

Holy Spirit - Persona Incognito

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[0 : 01] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Last week I attempted to talk about the persona incognito. But it didn't work. I hope today it might.

But last week I explained that when you read the Old Testament, much of the Old Testament, the Spirit of God is more portrayed as a force.

In the Old Testament, when you watch the portraits of the Spirit of God in the Old Testament, it's more like an impersonal force. So, and the Spirit came upon something and something did this. And the Spirit of the Lord came upon this one and did it. And the Spirit of the Lord, it's like, he just comes and makes people do things. So he didn't, in the Old Testament, he just doesn't come, also I think, he just doesn't come to make people do.

[1 : 10] But he also comes to make people be. So, he became a priest. He became a king. He was anointed. The Spirit of God came upon him and he became a king.

He was anointed. The Spirit of God came upon him and he became a prophet. So, he didn't actually only come on people to make them do, but he came on people to make them become.

And then also, he didn't come on people permanently. He came on them temporarily. So, he comes and goes. It's only David who was said to be the one.

David was, the Spirit of God was with him. But most of the rest, the Spirit of God came and left.

Yes, Moses, the Spirit of God came upon him. David, the Spirit of God abided with him.

Moses, Joshua, Samuel, Elijah, a few people. The Spirit of God comes on. But you don't really find in the Old Testament where the Spirit of God settles so permanently on anybody.

[2 : 10] And then there was a period. The Spirit of God was not moving and was not acting. There was a period. So, because of that, there was nothing like, thus says the Lord.

Because there can never be, thus says the Lord, or this is what God says without the Holy Spirit. All right. Anytime God will speak, the Holy Spirit must be present.

So, the Spirit of God says that the heavens, he created the heavens and the earth. And the earth was without form and void. And the Spirit of God moved. Then God said. All right.

So, and God said. So, the Spirit of God had to move before God speaks. So, and the Bible talks about in 2 Peter 1, verse 21, about how all Scripture, you know, men did not do it by their will, but holy men of God, holy men of God speak as they were moved by the Holy Spirit.

So, even the Scripture was birthed by the Holy Spirit. So, when Jesus was about to be conceived and the angel told John, sorry, Mary, that you conceive. Mary said, how can these things be?

[3 : 15] Things are no normal. Look, look chapter 1, verse 34. The angel said, verse 35, the Holy Spirit shall come upon you. All right. The angels and the Holy Ghost shall come upon you.

And I explained last week that in the Old Testament, besides the Holy Spirit being presented more as an impersonal spirit, it's not that he's impersonal, but in the Old Testament, that's the best.

We saw him, that he comes from people. That's why certain cults, all cults call him a force. Because they think he's not a person. Isaiah is the only one in the Old Testament who came close to saying that don't grieve him.

And I said last week that the Holy Spirit was actually not called, was not referred to as the Holy Spirit in the Old Testament, apart from when David said, take not your Holy Spirit.

David was a very unique person. And Isaiah spoke about don't grieve the Holy Spirit. Because when you say don't grieve, I can't grieve the microphone, can I? Yeah. So this is impersonal.

[4 : 21] And the paper is angry. I can't grieve the paper. Why? Because it's impersonal. So you cannot grieve anything that is impersonal. For Isaiah to say, Isaiah 63, 10, that he spoke about rebel against the Holy Spirit.

That's why. So it's only Isaiah and David who referred to him as the Holy Spirit. The Holy Spirit. So he turned himself against them as an enemy. And they rebelled and grieved.

See, you can't grieve an impersonal force. He called him, that's the only place Isaiah called him the Holy Spirit. Why? Because he was talking, about to describe him as a person. Does that make sense?

Now, so, but when he, the first mention of the Spirit in the New Testament was the Holy Spirit. In Matthew chapter 1.

It says that the Holy Spirit came upon Mary. So, in the New Testament, he was presented as the Holy Spirit. Not just Ruak Adonai, the Spirit of God.

[5 : 27] In the Old Testament, he was the Spirit of the Lord. Comes to be Ruak Adonai. I actually like that title. Ruak Adonai. Ruak Adonai. That's what is described, translated in the Old Testament, the Spirit of the Lord.

Ruak Adonai. Say Ruak. Ruak. Say Ruak. Ruak. I'll come to that in a minute. So, in the New Testament, suddenly, he's called. Not that there is a change.

He's the same person, but it's more presented from a personal point of view. So, he's a person. He is a person. Now, in the Old Testament, the Genesis chapter 1, in verse 2, says that the earth was without form and void, and darkness was upon the face of the deep.

That was the waters. And the Spirit of God, all right, the Spirit of God was hovering over the face of the waters. So, the Spirit of God was hovering over the face of the waters.

Now, in Hebrew, the Old Testament was translated from Hebrew. In Hebrew, the word translated the Spirit. The Spirit of God.

[6 : 37] The word Spirit. Yeah. Is. Is. Yes. The word Spirit is. Ruak. Let's all say Ruak.

Ruak. Please say it again. Ruak. So, the Greek, sorry, the Hebrew word for Spirit is Ruak. But interestingly, Ruak doesn't just mean Spirit, depending on the context.

Ruak also means wind. Ruak also means breath. So, in Genesis chapter 2, verse 5, sorry, verse 7, and God breathed into him the breath of life.

It's the Ruak of life. Hello. So, anytime you see the word Ruak in the Hebrew, it actually means wind, spirit, or breath.

So, it depends on the context, depending on the context. So, actually, why the Ruak of God? Because he's not just, yes, he's the Spirit of God, but he's also the breath of God.

[7 : 41] He's the wind of God. Oh, Acts chapter 2, you remember? Certainly, there came a mighty rushing, a sound like a mighty rushing wind. It's the wind of God.

