

NAMES OF GOD SERIES

THE NAMES OF THE HOLY SPIRIT

In this chapter we want to look at some names of the Holy Spirit the third person of the Godhead. In Genesis chapter one we see the beginning of the manifestation of the Holy Spirit. The word *Spirit* is translated from the Hebrew word *Ruah*. *Ruah* is sometimes translated as *wind* or *breath* too. In Genesis 1: 2 The earth was without form and void, and darkness was on the face of the deep. And the Spirit of God the *Ruah* of God was hovering over the face of the waters. The Holy Spirit is one of the persons of the Godhead and He too has His titles. In the last message we saw the titles of the eight names of Jehovah fulfilled in the person of Jesus Christ. We now want to see the titles of the Holy Spirit. As He is one of the persons of the Godhead, He carries a mighty power and manifestation with Him. As we seek to understand the person of the Holy Spirit, we find that we cannot fully understand Him. He could do what He wants. And if He had wanted to do a healing service, we would just go on a healing service. We need to flow with Him.

But even if you sit and listen to the word being taught and preached, His healing virtues could come on your life and you could receive whatever He has prepared for you. The Holy Spirit has been striving with men from the beginning of time. In the book of Genesis we find other incidences of the Holy Spirit working. In Genesis 6: 3 and the Lord said my Spirit shall not strive with men forever for he is in the flesh. Yet his days shall be one hundred and twenty years. We find the Holy Spirit striving. And you also find the Holy Spirit striving in the book of Galatians chapter six. Striving against flesh. The Spirit and the flesh strive one against the other. The same person of the Holy Spirit is still moving and striving with man in order to perfect man and to bring him into the very fullness of what God has for him.

Now there are many descriptions as to what the Holy Spirit does. And some of descriptions fit into His names. But we are going to consider just five different divisions of the names of the Holy Spirit and His manifestation as Almighty God.

First of all we want to see some references of the Holy Spirit throughout the Bible especially in the prophetic books. You would find the phrase *the Spirit of God came upon*, for example, and the Spirit of the Lord came upon Jeremiah, the Spirit of the Lord came upon Ezekiel etc.

When we begin to read the Bible in the Hebrew and look at the Hebrew names of God, we find that there are five different divisions for the Holy Spirit titles and names. Sometimes it talks of the Spirit of Yahweh. In fact most of the time the original Hebrew uses the word *the Spirit of Yahweh* when the English translation only uses the word *Yahweh*. At other times it is *the Spirit of El*, or *the Spirit of El Shaddai* which is also sometimes used. We will compare the titles of the Holy Spirit in the Old Testament with the titles of the Holy Spirit used in the New Testament.

Spirit of El Shaddai

Lets start with the book of Job. Job is one of the first books that were written. If Moses wrote the book of Genesis and Job lived before Moses, then obviously the book of Job was written earlier. In the book of Job chapter 33 there is a statement made by Elihu who was the only one whom God did not rebuke in regard to the speeches that were made in the book of Job. Elihu made a statement about God manifesting in Job 33: 4 *The Spirit of God has made me and the breath of the Almighty gives me life.* He recognises one of the works of the Holy Spirit. If we put in the Hebrew names of God, this is how it would have sounded like: *The Ruah of El had made me and the ruah of El Shaddai has given me life.* The Ruah of El: the word God there is the word El and is not Elohim. It is the singular name El. The word Almighty is the word Shaddai. In just one sentence of Job 33:4, we see that the Holy Spirit has two titles: the Spirit of El and the Spirit of El Shaddai. Each title carries something.

When the Holy Spirit is called the Spirit of El Shaddai, it is His creative power in the Fatherhood and the tender loving care that a mother gives to a little child that is usually mentioned. We have a comparison that we will have with the New Testament. See over here we have the Spirit of El Shaddai and He breathe. Compare over here in the New Testament, the same Spirit of El Shaddai is manifested as the Spirit of the Father. Turn to Matt. 10:20 this is one of his names. He is the Spirit of the Father. We are going to lay some foundation before we go on. Verse 20 for it is not you who speaks through you. Notice how closely associated they are. Here is the Spirit of El Shaddai and He breathes. It talked about an intimate sense of moving and breathing in you. And over there it talks about the Spirit of the Father speaking through you. Why didn't he use the word Holy Spirit?

