strong theological alignment with Paul, though authorship is debated.
- Hebrews, likely written before the destruction of the Temple.
- Emphasizes the superiority of Christ and the New Covenant, with the Spirit occasionally portrayed as a divine speaker and witness.
- Barnabas, written after the Temple's fall, is bolder in proclaiming the end of Judaism and the rise of a spiritual temple — the Church.
- It still exhibits Pauline themes of grace, rejection of the Law, and spiritual discernment, assuming the presence of the Holy Spirit as a guide to true understanding. Both writings contribute to the Indwelling Spirit track.

Quotes from The Epistle of Barnabas

Barnabas 7:3: But more over when crucified He had vinegar and gall given Him to drink. Hear how on this matter the priests of the temple have revealed. Seeing that there is a commandment in scripture, Whatsoever shall not observe the fast shall surely die, the Lord commanded, because He was in His own person about to offer the vessel of His Spirit a sacrifice for our sins, that the type also which was given in Isaac who was offered upon the alter should be fulfilled.

Barnabas 9:6: Learn therefore, children of love, concerning all things abundantly, that Abraham, who first appointed circumcision, looked forward in the spirit unto Jesus, when he circumcised having received the ordinances of three letters.

Barnabas 14:9: Again the prophet saith; The Spirit of the Lord is upon Me, wherefore He anointed Me to preach good tidings to the humble; He hath sent Me to heal them that are broken-hearted, to preach release to the captives and recovery of sight to the blind, to proclaim the acceptable year of the Lord and the day of recompense, to comfort all that mourn.

Barnabas 16:10: For he that desireth to be saved looketh not to the man, but to Him that dwelleth and speaketh in him, being amazed at this that he has never at any time heard these

words from the mouth of the speaker, nor himself ever desired to hear them. This is the spiritual temple built up to the Lord.

Next week we'll talk about the two tracks and how the Jewish-Christian institutionalized form of Christianity prevailed, and how this (for the most part) derailed the indwelling Holy Spirit for 1900 years.

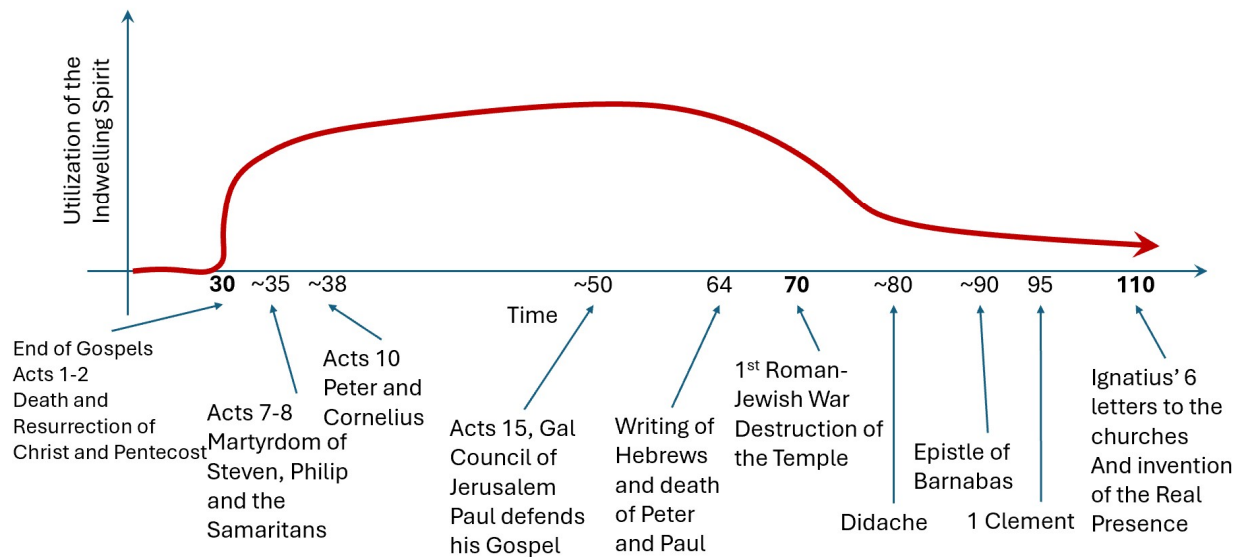
Part 7: The End of the Holy Spirit Track

Review: In Part 6, I introduced the idea that there were two competing "tracks" or "paths" for the early Christian Church: 1) The Jewish-Christian Institutionalized track, and 2) The Holy Spirit track. By the end of the New Testament and the early letters at the turn of the century, we can see the Holy Spirit track had all but lost to the Jewish-Christian path.