And even in the English language, when somebody says that he gave up his spirit, what does that mean? He died. How about he breathed his last?

He died. He died. So, and when someone tells you that I'm winded, what does that mean? It's breath.

Wind, breath, wind, breath. Okay. So, wind, spirit, breath are quite similar. And so, in Matthew chapter 27, verse 50, the Bible talks about how Jesus gave up his ghost or his spirit, all right? And he yielded up the ghost. That's King James, am I right? Yeah. People think King James was written by Moses, but it's Shakespearean English.

[8 : 39] King James, new King James, let's say that he yielded up his spirit. So, instead of Shakespearean English, he would say ghost instead of spirit. D, thou, you know, dying.

So, but the message, just see how the message Bible puts it. The message Bible says that one, he breathed his last. It's the same thing, spirit, breath. So, when, watch this.

This is very important. When Bible says that God created man and breathed, formed out from the dust of the earth, Genesis 2, 7, formed man and did what? He breathed.

That word breath is he, work. Now, there are two, listen to this very carefully. There are two words, Hebrew words, that can be translated as breath or as spirit.

There are two Hebrew words as breath or spirit. One is neshma and the other one is work. So, but all the times when the Bible uses, says the spirit of God or the spirit of the Lord, he never uses neshma Adonai.

[9 : 50] The scripture uses ruach Adonai. What's the difference between neshma and ruach? Neshma is not language course, okay, but just try to explain something.

Neshma is, we are all doing neshma at the moment. You are breathing. Normal breathing. You can be breathing and the person sitting here, you never know you are breathing. You don't really feel it. It's just soft. I want someone who has an asthmatic attack. What they do is not neshma, it's ruach. You can't neshma without people realizing it.

Neshma is clearly and immediately perceptible. Sorry, I'm sorry, I'm sorry. Ruach. Ruach. It's perceptible. So, someone who is dying for breath.

Sometimes when people are about to die. That's not neshma. That's ruach. They are ruaching. And so, watch this.

[10 : 55] Neshma has not got force, but ruach has force. So, when they say the spirit of God, the ruach of God came on somebody, it's talking about a force. You can't have the ruach of God and remain the way you are.

It moves you. It moves you into something. Those who say they have the Holy Spirit and there's no sign. When Jesus said you shall receive the spirit, he said the Holy Spirit, Acts chapter 1 verse 8 talks about how, but you shall receive power after the Holy Spirit has come upon you.

And what? Let's all read it from the screen. I think this is a good one. Let's go. But you shall receive power and the Holy Spirit. Some of you are not reading it loud. Let's all read it loud. Let's go.

But you shall receive power and the Holy Spirit has come upon you. And you shall be with us to meet the disciples and the Lord to fail and scenario and today.

You know what I noticed? Thank you. You know what I noticed? When I was studying, this word jumped to me. I just came across this word and then you shall, this phrase, ye shall be.

[11 : 59] Let's say shall be. Shall be. He didn't say ye will go and witness. You be.

You be. When it comes on you, witnessing becomes automatic. You say you have the Holy Spirit. I wonder what kind of spirit you have which doesn't make you a witness.

But when it comes on you, you shall be. You shall be. He didn't say you will go and witness. He said you shall be. I'm just looking at the text.

You shall be. You shall be. Secondly, the Holy Spirit doesn't come on people without they realizing that the Holy Spirit has come on people. When it comes on you, you don't have to be told.

You know he's come. Jesus told them that wait. All right. Remember? He said, don't go. Wait. Tarry ye in Jerusalem in Acts chapter 1 verse 4.

[13 : 00] It says that ye have been assembled together. He commanded them not to depart from Jerusalem. But to do what? But to wait for the promise of the Father. All right. Which he said, you have heard.

You have heard from me. And he told them about the Holy Spirit. I'll come back to that. So he says that he told them to wait. Somebody say wait.

Wait. You don't go and preach. Wait first. For the Holy Spirit to come. But he told them to go and preach. Yet they should wait.

Wait. So then, that statement implies, when the Spirit comes, you will know. Because if he comes and we will know, how do we know when to go? If the Spirit comes and you don't know he has come, how do we know when it's time to go?

So he said wait. Because when he comes, you will know it. And he gave them clear, some of the clear signs, preparing them for the coming of the Holy Spirit. Hallelujah.

[14 : 05] So, in the Old Testament, when the Bible uses, the Bible, when the Bible says the Ruach Adonai, the Ruach of God, it's talking about the force, the breath of God. But as I said some time ago, can you imagine he created man and he...

That's not... He didn't just... Neshima, but... That's what the Bible talks about. The blast of his nostrils. I think in Exodus.

He opened the red seat by the blast of his nostrils. That must be a powerful blast. It's more a sneeze. It's more powerful than a sneeze. You see that? You see it on the screen?

Yeah. With the blast of your nostrils, the waters were gathered together. You can't cause water by breathing to move. A serious one.

And the floods stood upright like a hymn. And the depths congealed in the hearts of the sea. They became frozen. How did you...

[15 : 05] By God. Nostrils. So... That is Ruach of God. The Ruach of God is so powerful and forceful. When it comes upon you, you can be the same.

So... In the Old Testament, he wasn't actually referred to much as the Holy Spirit. But he was referred to as the Ruach of God. Because the Ruach of God is the forceful breath.

Forceful spirit. Forceful wind of God. You know hurricane is a very dangerous thing. Very devastating. Hurricane is not a nice wind. It's very destructive.

But the breath of God, the wind of God, is stronger than a hurricane. But yet not destructive. Yeah. Not destructive.