After all Jesus did use the word Holy Spirit in Luke 11. Of all the titles, why must He choose specifically the title: the Spirit of my Father? Because the Spirit of my Father or the Spirit of the Father heart of God is the Spirit as He manifest. One of the titles of the Spirit of the Father is that He breathes. He is close to us. He is like in our very breath. And the word breathing is linked up to the Spirit of the Father and His manifestation. Just like God has different names, Jesus has different names. And each name commands a different aspect of His being. Like when we call Him the Alpha and the Omega, we are calling upon Jesus who is the eternity. Jesus who was and is and is to come when we are calling upon Emmanuel Jesus. We are calling upon his presence. Different aspect.

Spirit of Elohim

Then we have another one. Lets look at first Samuel chapter 10 verse 10. When came there to the hill, there was a group of prophets to meet him. Then the Ruah of Elohim came upon him and he prophesied among them. It says the Ruah of Elohim came upon him. This is another title of the Holy Spirit. And in order to get the clear picture of the manifestation of Elohim, we read from verse 6 to 10 in the comparative Hebrew translation to see some of the names of God that are manifested in this passage here.

And the Spirit of Yahweh will come upon you. And thou shall prophesy with them and shall be turned into another man. And let it be when these signs are come onto thee that thou do as occasion served for Elohim is with you. And thou shall go down before me to Gilgal. And behold I will come down onto thee to offer burn offerings and to sacrifice, sacrifices of peace offering, with seven days offerings completion shall thou tarry till I come onto thee. And it was that when he has turned his back to go from Samuel, Elohim gave him another heart, and all those signs came to pass that day. Behold a company of prophets met him; and the Spirit of Elohim came upon him.

The word *come* is the word *prosper* in Hebrew. Now at first the Holy Spirit was called the Spirit of Yahweh. Then He is called the Spirit of Elohim.

We have another manifestation of the Spirit of Elohim in 1 Samuel 16 in the reference to David being anointed. The Lord sent Samuel to the house of Jesse. In verse 13 Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of Yahweh came upon David from that day forward. So Samuel rose up and went to Ramah. But the Spirit of Yahweh turned aside from Saul. From that day onward Saul lost the Holy Spirit or the Holy Spirit left Saul.

And the Holy Spirit was described as the Spirit of Elohim when He came upon David but when He left Saul, He was described as the Spirit of Yahweh. Why this sudden change from the Spirit of Elohim to Spirit of Yahweh? We will touch on that afterwards. But also look at verse 23. And so it was whenever the spirit, now this is a different one, this is an evil spirit, from God was upon Saul. And the word *from* is a permissive tense, which means it was actually the enemy spirit that came. Let me read it in the Hebrew, it says when the spirit of Yahweh came upon David from that day forward. But the Spirit of Yahweh departed from Saul and an evil spirit allowed by the Lord troubled Saul. So from that day onwards Saul was constantly troubled or disturbed because he lost that Spirit that he had received.

Let us compare the two titles of the Holy Spirit which we notice from the book of Job. The Spirit of El Shaddai breath. Now the Spirit of Elohim more qualified because that was the Spirit that was originally upon Saul. And it say it prospers him. The word came upon is the Hebrew word prosper him. The Spirit of Elohim prosper him.

Now the Spirit of Elohim has four different manifestations in the old. Lets look at Exodus 20 and see the four manifestations of the Spirit of Elohim, which is the general title of the Holy Spirit. Here Moses is going to build a tabernacle and God called different people to His service. Verse 1 and 2 And God spoke all these words saying I am the Lord your God who brought you out of the land of Egypt out of the house of bondage. You shall have no other gods before me. Verse 20 and Moses said to the people, do not fear for God has come to test you and that His fear may be before you so that you may not sin. So the people stood afar off but Moses drew near the thick darkness where God was. Now the thick darkness that He dwelt in is not the normal darkness but more His awesome presence. And every time God manifest as the person, the person of the Holy Spirit comes to play as a cloud or as a fire.

