



BETHEL CHURCH
INTERNATIONAL WORSHIP CENTRE



THE DOCTRINE OF THE HOLY SPIRIT



JUNE 2026

INTRODUCTION

The doctrine of the Holy Spirit, often called Pneumatology (from the Greek word *pneuma*, meaning “*spirit*” or “*breath*”), is the study of the Third Person of the Trinity. Interestingly, the Holy Spirit is the First Person mentioned in the Scriptures (Gen.1:2) before the fuller revelation of the Father and the Son.

The Holy Spirit is not merely a force, power, or energy, but a divine Person who possesses intellect, emotions, and will. While Scripture uses various images and symbols to describe the Holy Spirit, these should not lead us to think of Him as an impersonal force. The image of the *wind*, for example, highlights His invisibility and sovereign activity rather than impersonality. The tongues of *fire* at Pentecost symbolize His purifying and empowering work, while the *dove* that appeared at Jesus' baptism points to His gentleness, purity, and peace. These images reveal aspects of His ministry but do not define His essence.

The Holy Spirit is fully God, co-equal and co-eternal with the Father and the Son. Throughout Scripture, the Holy Spirit is actively involved in creation, revelation, salvation, sanctification, and the empowerment of God's people for service. The Holy Spirit is active from the opening verses of Genesis to the closing chapters of Revelation, where the Spirit invites people to come to Christ. The Holy Spirit is continually at work in God's redemptive plan.

Studying the doctrine of the Holy Spirit leads believers into a closer communion and greater engagement with God, and cultivates a more fruitful Christian life that glorifies Jesus Christ and advances God's kingdom.



THE HOLY SPIRIT AS A DISTINCT DIVINE PERSON

Unfortunately, confusion and unfamiliarity surround the Person of the Holy Spirit, leading some Christians to either sideline Him or misunderstand what He means for their spiritual lives. The Bible presents a triune God— three persons, one God; a God in perfect union and communion— Father, Son, and Spirit, and invites His people into that fellowship.

The Holy Spirit is not merely God's power in action; He is a distinct divine person who lives and works in relationship with God's people.

Jesus Himself introduced the Holy Spirit in this way. In **John 14–17**, on the night before His crucifixion, Jesus prepared His disciples for His departure by promising the coming of “*another Helper*” (*allos Parakletos*)— another person like Jesus who is the *Spirit of Truth, Counsellor, Advocate, and Comforter*. He is not an “*it*” to be used but a “*He*” to be known. The disciples had spent three years walking with Jesus, listening to His teaching, and experiencing His presence. Yet Jesus made a remarkable statement: “*It is for your good that I am going away*” (John 16:7). How could anything be better than having Jesus physically present? Jesus’ answer was the Holy Spirit.

Through the Spirit, God's presence would no longer be limited to one place at one time. Instead, God would dwell within every believer. The Holy Spirit would teach them, guide them, empower them, comfort them, and remind them of everything Jesus had said. What the disciples

experienced externally through Jesus, believers now experience internally through the Holy Spirit.

The personality of the Holy Spirit is evident throughout Scripture. He **speaks** (Acts 13:2), **reveals** (1 Cor. 2:10-11), **regenerates** us (John 3:5-8), **teaches** (John 14:26), **guides** (John 16:13), **intercedes** for believers (Rom. 8:26), **loves** God's people (Rom. 15:30), and **distributes** spiritual gifts according to His own will (1 Cor. 12:11).

The Holy Spirit can even be **grieved** (Eph. 4:30), **quenched** (1 Thess.5:19), **lied** to (Acts 5:3-4), **resisted** (Acts 7:51), and **blasphemed** (Matt.12:31)- something that can only be true of a person. He is not an impersonal force but a divine person who loves, communicates, and relates to God's people.

Come and Drink!

When it comes to the Holy Spirit, people tend to fall into different categories.