Now, when Jesus resurrected from the dead... I'll come to the... Let me just do this quickly. When he resurrected from the dead, before he died... Jesus was always teaching, okay?

[16 : 07] Always preaching. And he taught his disciples. The first recorded sermon of Jesus Christ, as I said the other time. The first recorded sermon of the Lord Jesus is the sermon on the mount.

And he told them, thou shalt do this, do this. Love your neighbor as yourself. How many of us have been able to successfully love our neighbors as ourselves? Yeah. It's a lot of work.

It's a lot of work. Treat others as you want to be treated. Can you imagine one day it's raining? And someone is just walking with a big umbrella. And he's not got...

He's a man with... Or he's a woman, but his hair is okay. Her hair is okay. But yours is very sophisticated. They don't have an umbrella. And the rain will spoil yours. And the person just comes.

Take it. Take the armor. Wouldn't you be happy? Oh, you did that too. Why haven't you done it to somebody? You can't... You can't... Watch this. The point I'm trying to make is you cannot really fulfill the sermon of the mount without the sermon in the upper room.

[17 : 12] The sermon of the mount was his first recorded sermon. His last recorded sermon is the sermon in the upper room. And that he taught on the Holy Spirit. From John chapter 13 all the way through to chapter 16.

And then he prayed in chapter 17. He taught them on the whole about the Holy Spirit. He mainly spoke a lot about... Because you can't obey God without the Spirit. You need the Ruach Adonai to be able to please the Lord.

So when the Spirit of God comes upon you, you shall be. Hallelujah. And then Jesus Christ, when he came from the dead... This is very interesting. Listen to this very carefully.

When he resurrected from the dead and he met his disciples. The first thing he did. Very interesting. John chapter 20 verse 19. When he came from the dead and met his disciples.

Thank you, Holy Spirit. You know, if a child... Maybe you are with a child and the child falls. And the child really falls very heavily.

[18 : 22] And the child is crying. And you pick the child up. What would you do first? And you realize the child is not injured. And still crying. What would you do? No, no, no. Comfort the child.

Don't worry. It's okay. It's okay. It's okay. And children begin to show you. Daddy, look, look, look. There's nothing. It's okay. It's okay. There's nothing. You're fine. You're fine. So after they cry.

When Jesus was crucified, they were all afraid. They were all afraid. And when he showed up. You know, he first of all, he said that if I don't go, the comforter will not come.

So what you would think is he comforted them. He didn't comfort them. He rather breathed on them. He breathed the comforter on them. And I told you the comforter.

I will go back in a minute. The comforter is not someone who is coming to soothe you. So he breathed on them in John chapter 20 verse 19. Then, the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst of them and said unto them, Peace be with you.

[19 : 31] First of all, the first thing he said, Peace. All right. Say shalom. Shalom. He didn't have anything to give disciples when he died. He couldn't leave them money. He couldn't leave them church buildings.

It would have been nice if he left them church buildings. He didn't leave them church buildings. He didn't leave them bank accounts. He didn't leave anything. But he said, My peace, I live with you. Say shalom. So he came and said, Peace.

Then look at the next. When he had said this, he showed them his hands and his feet. Then the disciples were glad when they saw you. He said, It's me. It's me.

It's not a ghost. It's me. Then look at the next one. The very important one. Then Jesus said to them, Peace be with you. As the Father has sent me, I also send you.

The way God sent me, now I am sending you. But you can't just go. So when he said, As the Father has sent me, so peace. Here am I. I am now sending you. Then when he has said this, he ruwak on them.

[20 : 31] Somebody shout hallelujah. Hallelujah. Hallelujah. He ruwak on them. This is very interesting. This is very interesting. What did he do? My boss said he breathed on them.

Oh, come on, come on, come on, come on, come on. Think about it. Whenever have you seen a boss going somewhere and say, It's not really natural.

Why did he do that? He came to them. And just before he was about to leave, he, after resurrecting from the dead, he came to them. And when he said that, I'm sending you as the Father sent me.

Then he did this. And what did he say? Oh, I can't hear. What did he say? Receive the Holy Spirit.

Ah. Where is the Holy Spirit? He came and said, Receive the Holy Spirit.

Receive the Holy Spirit. That's very interesting. And yet he told them, Don't go to the Holy Spirit as camp. But what he did, what was it? I submit to you that they didn't actually, The Holy Spirit has not actually been poured out the way he was poured in Acts chapter.

[21 : 45] In about, I think, 50 days later. Right. Yeah. He left them, yeah, 50 days later. He stayed with them for six weeks, 40 days.

Then he left. And then 10 days later, the Holy Spirit came. So when he appeared, 50 days later, the Holy Spirit came. But he breathed on them. So what happened then? When he said, Are you guys seeing what I'm trying to say?

When he said, receive the Holy Spirit. What got my attention is, did he have to breathe? One.

And then he said, receive the Holy Spirit. So he breathed on them. Receive the Holy Spirit. Three things over there. He was preparing them for the day of Pentecost.

Because in Acts chapter 1, the Bible says that when the day of Pentecost was fully, I'm sorry, chapter 2. When the day of Pentecost was fully come, they were all together in one place, in one accord. Right. And suddenly, there came a sound from heaven.

[22 : 47] Say a sound. A sound. How many of you know that Ruach has sound? Has sound. Ruach has sound. Neshma really has no good sound.

So, there came a Ruach from heaven. A sound from heaven, sorry. Like a mighty Ruach. A rushing mighty Ruach.

You know what? Guess what? It reminded them of when he did. It reminded them. There was a link between that time and this time. Because the Holy Spirit, on that day, the Holy Spirit is going to come like a Ruach.

