

רוח הקודש

# THE DEEP, DEEP DEALINGS OF THE HOLY GHOST



*Baptized in the Holy Ghost and Fire  with the Evidence of Speaking in Tongues*

*The Lord Jesus Christ is the Holy Ghost — His Name is Jesus*

*— Deep Work in the Lives of Men and Women —*



*“Not an emotion. Not a tradition.  
But the living Spirit of the Lord Jesus Christ  
dwelling within His people.”*

*Written by*

**ELDER KEITH JOEL WALKER**

[Whpctuttle.com](http://Whpctuttle.com)



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“Baptized in the Holy Ghost and fire with the evidence of speaking in tongues: The Lord Jesus Christ is the Holy Ghost and the Name of the Holy Ghost is Jesus —Deep Work in the Lives of Men and Women”

### Introduction: Theme and Purpose

- Thesis: The Holy Ghost is not the third person of the Godhead; that’s false doctrine. The Holy Ghost is God and God is a spirit undivided. Jesus on his divine side is one hundred percent God and man. Jesus’ name (Ruach HaKodesh) is the living, active spirit of God who deals intimately, deeply, and practically in the lives of the redeemed—convicting, regenerating, empowering, illuminating, and sending. The “deep, deep dealings” are seen in Old Testament as movings of the Spirit upon leaders and prophets, in the New Testament as the outpouring at Pentecost, and in ongoing ministry today through the gifts, fivefold ministry, prayer, fasting, and giving.

- Key texts: John 3:3–8; Acts 2:1–4, 2:16–38; Acts 10; Romans 8; Titus 3:5; 1 Corinthians 6:9–11; 1 Corinthians 12–14; Ephesians 4:11–13; Joel 2:28–32.

## Part I — Biblical Foundations: What the Spirit Does

- New birth of water and spirit - regeneration: John 3:3–8; Titus 3:5 — the Spirit gives new life, being “born of water and Spirit.”
- Conviction and conversion: John 16:8–11; Acts 2:37–38.
- Baptism in the Holy Ghost and fire with the evidence of speaking in tongues (Pentecostal affirmation): Acts 2:1–4; Acts 2:38–39; Acts 10:44–48; Acts 19:1–6. The baptism in Jesus Name in water and spirit baptism brings bible salvation and empowerment to be a witness (Acts 1:8) and in Apostolic Pentecostal experience, initial evidence of speaking in known tongues or “tongues as the Spirit gives utterance” (Acts 2; Acts 10; Acts 19).
- Sanctification and daily holiness: 1 Corinthians 6:9–11; Romans 8:1–4.
- Indwelling presence and temple language: 1 Corinthians 6:19–20 — our bodies are temples of the Holy Ghost.
- Gifts and offices: 1 Corinthians 12–14 (gifts), Ephesians 4:11–13 (fivefold ministry: apostles, prophets, evangelists, pastors, teachers).
- Revelation, dreams, and visions: Joel 2:28–29; Acts 2:17–18; Acts 10:9–16; Acts 16:9–10.

## Part II — The Holy Ghost in the Old Testament: How He Moved

### General Old Testament pattern

- In the OT the Spirit often “came upon” individuals for specific tasks: judges, kings, prophets, craftsmen and they evidence was that they prophesied in the new testament its speaking in tongues is the evidence that the Holy Ghost who is the Lord Jesus Christ lives in you (Exodus 31:1–6). The Spirit empowered people for service, gave prophetic utterance, and revealed God’s will through visions and dreams.
- OT prophecy is not separate from the Spirit’s work: 2 Peter 1:21 (men moved by the Holy Ghost spoke from God).

### Notable examples (scripture anchor and brief note)

- Moses (Exodus 31:1–6; Numbers 11:25) — Spirit equips for leadership and wisdom, enabling Joshua and others to share prophetic gifting (Num. 11:25).
- Joshua (Numbers 27:18–23) — successor empowered by the Spirit’s impartation through laying on of hands.
- Saul (1 Samuel 10:6, 10:10; 11:6) — Spirit came upon Saul, empowering him for war and later leaving him; illustrates the Spirit’s sovereign, sometimes temporary, empowerment.