- Some are **thirsty**. They long for more of God's presence, power, and His reality in their lives. They know there must be more than merely attending church or knowing facts about God. Yet, at times, their desire may not be grounded in a clear understanding of who the Holy Spirit is and how He works.
- Others are **suspicious**. Some keep their distance from the Holy Spirit because they have witnessed unhealthy, manipulative, or unbiblical expressions carried out in His name and have become cautious or fearful.
- Still others are simply **uninformed**, much like the disciples Paul encountered in Ephesus who replied, "We have not even heard that there is a Holy Spirit" (Acts 19:2).

Whatever category describes us, Jesus extends the same invitation. On the last and greatest day of the Feast of Tabernacles, He stood and proclaimed, "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them" (John 7:37-38). John immediately explains, "By this He meant the Spirit" (John 7:39).. The Lord Jesus Christ is the baptizer of the Holy Spirit. If you are thirsty today, come to Him. The Spirit-filled life is not a special, deluxe edition of Christianity. It is part and parcel of the total plan of God for His people.

In the Great Commission, Jesus commands His disciples to baptize believers in the singular *"name" of the Father, the Son, and the Holy Spirit* (Matthew 28:19), identifying the Spirit alongside the Father and the Son as fully participating in the divine nature. Likewise, Paul concludes his second letter to the Corinthians with a Trinitarian blessing: *"The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all"* (2 Corinthians 13:14). The baptism of Jesus provides another striking picture of the Trinity in action: *the Son stands in the Jordan River, the Spirit descends upon Him like a dove, and the Father's voice resounds from heaven* (Matthew 3:16–17).

At times, the Holy Spirit's ministry can appear less prominent because His mission is to glorify Christ and draw attention to Him (John 16:14). Yet His humility in ministry should never be misunderstood as inferiority in essence. In a similar way, the Son willingly submitted to the Father during His earthly ministry without



ceasing to be fully God. So too, the Holy Spirit faithfully carries out His unique role within God's redemptive plan while remaining fully equal with the Father and the Son. Within the Trinity there is a beautiful harmony of roles, but there is no hierarchy of nature; the Father, Son, and Holy Spirit are co-equal, co-eternal, and one in divine essence.

THE WORK OF THE HOLY SPIRIT

The Holy Spirit is actively at work in the world and in the lives of His people. The Holy Spirit is involved in every aspect of God's redemptive plan, from creation to new creation. He gives **life** (John 6:63), reveals **truth** (John 16:13), **points** people to Christ (John 15:26), **convicts** the world of sin (John 16:8), **regenerates** believers (Titus 3:5), **sanctifies** God's people (2 Thess. 2:13), **empowers** the Church for witness and service (Acts 1:8), and assures us of our future inheritance as God's children (Eph. 1:13–14). The Spirit's ministry bridges the gap between God's promises and our daily experience, making the presence, power, and purposes of God a living reality. The work of the Holy Spirit can be seen through these ten key areas of His ministry.

1. The Holy Spirit Gives Life and New Life

In the opening pages of Scripture, *the Spirit* (Hebrew – *Ruach*) of God is seen hovering over the waters (Gen. 1:2), bringing order out of chaos and life into creation. As God's life-giving breath, the Holy Spirit continues to sustain and renew all living things (Ps. 104:30).

Yet His life-giving work extends beyond the physical world. Because sin has left humanity spiritually dead, unable to enjoy the fellowship and relationship with God for which they were created, the Spirit brings new life through the miracle of regeneration, enabling people to be “*born of the Spirit*” and enter God's kingdom (John 3:5–8; Titus 3:5). The same Spirit who was active in the first creation is now at work in the new creation, renewing hearts, awakening faith, and transforming lives.

2. The Holy Spirit Inspires and Illuminates God's Word

The Bible is not merely a collection of human writings but the inspired Word of God, given through the work of the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21). The Holy Spirit guided biblical authors to faithfully record God's revelation. Yet His ministry did not end when Scripture was written. The same Holy Spirit who inspired the Word continues to illuminate it today, opening our minds to understand its truth and empowering us to apply it to our lives.