So, he said, he was reconnecting them to that day. And then number two, he told them that, receive. He, no, even before they received them, there are two.

Guess what? You need to hear this. He breathed on them. And what did he say? And what did he say? What did he say? Receive the Holy Spirit.

[23 : 50] Is it? Receive the Holy Spirit. Jesus, you breathed. So, there's a connection between you and the Holy Spirit. He said, the Holy Spirit is actually your breath. I'm not getting it.

That's funny. He said, it's your breath. But you are saying that's the Holy Spirit. So, right on the day of Pentacles, when the Holy Spirit came, they wouldn't disconnect the Holy Spirit from Jesus.

Because it's the breath of Jesus that has come on them. See, this is leading me to what I want to really talk about today. Because he had to breathe on them. No wonder, before he went to heaven, he told them that, you should be happy I go.

Because if I don't go, the comforter will not come. And at the same time, he's telling them, the comforter is not different from me. So, he breathed on them. And then secondly, thirdly, he said, receive.

So, first one, he had to let them know that it's like a force. It's not Neshma. It's work. Secondly, he had to let them know that this work is not different from me.

[24 : 57] It's my work. And then thirdly, he didn't say, that's it on you.

He said, you receive. Because he's not going to come if you are not ready to receive. He breathed on them. So, he was preparing them for the day that he, some people are waiting.

Maybe one day, if it's the will of God, come on, come on, come on. Stop doing those things. If it's the will of God, one day it will happen. You don't start enforcing the will that must. When he taught

us to pray, say, when you pray, say, that will be done.

Someone needs to pray his will to be done. It doesn't just happen. If the will of God for me to marry, you will die single. And you go to heaven, you realize that there will be done on earth acid.

So, acid is in heaven, it was there. But someone didn't pray it into earth. Read your Bible. That's all that does religious stuff. You must know. Uh-oh.

[25 : 59] You must know what the will of God is. So, that you can enforce it on earth. That is why he had to be the spirit of truth. He tells us, I said something.

The Holy Spirit is interested in our feelings. But not that much as he is in our thoughts. Hallelujah. Hallelujah. Amen. All right. Let's do some reading. Having said what I have. So, but in the New Testament, he's a personal spirit.

He's not just a force. He's the third person of the Trinity. You need to understand this very carefully. Now, the third person of the Trinity is not third so long as ranking is concerned.

So long as importance is concerned. Or as long as deity, divinity is concerned. They are co-equal. So, when I say they, I mean God.

[26 : 59] God is a they. Okay. All right. God the Father. God the Son. God the Spirit are co-equal. So, we worship God.

We worship the Spirit. We worship the Son. What you do to the Son, you do to the Spirit. Anything you do to the Son, you have done to God. You have done to the Spirit. Anything you do to the Spirit, you have done to the Father, you have done to the Son.

Anything you do to the Father, you have done to the Spirit, you have done to the Son. But it's the third person of the Trinity because in the Trinity, so long as God's program on earth to save human beings are concerned.

Or God's eternal plan is to make human beings and put himself into human beings. So, long as God is concerned, the Son submits to the Father and the Spirit submits to the Son.

I was saying, when it comes to the Trinity, as long as God's eternal plan of redemption and plan of putting himself into man is concerned, the Son says that the Father sent me and I obeyed the Father.

[28 : 03] I listened to the Father. It wasn't the other way around. He never said, I sent the Father. And then the Son said, when I go, I will send the Spirit.

So, the Son submits to the Father and the Spirit submits to the Son. But it's not because the Spirit is less than the Son.

The Spirit is God the same. It's God. I mean, it's God. Now, people also say that God is just manifesting himself at a point in time as the Spirit.

And certain times, so it's just like you have a block of water. It's solid at a point. Water, or gaseous, another point, gas, or liquid. It's water, three states of water.

Solid, liquid, and gas. So, it's the same water, but depending on the climatic condition or temperature, you can see it as, no, no, the Holy Spirit, the Trinity is not like that, that it manifests.

[29 : 01] Because when Jesus was being baptized, Jesus, God, and the Holy Spirit came. All of them were operating simultaneously. So, if the orc will operate simultaneously at the same time, then, obviously, it's not changing of states.

So, sometimes God appears as this. Another time, He appears as Jesus. Another time, He appears as the Spirit. No, no, no, no. It's the same God, but His three, watch this, three distinct persons.

When we say person, we are talking about personal. A person can feel. So, let me, I wrote down some stuff about a person.

Which, an impersonal force, that's not God, that's not God. The activities of a personality. A person speaks. A person searches. The Holy Spirit speaks.

The Holy Spirit speaks clearly. The Holy Spirit searches the deep things of God. The Spirit of God searches. The Holy Spirit cries out. The Holy Spirit prays. The Spirit of God Himself makes intercessions for us.

[30 : 06] You remember. The Spirit of God testifies with our spirits. Listen, these are all activities of a person. A personality. The Holy Spirit teaches us things to come. The Holy Spirit guides us.

The Holy Spirit, as many as are led by the Spirit of God. The Holy Spirit calls. The Bible says that, as they pray, the Spirit of God said, Separate unto me, Paul and Banner, for the thing I've called.

The Holy Spirit calls. The Holy Spirit speaks. The Holy Spirit appoints. The Bible says that the Holy Spirit appointed them. The Holy Spirit appoints. The Holy Spirit forgives. Your machine cannot

forgive you.

So, these are all activities of personality. And the Holy Spirit does this. So, He's not a force. He's a person. So, it's wrong to say there was a spirit in the room.

No. He was in the meeting. The Spirit of God. The Holy Spirit was there. He was there. Not it was there. Because the Holy Spirit is not an it.