- David (1 Samuel 16:13) — Spirit came upon David when Samuel anointed him; Psalmic prophecy and kingly empowerment followed.
- Samuel (1 Samuel 3; 1 Samuel 10:10) — prophetic calling and Spirit-guided ministry.
- Nathan, Gad, Ahijah, Micaiah, and other court prophets — Spirit-directed proclamations to kings (2 Sam., 1 Kings, 2 Kings).
- Elijah and Elisha (1 Kings 17 – 2 Kings 13) — prophetic ministry marked by powerful acts, miracles, and Spirit-power; Elisha inherits a “double portion” (2 Kings 2:9–14).
- Isaiah (Isaiah 6) — vision of the Lord and call to prophetic ministry.
- Jeremiah (Jeremiah 1:4–10) — called and empowered by the Lord inwardly; the Spirit’s sustaining presence in suffering prophecy.
- Ezekiel (Ezekiel 1–3; 2:2; 3:24) — the Spirit entered him and set him on his feet; vivid visions as Spirit-work.
- Daniel (Daniel 7–12) — visions and dreams, Spirit-given revelation for the future.
- Joel (Joel 2:28–32) — prophecy of a future outpouring of the Spirit “on all flesh” — cited by Peter at Pentecost (Acts 2:16–21).
- Hosea, Amos, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Jonah, Obadiah, Amos, etc. — each experienced Spirit-moving by revelation, vision, and prophetic speech.

## Short teaching note: OT Spirit vs. NT Spirit

- OT: Spirit often “came upon” people for particular functions—judging, prophesying, kingship, craftsmanship.
- NT: The Spirit’s indwelling with the evidence of speaking in tongues is the blood witness of the spirit of sonship becomes normative for all who are in The Lord Jesus Christ (John 14–16; Acts 2; Romans 8), enabling ongoing communion, gifts, and universal access.

### Part III — Close looks: Job, Jonah, Jacob, Abraham, Saul (OT): The Spirit’s Dealings and Jewish Commentary

(Apostolic Pentecostal reading enriched by classical Jewish insights)

#### Job

- Biblical snapshot: Job’s suffering, dialogue, and final vindication. Job wrestles with God and experiences restoration.
- Spirit’s dealings: Job is tested, disciplined, and ultimately vindicated by God. Themes of God’s sovereignty, the inscrutable purposes of suffering, and eventual restoration (Job 42).
- Rashi: Jewish classic Rashi emphasizes questions

of justice, the role of God’s testing, and maintains that Job’s righteousness and ultimate humility are central. (Rashi often reads Job as a didactic poem on righteousness and suffering.)

- Lubavitcher Rebbe (selected themes): The Rebbe often taught that suffering can reveal the concealed providence of God, that spiritual growth and teshuvah (return) arise through trials, and that God’s “deeper dealings” are educational, leading to greater closeness.
- Application for the church: The Holy Ghost’s deep dealings in suffering refine faith, test trust, and prepare saints for testimony—leading to restoration and greater fruitfulness.

## Jonah

- Biblical snapshot: Jonah resists God’s call to preach to Nineveh, flees, is swallowed by a great fish, repents, preaches, and the city turns to God.
- Spirit’s dealings: Emphasis on prophetic calling, resistance, discipline, repentance, and God’s mercy extended through prophetic proclamation.
- Rashi on Jonah: Rashi interprets motifs in Jonah’s story as lessons about prophecy, divine mercy, and the prophet’s human frailty; he highlights Jonah’s flight and divine correction.
- Rebbe insight: The Rebbe highlights Jonah as a lesson in mission and divine compassion—God’s

desire for repentance beyond Israel's borders; the role of a prophet is to deliver God's message regardless of personal feelings.

- Application: The Spirit compels prophets to preach repentance and demonstrates that the gospel reaches even the “enemies” of God when the message is faithfully delivered.