Too often, Christians have been encouraged to choose between being a “*Bible church*” and a “*Holy Spirit church*” - one emphasizing sound doctrines and the other emphasizing spiritual experiences. However, Scripture makes no distinction. The Church of Jesus Christ is called to be both ***Word-centered and Spirit-filled***—grounded in the truth of God's

The Breath of Life

The story of Scripture is carried by a single powerful word—***Ruach***, the breath, wind, and Spirit of God. From the opening pages of Genesis, the ***Ruach*** of God hovers over chaos, bringing order, life, and beauty out of what was formless and empty. But this creative work does not end in Genesis. As the biblical story unfolds through the prophets, especially in the writings of Isaiah, creation becomes a dominant theme again—not because the world is being made for the first time, but because it is being remade after the devastation of sin and exile.

In visions of ruin and restoration, the ***Ruach*** returns as God's promise that He is not only the Creator but also the Re-Creator. This is seen most vividly in Ezekiel's valley of dry bones, where lifeless remains become a vast, living army as the breath of God enters them again. The same ***Ruach*** that once gave life to dust now breathes life into what is dead, forgotten, and broken. **Creation is not just an event in the past—it is God's ongoing work of renewal.**

This theme reaches its fulfillment in Christ. When Jesus appears to His disciples after the resurrection, He breathes on them and says, “***Receive the Holy Spirit,***” signalling the beginning of new creation life. The ***Ruach*** of God still moves today, bringing life where there is death, hope where there is despair, and renewal where all seems lost. The Creator still breathes.

Breathe on me! The Breath of God!

Word and experiencing the supernatural presence and power of God's Spirit (1 Cor.3:16).

3. The Holy Spirit Shows Us More of God

The Holy Spirit reveals the deeper realities of God to those who love Him. As Scripture declares, *“What no eye has seen, what no ear has heard, and what no human mind has conceived—the things God has prepared for those who love Him - these are the things God has revealed to us by his Spirit...”* (1 Cor. 2:9-10). These realities are not grasped by human ability alone but are unveiled by the Spirit, because the things of God are spiritually discerned and cannot be fully understood by those who rely only on human wisdom (1 Cor. 2:14).

The Spirit opens our understanding to see the beauty of Christ, the depth of God's love, and the richness of His promises. He takes what is hidden in God and makes it known to believers, not merely as information, but as transformed perception and living revelation. Through Him, we come to know God more truly, love Him more deeply, and worship Him more fully.

4. The Holy Spirit Points Us to Jesus

The Holy Spirit's mission is not to draw attention to Himself but to glorify Christ and reveal Him to the world (John 16:13–14). He reminds believers of Jesus' teachings, helps them understand His words, and makes the reality of Christ's presence personal in their lives (John 14:25–27).

The Holy Spirit opens our hearts to see who Jesus is, applies the saving work of Christ within us, and continually transforms us into His likeness. True work of the Holy Spirit will always lead us closer to Jesus, deeper into His truth, and encourage greater dependence on Him.



5. The Holy Spirit is the Liberator

When Jesus began His ministry, He declared that *'the Spirit of the Lord had anointed Him to bring freedom to the captives and release to the oppressed'* (Luke 4:18–19). This liberating work continues through the Holy Spirit in the lives of believers. He not only frees us from the power of sin but also from the fear of death, the condemnation of the law, and the control of the flesh.

Apostle Paul reminds us that the Spirit brings us into adoption as God's children, assuring us that we no longer live as *slaves in fear* (Rom. 8:15). He frees us *from condemnation* through Christ (Rom. 8:1) and empowers us to *overcome sinful desires* by the Spirit's power (Rom. 8:13). The Spirit also removes *spiritual blindness*, allowing us to behold and reflect the glory of God (2 Cor. 3:14–18). True freedom is not merely freedom from something; it is freedom for a new life with God.

6. The Holy Spirit Makes His Home Within Us

The Holy Spirit dwells in every believer as God's abiding presence (John 14:16–17, 25–26). Through the Spirit, believers experience fellowship with the Father and the Son and become God's living temple. In the Old Testament, God's people knew that He chose to dwell among them—first in the tabernacle and later in the temple. Through Christ, this reality was fulfilled in a greater way (John 1:14).

