



*40 Days*  
*with the*  
**HOLY SPIRIT**

*A journey to experience His presence  
in a fresh new way*



**R. T. KENDALL**

BEST-SELLING AUTHOR OF *TOTAL FORGIVENESS*

R. T. Kendall is a brilliant theologian and man of the Spirit. With balanced and exegetical precision he has given us a complete and very readable guide to how the Holy Spirit works in our lives. Read a chapter every day and follow up with the included prayers and verses, and you will not only learn more about who the Holy Spirit is but also—more importantly—come to know Him in a whole new way. I believe that this book could greatly inspire your heart and change your life.

—MIKE BICKLE  
INTERNATIONAL HOUSE OF PRAYER OF KANSAS CITY

Dr. Kendall writes as a theologian who knows the Holy Spirit, but who knows better than to try to tame Him. So you will find helpful things in this book that other works on the Holy Spirit ignore. He writes with the heart of a pastor. So he is not content to offer only a cogent explanation of what it means to blaspheme the Holy Spirit. He offers this consolation to those tormented by the thought that they have committed the unpardonable sin: “If you can say in your heart of hearts, ‘Jesus is Lord,’ it is because you have the Holy Spirit. You have not blasphemed Him.”

—JACK DEERE

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To Toby and Timothy

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## PREFACE



**I** WAS SURPRISED BUT delighted that my publisher asked me to write this book—*Forty Days With the Holy Spirit*, a sequel to my book *Holy Fire*. I want to thank my editor Debbie Marrie for her encouragement and her associate, Deborah Moss.

Since our retirement our son, Robert Tillman II (whom we call TR), and Annette have given us two wonderful grandsons—Tobias Robert and Timothy Robert. Louise and I were not prepared for the incredible and amazing pleasure that grandchildren can give. It is our prayer that Toby and Timothy will come to know the Lord Jesus while they are young and will read this book as they get older. We want them to experience a hunger for the Holy Spirit and be filled with Him as Jesus promised.

—R. T. KENDALL  
[WWW.RTKENDALLMINISTRIES.COM](http://WWW.RTKENDALLMINISTRIES.COM)

## INTRODUCTION



**I**N MY BOOK *Holy Fire* I stated that there are twenty-one things every Christian should know about the Holy Spirit. But there is, to be sure, much more we need to know about Him. In this book I have done basically two things: (1) I have elaborated on these twenty-one principles, and (2) I have chosen nineteen more insights from the Bible about the Holy Spirit. This brings us to forty basic teachings about Him.

Why forty? Because *forty* is a number in the Bible that has had repeated significance. The flood in Noah's time came after forty days of rain (Gen. 7:17). Moses spent forty days on Mount Sinai (Exod. 24:18). Jesus fasted for forty days in the wilderness (Matt. 4:2). He ascended to heaven forty days after His resurrection (Acts 1:3). I therefore invite you to enter into a forty-day journey in pursuit of a greater measure of the Holy Spirit—not merely to learn more *about* Him, but to experience . . . *Him*. I wrote *Holy Fire* to make the reader hungry for the Holy Spirit. I have written this book in order that you might experience the immediate and direct witness of the Holy Spirit in greater measure than you have ever known. There is a difference between knowing *about* someone and knowing that person intimately.

The Holy Spirit welcomes you to enter into a close relationship with Him. I urge you to read this book prayerfully. One day at a time. Some might consider reading this on their knees. Yes, you *could* read the entire book in an hour or two. But you would miss the purpose of this book. I pray that this book will warm your heart, create a greater hunger in you, and lead to your being filled with the Holy Spirit. Jesus promised that those who hunger and thirst after righteousness shall be “filled” (Matt. 5:6). Paul prayed that we would be “filled to the measure of all the fullness of God” (Eph. 3:19); indeed, that we would be “filled with the Spirit” (Eph. 5:18).

Each day concludes with additional scriptures for further study as well as a prayer and space for you to journal what God is saying to you during this time. If you are

doing this study as an e-book, use your personal journal or a notebook to record what God is speaking to you. May God bless you as you proceed.

## Day 1

### THE HOLY SPIRIT IS GOD

**I** BEGIN WITH THIS stunning truth because it is the most important thing that can be said about the Holy Spirit: that He is God. Fully God. The Holy Spirit is fully God as the Father is God and as Jesus the Son is God. We know that the Father is God; this is an assumption we accept uncritically—like saying God is God. And as Christians we equally believe and confess that Jesus is God. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The Word was made flesh (v. 14) and yet remained fully God. Jesus was (and is) God as though He were not man, and yet man as though He were not God. God Himself calls Jesus God, for He said to the Son, “Your throne, O God, will last for ever and ever” (Heb. 1:8). As John summed up his general epistle: Jesus Christ “is the true God” (1 John 5:20).