Why did God allow this? Should I even be trying to answer this question? What are the implications for the spiritual destination of humanity?

The Jewish-Christian Institutional Track vs. the Holy Spirit Track in the 1st Century

Connecting the “Spiritual” Dots with Historical Writings and Events



The Removal of the Jews from Judea

Jewish Wars/Periods	Period	Jews Killed	Jews in Judea
1 st Roman/Jewish War of Jerusalem	66-73 AD	300k – 500k	< 1 million
2 nd <u>Kitos</u> Revolt of the Diaspora	115-117 AD	200k – 300k	< 1 million
3 rd Bar <u>Kokba</u> Revolt	132-135 AD	200k – 500k	< 10,000
Muslim Conquest	638 AD	0	Steady growth
Crusader Period	1099-1291	~100k	Few Jews survive
Mamluk Period	1291-1517	?	Numbers kept low
Ottoman Empire	1517-1917	?	<10k 1800, <30k 1880
British Mandate	1917-1948	+600k	~600k by 1948

Next Week: I will wrap up the series and talk about what the modern church would look like if it restored the Indwelling Holy Spirit to the central point of Christianity.

Part 8: The Forgotten Spirit

Have modern churches forgotten the Indwelling Holy Spirit? Yes and no. Yes, in that the reliance on meditation with the Spirit by every Christian is rarely taught or practiced. No, in that most churches associate the Indwelling Spirit with salvation and still talk about him, albeit in vague ways often regarding the Trinity.

What would the modern church look like if the correct emphasis on the Indwelling Holy Spirit were taught?

Series Review: The Holy Spirit through the Eras

The title of this series, and therefore its focus, is “The Holy Spirit through the Eras”. There are 3 eras that I defined in my previous series, *The Withered Fig Tree: The Garden, Sin, and the Spirit*. The Era of the Garden ran from the creation of Adam and Eve to the Fall, and during this era, they spoke directly to God and through the Holy Spirit which dwelled in them. The Era of Sin ran from the Fall to the resurrection of Christ. The Holy Spirit could only operate “on” people for a short period of time, and a rare number of people were filled with Spirit. This is still not characterized as the Spirit “in” a person, but these people had the Spirit on them for a specific purpose and given (longer) length of time. We’re in the Era of the Spirit, which started at the resurrection of Christ. In this era, people can be indwelled with God’s Spirit which can live in them until their death. We also saw at the beginning of the era, in the so-called Apostolic Age, the Spirit also worked on people as he had done in the Old Testament, which can lead to confusion as there’s just one name, “the Holy Spirit” available to both forms.

Era	Duration	External Spirit	Internal Spirit
The Garden	Creation of Adam and Eve until the Fall.	Not seen.	Breathed into Adam and Eve.
Sin	The Fall until the Resurrection of Christ.	Came on and filled people.	Not available.
The Spirit	The Resurrection of Christ until the present.	Came on and filled people.	Available by faith in Christ and baptism.

It was at this point I introduced the term, Pneumatological Dualism, in order to communicate the idea that the Holy Spirit and operate external on people regardless of the covenant, and indwell people in the Garden and after Christ’s resurrection (i.e. outside of the Era of Sin when there is no “charged” or “condemning” sin in people).

In Episode 1 of this series, I spoke about the role of the Holy Spirit in the Era of the Garden and the Era of Sin from the Fall until the end of the Old Testament.

In Episode 2, I spoke about the Spirit in the Gospels, a very special period when God himself lived among us in the man Jesus Christ. Certainly, the Holy Spirit could be in Jesus, but we only read about the Spirit on him. Jesus spoke at length about the Indwelling Spirit at the Last Supper as recorded in the Gospel of John. Jesus says the Spirit can't come until he goes. Jesus uses the Greek word, "parakletos" to describe the role of the Spirit in us, which has been translated "Helper", "Comforter," "Counselor", and "Advocate".

In Episode 3, I spoke about the Spirit in the book of Acts. We saw how both the external and internal gifts of the Spirit were present. The prophet Joel prophesied that the Spirit would be "poured out on all people", meaning that He would be more present than normal, and Peter said that prophecy was being fulfilled right then in Acts 2. This prophecy could be talking about either the external or indwelling forms or both, but it seems like it was speaking about the external gifts, as it uses the preposition "on", and we see typical, "run-of-the mill" people experiencing the gifts, not just special people like the Apostles.