[31 : 04] He's not an impersonal. He's a person. So, all these activities are activities of personalities. A personality. And the things that you can do to Him.

You can make Him unhappy. Your sad nap can never be unhappy. He said, turn left. You don't mind. Turn right. He said, okay, now I'm sad. I'm sad. I'm sad. No, you're sad now.

You don't do that. Your sad nap. You can't grieve your sad nap. No. These are all things that you can do to a person, but not an object.

Your sad nap. You can't insult your sad nap. You can say, but the Holy Spirit, you can insult. You say, oh. You're insulting me. Yes.

You can insult the Holy Spirit. Or how about Ania Saphiria? I lied. I lied. You lied to the Holy Spirit. Actually, after 5, verse 3 to 5. You lied to the Holy Spirit.

[32 : 06] So, I mean, if the Holy Spirit is not a person, how can you lie to Him? Amen. So, please, don't let, it's usually, I'm repeating this, it's usually those in the cult.

You know, there's all kinds of cults, Christian cults, like it's like Christianity, but cults. So, there are different cults, and they refer to the Holy Spirit as an it.

They say it is there. It's a force. But it's a person. It is so essential for believers and Christians to know that He's a person. He is a person.

Let's all say He's a person. He's a person. And that person is the breath of Christ. That person is the breath of God. He's the breath of God. Yes, He's a person.

The breath of God, He comes upon you to make you become. He comes upon you to make you do. And He comes upon you to make you speak. Amen. And one of the things I found out in the Acts of the Apostles, when the Holy Spirit came upon them, the Bible says, they began to speak in tongues.

[33 : 10] Listen, when the Holy Spirit comes upon you, what happens is that the coming of the Holy Spirit upon you causes you to reach out to God first.

They didn't go out first. They spoke. If it's of the Holy Spirit, if it's of God, if that Spirit is of God, it draws you first of all to God before you can even do things for others.

So what happened amongst them was in the upper room before it went out and started preaching out. And I found out that the last mention of the Holy Spirit in the Gospels is when Jesus said, receive ye the Holy Spirit.

That's how the Gospels finish. The last thing Jesus said in the Gospels, receive the Holy Spirit, He breathed upon them. That's the last time the Holy Spirit was mentioned in the Gospels.

The next time the Holy Spirit was mentioned is when Jesus was saying that you shall receive the Holy Spirit. And that is interesting. In Luke chapter 24, verse 49, Jesus said, tarry till you endure power.

[34 : 21] Talking about the Holy Spirit, okay. Tarry till you endure power from on high. What does 50 say? And then He led them out of Bethany and He lifted His hands and blessed them.

That's when He left. That's the last thing He did. And then He went. He blessed them. But the last thing He said to them is that wait until the Holy Spirit has come upon you. And in Acts chapter 1, verse 5, He said the same thing that John to live by you shall receive.

So the first mention of the Holy Spirit in the book of Acts is the last, is that same statement, that same, is the last mention of the Holy Spirit, reference to the Holy Spirit in the book of Luke.

So Jesus, the work of, I'm going somewhere, you understand in a minute. The activities, maybe next week I'll focus a bit more on that.

The activities in the book of Acts is a continuation of the, what Jesus was doing. Now watch this.

The last message of Jesus was to teach about the Holy Spirit. So most of us have knowledge and theory and doctrine about the Holy Spirit.

[35 : 28] But the Holy Spirit is not just teaching. That's why he has to, the book of Acts is always the work. It's activities, not teachings. But the book of John, when he was teaching about the, it was just doctrine.

But we have to connect until the doctrine you know about the Holy Spirit has become an activity. You haven't actually met the Holy Spirit. So there are a lot of Christians who know a lot about the Holy Spirit, but they don't actually work with him.

They don't know him. They have been taught about him. They have been taught about, you know everything. He's a Ruach Adonai. He's the Magister Veritatis. He's the Allos Paracletus.

You know all that. But as to whether he is the one working in your life, he's working with you, he's active in your life, that's a different story. Let me just lead you to John chapter 16, reading from verse 5.

Thank you, Lord Jesus. Are you there? Now I go. Somebody say, now I go. Now I go. That's an interesting statement. Very afraid.

[36 : 30] He said, now I go, I go my way to him that sent me. And none of you asked me, where that goest thou? Go over this. Where are you going?

Now I go to the father. I'm going. He said, now I go away to him who sent me. The reason why I'm saying this is, let me just do something quickly.

Look at chapter 14, verse 2 and 3. In my father's house are many mansions. If it were not so, I would have told you.

I go. Say, I go. I go. I go. I need to notice the phrase, I go. I go to prepare a place for you. Verse 3. If I go. Say, I go. I go. I go. I go. I go. I go. So, he said, if I go. Look at verse 12. Most of the time I say to you, he will believe in me. The works I do, will he do also.

[37 : 32] Greater works than this. Because, why? I go. Why? I go. Look at verse 28. Verse 28. You have heard me say to you, I am going away.

Did you notice that? Jesus kept saying, I am going. I am going. I go. I am going. Chapter 16, verse 10. John chapter 16, verse 10.

Of righteousness because I go to my father. I go. Verse 28 of verse 17. Look at chapter 16, verse 17. Then, some of his disciples said amongst them, what is this that he said to us?

A little while, you will not see me. And again, a little while, you will see me. And because I go to. What is it? He keeps saying, I go. I go.

I go. Verse 28. I come forth from the father and I have come into the world. Again, I leave the world and I go to the father.

[38 : 36] He kept saying, I go. I go. Look at chapter 17, verse 33. That's kind of an interesting one. Then Jesus said to them, I shall not be with you a little while longer.