## Jacob (Israel)

- Biblical snapshot: Jacob's life of struggle—birthright, deception, wrestling with God (Genesis 32), name change to Israel, family forming the tribes.
- Spirit's dealings: Transformation by encounters with God (e.g., Bethel, the ladder; Genesis 28; wrestling and blessing in Genesis 32).
- Rashi on Jacob: Rashi comments on the textual details—Jacob's spiritual development, his wrestling (interpretation of “I have seen God face to face”), and God's persistent covenant with the patriarchs.
- Rebbe insight: The Rebbe often teaches that Jacob's name-change and wrestling typify the inner spiritual struggle necessary to attain a direct relationship with God; deep encounters lead to new identity.
- Application: The Spirit's deep dealings effect inner transformation and re-naming—God brings those He calls into New identity and mission.

## Abraham

- Biblical snapshot: Called from Ur, a pioneer in faith, tested (binding of Isaac), father of nations.
- Spirit's dealings: Call to trust and obedience; receives covenantal promises; hospitality and intercession (Abraham's intercession for Sodom).
- Rashi on Abraham: Rashi highlights Abraham's absolute faith, his readiness to obey, and the covenantal significance.
- Rebbe insight: Emphasizes Abraham's unconditional surrender and the power of faith demonstrated by leaving homeland, trusting God's promises.
- Application: The Holy Ghost prompts obedience, trust, and intercession; He calls people into covenant relationships and mission.

## Saul (OT King Saul)

- Biblical snapshot: First king of Israel, anointed by Samuel; Spirit came upon him (1 Sam. 10), he experienced initial victories but later rebelled and lost the Spirit's favor.
- Spirit's dealings: The Spirit empowers for conquest; disobedience leads to loss of Spirit's presence (1 Sam. 16:14). Contrast between Saul and David as illustrating the Spirit's response to obedience vs. disobedience.

- Jewish commentary: Rashi reads Saul’s spiritual trajectory as a moral lesson—superficial signs of favor do not equal enduring devotion.
- Application: The Spirit’s presence must be stewarded by obedience; transient empowerment can be lost when rebellion replaces humility.

#### Part IV — Rashi and Rebbe: How Jewish Wisdom Illumines the Spirit’s Moves

- Rashi (Rabbi Shlomo Yitzchaki, 11th c.) often emphasizes the plain sense of the text, moral lessons, and the covenantal arc of the patriarchs and prophets. Use Rashi to see narrative motives, ethical lessons, and God’s personal dealings with individuals.
- Lubavitcher Rebbe (Rabbi Menachem Mendel Schneerson) often draws mystical and pastoral lessons—how divine providence works through events and suffering, the centrality of teshuvah, and the spiritual meaning of prophetic encounters. Where direct Rebbe commentary on a text exists, consult primary sources or Chassidic collections.

#### Part V — The Deep Work of the Holy Ghost in the New Testament Church

- Pentecost as watershed: Acts 2 — outpouring of the Spirit with the evidence of speaking in tongues, after you receive the gift of the Holy Ghost and fire

with the evidence of speaking in tongues then and only can you be used in the gift of prophecy, in the new testament the sign of speaking in tongues is the sign you have been born of the spirit Acts 10.6-48 Acts 19.1-6 First they spoke with tongues that is the evidence that they had received the Holy Ghost and then they prophesied not before you don't have the Holy Ghost living in you until you speak in tongues Acts 3.19 Isa 28.1-10 I Cor 14.21 and I Cor 14.1-2 , Acts 2.38-39 Acts 2.4 Mark 16.17 and Acts 11.14-17 Acts conversion -