Therefore in the exact same way the Holy Spirit is truly, totally, and fully God—as God is God.

When Ananias lied to the Holy Spirit, he lied to God. Peter said to him, “How is it that Satan has so filled your heart that you have lied to the Holy Spirit? . . . You have not lied to men but to God” (Acts 5:3–4). As a consequence Ananias (and afterward his wife, Sapphira) were immediately struck dead. The Holy Spirit was present in the earliest church at a very high level. They were in a “revival situation,” which is something the church sadly is not experiencing at the moment. So when God is manifest as powerfully as He was at that time, it became dangerous to lie in His presence. Lying to the Holy Spirit was like tampering with high-voltage electricity with wet hands.

Paul also demonstrated the deity of the Holy Spirit when he said we are God’s “temple.” The temple is the place where God Himself dwells. “If anyone destroys God’s temple, God will destroy him” (1 Cor. 3:16). Moreover, “Your body is a temple of the Holy Spirit, who is in you, whom you have received from God” (1 Cor. 6:19). This is another way of stating that the Holy Spirit is God. Paul also said, “The Lord is the Spirit” (2 Cor. 3:17).

We must therefore speak of the deity of the Holy Spirit—that He is God—because He is. We don’t feel a need to speak of the deity of the Father, do we? It would seem redundant. And yet sometimes I think I would like to preach on the Godhood of God! The most neglected member of the Trinity these days is God the Father. There are more books written by Christian authors on Jesus and on the Holy Spirit than on God

the Father.

That said, never underestimate or take for granted the deity of the Holy Spirit. The Holy Spirit in you is God in you. You can *worship* the Holy Spirit; you can *pray* to the Holy Spirit; you can *sing* to the Holy Spirit. And yet there are some sincere Christians who are reluctant to pray or sing to the Holy Spirit. This is because of a faulty translation of John 16:13, which I will examine below. Such well-meaning Christians don't mind singing the first two verses of a well-known chorus that speaks of glorifying the Father and the Son, but when it comes to glorifying the Spirit, some are afraid to continue singing! As if the Spirit does not want to be worshipped and adored! Or as if the Father and the Son would not want this!

Such Christians feel uncomfortable singing about worshipping and adoring the Spirit because the King James Version translated John 16:13—referring to the Holy Spirit—“He shall not speak of himself,” a verse that should be translated, “He will not speak *on His own*,” as I show again later in this book. I actually sympathize with these people, however. I know where they are coming from. I used to have the same problem until I saw what the Greek literally said. And yet traditional church hymnals for many years have unashamedly included hymns with lyrics such as “Holy Spirit, Truth divine, dawn upon this soul of mine,”<sup>1</sup> “Holy Ghost dispel our sadness,”<sup>2</sup> “Lord God, the Holy Ghost, in this accepted hour, as on the day of Pentecost, descend in all Thy power,”<sup>3</sup> or “Spirit of God, descend upon my heart.”<sup>4</sup> I love the words of the following hymn:

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
My risen Lord for aye were lost  
But for Thy company.

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
With Thee each day is Pentecost,  
Each night Nativity.<sup>5</sup>

You could not address the Holy Spirit like that if He were not God. Do not be afraid to talk directly to the Holy Spirit. Or to sing to Him. There is no jealousy or rivalry in the Trinity—the Father and Son and Holy Spirit. The Father is happy and the Son is happy when you address the Holy Spirit in prayer. After all, the Spirit of God is God the Spirit. What is more, the Trinity is not God the Father, God the Son, and God the Holy Bible! Let this grip you.

Never forget, then: the Holy Spirit is God. Therefore think about this: you may be *filled with God*. I want to be passionate about *God*. Consider all the attributes of God. “The heavens declare the glory of God; the skies proclaim the work of his hands” (Ps. 19:1). “When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him?” (Ps. 8:3–4). Ponder this: God your Creator and Redeemer is in you! You may be filled with Him. And this happens because you may be filled with the Holy Spirit—who is God.

