

Lessons on the Holy Spirit

1. *The Holy Spirit in the Old Testament*
2. *The promise of the Spirit*
3. *The personality of the Spirit*
4. *The role of the Spirit*
5. *The activity of the Spirit in the life of Christ.*
6. *The activity of the Spirit in the early church*
7. *The activity of the Spirit in the Christian's life*
8. *The relation of the Spirit to the Father and the Son*
9. *The fruit of the Spirit*
10. *The unpardonable sin*
11. *Concerning spiritual gifts*
12. *The Holy Spirit or the spirit of Christ*
13. *I will pour out of My Spirit*

‘When He, the Spirit of truth, is come, He will guide you into all truth’ Lessons on the Holy Spirit

The Comforter is called “the Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself.

God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s Word only through the illumination of that Spirit by which the Word was given. “The things of God knoweth no man, but the Spirit of God;” “for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:11, 10).

From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil; but let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who “lighteth every man that cometh into the world” (John 1:9). From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and to secure eternal rest in the kingdom of God.

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. The Spirit of truth is the only effectual teacher of divine truth.

God's Amazing Grace, page 199.

Compiler’s note: Since apostolic times, the church has believed and taught that the Holy Spirit is a personal Being, truly God, the Third Person of the Godhead. In recent years, however, controversy has grown up over the Holy Spirit and all these beliefs have been called into question. Some teach that the Holy Spirit is merely a force or an influence, rather than a personal Being. Thus His deity has been denied. There are those who deny the Three Persons of the Godhead and have adopted a unitarian view of God. Others deny the distinctiveness of the Holy Spirit, relying on verses which speak of “the Spirit of God” or “the Spirit of the Lord” or “the Spirit of Christ” to claim that the Holy Spirit is merely God or Christ under another name. It is noticeable that many who start by denying the personality of the Holy Spirit progress to denying the deity of Christ, thus undermining the whole Christian gospel.

Lesson 1: October 1-7 ‘The Spirit of God moved upon the face of the waters’

MEMORY VERSE: ‘And the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.’ Isaiah 11:2.

STUDY HELP: *In Heavenly Places*, page 71.

LESSON AIM: To study the role of the Holy Spirit in Old Testament times.

Introduction

'From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples.' *Acts of the Apostles*, page 53.

'Moved by the Holy Ghost'

1. How are we told that the prophecies of the Old Testament Scriptures came to be written? 2 Peter 1:21. Compare 1 Peter 1:10-11.

NOTE: 'The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfilment.' *Selected Messages, book 2*, page 114.

2. How did Paul also show that the Scriptures are the product of inspiration from God? 2 Timothy 3:16. Consider 2 Samuel 23:2.

NOTE: 'Some have neglected the Bible under the erroneous impression that the indwelling of the Spirit was preferable to the study and guidance of the Scriptures. Such will be exposed to Satan's snares and fatal delusions. The Holy Spirit and the Word are in perfect harmony. The Holy Spirit inspired the Scriptures and always leads to the Scriptures.' *That I May Know Him*, page 195. The prophecies of the Scriptures are among the most powerful evidences of the inspiration of the Bible. Professor Peter Stoner, a member of the American Scientific Affiliation, focused on eleven specific Old Testament prophecies, in Isaiah, Jeremiah, Ezekiel and Micah, which have been fulfilled accurately, and calculated the chance of the details of all eleven prophecies being fulfilled by chance. The result of his calculation was that the likelihood of these prophecies being fulfilled by chance was 1 in 8×10^{63} , a number too vast for the human mind to take in. (To try to explain this number, Professor Stoner explained that if we were to scoop together a pile of coins equal in size to 100 billion stars in each of 2 trillion galaxies in just one second, and then add to the pile at the same rate every second, day and night, for 21 years, we would accumulate 8×10^{63} coins. If we then asked a blindfolded friend to pick out one marked coin from this incomprehensibly massive pile of coins, the likelihood that he would succeed would be 1 in 8×10^{63} . This is the same likelihood that these eleven prophecies could have been predicted by guesswork on the part of the prophet.

'The Spirit of God moved upon the face of the waters'

3. What picture are we given of the Holy Spirit's activity at the Creation? Genesis 1:2.

The Hebrew word translated 'moved' literally means 'hovered' or 'fluttered'. This word is used in Deuteronomy 32:11 to describe the fluttering of an eagle over its young in caring for them. In the later Aramaic dialect, it meant 'brooding' as a mother bird does in hatching its eggs.

