1. In the drama of the upper room, Jesus tells the disciples **it is to their *advantage* that he go away from them.** If he doesn’t go the Holy Spirit won’t come. But...what would *our* response have been? Would we have wanted Jesus to stay physically, or would we want the Holy Spirit to come instead?
	1. How could the Spirit be an advantage over Jesus’s physical presence??
	2. This study focuses on the great advantage we have having the Holy Spirit come in Jesus’s place.
2. **The Holy Spirit has often been the forgotten member of the Trinity.** The problem is we don’t really know who the Holy Spirit is. We have knowledge of the Father and Son; but the Spirit is really a mystery to us. What communion do we have with him? Who exactly is he?
3. **The word “*Spirit*” in English, Hebrew and Greek help us understand more about who the Holy Spirit is.**
	1. The words are themselves *onomatopoeic*. All of them, when articulated, have the sound of a driving force. English: ‘*Spirit’*; Hebrew: “*ruach*”; Greek: “*pneuma*”.
		1. The Greek and Hebrew describe a wind or gale, and connote **effective energy in motion**. We even use the English word ‘*Spirit’* in this context sometimes.
		2. *‘Spirit’* can also communicate **the driving force in the personality** of a person, as in ‘He has an excellent spirit.’
		3. And so it is with the Holy Spirit of God. He expresses himself to us in a personal form. The Father plans; the Son brings salvation to pass; **the Spirit expresses the inner drive of God in creation and salvation and He communicates that to us.**
4. **God reveals himself to be exactly as he is in Himself**. He, being transcendent, accommodates Himself so that we, being finite, can understand. This is what the Spirit does. **The Holy Spirit gives us the revelation of God in ways we can understand so that we can have fellowship and communion/communication with the Trinity**.
	1. From the beginning of the Bible to the end, **the Bible is a story about the Holy Spirit**. The first verses and the last ones point us to the ministry of the Holy Spirit. If we want to know him we must ransack the scriptures to learn of him just as we do in learning about the Father and Son. This is how we become Trinitarian believers **we continually increase in our knowledge of Father, Son, and Holy Spirit.**
5. **Genesis 1:2 mentions the ‘*ruach’* hovering over the waters**. It can mean wind or Spirit. But the rest of the OT looks back and interprets it not as a ‘*force’* but as the ***Spirit* *of* *God***. These two activities are what he consistently does in the scriptures.
	1. He hovered over the waters. It helps us understand that God gives the word and the Spirit acts. He does two things.
		1. ***First***, **He brings shape and order out of the formless mass.**
			1. He brings fullness into the emptiness of the original created matter.
			2. And He did it progressively over the 6 days. The form takes shape and the emptiness is filled.
			3. The Spirit does this in our lives as well. Gives order, purpose and form in our lives.
		2. ***Secondly***, **the Spirit is also creating a Temple for God to meet and fellowship with his creation**—especially man! He wants to restore us to fellowship with God.
6. **Here are some ways seen in the scriptures that the Holy Spirit creates a Temple for God to meet with man**. He does it in creation---all of creation is a temple for man to encounter and worship God.
	1. **Psalm 19:1 reminds us of a church service:** in it there is the declaration of the glory of God, the awe of his handiwork, an outpouring of speech, and a revelation of knowledge. The whole of creation points us to God and is an arena where we praise him.
	2. **Genesis 1:26 “Let us make man in our image.”** The references point to the words has spoken concerning creation, and to the Spirit carrying out the orders. It is an expression of what God plans to do by the Spirit. In fact, God breathes breath (*ruach*) into man because he wants man to be able to articulate God’s glory in creation. **Adam was to be the worship leader of the cosmic temple.**
	3. **In Exodus there is reference to how the Spirit is given to make men creative so they can construct the Tabernacle**. The Spirit directs the building of a thing of beauty in the middle of the wilderness where men can approach God in worship.
	4. **The Spirit also comes in the womb of the virgin to bring forth the Holy child Jesus.** And she becomes the Temple of God.
	5. **Finally, the Spirit comes to us and makes us a Temple of God** (1 Cor 3:16. vi.). He then dwells in the whole church and, finally, in the book of Revelation He creates a whole new world, and makes *all* things new.