The early church discovered that they had become God's dwelling place, with the Spirit living among them as His new temple (Eph. 2:22; 1 Cor. 3:16). Not only does God dwell among His people collectively, but He also makes His home within each believer, for our bodies are

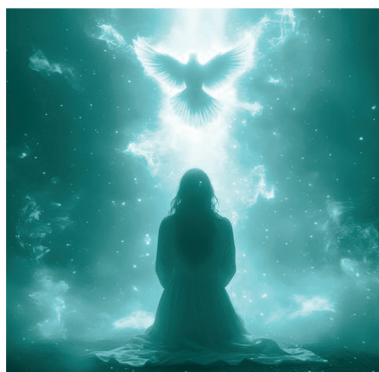
temples of the Holy Spirit (1 Cor. 6:19). His presence transforms our lives from merely knowing about God to experiencing communion with Him.

7. The Holy Spirit Helps Us Pray

The Holy Spirit transforms prayer from a human effort into a participation in God's own relationship. Scripture reminds us that "*we do not know what we ought to pray for*" (Rom. 8:26), because our understanding is limited and we cannot always see what is truly best. Yet our weakness does not prevent us from coming to God. The Holy Spirit helps us in our prayers, interceding for us according to God's will (Rom. 8:26–27) and drawing us into deeper communion with the Father. Through the Holy Spirit, believers are brought into the same relationship of trust and dependence that Jesus has with the Father. He empowers us to pray with faith, alignment, and confidence in God's purposes (Eph. 6:18; Jude 20).

8. The Holy Spirit Makes Us Holy

Sanctification is the ongoing work of the Holy Spirit, transforming believers into the image of Christ (2 Thess. 2:13; 2 Cor. 3:18). The Holy Spirit does not merely change our outward actions but renews our hearts, reshaping our desires, thoughts, and character as we walk in step with Him (Gal. 5:25). He patiently restores us into the people God created us to be, producing the beauty of holiness within us. Through His transforming work, our lives become a reflection of Christ and a glimpse of God's renewing purpose for His creation. Holiness is not simply moral improvement; it is the Holy Spirit making us increasingly like Jesus.



9. The Holy Spirit Builds and Empowers the Church

The Holy Spirit builds and strengthens the Church by equipping every believer for ministry, service, and mission.

He distributes **spiritual gifts** according to His will for the common good of the body of Christ, including gifts of **wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues**, interpretation of tongues (1 Cor. 12:7–11), as well as **gifts of service, teaching, encouragement, giving, leadership, and mercy** (Rom. 12:6–8).

The Holy Spirit also equips believers with practical gifts to volunteer and serve the church, such as the **gifts of administration, hospitality, generosity, gift of compassion, ability to bear with one another and support one another in love** (1 Cor. 12:28; Eph. 4:2).

Am I Simon?

The story of Simon the sorcerer (**Acts 8**) invites us to ask a difficult but necessary question: *Am I seeking the Holy Spirit, or am I simply seeking what the Holy Spirit can do for me?* Am I longing for God Himself, or am I pursuing spiritual thrills, supernatural experiences, and power while trying to approach the Spirit through formulas and methods?

Simon wanted the Spirit's power, but his desire was shaped by self-interest and the desire for influence. His mistake was treating the Holy Spirit like a spiritual force that could be controlled rather than the divine presence that transforms the heart.

At the same time, some believers have been shaped by unhealthy expressions of spirituality where experience became more important than the God who gives the experience. Emotionalism, manipulation, and hype can distort the beauty of the Spirit's work. For those who have been wounded by such experiences, the invitation is not to build walls around the Holy Spirit, but to rediscover Him as the faithful Comforter, Counsellor, and Guide.

The answer is not to chase experiences without truth or to avoid the Holy Spirit out of fear. It is to trust the Holy Spirit who leads us into the love of the Father and the likeness of Christ. We are invited not merely to receive from the Holy Spirit, but to walk with Him, listen to Him, and work alongside Him as He continues His transforming work in and through our lives.

These gifts, along with many other variations, empower every believer, whether in visible ministry or behind-the-scenes service, to participate in building up the body of Christ.