Lets look on to Exodus 31. We are going to see the Spirit of Elohim in verse 2 and 3. See I have called by name Bezalel the son of Uri, the son of Hur of the tribe of Judah, and I have filled him with the Spirit of Elohim. And there are four things. In wisdom, in understanding, in knowledge and in all manner of workmanship. We have the four different manifestation of Elohim.

The word wisdom is the Hebrew word "chokmah" which is a general word for wisdom like "sophia" in the New Testament. And the word understanding is the Hebrew word "tebuna" which means discretion or discernment. And then word knowledge is the word "dahth" which means impartation of his knowledge or facts

in the spirit realm. Finally there is workmanship which is "silicka" which is workmanship. These are all under the Spirit of Elohim, four different manifestations.

In the New Testament, the same Spirit of Elohim is called the Spirit of God. But as we compare those manifestations of the Spirit of Elohim now called Spirit of God, the same comparison come in Ephesians 1:17 we see that the Spirit of God manifest wisdom and revelation. Wisdom and revelation compares wisdom and understanding on that side. Then the other two qualities that are there which is knowledge which is the word "dahth" which means it is more like spiritual and biblical knowledge that comes. And there is no equivalent for it in the New Testament and the closest I could find is in Acts 18:24 –25 now a certain Jew named Apollos born in Alexandria came to Ephesus. This man had been instructed in the way of the Lord. And being fervent in spirit. Now that was definitely the work of the Holy Spirit working although it is not mentioned. It just mentioned his spirit was fervent in God. But there was something about that person. Even though he didn't have many revelations, he had a lot of knowledge. And that knowledge that he had caused him to be mighty in scriptures. He was fervent in spirit and he taught accurately the things of the Lord. But he knew only so much. He knew only the baptism of John, so he could teach the baptism of John in two thousand ways. Just like an evangelist can preach an evangelistic message in two thousand ways whether they start from the book of Revelation or start from Genesis. So here is the knowledge he had. But his revelation was that much. However when he got into revelation, what he had in knowledge expanded and became useful. That is Apollos which ties with the third aspect of knowledge of the Spirit of Elohim, here it is the Spirit of God.

And in the fourth area where Bezalel and Oholiab were filled with the spirit of workmanship, there is no direct New Testament equivalent. But there is an indirect reference in Acts 9 in the life of Dorcas. Verse 36 In Joppa there was a certain disciple named Tabitha which is translated Dorcas. This woman was full of good works. Instead of saying full of the Holy Spirit of good works, she is said to be full of good works. So there was something filling her life. It was the fourth working aspect of the Spirit of Elohim, which is equivalent to the Spirit of God in the New Testament, which cause a person hands to be skillful.

Spirit of Yahweh

Now lets look at the Spirit of Yahweh. Most of the times when you see the prophets have the Spirit, it is the Spirit of Yahweh. In the book of Judges, we see

some of the examples of the Spirit *coming upon* different people. This time we will look at Judges 6:34 But the Spirit, the Ruah of Yahweh came upon Gideon. Now the word *came upon* is a different Hebrew word from the Hebrew word in first Samuel chapter 10 the Spirit of Elohim *came upon* Saul. The other word *came upon* mean to *prosper*. This word *came upon* is a different Hebrew word which means *to be clothed, to robed about him*. And that is the same sense as Luke 24: 49 where the Spirit shall clothe you. So the Spirit of Yahweh moves in a different way. And He moves deeper as He clothes Gideon. It happened many times.

Lets look at Judges 11. Most of the times when the prophets function under the anointing of the Holy Spirit, the Holy Spirit is described as the Spirit of Yahweh. It is the most common title mentioned among all the titles. Verse 29 Then the Spirit of Yahweh came upon Jephthah. And he passed through Gilead and Manasseh and passed through Mizpah of Gilead. And he waged a tremendous warfare in God.

Same with the Holy Spirit. He is a wonderful person and He got different titles and they are related together in the old and in the new. The main word for the word Spirit in the Old Testament is *Ruah* which means wind. In the New Testament, the word Spirit is the word *Pneuma* which means a flowing of air. Jesus says you do not know whence or how the Spirit moves. You only see the results of what He does. So there is the equivalent title given in the New Testament, so we covered the two titles of names just generally *Ruah* or just generally *Pneuma*.