- Acts pattern: Cornelius (Acts 10) — Gentiles receive his Spirit with the evidence of speaking in tongues and are baptized in the name of the Lord Jesus Christ ; demonstrates Spirit's free and sovereign gifting beyond ethnic Israel.
- Acts 19 — Ephesian disciples receiving the Spirit and speaking in tongues again underscores the normalcy of Spirit-empowerment for witness and ministry.
- Gifts (1 Cor 12): wisdom, knowledge, faith, healings, miracles, prophecy, discernment, tongues, interpretation.
- Fivefold ministry (Eph 4:11–13): Apostles, prophets, evangelists, pastors, teachers — the Spirit equips and calls ministers to build up the body to unity and maturity.
- Baptism in the Holy Ghost with the evidence of speaking in tongues : Apostolic Pentecostal doctrinal

point: the Spirit-baptism is subsequent to true repentance of sins and confession of faith in the Lord Jesus Christ then you will receive the gift of the Holy Ghost and fire with evidence of speaking in tongues Acts 2:4; 8:14–17; 10:44–48; 19:1–6) and often evidenced by glossolalia (tongues) is initial sign. Acts 2:38 is read as: repentance, baptism in Jesus' name (for remission of sins), and receiving the Holy Ghost with the evidence of speaking in tongues and then signs and wonders and miracles and the nine gifts of the spirit you can be used in - The baptism in the Holy Ghost is not prophesying that baptism in the Holy Ghost is when you speak in tongues in the new testament The Lord Jesus Christ choose tongues is the evidence

- Sanctification and life: Romans 8; Galatians 5:16–26 — the Spirit produces fruit (love, joy, peace) and empowers holiness.

## Part VI — The Deep Work in Ministries: Prayer, Fasting, Giving, and Fivefold Labor

- Prayer: The Holy Ghost prays through us (Romans 8:26–27) and leads in intercession; prayer is the channel of deep Spirit-work.
- Fasting: Biblical precedent for fasting linked to deep spiritual breakthrough (Ezra, Daniel, Jesus in the wilderness, Acts 13:2–3).
- Giving: Spirit-led generosity reflects heart

transformation (2 Corinthians 8–9).

- Fivefold ministers: Apostles and prophets pioneer and provide vision; evangelists stir conversion; pastors and teachers shepherd and ground doctrine. The Spirit assigns gifts and offices for church building.
- Practical ministry posture: humility, dependence on the Spirit, Scripture-saturated proclamation, prayerful preparation, sacrificial giving, disciplined fasting, and openness to gifts (with order and love—1 Cor 13).

### Part VII — The Nine Gifts, Dreams, and Visions

- Nine gifts (1 Cor 12:8–10): word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, different kinds of tongues, interpretation of tongues.
- Dreams & visions: Joel 2:28; Acts 2:17 — Spirit communicates through dreams and visions for personal direction and corporate revelation.
- Responsible use: Test revelations by Scripture, community discernment, and fruit of the Spirit.

### Part VIII — Stories, Testimonies, and Models (Historic Sketches)

Note: These are brief historically grounded sketches and reflections on how God used people. They are not exhaustive biographies, but examples of how the

Spirit called and used servants across history.

John Wesley (1703–1791)

- Historical: Anglican priest, leader of the Methodist revival; emphasized personal holiness, sanctification, and methodical discipleship.
- Spirit’s dealings: Wesley’s “Aldersgate” experience (personal assurance) is often viewed as a Spirit work of assurance; his emphasis on holiness anticipated later Pentecostal emphasis on sanctifying work of the Spirit.
- Apostolic Pentecostal reflection: Wesley’s pursuit of holiness and experience of spiritual assurance are seen as preparatory to later Pentecostal experience of Spirit-baptism.

D. L. Moody (1837–1899)

- Historical: Evangelist and revivalist who led mass evangelism in 19th-century America and Britain; founded schools and missions.
- Spirit’s dealings: Moody’s life shows Spirit-driven evangelistic power and the fruit of widespread conversions through simple gospel proclamation.
- Apostolic Pentecostal reflection: Moody’s evangelistic fervor is seen as Spirit-work that prepared the soil for later movements.