For further study: Acts 5:1–13; 1 Corinthians 3:16–17; 1 Corinthians 6:19–20; 2 Corinthians 3:12–18

*Come, Holy Spirit, come. Come as wind. Come as fire. That we might be filled, empowered, and cleansed. In Jesus's name, amen.*

## Day 2

### THE HOLY SPIRIT IS A PERSON

**T**HE SECOND MOST important truth about the Holy Spirit is that He is a *person* in the Godhead. Jesus told us to baptize in “the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). Paul closed one of his letters with this benediction: “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14). Peter began his first letter with the words “chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood” (1 Pet. 1:2).

In the early second century Tertullian (c. 160–c. 225) coined a phrase in Latin—*trinitas*, from which we get the word *trinity*. He also referred to the Father, Son, and Holy Spirit as *personas*—after which the church referred to the persons of the Godhead. The doctrine of the Trinity has been orthodox teaching for the Christian church for two thousand years. Don’t try to figure out this teaching! Just believe it. You don’t try to figure out electricity; you just use it. The Trinity is given to us not to understand fully but fully to believe.

Therefore *Trinity* is a word that does not attempt to explain but merely to identify the persons in the Godhead. That said, the Father and the Son are each seen as “He.” The Holy Spirit is also to be understood as “He.” It is sad that the King James Version referred to the Holy Spirit as “it” in Romans 8:26—“the Spirit itself.” Modern versions have corrected this, translating the Greek “the Spirit himself.”

Jesus referred to the Holy Spirit as “he” (John 14:16; 16:8) and introduced Him as *allon parakletos*—the literal Greek translation being “another one [*allon*] who comes alongside [*parakletos*].” It is impossible to translate *parakletos* with one word, though it has been variously translated as “comforter,” “advocate,” “counselor,” or “helper.” All these describe exactly what Jesus was; He was a person who had come alongside the Twelve for some three years. The disciples knew Jesus at a natural level. They knew what He looked like; they knew the color of His eyes, the sound of His voice. He had been physically real to them for those three years; they saw Him, heard Him, and touched Him (1 John 1:1). Jesus was a real person.

Although invisible to us, the Holy Spirit likewise is a real person.

Therefore never think of the Holy Spirit as an “it,” an “attitude,” or an “influence.” He is a *person* and has very definite ways. Call those ways peculiar, eccentric, or

unique if you like; He has His ways. You may not like His ways. But get over it! He is the only Holy Spirit you have! He won't adjust to you; you must adjust to Him.

The Holy Spirit Himself spoke of ancient Israel as not knowing God's "ways" (Heb. 3:7–10). God was grieved because His own covenant people did not know His ways. They should have known them. But they didn't. God has His own "ways" and wants us to know them. And so too it is when it comes to the person of the Holy Spirit. He wants us to know His ways. As we will see below, the Spirit can be grieved, He can be quenched, and He can be blasphemed.

The Holy Spirit can also have *joy*. In Romans 14:17 Paul talked about "joy *in* the Holy Spirit" (emphasis added), whereas he referred to the "joy *of* the Holy Spirit" in 1 Thessalonians 1:6 (ESV, emphasis added). It is His own joy. This joy is not necessarily what *we* feel; it is what *He* feels. And yet sometimes He invites us to feel what He feels! It is called "gladness" in Acts 2:28 (ESV). That is exactly what I experienced years ago driving in my car, an event to which I will return later.

We need therefore to learn the difference between feeling happy because of circumstances and feeling the very "joy of the LORD" (Neh. 8:10). There is certainly nothing wrong with our feeling happy because things are working out for us. Indeed, there was "great joy in that city" when many who had been paralyzed were healed (Acts 8:7–8). The good news about Gentiles being converted made the disciples "very glad" (Acts 15:3). But the highest level of joy on this planet is when we are allowed to experience the very joy *of* the Spirit—feeling what He feels. Peter pointed out that his readers had not seen Jesus Himself but that they nonetheless experienced Him. "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an expressible and glorious joy" (1 Pet. 1:8). For when the person of the Holy Spirit lets us feel His joy, it is truly "inexpressible."

For further study: Nehemiah 8:10; John 14:16–21; 1 Corinthians 12:4–6; Ephesians 4:4–6; Hebrews 3:7–11; Jude 20–21

*Holy Spirit, I welcome You afresh into my heart. Let me experience Your person and Your joy in ever-increasing measure. In Jesus's name, amen.*

## Day 3

### THE HOLY SPIRIT IS ETERNAL

**W**HO MADE GOD?" is the question we all cannot help but ask. I remember asking my mother this question when I was a child. I wasn't happy with her answer: "Nobody made God; He always was." The reason we aren't happy with the answer is that we prefer to think logically. Logic often seeks to remove the need for faith. What makes faith *faith* is that we simply accept that God always was and had no beginning. Faith is the assurance of things hoped for but without tangible evidence (Heb. 11:1). There are basically two worldviews when it comes to faith: (1) the secular atheist view: "I will believe it when I see it," or seeing is believing; and (2) the biblical view: believing God without seeing the proof. The Bible makes no attempt to prove the existence of God. The word of God begins, simply, "In the beginning God created the heavens and the earth" (Gen. 1:1).