And then I go. Sorry. I shall be with you a little while longer. And then I go to him who sent me. Jesus kept saying, I go. I go.

I go. And I had some. Someone said this some time ago. He said like, you are reading. Let's say your very best friend has been arrested for a crime he never committed in Dubai.

And they tell you the next day he's about to be executed. A crime he has never committed. And then he calls you that the night before he dies, he wants to have a chat with you.

And when you come and he's having a chat with you, he keeps telling you that. When I go, I will come. And when I come, don't worry. I'm going by I'll come.

[39 : 36] And when I come. You'll be wondering by, ah. What are you talking about? Tomorrow you'll be executed. But what do you mean by when you come? When you go? When you come? When you go? When you come? So don't worry. Don't be worried at all. Tomorrow after everything is done, I'll come to you and I will discuss the project.

Really? Doesn't he know what is ahead? You're telling me after everything is done, you'll come and I will discuss the project. You're about to die. But he keeps saying, Jesus told his disciples, the night before he died, he kept telling them, I'm going, but I'll come.

When I'm going, now listen, there's been a slight, a few confusion about this. I'll go, I'll go, I'll go.

Why? Because when he said, I go, the I go, he was talking about three different I goes and three different I come. When he said, I go, especially at John chapter 14 throughout John chapter 16, he kept saying, I go.

And if you are not careful, you wouldn't realize which of the I goes meant this going and this coming. There are three goings over there and the comings. The first going is I'm going into death. And then the third day, I'll come back into life. And what was the time interval between the going and coming? Three days. What was the time interval?

[40 : 45] Three days. What was the time interval? Three days. The second, I'm going. So the first one means I'm going to death. I'm going to be crucified. But the second I go is I am going back to heaven where I came from.

And I will come back one day. What was the time interval between that? Going to heaven physically.

He's gone. And he said, has he been back? So what was the time interval? Unknown. Unknown. Decades. Or centuries. But there is a third I'm going, which he said, if unless I go, the comforter will not come.

And he said, when I go, I shall come back with you. Now, that going was going in the physical, in the flesh, by coming back in the spirit. Are you getting it?

Coming back in the spirit. And that one, he meant that it is expedient for you that I go. Oh, okay. Now, let's look at the text now.

[41 : 55] Chapter 16. Verse 5. Verse 7.

Nevertheless, I tell you the truth. That it is expedient for you that I go away. For if I go not, the comforter will not come unto you.

But if I depart, I will send him to you. And when he is come, he will prove the world of sin and of righteousness and of judgment.

And it goes on. So here, he's talking about the comforter. When I go. Now, John chapter 16. Verse 15.

John chapter 16, verse 15. Look at it. It said, all things that the Father has are mine. Therefore, said I, that he, talking about the Holy Spirit, shall take of mine and shall show it unto you.

[42 : 58] Verse 16. A little while, and you shall not see me. That's how I'm going. And what? Let's read it. Let's go. And again, a little while, and you shall see me.

Because I go to the Father. So, a little while, you will see me. But a little while, you will see me. Because I go to the Father. That solves the problem of where is Jesus?

He sits at the right hand of God. But a Christian cannot say he's inside me. How can he be seated at the right hand of God and at the same time be in your heart? Be with us. It's because when he said, I am going, he's going in the flesh.

But he's going to come back in the spirit. So, there are different I goes. Going out from the earth unto God, that's where he's seated in heaven.

But going out of the spirit in the physical, the flesh, into this, coming back in the spirit, he's always with us. So, he told them that going to the world in Matthew chapter 28, verse 18 and 19.

[43 : 56] Going to the all power in heaven and in earth is given to me. Therefore, God, therefore, make disciples, verse 20. Verse 20. Look at verse 20. Teaching them to observe all things that I have commanded you.

And know, I am with you always. Excuse me. I am. I am with you always. I am. Even to the end of the ages. Yes. But you are going.

Yes. You are going. How can you be with us always? Yes. Because he says that it's a expedient for you that I go. Because if I do not go, the comforter. Because the comforter is my breath.

The comforter is me. I'm coming back now. I'm going out of the physical. But I'm coming in the spirit. And watch this. Watch this. Watch this. It's only little children who don't understand the spiritual things.

Paul said that when I was a child, I taught like a child. But when I grew up, I put away childish things. Now, listen. It's only little children who think, oh, it should have been nice if Jesus was still here physically.

[44 : 56] No. Every mature Christian doesn't feel any difference. Because he used to be outside of his disciples. Now he's inside us.

How many of you are aware that we are not the only church meeting in the world today? Now.

There are a lot of churches. Thousands of churches meetings. Right now. And where is Jesus?

He's there. He's here. He's here. If he had not gone, there was no way he could have been.

Hallelujah. Now. Years later, there's this man.

One of his disciples, John. John used to put his head on Jesus' chest. But Jesus had to go. So that when John was in prison, the Isle of Patmos, where no one can go, Jesus can show up there. He's there with him. Whilst he's there with the disciples in Jerusalem, he was also with John on the Isle of Patmos.

Why? That's why he said, it is expedient for you that I go. It's better. I have to go so I can come. I have to go so I can come. I can come with you.

[45 : 54] The same feeling. The same work. The same thing. But this time, not physical. I want to go so I can come and operate from inside you. Come on. You see, they can stop you from hanging around a certain person.

Yeah. But they can't stop. They can't stop the person from being inside you. Once they're inside you, it's a problem. Wow. Wow. They can't take.

You know, if you want to separate some people, you know, when usually criminals are arrested, they take one somewhere and they take the other, maybe two. They take. You know where they each other are. So they separate them and interrogate them separately.