## Jonathan Edwards (1703–1758)

- Historical: Preacher of the First Great Awakening; emphasized God’s sovereignty and experiential revival.
- Spirit’s dealings: Edwards wrote about revival affections and the Spirit’s sovereign work in producing heart change.
- Application: Edwards’ concern for true heart conversion resonates with Pentecostal desire for authentic Spirit activity.

## E. M. Bounds (1835–1913)

- Historical: U.S. pastor and prolific writer on prayer; his books are widely read for a disciplined life of prayer.
- Spirit’s dealings: Bounds taught that prayer is the primary means God uses to accomplish deep spiritual work.
- Apostolic Pentecostal reflection: Bounds’ emphasis on prayer is often cited as foundational for Spirit-filled ministry.

## John G. Lake (1870–1935)

- Historical: Pentecostal missionary and faith-healer; missionary to South Africa and later ministered in the U.S.

- Spirit’s dealings: Lake’s ministry emphasized healing and the power of the Holy Ghost in signs and wonders.
- Application: Demonstrates Spirit-endowed healing ministry in apostolic-evangelistic contexts.

Aimee Semple McPherson (1890–1944)

- Historical: Pentecostal evangelist, founder of Angelus Temple in Los Angeles; known for healing services and media evangelism.
- Spirit’s dealings: Her ministry used drama and the arts to proclaim gospel and to present Spirit-led healing and deliverance.

G. T. Haywood (George T. Haywood; early 20th c.)

- Historical: An African American Pentecostal leader who interacted with early Pentecostal leaders and sought unity and revival.
- Spirit’s dealings: Example of the Spirit’s work across racial lines in the early Pentecostal movement and the call to unity in gospel mission.

Caveat: Specific claims “the Lord Jesus called X” are typically theological claims of divine calling rather than documented audible events; historical sources record conversions, call experiences, and Spirit-led ministries. Apostolic Pentecostal assemblies

commonly interpret such lives as God-called and Spirit-empowered.

## Part IX — “Jesus’ Name” and Acts 2:38: Apostolic Emphasis

- Acts 2:38 text and Apostolic reading: Repentance, baptism in the name of Jesus Christ for the remission of sins, and the gift of the Holy Ghost.
- The “one act 238 message to the world”: This is a concise evangelistic formula used in Oneness Apostolic teaching:
  1. Repent — genuine turning from sin.
  2. Be baptized in the name of Jesus Christ — water baptism performed “in Jesus’ name” as the practice recorded in Acts.
  3. Receive the Holy Ghost — the Spirit’s gift often evidenced by tongues.
- Theological note: This formulation highlights repentance, Jesus-name baptism, and Spirit-empowerment as the foundation for a Pentecostal apostolic life.

## Part X — How the Deep Dealings Operate Today: Practical Steps for Pastors and People

- Create expectation in preaching: Teach the biblical theology of the Spirit (John, Acts, Romans,

Corinthians).

- Pray for Spirit-baptism and gifts: Corporate and private times devoted to seeking the Holy Ghost (lay hands, expect results).
- Teach the nine gifts and order: Encourage prophecy and ministry in love and with biblical order (1 Cor 14).
- Encourage holiness: True Spirit-empowerment bears fruit—sanctification and moral transformation (Galatians 5).
- Practice prayer, fasting, and giving: These disciplines open the church to deep spiritual work. Encourage corporate fasts for breakthrough.
- Test and shepherd revelations: Use Scripture as the final arbiter, and have leadership test prophecies, dreams, and visions.
- Deploy fivefold ministers: Apostles and prophets bring vision; evangelists reach new converts; pastors and teachers ground and mature believers.

## Part XI — A Short List of Old Testament Prophets (named in Scripture) and a One-Line Note on Spirit-Dealing

### Major prophets

- Isaiah — called in a vision; Spirit-empowered prophetic ministry (Isaiah 6).
- Jeremiah — called from youth; Spirit stood upon

him (Jeremiah 1).

- Ezekiel — visions, Spirit set him on feet; prophetic enactments (Ezekiel 2–3).
- Daniel — dreams and visions; Spirit of revelation (Daniel 7–12).