So it is with the eternal existence of God. I choose to believe the Bible—the infallible word of God. I happen to believe totally that the Bible is true. This is because of the inner testimony of the Holy Spirit. The Holy Spirit has persuaded me that the Bible is true. The Bible says that God is eternal: "The eternal God is your refuge, and underneath are the everlasting arms" (Deut. 33:27). The apostle John had a vision of the living creatures in heaven that worship God day and night:

Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.

—REVELATION 4:8

And so the Holy Spirit—like the Father and the Son—is eternal. This means none of the persons of the Trinity had a beginning. There is a subtle but important distinction between eternal and everlasting. *Eternal* means no beginning as well as no end. *Everlasting* means no end. For example, the angels are everlasting but not eternal; they had a beginning because they were created. Both the Father and the Son are eternal—no beginning, no end. The Word—Jesus—was in the beginning with God (John 1:2). Paul wrote, "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together" (Col. 1:16–17).

Like the Father and the Son, then, the Holy Spirit is not only everlasting but also eternal; He had no beginning—because He is God. "How much more, then, will the

blood of Christ, who through *the eternal Spirit* offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Heb. 9:14, emphasis added). The Father, the Son, and the Spirit existed in eternity before God chose to create the heavens and the earth (Gen. 1:1). “Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God” (Ps. 90:2). As I stated above, God the Father is eternal, and so is the Holy Spirit. When Paul said that in the fullness of time God “sent his Son” (Gal. 4:4), it is because the Father already had a Son. Jesus Christ is the eternal Son. He was the Word until the moment He became “flesh” (John 1:14). After then He could be called the God-man. The Lord Jesus Christ did not begin in Bethlehem but at His conception in Nazareth the moment the Word entered the womb of the Virgin Mary.

The Holy Spirit is equally eternal with the Father and the Word. This is the same Holy Spirit that is mentioned many times in the Old Testament; indeed, the same eternal person Jesus talked about and introduced to His disciples—not that the Twelve grasped that the Holy Spirit was eternal when He was first introduced to them. So much of what Jesus taught was not understood for a good while. They did not even know—at the time—that Jesus was eternal! This was a truth that they took on board little by little after Jesus ascended to heaven.

As we will see again below, Jesus said that the Holy Spirit spoke through David in Psalm 110:1 (Matt. 22:43). It was the testimony of the early church that God spoke “by the Holy Spirit through the mouth of your servant, our father David” (Acts 4:25). Indeed, the Holy Spirit had a role in Creation and was the Author of all Scripture.

In a word: the Holy Spirit is eternal just like the Father and the Son.

For further study: Genesis 1:1–3; Psalm 90; 139; John 1:1–14; 1 Corinthians 2:10–16

*Eternal Spirit, I am so honored to know You live in me. To think You have always been and always will be overwhelms me. I worship You and ask You to rule my whole life. In Jesus’s name, amen.*

## Day 4

### THE HOLY SPIRIT WAS INVOLVED IN CREATION

**W**HEN I WAS first ordained to the ministry in Ashland, Kentucky, in 1964, I was publicly questioned by one of my old mentors, Dr. N. B. Magruder. He wanted me to demonstrate to the congregation that I was worthy to be ordained, so he asked me certain theological questions. I had no idea what was coming. One of the questions referred to the eternity of the Holy Spirit. Dr. Magruder asked me to explain the Holy Spirit in the Old Testament. I wasn't prepared for that question. However, I began by referring to the role of the Holy Spirit in Creation, after which I told all I could think of regarding this subject. I barely managed, but that event caused me to think more deeply regarding the teaching of the Holy Spirit in the Old Testament.