NOTE: 'It must never for a moment be forgotten that the great object of the gift of the Holy Spirit is the perfecting of the receiver of the gift. Whosoever receives, or would receive, the gift of the Holy Ghost, frustrates the very purpose of the gift unless he believes in Christian perfection, and unless he expects the Holy Spirit to bring him unto perfection. This is taught and illustrated in the very first chapter in the Bible: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The word here translated "moved" signifies "to brood over" and fructify. Thus when the unformed mass had been created, it was the Spirit of God which, through the spoken word of God, shaped the earth, clothed it with beauty and fruitfulness, and brought it to perfection. Except for this gift of the Spirit to move upon the void and formless earth, and except for the further word of God and ministration of the Spirit of God, the earth would forever have remained without form and void. The object of its creation would have been utterly missed. The only object in the creation of the earth was that it should be brought to perfection. When it had been created, the Spirit of God was given to move upon it. And the object of this bestowal of the Spirit was that the earth, by the ministration of the Spirit, should be brought to perfection. And so this object was accomplished.' A. T. Jones: *Review & Herald*, October 4, 1898.

4. What testimony did Elihu give to Job? Job 33:4.

NOTE: "If we live in the Spirit, let us also walk in the Spirit." Is there any doubt as to whether or not we live in the Spirit? Not the slightest, nor is there any implied. Because we live in the Spirit, we are in duty bound to submit to the Spirit. Only by the Spirit's power, the same Spirit that in the beginning hovered over the face of the deep and brought order out of chaos, can any person live. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4. By the same breath were the heavens made. Psalm 33:6. The Spirit of God is the life of the universe. The Spirit of God in our nostrils (Job 27:3) keeps us in life. The Spirit is the universal presence of God, in whom "we live, and move, and have our being." We are dependent on the Spirit for life, and therefore should walk according to, or be guided by, the Spirit. This is our "reasonable service." E. J. Waggoner: *The Glad Tidings*, page 227.

‘My Spirit shall not always strive with man’

5. What insight are we shown into the Holy Spirit's work in the antediluvian world? Genesis 6:3.

NOTE: ‘In the days of Noah, the wickedness of the world became so great that God could no longer bear with it. But He pitied the race, and in His love provided a refuge for all who would accept it. He gave the message to Noah to be given to the people: “My Spirit shall not always strive with man.” The Spirit of God continued to strive with rebellious man until the time specified had nearly expired, when Noah and his family entered the ark, and the hand of God closed its door. Mercy had stepped from the golden throne, no longer to intercede for the guilty sinner.’ *Reflecting Christ*, page 321.

6. What insight into this are we shown in the New Testament? 1 Peter 3:18-20.

NOTE: ‘Read it again, read it a dozen times, and you will see that it says not a word about praying for the dead. Let us analyse it, taking each clause separately, and find out exactly what the text does say.

1. Christ once suffered for us, that He might bring us to God.
2. He was put to death in the flesh.
3. He was quickened [made alive] by the Spirit.
4. By this same Spirit He went and preached to the spirits in prison.
5. They were in prison, “kept under the law, shut up” (see Galatians 3:22, 23) “when the longsuffering of God waited in the days of Noah, while the ark was a preparing.”
6. It was in the days of Noah, while the ark was building, that Christ, by the Spirit, preached to the wicked spirits before the flood. God’s longsuffering waited one hundred and twenty years, while His Spirit was working with that sinful generation; yet He said, “My Spirit shall not always strive with man.” Genesis 6:3.

That is the sum of this text, so far as the present question is concerned; the instruction that we are to receive from it is this, that the preaching of the Gospel is by the same power that raised Jesus from the dead. The public ministry began with these words: “The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. The captives in prison are the bondservants of sin (John 8:34), “the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19.’ E. J. Waggoner: *Present Truth*, September 12, 1901.