But this one, they can't take from you. Wherever you go, it's inside you. Unless they kill you. And even if they kill you, he said, I'm with you always. Don't you? In your death, the Spirit of God is also with you. Is that?

Is that? In John chapter 14, I think verse 17 or so. Yeah. Let's look at it. John chapter 14, verse 17. Thank you, Holy Spirit. I like that one so much, you know.

[47 : 02] John chapter 14, verse 17. Even the Spirit of Truth. Verse 16. And I'll pray that, Father, and he shall give you another comforter.

Allos paracetos. Another comforter that he might abide with you. How long? Forever. He's going to stay with you forever. I am always with you.

So this one and him where they have guarded and he wasn't there. And they were afraid. So he shows up and then Thomas said, I wasn't there. So I don't believe it.

That is a lie. Now, if he's with them, like Thomas can't say he doesn't believe it. So that when Jesus is actually with you physically, there's no difference if you are genuinely born again in feelings with the way he is with you.

When he's spirit, just as it is, as it is. He is inside you. Do you understand what I'm saying?

Hallelujah. Hallelujah. So, he said, if I don't go the comforter.

[48 : 08] Now, then he uses the word the comforter. I've spoken. I explained the comforter. I explained the comforter the other time. But let me just add a little bit more to it.

The word comforter, I told you, the original Greek word is paracetos. All right? Or paraclete.

Blessed paraclete. Now, Jesus said, if I don't go there, paraclete will not come.

And they translated it as comforter. But if you notice, it is usually the King James that has it as. How does New King James put it? Put the New King. New King James uses helper. So, comforter is very old English.

So, all other translations which are not Shakespearean in approach, don't use the word comforter. Because in those days, the word comforter, the meaning of comfort is different from what comfort means in our time.

Comfort. It makes you do what you are afraid to do. It's the same person. But you are under the influence of something else. That is why, that is why, when they are going to do athletics, sports, professional sports, they have to test you for doping.

[49 : 22] Because you can have some substance inside you that will make you do. It's the same person doing, but this time with a different strength. So, the word comforter doesn't make you run away from the battle.

It actually pushes you into the battle. Bring it on. Bring it on. Sit down. Bring it on. Bring it on. Does that make sense when Paul in Ephesians 5, verse 18 says that, do not be filled with wine.

Because when you get filled with wine, it will produce a certain result. But that result has side effects. Yes. Be not filled. Do not be drunk with wine in which is dissipation.

I prefer King James on this note. Don't be filled with wine. Wearing is excess. That's King James. I don't know what that really is. He said, don't be drunk with wine. Wearing is excess. Side effect.

But be filled with the Spirit. So, he said, if I do not go, they're comforter. When they were with Jesus. I know sometimes when you are, when we are children, you are playing with somebody and this bully comes.

[50 : 27] Everybody fears him. But one day you're able to tell him to the face. Why? Because your big brother was there. So, when the Roman soldiers arrested Jesus, Jesus said, leave these ones alone. And they had to obey. Jesus is very powerful. So, they knew that with Jesus, we are cool.

Then Jesus said, I'm going. Oh. Oh. Oh. Oh. Oh. Where are you going? No, they said, where are you going? At least I'm going. Where are you going? You are leaving us. Yeah. You are leaving us. He said, no, don't worry. I'm not leaving you as orphans. He said, it's in the Bible. Yeah. He said, I'm not leaving you as orphans. But it is rather in your interest that I go. Because if I don't go, they're comforter. And then when we read in John chapter 14, it says that, And I'll ask the Father, he will send another comforter. Another of the same. He's just like me. I lost paraclete. Another comforter. So you don't need me to always be there. He will always be inside you. Somebody shout hallelujah. [51 : 29] Hallelujah. So the word comfort, I taught you, comes with strength. That's where we get the word for strength from. He makes you.

So he's strengthening you to do things that by yourself you can't do. But watch this. Verse 5 again in John chapter 16. Or verse 7.

Nevertheless, I tell you the truth. It's expedient for you that I go away. For if I go not away, the comforter will not come to you. But if I depart, I will send him unto you. And when he is come, this is what I want to talk about. His job. Father has his job to do. The son has his job to do. The spirit has his job to do.

The father planned our salvations like the will. Your very wealthy uncle. He planned the will. He wrote the will that this will go to you. This will go to you. This will go to you.

[52 : 25] You know. But until he dies, the will cannot be enforced. So father plans it. The son comes to die for the will to be available. And now the Holy Spirit is the one who comes to enforce and apply the will.

Your honor. Now, he's the lawyer. He's our advocate. That's why they use the word advocate. When you say advocate is someone who will stand by you in the difficult time. There are times you go through all kinds of things in life.

How many of you have been through times before? And you go through times and he says that the advocate is your standby. He will stand with you through thin and thick. So when it comes to the Trinity, every one of them have their work to do.

The father made you. The father made us. And the son died to save you. So you actually belong to the son.

But the spirit who lives in you. And you belong to the spirit. Do you understand? You belong to the spirit. So the same house. But all three have a particular rule towards the house.

[53 : 30] So it's not like there are one person that manifests in another. No. It's three persons. But different. And as I said. He is a person. The Holy Spirit is a persona.

Persona. And then Jesus said. When he comes. This is very important. As I ran up. He said. When he comes. John chapter 16. Verse 8. When he is come.

He will reprove the world of sin. Of righteousness and of judgment. Of sin because they believe not in me. Of righteousness because I go to the father and you see me no more.

Of judgment because the prince of the world is judged. I have yet many things to say unto you. But you cannot bear them now. However. When he. The spirit of truth.

Let's all say the spirit of truth. The spirit of truth. The spirit of truth. That's. I told you some time ago. That is. The word. The spirit of truth. Is the same as. The master of the truth. He's the master owner.