However, the greatest danger is *desiring the gifts while neglecting the Giver*. Simon the sorcerer in Acts 8 wanted the power of the Holy Spirit but misunderstood Him as a spiritual force that could be controlled and used for personal influence. The Holy Spirit is not a power to possess but a Person to know, honour, and surrender to. His gifts flow from His presence as expressions of God's love and grace.

The Holy Spirit not only empowers what we do but transforms who we become.

He produces the **fruit of the Spirit**—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22–23). Through His work, the Church becomes a Spirit-filled community that reflects Christ, serves others, and carries God's mission into the world (Acts 1:8). The Holy Spirit restores God's image in us, enabling us to participate in His renewing work as His people.



10. The Spirit Is God's Guarantee of Future Glory

The Holy Spirit is God's seal and pledge of our inheritance, assuring us that we belong to Him and that His promises will be fulfilled (Eph. 1:13–14; 2 Cor. 1:22). Paul declares, *“God has given us the Spirit as a deposit, guaranteeing what is to come”* (2 Cor. 5:5). The depth of this promise reveals the greatness of God's commitment to His people—He guarantees our future not merely with a promise, but by giving us His own Spirit. The Holy Spirit is the down payment of our eternal life with God, a present experience of the glory that is yet to come.

His presence within believers is a foretaste of the coming kingdom—a glimpse of the restoration, renewal, and fullness God has prepared for His people. The Spirit reminds us that our salvation is not only about what God has done in the past or is doing in the present, but also about the complete redemption awaiting us. The same Spirit who began His transforming work in us will bring it to completion in the new creation.



THREE SPIRITUAL POSITIONS

The Christian life is not merely about belief or unbelief, but about how a person relates to the Holy Spirit. Scripture shows that life in Christ is meant to be Spirit-led, Spirit-empowered, and Spirit-formed.

Jesus Himself modelled this life: *“God anointed Jesus of Nazareth with the Holy Spirit and with power”* (Acts 10:38). His ministry flowed from the Spirit’s empowerment and guidance, showing us that a believer’s life is also meant to be lived in dependence on the Holy Spirit. In 1 Corinthians chapters 2 and 3, Paul describes three spiritual conditions that reveal where we stand in relation to God’s truth and the Spirit’s work.

1. The Natural Man — Separated from the Spirit

The natural person does not receive the things of the Spirit of God (1 Cor. 2:14). Living apart from Christ, spiritual truth appears foolish or meaningless. Without the Spirit’s illumination, life is guided only by human reasoning, with no capacity to discern God’s revelation.

2. The Carnal Man — A Believer Controlled by the Flesh

The carnal believer belongs to Christ but is still shaped by fleshly desires and immature patterns (1 Cor. 3:1–3). Though the Holy Spirit is present, His influence is resisted, resulting in spiritual immaturity, conflict, and divided affections.

3. The Spiritual Man — A Life Led by the Spirit

The spiritual person lives in step with the Holy Spirit, discerning and applying God’s truth (1 Cor. 2:15–16). This is not perfection but

maturity—where thinking, desires, and decisions are increasingly shaped by Christ through the Spirit’s guidance.

These three positions are not fixed identities but spiritual directions. Every life is either resisting the Spirit, ignoring the Spirit, or walking with the Spirit.

Please note that the Bible shows that God’s mission can even include the natural man—such as Pharaoh, Cyrus, and the Babylonian empire—whom He sovereignly uses to accomplish His purposes in history. Yet this must be carefully distinguished from life in the Spirit. Being part of God’s unfolding plan does not necessarily mean being relationally aligned with God’s heart. One can be instrumental in God’s purposes without being transformed by God’s presence. The call of Scripture is clear: *to move into a life fully surrendered to the Holy Spirit, who transforms us into the likeness of Christ.*



THE PENTECOST: THE COMING OF THE HOLY SPIRIT

Pentecost stands as one of the most significant moments in the story of the Church. Just as the arrival of Jesus into human history is celebrated at Christmas—though He is eternally existent—Pentecost marks the “coming” of the Holy Spirit. The Holy Spirit is eternal, fully God, and active from the beginning, yet at Pentecost His ministry is revealed in a new and profound way, as He is poured out upon God’s people to empower the Church for its mission.