‘A man in whom the Spirit of God is’

7. When Joseph interpreted Pharaoh’s dreams, what conclusion did Pharaoh reach about him? Genesis 41:38.

NOTE: ‘The interpretation was so reasonable and consistent, and the policy which it recommended was so sound and shrewd, that its correctness could not be doubted. But who was to be entrusted with the execution of the plan? Upon the wisdom of this choice depended the nation’s preservation. The king was troubled. For some time the matter of the appointment was under consideration. Through the chief butler the monarch had learned of the wisdom and prudence displayed by Joseph in the management of the prison; it was evident that he possessed administrative ability in a pre-eminent degree. The cupbearer, now filled with self-reproach, endeavoured to atone for his former ingratitude, by the warmest praise of his benefactor; and further inquiry by the king proved the correctness of his report. In all the realm Joseph was the only man gifted with wisdom to point out the danger that threatened the kingdom and the preparation necessary to meet it; and the king was convinced that he was the one best qualified to execute the plans which he had proposed. It was evident that a divine power was with him, and that there were none among the king’s officers of state so well qualified to conduct the affairs of the nation at this crisis. The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgment. “Can we find such a one as this is, a man in whom the Spirit of God is?” said the king to his counsellors.’ *Patriarchs & Prophets*, page 221.

8. Who were some of those upon whom the Spirit of God came in Old Testament times? Exodus 31:1-5; Numbers 24:2-5; 1 Samuel 10:9-11.

NOTE: ‘From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. “The Lord spake unto Moses, saying, See, I have called by name Bezaleel, . . . the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber. . . . And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee.” {RH, May 8, 1900

‘When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord sought to invoke a curse upon His people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was forced to exclaim: “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?” “Let me die the death of the righteous, and let my last end be like his!” When sacrifice had again been offered, the ungodly prophet declared: “Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them.” “Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!” Yet a third time altars were erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen, and rebuked the folly and malice of their foes: “Blessed is he that blesseth thee, and cursed is he that curseth thee.” Numbers 23:8, 10, 20, 21, 23; 24:9.’ *Great Controversy*, page 529.

‘When Saul departed, early the next morning, the prophet walked forth with him. After a time, Samuel directed the servant to pass on, and then bidding Saul stand still that he might show him the purposes of God, he anointed him captain over the Lord’s

inheritance. Then he kissed him, and to strengthen his faith, told him with great exactness the various incidents which would occur on the homeward journey, and assured him that he would be qualified by the Spirit of God for the important station awaiting him. As Saul went on his way, he witnessed the fulfilment of the prophet's words. Near Rachel's sepulchre, in the border of Benjamin, he was informed that the lost animals had been found. In the plain of Tabor he met three men who were travelling to the place of sacred stones at Bethel, to worship God there. One of them carried three kids for sacrifice, another three loaves of bread, and the third a leather bottle of wine, for the offering-feast. They gave Saul the usual salutation, and also presented him with two of the three loaves of bread. As Saul went on to Gibeah in Benjamin, he perceived a company of prophets returning from the high place where they had been to worship; and as they went, they sang the praise of God to the music of the pipe and the harp, the psaltery and the tabret. Then the Spirit of God rested upon Saul, and he joined the prophets, and with them sang the praise of the Most High and declared the wonders of divine truth. He spoke with so great fluency and wisdom, and joined so earnestly in the services of prayer and praise, that those who had known him only as the untaught husbandman exclaimed in wonder, "What is this that is come unto the son of Kish? Is Saul also among the prophets?" They could not understand how so great a transformation had been effected.' *Signs of the Times*, July 20, 1882.

'The Spirit of God came upon Azariah'

9. What specific Old Testament example are we given of men empowered by the Spirit of prophecy? 2 Chronicles 15:1-7.

NOTE: 'As the victorious armies of Judah and Benjamin were returning to Jerusalem, "the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." As he heard these words, Asa took courage, and soon he led out in a second reformation in Judah. He "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mt. Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord.'" *Review & Herald*, July 31, 1913.

10. What other Old Testament prophet paid with his life because of the Spirit of prophecy? 2 Chronicles 24:20-21. Compare Matthew 23:35.