[54 : 27] Authority. Of the truth. No. No human being has authority of the truth. Exclusivity to the truth. But the spirit of God. The Holy Spirit. Has exclusivity. He's the only one who can teach you the truth. So I told you the magister veritatis.

Veritatis the truth. And magister. Master. Master. Magister veritatis. The master of the truth. He's the only one. Listen. No pastor can teach you. The word of God.

So. I must come in the power of the Holy Spirit. Before I can teach God's word. And you must receive the word of God by the help of the Holy Spirit. Before you can get it.

I. You see. I can inform you. But it doesn't mean I can teach you. Ah. Ah. A lot of what is happening in a lot of places is information. There's no revelation. Ah. Wow. So.

It takes the Holy Spirit to reveal. Now watch this. He has three. He has an assignment towards three groupings of people. Three. Three categories. The first assignment is his assignment towards Jesus.

[55 : 25] The second one assignment towards the disciples. The third one assignment towards the church. Jesus said when he comes this is what he will do to the church. This is what he will do to the disciples. This is what he will do to the believers.

Sorry. The world. Now let's take Jesus' own face. He says that when he comes he will take what is of mind. That's so important for me. So let's look at the verse. Oh.

I like this. Verse 13. Ooh. However the spirit of truth. The spirit of truth. You can't have truth without his spirit. You know why it's the spirit of truth?

Because the world is full of lies. The world is always telling lies. Telling lies about your body. Telling lies about your marriage. Telling lies about finances.

Telling lies about human beings. Telling lies about our origin. Telling lies about family life. Telling life about who you are. Telling lies. most of you have believed in lies about your identity.

[56 : 22] That you are not pretty. Who told you you are not pretty? The fact that you don't have hair doesn't mean you... Listen, I'm not finished saying what I was saying.

The fact that you don't have hair doesn't mean you don't have hair. You have hair. Where is your wife? She's there. You have hair. Not having hair doesn't mean you don't have your wife. You have hair.

Your wife is still with you. When you married, you had hair. But not that you don't have hair. You still have hair. You have hair. So, you...

What was I saying before I went to this hair? Lies. But Jesus said it's the spirit of truth. Without him, we would be deceived. They are telling you lies about the history of Jesus.

They are telling you lies about the Bible. Telling you lies. Sometimes, TV documentaries about Jesus is so evil. Can you imagine you meet a Muslim who is trying to tell you about Jesus?

[57 : 32] How can you tell me about Jesus when you don't have the Holy Spirit? Wow. Yeah.

Listen. I don't care you are a historian. You are a Jewish historian or first century Jewish historian.

It does not mean everything you say is true about Jesus. That's right. Because he is the spirit of truth. If I want to know Jesus, he will tell me. Yeah. Yes. Yeah. Now, watch this.

He said, but when he comes, when he's come, the spirit of truth, when he's come, he will guide you into what? All truth. I'll come to that in a minute and I'll leave it for next week.

For he shall not speak of himself, but whatever he shall hear, that shall he speak and he will show you things to come. Watch this. Verse 14 is very important. He shall glorify me for he shall receive of mine and he shall show it unto you.

Now, he is the publicity. Let me use it in a loose sense. Publicity agent of Jesus Christ. Anytime you have the Holy Spirit, you begin to glorify Jesus more.

[58 : 31] When you go to a church and they are not glorifying Jesus, the Holy Spirit is not there. He is the one who reveals Jesus. And his main assignment is when he comes, he is coming, watch this, he is coming to sell Jesus to you.

He is not coming to sell the church to you. He is not coming to sell the pastor. Advertise the pastor. The pastor is powerful. Many, many organizations have their leaders as the main person.

The Holy Spirit doesn't come to advertise anything. It only comes to advertise Jesus. Without the Holy Spirit, nobody can know Jesus. Without the Holy Spirit, nobody can know Jesus.

He said, he will glorify me. He will take what is of mine or what is mine and he will declare it to you. So, that's where the persona, the persona incognito comes.

He never comes to show who he is. He never comes to reveal himself. He always comes to reveal. So, you are seeing Jesus, but the one who is doing it is the Holy Spirit.

[59 : 37] And you never, where is the Holy Spirit? He doesn't show himself because always he must remain incognito. He must remain behind. He is not meant to be seen.

If you say, Holy Spirit, I want to see you are praying a useless prayer. He is not meant to be seen.

He didn't come to show himself. He only came to do one, to show one. He came to reveal Jesus.

He came to glorify Jesus. He makes Jesus so amazing. He makes you say, oh, I need more of Jesus. I need more of Jesus. When you come to church and we are singing and you don't see Jesus, Jesus, that's the Holy Ghost, he's not inside it.

One of the signs that the Holy Spirit is working is when Jesus is more seen. Because, number one, when the Holy Spirit is working, you will see Jesus. Jesus is so glorified. When a pastor is the one being glorified, the Holy Spirit is not working.

Pastor says, it's my church. The Holy Spirit too says, it's my church. That's so much of a petition. It's so much of a petition. Are you learning something? Yes.

[60 : 41] He is a person, but a persona incognito. A person who doesn't show himself. So the Holy Spirit comes in the system, but you will know he's here.

How do you know he's here? When Jesus is being glorified. Oh, he's here. He's here. That's why Jesus said, I have to go. Or if I don't go. So, number one job of the Holy Spirit is coming to glorify Jesus because he is the persona incognito.

He doesn't reveal himself. He reveals Jesus. Did you receive something? Yeah. We thank God for using a servant, Reverend Dr. David Entry, to share this awesome word.

If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen@caris.org. Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Caris Ministries.

Stay blessed.