Before His ascension, Jesus promised His disciples that they would receive power when the Holy Spirit came upon them (Acts 1:8). He instructed them to wait in Jerusalem for “*the promise of the Father*”—the gift He had spoken of throughout His ministry. This promise was fulfilled on the Day of Pentecost (Acts 2:1–4), when the Spirit was poured out with the sound of a rushing wind and tongues of fire resting on each believer. The disciples were with the Holy Spirit and they began to speak as the Spirit enabled them.

This moment marks the birth of the Church and the beginning of a Spirit-empowered mission. Fearful disciples were transformed into bold witnesses, and the gospel began to spread with power. The same Holy Spirit continues to dwell in believers today, forming, guiding, and empowering them to live for Christ and participate in God’s mission.

UNDERSTANDING THE INDWELLING, BAPTISM, & FILLING OF THE HOLY SPIRIT

The New Testament presents the Holy Spirit as essential to the Christian life, yet believers often use terms like *indwelling*, *baptism*, and *filling of the Holy Spirit* interchangeably. While these expressions are closely related, Scripture uses them in distinct ways. A clear understanding of these three aspects helps the Church maintain both biblical balance and spiritual vitality. Within Pentecostal and Charismatic traditions, these themes have been strongly emphasized, especially the experiential and empowering work of the Spirit, yet they are best understood when grounded in the whole counsel of Scripture.

1. The Indwelling of the Holy Spirit — The Mark of Every Believer

The indwelling of the Holy Spirit refers to His permanent residence within every believer in Christ. At the moment of salvation, the Spirit comes to dwell within those who follow Jesus, making them God's temple (1 Cor. 6:19). Paul teaches that anyone who belongs to Christ has the Spirit (Rom. 8:9). This indwelling is the defining reality of Christian identity. Every true believer receives the indwelling presence of the Holy Spirit at the moment of salvation.

2. The Baptism of the Holy Spirit — Initiation into Life and Power in the Spirit

The baptism of the Holy Spirit is first seen in Acts 2 as a powerful outpouring of the Spirit in which believers are filled with power for witness and service (Acts 1:5, 8; Acts 2:4). This experience equips the

Church for bold testimony and effective ministry. Scripture also describes the baptism of the Holy Spirit as the Spirit's work of bringing believers into the body of Christ (1 Cor. 12:13). It signifies incorporation into the new covenant community and full participation in Christ, where every believer shares in His life and mission.

3. The Filling of the Holy Spirit — Ongoing Empowerment for Life and Ministry

Unlike indwelling or baptism, the filling of the Holy Spirit is presented in Scripture as an ongoing and repeatable experience. Believers are commanded, *"Be filled with the Spirit"* (Eph. 5:18), calling for continual dependence rather than a one-time event. In the book of Acts, believers are repeatedly filled afresh for boldness, wisdom, worship, and power (Acts 4:31; 13:52). Spirit filling refers to the

The Gift of Tongues

The gift of tongues is not merely a spiritual experience to be discussed or debated; it is an invitation into a deeper encounter with the living God.

At Pentecost, the disciples were filled with the Spirit and spoke in other tongues. People from different nations heard the wonders of God in their own languages. **Tongues became a language of increase**—a sign that the Spirit was expanding the reach of the gospel and empowering ordinary people for God's mission.

Tongues are also a language of intimacy. Paul writes, *"The one who speaks in a tongue speaks not to people but to God"* (1 Cor. 14:2). It is a Spirit-given prayer language—a place where one connects with Him beyond natural understanding.

Tongues are a language of in-breaking, reminding us that God's kingdom is breaking into our present reality. The Holy Spirit is not distant but actively present, working among His people.

Tongues are also a language of intercession. The Spirit helps us in our weakness and leads us into prayer that aligns our hearts with God's purposes.