NOTE: 'The scribes and Pharisees who listened to Jesus knew that His words were true. They knew how the prophet Zacharias had been slain. While the words of warning from God were upon his lips, a satanic fury seized the apostate king, and at his command the prophet was put to death. His blood had imprinted itself upon the very stones of the temple court, and could not be erased; it remained to bear testimony against apostate Israel. As long as the temple should stand, there would be the stain of that righteous blood, crying to God to be avenged. As Jesus referred to these fearful sins, a thrill of horror ran through the multitude.' *Desire of Ages*, page 619

'A vision by the Spirit of God'

11. How did Ezekiel speak of the part the Holy Spirit played in his visions? Ezekiel 8:3; Ezekiel 11:24-25.

NOTE: 'Visions are produced through the agency of the Holy Spirit, while men are living. Thus of Ezekiel the Scripture record is: "And the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north" (Ezekiel 8:3). "Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity" (Ezekiel 11:24). . . . Then there was John, on the Isle of Patmos, who wrote: "So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast" (Revelation 17:3). These experiences took place while these men were alive in the earthly service of God, and were seen . . . with the mind under the supernatural control of the Holy Spirit.' Leroy E. Froom: *The Conditionalist Faith of Our Fathers*, volume 1 page 349.

12. What Old Testament prophecy of the Holy Spirit's activity is also referred to in the New Testament? Zechariah 4:1-6. Compare Revelation 11:4.

NOTE: 'The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah. . . . From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6.' *Christ's Object Lessons*, pages 407-408.

Lesson 2: October 8-14

'The promise of the Spirit'

MEMORY VERSE: 'And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.' John 14:16.

STUDY HELP: *Desire of Ages*, pages 668-672.

LESSON AIM: To study Christ's promise to send the Holy Spirit.

Introduction

'Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.' *Desire of Ages*, pages 669.

'I will not leave you comfortless'

1. What name or role did Christ apply to the Holy Spirit? John 14:26, first part.

NOTE: 'At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer.' *The Faith I Live By*, page 56.

The Greek word rendered as 'Comforter' in the King James Bible is 'parakletos'. 'Parakletos' is a word which can be translated in a number of ways. Its literal meaning is 'someone who is called to one's aid.' Recent American Bible versions often concentrate on its use in Classical Greek where it is a legal term for someone who helps a person in trouble with the law; hence they use legal terms like 'counselor' [American term for lawyer] or advocate. The New American Standard Bible prefers 'helper', which takes the term away from the court room.

'Be with me when no other friend

The mystery of my heart can share;

And be Thou known, when fears transcend,

By Thy best name of Comforter.' by A. H. Vine

2. Why were the disciples in need of comfort? John 13:1, 21-22, 36-38; John 14:2-5.

NOTE: 'Christ was alone with the eleven. He was about to speak of His approaching separation from them; but before doing this He pointed to the great object of His mission. It was this that He kept ever before Him. It was His joy that all His humiliation and suffering would glorify the Father's name. To this He first directs the thoughts of His disciples. Then addressing them by the endearing term, "Little children," He said, "Yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." The disciples could not rejoice when they heard this. Fear fell upon them. They pressed close about the Saviour. Their Master and Lord, their beloved Teacher and Friend, He was dearer to them than life. To Him they had looked for help in all their difficulties, for comfort in their sorrows and disappointments. Now He was to leave them, a lonely, dependent company. Dark were the forebodings that filled their hearts.' *Desire of Ages*, page 662.

'The Spirit of truth'

3. What activity of the Holy Spirit did Jesus especially mention? John 14:17. Compare John 15:26; John 16:13.

NOTE: 'The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.' *Desire of Ages*, page 671.

4. What especially will the Spirit of truth do for God's people? John 16:13. Compare John 8:31-32.

NOTE: 'God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. "The things of God knoweth no man, but the Spirit of God;" "for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:11, 10). From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil; but let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who "lighteth every man that cometh into the world" (John 1:9). From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and to secure eternal rest in the kingdom of God.' *God's Amazing Grace*, page 199.

'He shall teach you all things'

5. What further aspect of the Holy Spirit's work did Christ speak of? John 14:26.

NOTE: 'Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Holy Scriptures as the voice of God, have no excuse for becoming dwarfs in the religious life. By exercising the ability which God has given, they are to be daily learning and daily receiving spiritual fervour and power. If we would be growing plants in the Lord's garden, we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of

our Lord Jesus Christ. There is no halfway house where we may throw off responsibility and rest by the way. We are to keep advancing heavenward, developing a solid religious character. The measure of the Holy Spirit we receive will be proportioned to the measure of our desire and the faith exercised for it. Christ says, "Every one that asketh receiveth, and he that seeketh findeth" (Matthew 7:8). He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's word. God is true; His order is perfect. Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness, that they might be filled!' *In Heavenly Places*, page 336.