In Episode 4, I spoke about the topic of how Jesus wants us to feel about his crucifixion and sacrifice. Does he want us to think about it regularly and be sad or somber about it? In the Gospel of Luke, Jesus says, "Do this in remembrance of me". Does this mean he was creating a new ritual where we should remember some aspect of him at some frequency? The other Gospels do not say this. In John Jesus speaks exclusively of the coming Holy Spirit. Paul in 1Cor 11 quotes Luke and uses some mystical-sounding verses to describe what sounds like it could be a sacred ritual.

In Episode 5 I spoke about the Holy Spirit in the Epistles. I showed that the epistles of Paul referred to the Indwelling Holy Spirit far more often than the others.

In Episode 6 I spoke about the Holy Spirit in post-temple 1st century writings. I showed that references to the Indwelling Spirit quickly faded away. Only the Epistle of Barnabas referenced the Indwelling Spirit, the Didache, 1Clement, and Ignatius did not.

Last week in Episode 7, I talked about two tracks or possible paths that early Christianity could have taken in its development. One path favored an institutionalized, rule-based, structured path which I called the Jewish-Christian path. The other path, which I called the Holy Spirit path, is a fluid, Spirit-led path that emphasized every Christian's connection to God through prayer and meditation with the Holy Spirit who dwells within them. The first path was promoted by the Apostles in Jerusalem, while the second path was promoted by Paul.

Note that the Jewish-Christian path is not what the Judaizers were selling to the Gentile churches in Galatians, but it is likely how it started. Perhaps because of Peter's interjection in Acts 15, recounting his experience with Cornelius in Acts 10, the Judaizers no longer pushed the window-dressed Old Covenant version of the New Covenant. Instead, an institutionalized version of the New Covenant (at least what I believe to be the New Covenant) developed which is epitomized in the Didache. The Didache gives procedures and instructions for things like living the right way, how to baptize, how to pray for the Lord's Supper, how to avoid sinning, etc. It

does not, however, mention the Indwelling Holy Spirit or teach the Spirit is a deposit for salvation. This is the path that eventually one out over the Holy Spirit path.

The last document written about the Holy Spirit path is the Epistle of Barnabas, written after the destruction of the temple somewhere between 80 and 100 AD. This is the last post-Biblical, Ante-Nicene writing I can find that even mentions the Indwelling Holy Spirit the way the Pauline epistles do.

Intrinsic Spiritual Needs

There's a song by Plumb called "God Shaped Hole in all of us" that talks about an intrinsic need that God created in all humans that can only be met by Him, but that humans try in many other ways—unsuccessfully—to meet. I believe that are either multiple needs he created or at least that the one need he created can be subdivided.

Jeremiah 2:13: "My people have forsaken me, the fountain of living water, and dug their own cisterns... that cannot hold water."

Galatians 4:8-10: Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years!

The need I want to focus on here, which may be *the need* on which all other intrinsic needs are derived, is *Connecting with God*. We were designed by God for our spirits to be connected or intertwined with His Holy Spirit. I believe this is what God meant when He created mankind in His own image. I believe this is what Jesus was referring to at the Last Supper when he gave the parable of "The Vine and the Branches".

The need to be connected with God can only be met by the indwelling of the Holy Spirit. It could not be met in the Old Covenant by the Jews obeying the covenant laws or the temple. It could not be met by Gentiles if they recognize God in the creation (Rom 1). It cannot be met by the Miraculous Gifts of the Spirit. It cannot be met by the Real Presence in the Eucharist (which isn't real at all but even if it were), reading the Bible, worship services and music, sermons, understanding prophesy, or anything else found in church services.

Tradition	The Substitute	Theological Rationale	Risk / Shortfall
Catholic/Orthodox	Real Presence in the Eucharist	Christ is physically present; consuming Him unites you to God.	Risks shifting from personal Spirit-union to sacramental object-union.
Evangelical	Worship services with music + stirring sermons	Emotional/volitional response to truth draws heart to God.	Risks mistaking emotion for communion with the Spirit.
Charismatic / Pentecostal	Manifestations of miraculous gifts	Signs confirm God's presence and Spirit's activity.	Risks equating supernatural phenomena with indwelling life.
Dispensationalist	Mastery of prophetic mysteries	Knowing God's end-times plan means being "close" to His work.	Risks replacing Spirit's daily guidance with obsession over timelines.
Adventist / Torah-observant Christians	Meticulous law-keeping	Obedience preserves closeness to God.	Risks re-imposing Old Covenant shadows instead of living in Spirit's law of life.