Now the main one we want to consider is the Spirit of Yahweh. Lets look at Rev. 5:6 And I look and behold in the midst of the throne and of the four living creatures and in the midst of the elders stood a Lamb. As though he had been slain. Having seven horns and seven eyes which are the seven spirits of God. Now these seven spirits of God are one spirit. Remember there is one Holy Spirit with many names. There is one Lord Jesus Christ with many titles. There is one God the Father with many titles. There is one Holy Spirit with many names and titles. And the Holy Spirit as the spirit of Yahweh is different from the spirit of El Shaddai or just generally *Ruah* or from spirit of Elohim. *Ruah* just talks about the general move of the Spirit. Spirit of El Shaddai or spirit of the Father speaks about the Fatherly aspect of the Spirit that He brings about. And the Spirit of Elohim is generally the Spirit of God in the New Testament and it brings about the four different works that we have looked at. And it is all general work.

If you look at the Spirit of Elohim, you will find that the Spirit of Elohim works even among unbelievers. Because all life comes from God, so the Spirit of

Elohim is working and also comes on unbelievers and causes them to be skillful. All these four different aspects of His working, skill with their hands are gifts that comes from God. And it is generally the Spirit of Elohim who works.

But there is one aspect of the Holy Spirit that only works for believers. And that is the spirit of Yahweh. For Yahweh is a covenant name of God. And it belongs to God's people. Now the spirit of Yahweh has seven different aspects all together. And all different seven aspects of the Spirit bring about the seven names that we have looked at. And in the New Testament, it is called the seven spirits of God. When we talk about the seven-fold Spirit, it speaks about the Spirit of Yahweh in His seven-fold work. What are the seven fold works? Isaiah 11:2 No. 1 the Spirit of Lord shall rest upon him. No. 2 the Spirit of wisdom. No. 3 and of understanding. No. 4 the Spirit of counsel. No. 5 the Spirit of might. No. 6 the Spirit of knowledge. No. 7 the Spirit of the fear of the Lord. You will find all the seven fold names of God inside.

The spirit of Yahweh is Jehovah Miqadesh set apart especially for God.

And then you have the Spirit of wisdom. Now that word wisdom is the same word "choma". As the Spirit of Elohim works among believers and unbelievers, so in the covenant we also have an increase of the Spirit of wisdom. As He works among unbelievers, He even works even more on this side. And the Spirit of wisdom ties to Jehovah Jireh. See Jehovah Jireh means the Lord who sees and then He provides. Prosperity is always tied to wisdom. For wisdom holds prosperity in her hand. The book of Proverbs tells that wisdom cry in the streets. And on one hand she has long life and on the other hand, riches and prosperity. So that is the spirit of wisdom Jehovah Jireh.

Then we have the Spirit of understanding. The Spirit of understanding here is the Hebrew word "bina" which means intelligent, a supreme intelligent. And that one is only in the Spirit of Yahweh. It is only for covenanted people. And it ties to Jehovah Nissi, the Lord our banner. He gives us the strategy, He gives us all the different aspects and elements of His workings in order to succeed in battle.

Then we have the Spirit of counsel. And the Hebrew word is *etsar*, which means to give advice. Who else gives counsel and advice but Jehovah Ra'ah, the Lord our shepherd.

After counsel is might. And the might is the word *gabura* speaks about mastery of it. It does not mean just strength. Here the word might means that you subdue something and put it under your feet. And you are a master of it. You don't just get

healed. You overcome sickness and you stand in authority above it. To conquer something and to be a master of something is different from just to conquer to win. And to be a master is to be an expert. You have to be conqueror before you can be a master. So here the Hebrew word might is mastery. In history sometimes one country conquer another. They can conquer with guerrilla warfare and all kinds of warfare and in the end they loose what they try to keep. So keeping is a different key. But the Spirit of might helps you not only to receive but also to keep. And that is related to Jehovah Rapha, the spirit of might.