6. What further blessing will the Holy Spirit bring us? John 14:26, last part. Consider Matthew 10:19-20.

NOTE: 'It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God. Jesus promised His disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. When the testing time shall come, those who have made God's word their rule of life will be revealed.' *Maranatha*, page 94.

'He shall testify of Me'

7. What did Jesus explain as the Holy Spirit's central mission? John 15:26. Compare John 16:14.

NOTE: 'What was the design of the Spirit in all this? "He shall not speak of Himself." "He shall testify of Me." "He shall glorify Me." As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.' *Manuscript Releases, volume 16*, page 201.

8. How does the Holy Spirit's mission compare with that of Christ? John 16:13. Compare John 5:19 and consider John 7:18.

NOTE: 'Christ declared that the Holy Spirit should not speak of Himself, but that "He shall testify of Me." The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of His marvellous love. They are able to show forth the praises of Him who hath called them out of darkness into His marvellous light.' *Review & Herald*, January 27, 1891.

'He will reprove the world of sin, and of righteousness, and of judgement'

9. What threefold work upon human hearts was the Holy Spirit to do? John 16:8.

NOTE: Sin, righteousness and judgement should remind of of the three parts of the sanctuary ministry, sin, which is dealt with in the courtyard, righteousness, which is revealed through the ministry in the Holy Place, and judgement, which took place on the Day of Atonement in the Most Holy Place.

'The Holy Spirit does not work upon the human heart to compel you to give yourself to Christ, to force you to yield your conscience: but it shines into the chambers of the mind in a way to convict of sin, and to entice you unto righteousness. If you do not confess Christ now, the time will come when, overwhelmed with a sense of the great things that you have lost, you will make confession. But why not confess Christ now while mercy's voice invites you? "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear." "We shall all stand before the judgement seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.'" *Youth's Instructor*, August 1, 1895.

10. What example are we given of the convicting work of the Holy Spirit? Acts 2:36-37.

NOTE: 'The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory.' *Acts of the Apostles*, page 45

'He . . . shall be in you'

11. What promise of the Holy Spirit did Christ give to His disciples? John 14:17.

NOTE: 'Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalise and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. It came with a fullness and power, as if for ages it had been restrained, but was now being poured forth upon the church. Believers were reconverted. Sinners united with Christians [in

seeking the pearl of great price. Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character, who could do the most for the enlargement of His kingdom. The Holy Spirit was sent as the most priceless treasure man could receive.' *My Life Today* page 36.

12. What evidence may be seen that the Holy Spirit is in us? Galatians 5:22-25.

NOTE: 'The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.'" *The Home Missionary*, July 1, 1897.

Lesson 3: October 15-21 'He the Spirit of truth'

MEMORY VERSE: 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.' John 16:13.

STUDY HELP: *The Faith I Live By*, page 52.

LESSON AIM: To study the personality of the Holy Spirit.

Introduction

'The Holy Spirit is a person. This great truth is not recognised, indeed it is not believed, by more than a very few even of Christians. For everybody knows that almost invariably, with very, very few exceptions, the Holy Spirit is referred to and spoken of by Christians as "it." But the word "it" never applies to a person. The word "it," in the very genius of our language, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the Holy Spirit is none of these: the Holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The Holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the Holy Spirit is none of these things, nor any other thing. No, eternally no! The Holy Spirit is a Person, eternally a divine Person. And He must be always recognised and spoken of as a Person, or He is not truly recognised or spoken of at all.' A. T. Jones: *The Medical Missionary*, March 27, 1907.

Compiler's note: Though the personality of the Holy Spirit has been accepted by Christians from the very earliest days, there are some who insist that this is not so. Jehovah's Witnesses, for example, see the Holy Spirit as a force of Jehovah, and not a separate Person in the Godhead. This view is shared by others who would describe themselves as Christian, for example, Christadelphians and the followers of Mary Baker Eddy and her 'Christian Science'. Others deny that the Holy Spirit is a separate entity at all but simply Christ in a different form. It is frequently found that those who begin by denying the personality of the Holy Spirit move on to deny the deity of Christ.

'Ye know Him'

1. How did Jesus introduce the Holy Spirit to His disciples? John 14:16-17.

NOTE: "'And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.'" Christ was about to depart to His home in the heavenly courts; but He assured His disciples that He would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.' *Review & Herald*, October 26, 1897.