As we will see further below, there are many references to the Holy Spirit in the Old Testament, some of which I will elaborate on later in this book. He was, in fact, present and active the whole time—from Creation on! For example, Pharaoh discerned that the Spirit of God was in Joseph (Gen. 41:38). Bezalel was “filled with the Spirit of God” (Exod. 31:3). The “Spirit of the LORD” was upon Othniel (Judg. 3:9–10), Gideon (Judg. 6:34), Jephthah (Judg. 11:29), Saul (1 Sam. 10:10), and David (1 Sam. 16:13). The Holy Spirit lay behind the ministry of Elijah (1 Kings 18:12; 2 Kings 2:16). The Spirit of God came upon Azariah (2 Chron. 15:1) and Zechariah (2 Chron. 24:20). The references to the Holy Spirit go on and on. One of the greatest of all is this: “Not by might, nor by power, but by my Spirit, saith the LORD of hosts” (Zech. 4:6, KJV).

But back to Creation. God the Father was the primary agent in initiating the act of Creation. However, the Son and the Holy Spirit were also active. The Son is often described as the one “through” whom Creation came about. “Through him all things were made; without him nothing was made that has been made” (John 1:3). Paul said that there is “one Lord, Jesus Christ, through whom all things came and through whom we live” (1 Cor. 8:6). The Son is the one “through whom he [God] made the universe” (Heb. 1:2). In the same way the Holy Spirit was at work in Creation. The Holy Spirit is generally pictured as completing, filling, and giving life to God's creation.

“The Spirit of God was hovering over the waters” (Gen. 1:2), indicating a persevering, sustaining, and governing function. “The Spirit of God has made me; the breath of the Almighty gives me life” (Job 33:4). The word *Spirit* in the Old Testament is from the Hebrew word *ruach*, which means “wind,” “breath,” or “spirit.” The wind

of God—or breath of God—could be a figurative way of referring to the Holy Spirit’s activity in Creation. So the psalmist, in speaking of the great activity of creatures on the earth and in the sea, says, “When you send forth Your Spirit, they are created” (Ps. 104:30, NKJV).

As we just saw, Jesus, the second person of the Trinity, is depicted as Creator. “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together” (Col. 1:16–17). Some of these lines could equally describe the Holy Spirit—for example, that He is before all things.

The point is, we must never forget that the Holy Spirit had a hand in Creation, just as Jesus did.

For further study: Genesis 1:1–3; Psalm 104:24–30; 136:5–9; Revelation 4:8–11

*Glorious Holy Spirit, when I consider that You had a role in Creation, it means You also had a role in making me! And now You dwell in me! Thank You for this truth. Do make me ever-increasingly grateful to You for being my Creator. In Jesus’s name, amen.*

## Day 5

### THE HOLY SPIRIT GIVES WARNINGS

**I**N NOAH'S DAY God said, "My Spirit will not contend with man forever" (Gen. 6:3). I grew up on the King James Version, which says, "My Spirit shall not always strive with man." The implication is that there is a limit to God's patience with humankind. He is "slow to anger," yes (Exod. 34:6). But when He finally stops warning sinful people and manifests His judgment, the consequences can be pretty horrible.

I vividly recall evangelists coming to my old church in Ashland, Kentucky, back in the 1940s and 1950s. They would quote this Old Testament verse frequently—Genesis 6:3—when warning people of God's impending judgment. Invitational hymns like "Almost Persuaded" and "Pass Me Not, O Gentle Savior" frequently followed sermons that warned of the danger of people postponing getting right with God. It was always stressed, "Now is the time of God's favor, now is the day of salvation" (2 Cor. 6:2). There is no promise of tomorrow. God might say to the person who thinks he has "many years" left: "You fool! This very night your life will be demanded from you" (Luke 12:20). This gives you a hint of my earliest background.

It is out of the kindness of God that He gives warnings. "Note then the kindness and the severity of God," said Paul (Rom. 11:22, ESV). And yet God gives warnings only when there is still hope. Such a warning is an example of His kindness. Jonah marched into Nineveh with the warning: "Forty more days and Nineveh will be overturned" (Jon. 3:4). There was no explicit promise of mercy if they repented, but the Ninevites "believed God" and "declared a fast, and all of them, from the greatest to the least, put on sackcloth" (v. 5). The consequence of their repentance was: "When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened" (v. 10).

As I said, Jonah's message did not offer any hope to the people of Nineveh. For all I know, this absence of a promise of mercy may have been what shook them rigid. You may ask: since Jonah clearly said that Nineveh *would be overthrown* in forty days—with no apparent hope—how was it possible that God did not keep His word but had mercy upon them? The answer is this: God never warns when there is no hope. For example, there is no indication that God ever warned Sodom and Gomorrah for their wickedness. He just punished them instead. So if God sends warning, take it with both hands! Be glad. Heed the warning.