Then we have the spirit of knowledge. Here the spirit of knowledge is also the same word *dahth* that was found in the Spirit of Elohim. Sometimes when you see the manifestation of a lot of knowledge among worldly people, it is because the Spirit of Elohim is also working among them. But in the body of Christ under the spirit of Yahweh you get even more *dahth* that comes upon your life. That is knowledge. And that kind of knowledge is not normal knowledge. It is a knowledge that brings righteousness into your life. And Jehovah Tsidkenu, that kind of knowledge means righteousness. Like for example Apollos had a lot of that knowledge and that knowledge led him in the end to the gospel. And there are many people out there in the world that do not know Christ but they have a certain conscience and a certain righteous element about them. It is because the Spirit of Elohim is also working in their life. But in the body of Christ, we have it stronger in the covenant spirit of Yahweh the seven spirits of God.

Then we have the Spirit of the fear of the Lord. And that relates to Jehovah Shalom. There is only peace when you are in the fear of the Lord. So we have all these seven different aspects of the Spirit of God and each aspect relates to a particular name of Jehovah. We have the Spirit of Lord and ties to Jehovah Miqadesh. Then we have the Spirit of wisdom that ties to Jehovah Jireh. Then we have the Spirit of understanding that ties to Jehovah Nissi. We have the Spirit of counsel, Jehovah Ra'ah. The spirit of might Jehovah Rapha. The Spirit of knowledge, Jehovah Tsidkenu. And finally the Spirit of the fear of the Lord, Jehovah Shalom. All these seven relates to some sort of manifestation in the New Testament.

For example, the Spirit of the Lord which relates to Jehovah Miqadesh is related to Romans 1:6 the Spirit of holiness. The Spirit of holiness is one of the covenant names of the Holy Spirit. Then the Spirit of wisdom which is Jehovah Jireh is related to Ephesians 1:17 the Spirit of wisdom. Then we have the spirit of understanding, which relates to Jehovah Nissi. And that relates to the Spirit of revelation. Revelation brings about Jehovah Nissi the Lord our banner. Without revelations there is no success in your battles. Then we have Jehovah Ra'ah, the

spirit of counsel. In Gal. 6:1 the spirit of meekness. And we have the spirit of might, which is Jehovah Rapha. Which is mastery, special strength that comes from the Lord. And in 2 Corinthians 4:13 the Spirit of faith. Faith overcomes the world. All these different aspects are related. And we have the Spirit of knowledge, which is Jehovah Tsidkenu that is righteousness, and knowledge. In the New Testament side we have the Spirit of glory. In 1 Peter 4:14 the Spirit of glory that clothe us. You are persecuted because of righteousness. The spirit of glory comes. Righteousness and Tsidkenu and the Spirit of knowledge are all related. Then we have the Spirit of the fear of the Lord, Jehovah Shalom, the Lord our peace.

In the New Testament, 2 Tim 1:7 the Spirit of love, power and of a sound mind. And if you read very carefully, it says that God has not given us the spirit of fear, it is not the wrong kind of fear. But He has given us the Godly awesome respect for Him, which comes as the Spirit of love, power and of a sound mind. So all these seven aspects are related on the other side.

And there is only one name of Jehovah missing and that is Jehovah Shammah. We have Ruah the normal name of the Holy Spirit compare to Pneuma on the New Testament side. We have the Spirit of Elohim compared to the Spirit of God. We have the Spirit of El Shaddai compared to the Spirit of the Father. We have the Spirit of Yahweh compared to the Seven Spirits of God manifest in the new in its different form. The word seven may not be in the epistle but it is mentioned in the book of Revelation. And that is the covenant spirit.

But there is one aspect of the Holy Spirit that is reserved only for the New Testament. Even Jehovah Shammah is mentioned only in Ezekiel chapter 48 right towards the end in a prophetic way. It was not possible for Jehovah to manifest as Jehovah Shama in the Old Testament because it was not their dispensation and Jesus has not come yet. And so in Ezekiel 48 he prophesies about the day the temple will be rebuilt and Jehovah Shammah shall be revealed. And that is why the last one Jehovah Shama is revealed in the three extra titles of the Holy Spirit reserved only in the New Testament. That never before He is present in the Old Testament. The Spirit of the Father is present in the Old Testament as Spirit of El Shaddai. Spirit of God is present in the Old Testament as the Spirit of Elohim. And the Spirit of covenant that is Yahweh and all the different aspects it are present in the Old Testament.