2. Did Jesus repeatedly speak of the Holy Spirit as a person? John 14:17, 16:7-8, 13-14.

NOTE: 'There are three living persons of the heavenly trio; in the name of these three great powers, the Father, the Son, and the Holy Spirit, those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.' *Special Testimonies, series B, No. 7*, pages 62, 63.

'In the short space of a few lines the Lord Jesus speaks twenty-four times of the Holy Spirit as a person; and speaks of Him in no other term than that which signifies in Greek, literally, "that person there.'" A. T. Jones: *The Medical Missionary*, March 27, 1907.

'He maketh intercession for the saints'

3. How do the following verses show that the Holy Spirit is not merely a force or influence?

- **John 14:26.** The Holy Spirit is a teacher and He helps us to recall things.
- **John 15:26.** The Holy Spirit testifies, or bears witness, of Jesus.

- **John 16:13-14.** The Holy Spirit guides into all truth, He speaks, and He shows things to come.
- **Acts 13:2.** The Holy Spirit speaks specific messages. It was He who called Barnabas and Saul. [Paul]
- **Acts 16:6-7.** The Holy Spirit can forbid God's people to do things and not permit them to go to certain places.
- **Romans 8:26.** The Holy Spirit makes intercession for us with groanings that cannot be uttered. He helps us in our infirmities.

NOTE: 'The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.'" *Manuscript Releases, volume 20, pages 68-69.*

‘The eternal Spirit’

4. How are we shown that the Holy Spirit is God? Acts 5:3-4.

NOTE: 'God hates hypocrisy and falsehood. Ananias and Sapphira practised fraud in their dealing with God; **they lied to the Holy Spirit**; and their sin was visited with swift and terrible judgment. When Ananias came with his offering, Peter said: "Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? **Thou hast not lied unto men, but unto God.** And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.'" *Review & Herald, February 2, 1911. [Emphasis added.]*

5. What further instance are we shown that the Holy Spirit is God? Hebrews 9:14. Compare 1 Timothy 1:17.

NOTE: "'The eternal God if thy refuge." Deuteronomy 33:27.

He "whose goings forth have been from the days of eternity" is your Saviour. Micah 5:2, margin.

"The eternal Spirit" is your guide. Hebrews 9:14; John 16:13.

The eternal Spirit guides you into the knowledge of "the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 3:11.

Through Him "whose goings forth have been from the days of eternity," "the eternal God" gives to you "eternal life," in order that "the eternal Spirit" may guide you into the knowledge of that "eternal purpose," in which He "hath called us unto His eternal glory." Romans 6:23; 1 Peter 5:10.' A. T. Jones: *Review & Herald, November 16, 1897.*

‘Behold, Thou art there’

6. What further proof are we given that the Holy Spirit is God? Psalm 139:7.

NOTE: 'God is omnipresent; and how can this be, if He is a person? Answer: He has a representative, His Holy Spirit, by which He is ever present and ever felt in all His universe. "Whither shall I go," asks David, "from Thy Spirit? Or whither shall I flee from Thy presence?" Psalm 139:7. And John saw standing before the throne of God seven lamps, which are declared to be "the seven Spirits of God," and which are "sent forth into all the earth." Revelation 4:5; 5:6.' Uriah Smith: *Here and Hereafter, page 34.*

7. What are we told about the extent of the Holy Spirit's knowledge? 1 Corinthians 2:10.

NOTE: 'God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given. "The things of God knoweth no man, but the Spirit of God;" "for the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2:11, 10. And the Saviour's promise to His followers was, "When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you." John 16:13, 14.' *Steps to Christ, page 109.*

8. How did Jesus explain that He had to leave them in order for the Holy Spirit to take His place? John 16:7.

NOTE: 'Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall [although unseen by you], teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7].' *Manuscript Releases, volume 14, page 23.*

‘These Three are One’

