**The Holy Spirit – Wind and Fire**

**Introduction – God Wants Us to Have The Holy Spirit**

* God wants us to receive Him fully – Father, Son and **Holy Spirit**:
	+ **John 20:22; Ephesians 5:18**.
* The Father, the Son and the Holy Spirit are one – **1 John 5:7**.
* I am not in favour of the terminology used to describe The Trinity:
	+ i.e. First Person, Second Person and Third Person.
* We often relegate something that is third to less important:
	+ For example, in the Olympics gold is first (the most important medal), silver is second (the next important medal) and bronze is third (the least important medal).
	+ In wedding anniversaries, gold is 50 years, Silver is 25 years, bronze is 8 years.
* So our natural understanding is that third is less important than second or first.
* We have been taught this natural truth since we were children and so it is easy to understand why so many Christians have a view that The Holy Spirit (The Third Person of The Trinity) is less important than Father God or Jesus.
* However, Jesus taught us that the Holy Spirit is a person in the same way that He was a person:
	+ **John 16:7-15** the personal pronouns *he*, *him* or *himself* are mentioned 13 times.
* In **John 14:16** Jesus said that He would give us **another** Comforter.
* There are two important Greek words which can be translated **another**, **heteros** and **allos**.
* **Heteros** means another of a different kind.
	+ Our English word heterosexual comes from this word.
	+ It simply means another person of a different kind, i.e. male and female.
* **Allos** means another of the same kind.
* For example, if you were eating a piece of fruit, say an apple, and wanted another (**allos**) piece of fruit you would get another apple. But if you were eating an apple and wanted another (**heteros**) piece of fruit you would get a banana or an orange or something else. It would still be another piece of fruit, but another of a different kind.
* So when Jesus said another (**allos**) Comforter He was saying that the Comforter (the Holy Spirit) was the same as Himself.
* Now let us look at this word Comforter.
* The Greek word is **parakletos** and literally means ‘called to your side’.
* It is a compound word – para (beside) and kaleo (to call).
* It was used to describe a legal representative who would plead your cause.
* It was also used as a ‘life coach’ – someone who would help and assist you.
* Often wealthy parents would employ a person to walk with their son to teach and train him in all aspects of life - art, literature, politics etc.
* That is exactly what the Holy Spirit does for us – He walks with us and teaches us (**John 14:26**).

**The Wind and The Fire of Pentecost**

* We read in **Acts 2:1-3** that when the Holy Spirit came there was wind and there was fire – but what is the significance of wind and fire?
* There are several words translated wind and fire in both Hebrew and Greek.
* So when The Holy Spirit was instructing people to write the Bible He had a choice of words.
* So we need to look at why He chose the words He did.
* Firstly though let us look at something called the **Principle of First Mention**:
* **The Principle of First Mention** is a Theological termwhichrefers to the first use of a word or concept in the Bible and how the context in which it occurs sets the pattern for its primary usage and development through the rest of scripture.
* That is a bit of a mouthful but it essentially means that the first use of a word in the Bible is very important.
* So let us look at the first mention of **wind** in the Bible.
* In **Genesis 8:1** we see the first use of the word wind referring to drying up the ground after The Flood.
* The Hebrew word is **ruach** and is often referred to as the Spirit of God or the breath of God.
* So we could say that the Spirit of God or the breath of God dried up the flood waters.
* The first mention of wind in the New Testament is in **Matthew 11:7** where we read that a reed was shaken by the wind.
* The Greek word for wind used here is not **pneuma** as many would expect (**pneuma** is the word used for Spirit, i.e. the Holy Spirit).
* The word translated wind is **anemos**.
	+ The Greek word **anemos** precedes the Latin word **animus** which means to animate, to give life to, to bring to life (i.e. an animated cartoon).
* The Greek word for reed is **kalamos** which is often translated as pen (because pens were made from reeds).
* With our understanding of wind in the Bible we can see that:
	+ **We need to allow the wind of God (that is the breath of God) to dry us up and let our words be shaken by God to give life.**
* Now let us look at the first mention of the word **fire** in the Bible.
* In **Genesis 19:24** fire is first mentioned in connection with the destruction of Sodom and Gomorrah.
	+ Our God is a consuming fire – **Deuteronomy 4:24, Hebrews 12:29**.
* Fire sometimes accompanied the presence of God in a theophany (**Exodus 3:2**) when God appeared to Moses.
	+ Notice though that the bush was not consumed.
* **So when God comes in judgement it is as a consuming fire but when He comes to instruct His saints there is fire but NO destruction. Hallelujah.**
* God does not want to consume His saints but refine them – He is a refining fire **(Malachi 3:2-3).**
* Now let us look at the first mention of fire in the New Testament.
* In **Matthew 3:10** the word fire is used to refer to the burning of an unfruitful tree.
* The Greek word used here is the word **pur** and is from where we get our words pure, purify etc. (via the Latin word **purus**).
* So God wants us to be pure and fruitful and to get rid of anything that hinders us (**John 15:1-8**).
* So fire speaks of purifying and therefore holiness (**1 Peter 1:16**).
* God wants us to be holy because he is holy and to help us He gave us the Holy Spirit.
* With our understanding of fire in the Bible we can see that:
	+ **Our works of the flesh need to be burned to enable the pure fire of the Holy Spirit to work in us to help make us pure and useable.**
* **The wind and the fire of the Holy Spirit show us that we need to come to an end of our own natural works, processes and abilities and to allow God to work in us and through us purifying us to work with Him to accomplish His Kingdom purposes.**