But there is one aspect of the Holy Spirit that is reserved for the new. And His three extra titles only for the New Testament. No. 1 The Holy Spirit just a simple title. He is specially revealed in the New Testament. Although there are

incidences that looks like Him in the Old Testament, there is no revelation that gives Him a special title as *the Holy Spirit of God* like in the New Testament. For in the New Testament He comes in His original and full name and title that is the Holy Spirit. Look at Luke 11:13 if you then being evil know how to give gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask. Acts 1:8 you shall receive power when the Holy Spirit shall come upon you. We have one name of the Holy Spirit, the Holy Spirit of God. That is only for us today. It is different from the old.

The second name that is given by Jesus in John 14:17 He is called the Spirit of Truth. The Spirit of Truth whom the world cannot receive. Let's understand that there are different titles of the Holy Spirit and there are something of the Spirit that are sacred. Do you know that in a Christians meeting that is open like a service, there is a different aspect of the Spirit that works? But if we all were to go up a mountain and we only call intercessors, you will have a different Spirit that works. Same Holy Spirit but different aspect of Him being. Understand who the Holy Spirit is. There are some parts of the Holy Spirit that are sacred that the world cannot receive. But there are some parts of the Spirit that manifest that the world does have. The Bible says in Genesis 6 the Spirit of God strive with men, all men in general. The Spirit of God is working. But there are some aspects of the Spirit like the covenant spirit, the spirit of Yahweh is reserved only for the Body of Christ. Then the word Holy Spirit and the Spirit of Truth are reserved only for believers which the world does not have. The world can have the spirit of knowledge from Elohim but the world does not have the Spirit of Truth. Truth is deeper than knowledge. Truth speaks about the knowledge of God and eternity. In the Old Testament, they also could not have the Spirit of Truth. The Spirit of Truth is reserved only for the New Testament.

Now what does the Spirit of Truth do? He opens the Bible to you. It is never possible in the Old Testament. You do not find an Old Testament figure except for Ezra with a small element of that. But even then it was a small repetition rather than teaching, and explanation of the Hebrew language rather than revelation. You only find in the New Testament in Luke 24 the Lord came to His disciples and He opened their understanding to understand the scriptures. This never happened in the Old Testament. The authors in the Old Testament were only given the scriptures to speak out and write. But in the New Testament, the writers were given the keys to open them. And to have those keys to open the scriptures is tremendous. It is the Spirit of Truth. But it is not just revelation, which is Yahweh. Here is Truth, which is stronger. Which means that when it is opened onto you, you

become an epistle. Remember that is one of the titles that we are called. Paul said you are an epistle of the Holy Spirit. The Truth becomes written into your life. What you see in the Spirit of Truth you become. What you see in the Spirit of revelation you become and you are placed in a position to receive. But what you see in the spirit of truth transforms you. See there is transformation in the new. There is none in the Old Testament. There is only information. The Spirit of revelation and knowledge bring information but the spirit of truth brings transformation.

The third aspect of the Holy Spirit that is only reserved for the new is called the Spirit of Christ. Found in Rom.8: 9 the Spirit of God and of Christ. And the Spirit of Christ does only one thing. The spirit of Christ is not talking about the spirit man of Jesus. The spirit man of Jesus is seldom mentioned in that manner. The spirit of Christ speaks about the Holy Spirit who makes you like Jesus.

These three aspects of the Holy Spirit are reserved for the New Testament. And all of them bring forth Jehovah Shammah in a new way that those in the Old Testament could only have a glimpse. And to have Jehovah Shammah, you need the Holy Spirit. Jesus says I give you the Holy Spirit and He says I cannot be with you, I will send another one to take my place. That is the Holy Spirit. The spirit of truth who will change and transform you and the spirit of Christ will make us like Jesus.