### Former prophets / Historical prophets

- Moses — Spirit-gifted leadership (Exodus; Num. 11).
- Samuel — prophetic judge; Spirit-calling (1 Sam. 3).
- Elijah — prophetic power and miracles (1 Kings).
- Elisha — double portion of prophetic power (2 Kings 2).
- Nathan, Gad, Ahijah, Shemaiah — court prophets speaking God’s word to kings.

### Minor prophets (each Spirit-inspired)

- Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi — each a Spirit-moved messenger to Israel/Judah or nations, delivering calls to repentance, warnings, and future hope.

## Part XII — Sample Sermon Outline (for preaching from this booklet)

Title: “Deep Dealings: From Bethel to Pentecost”

1. Opening Scripture: John 3:3–8; Acts 2:1–4; Acts 2:38
2. Exposition: The Spirit in the OT — empowerment and prophetic speech (select examples: Moses, Samuel, David, Isaiah, Ezekiel)
3. Contrast and fulfillment in the NT — Pentecost, Cornelius, Ephesus
4. Doctrine: Baptism in the Holy Ghost with the evidence of speaking in tongues promised to those who repent of sin and confess the Lord Jesus Christ he promised to baptize you with his spirit with the evidence of speaking in tongues and water baptism in Jesus Name for remission of sins for Salvation and Service (Joel/Acts); evidence of speaking in tongues then the fruit of the spirit as you grow in the grace of God.
5. Application: How to position the church — prayer, fasting, fivefold ministry, openness to gifts, holiness
6. Invitation: Call to repentance, water baptism in Jesus' name, seeking the Spirit with the evidence of speaking in tongues and for empowerment (Acts 2:38 pattern)

### Part XIII — Further Reading and References

- Scriptures to read carefully: Genesis 12–50 (Abraham, Jacob), Job, Jonah, Isaiah 6, Jeremiah 1, Ezekiel 1–3, Acts 1–2, Acts 10, Acts 19, Romans 8, 1 Corinthians 12–14, Ephesians 4.

- Jewish commentaries: Rashi on Genesis, Jonah, and related texts; consult an edition or online resource for direct Rashi texts.
- Chassidic / Rebbe teachings: Selected talks and Maamarim of the Lubavitcher Rebbe on providence, teshuvah, and prophecy (consult Chabad.org or published collections).
- Historical biographies: John Wesley, D. L. Moody, Jonathan Edwards, John G. Lake, Aimee Semple McPherson, E. M. Bounds (for prayer writings).
- Pentecostal resources: Classic Apostolic/ Pentecostal writers on baptism of the Spirit with the evidence of speaking in tongues then you can be used in the nine gifts of the Holy Ghost , historical studies of Azusa Street and early Pentecostal missions.

#### Part XIV — Closing Exhortation

- The Holy Ghost wants to move deeply in your life: to birth newness, break bondage, call you to holiness, empower you for witness, and pour out gifts for building the church.
- Pursue the Spirit with repentance and hunger: pray, fast, give, be baptized in Jesus' name, and expect the Spirit to come with the evidence of speaking in tongues and power of the Holy Ghost moving with in you to be a witness (Acts 2:38).
- Be a people who allow the deep dealings of God: not just emotional experiences but lived holiness,

sacrificial service, prophetic boldness, and loving order in gifts.

### Appendix: Short Prayers and Litanies (examples to adapt)

- Prayer for New Birth: “Lord Jesus, I repent and believe. Baptize me in your name and fill me with your Holy Spirit.”
- Prayer for the Gifts: “Spirit of God, come with power. Baptize this congregation, empower our fivefold ministers, and give us wisdom and love as we serve.”

### Final Notes and Pastoral Cautions

- Always test revelations by Scripture and communal discernment.
- Ensure pastoral care for those who report visions/dreams or intense spiritual experiences.
- Emphasize holiness, repentance, and the fruit of the Spirit as proof of genuine movement.