Yet Scripture teaches that every gift must flow through love, humility, and order. The purpose of the gift is never spiritual status or personal elevation, but the strengthening of God's people and the building of His house.

believer's ongoing surrender to the Spirit's influence, where His presence increasingly shapes thoughts, desires, and actions. It is the continual renewal of a life yielded to God's control and empowered for faithful witness and service.

When held together, these three realities present a comprehensive biblical understanding of the Holy Spirit's work. *Indwelling* speaks of His abiding presence within every believer, *baptism* speaks of being empowered by the Spirit for His mission, and *filling* speaks of the believer's ongoing dependence and surrender to His daily work. Scripture presents these dimensions as complementary aspects of the Spirit's ministry, inviting believers to experience the fullness of His presence, power, and transforming work without separation or imbalance.

HOW CAN I BE FILLED WITH THE HOLY SPIRIT?

The New Testament presents the filling of the Holy Spirit as an ongoing experience for believers (Eph. 5:18). While the Holy Spirit indwells every believer, Scripture encourages us to continually yield ourselves to His influence and power. The Lord Jesus and the early church provide several practical steps:

1. Come to Jesus with a Spiritual Hunger

Jesus declared, *"Let anyone who is thirsty come to me and drink"* (John 7:37–39). The starting point for being filled with the Spirit is recognizing our need for God. Spiritual fullness begins with spiritual hunger. Those who desire more of God's presence and are willing to seek Him are positioning themselves to listen and receive from Him.

2. Ask in Faith

Jesus taught, *“How much more will your Father in heaven give the Holy Spirit to those who ask him!”* (Luke 11:13). Our God delights in giving His Spirit to His children. We approach Him with confidence, asking Him to fill us afresh and empower us.

3. Yield Yourself to God

The Holy Spirit fills surrendered lives. Being filled is not about getting more of the Spirit but allowing the Spirit to have greater control of us. This involves repentance, obedience, and a willingness to follow God's leading rather than our own desires.

4. Devote Yourself to Prayer

Before Pentecost, the disciples gathered continually in prayer (Acts 1:14). Throughout the book of Acts, prayer repeatedly precedes fresh fillings of the Spirit (Acts 4:31). A praying believer becomes a platform to receive the Holy Spirit.

5. Immerse Yourself in God's Word

The Spirit who inspired Scripture uses it to shape and transform God's people. As we meditate on God's Word and obey it, we become increasingly sensitive to the Spirit's voice and guidance.

6. Expect God's Empowering Presence

The believers in Acts sought not merely an experience but the power to witness, serve, and glorify Christ (Acts 1:8). The purpose of the Spirit's filling is not personal excitement but Christlike living, bold witness, and fruitful ministry.

The pattern is simple: **Come thirsty, ask in faith, surrender fully, pray persistently, remain in God's Word, and expect the Spirit to work.** As we do this, the Holy Spirit fills us afresh, empowering us to live and serve in the strength of God rather than our own.

CONCLUSION

The Christian life was never meant to be lived alone; we journey with the One who is always near—the Holy Spirit, our Helper and companion until the end.

Long before modern worship songs and contemporary gatherings, the early Church carried a simple yet powerful prayer: *“Come, Holy Spirit.”* It was a humble cry of dependence—a recognition that without the Spirit of God, we are incomplete.

And today we pray again: *“Come, Holy Spirit.”*

*Come like the wind—breathe on us again,
Bringing life and renewal where we are weary and drained.*

*Come like the fire—purify every heart,
Burn away all that does not reflect Christ.*

*Come like the dove—rest upon us today,
With Your gentle, empowering presence to help us serve You more.*

*Come like the living water—flow through our brokenness,
Bringing healing and restoration.*

*Holy Spirit, we surrender to Your work in us and through us.
Come, Holy Spirit. Amen!*

Chapel Service

Every Wednesday | 7pm
@ Temple of God



Teens Church

Every 2nd Saturday | 5.30pm
@ Temple of God



**JULY
2026**
CHURCH EVENTS



Pre Marital & Marriage Counselling

Contact Church office:
080-6753777

Meet our Pastors

for Prayer & Spiritual Assistance
Contact: 080-6753777



House Dedication & Celebrations

Contact church office:
080-6753777





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