9. How does the Bible express the truth of the three Persons of the Godhead? 1 John 5:7.

NOTE: There has been some dispute about the authenticity of 1 John 5:7 and it is often omitted in recent bible versions. It is missing from many Greek manuscripts. The story is often told how Erasmus, who produced a Greek New Testament that forms the basis of the King James Bible, decided to leave this verse out because it was not in the Greek manuscripts he consulted. He

agreed to leave it in if he could be shown any Greek manuscript containing it. One was produced, (some say forged) and the words remained in. This is the reason given by those who want to leave these words out. Many scholars today believe that this story is fictitious. There is very ancient evidence that the words are authentic. Cyprian, who lived around 250 AD, (approximately 200 years before our oldest manuscripts of 1 John) quoted this verse as we have it. It was quoted by two Spanish bishops, Priscillian and Idacius Clarus, just over 100 years later. Several African writers quoted it in the 5th century as did Cassiodorus in Italy. It appears in all the Old Latin manuscripts (the Itala) and was later included in the Vulgate. It also appears in the old Waldensian Bibles and their translation into old French. The verse in the Greek manuscripts that leave these words out is grammatically impossible, a problem which can only be resolved if these words are put back in. The King James Bible translators had, in addition to Greek manuscripts, six Waldensian Bibles and four Bibles influenced by the Waldenses, the Italian Diodati, the French Olivetan, the German Lutheran and the English Geneva. Why did this verse get left out? Some possible explanations:

- The scribe skipped a verse in copying two very similar verses. There are plenty of examples in existing manuscripts. Both verse 7 and 8 begin with identical words so the scribe's eye could have skipped from one verse to the next. All manuscripts copied from this erroneous manuscript would perpetuate the error.
- Some suggest that, since between 220 and 270 a heresy called Sabellianism arose, this verse might have been left out deliberately because the phrase 'these Three are One' was being used by the Sabellians to support their teaching that the Father and Son are identical and it was the Father who suffered and died on the cross. But the verse remained in areas where the influence of this teaching was not so great.

10. What further verses speak of the three Persons of the Godhead? Matthew 28:19, 2 Corinthians 13:14, 1 Corinthians 12:4-6.

NOTE: 'The Father, the Son, and the Holy Spirit, the three holy Dignitaries of heaven, have declared that They will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.' *SDA Bible Commentary, volume 5, page 1110.*

'When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit, the three great personal Dignitaries of heaven. Hold fast to this pledge.' *SDA Bible Commentary, volume 7, page 959.*

'The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.' *Counsels on Health, page 222.*

'He . . . shall be in you'

11. How did the three Persons of the Godhead co-operate together in creation? Genesis 1:1-2, 26, Job 26:13, Job 33:4; John 1:1-3, Colossians 1:13-16.

NOTE: 'In the original creation, the Father worked, and Jesus worked, through the Holy Spirit that accompanied the work and perfected the creation, in which God rejoiced, and from which He rested and was refreshed. But that creation thrown all over, and God began again to create, and He has kept it up till now, and soon it is to be finished, and then when it is finished, let us read the word of God, Zephaniah, the third chapter, 13th verse. "The remnant of Israel shall not do iniquity [the remnant that keeps the commandments of God, and has the testimony of Jesus Christ] the remnant of Israel shall not do iniquity, not speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee." Let us rise into the liberty wherewith He hath made us free, by casting out the enemy. "The King of Israel," the true God, "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil anymore." Bless the Lord! "In that day." Here is what is before us. Now hear the word: "In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack." "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love. [Congregation: Praise the Lord!], He will joy over thee with singing." God is going to rest again and be refreshed, when this creation which He has brought to us is finished under the blessed brooding of the Spirit of God.' A. T. Jones: *General Conference Bulletin, April 7, 1901.*

12. How do the three Persons of the Godhead co-operate in our salvation? 1 Peter 1:2, 2 Corinthians 13:14, Jude 20-21.

NOTE: 'The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when He gave to the world the unspeakable gift of His Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of His people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labour as Christ laboured for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led someone to work for Him, he will take up the work and labour in the spirit of the Master.' *Review & Herald, July 18, 1907.*

Lesson 4: October 22-28

'When He is come'

MEMORY VERSE: 'And when He is come, He will reprove the world of sin, and of righteousness, and of judgement.' John 16:8.

STUDY HELP: *The Faith I Live By, page 52.*

LESSON AIM: To study the role of the Holy Spirit in the world and in the church.

Introduction

‘Satan does not want anyone to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; appetites and passions are striving for the mastery; temptations confuse the senses, so that true conversion may not take place. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This conformity to the mind and will of Christ is the work of the Holy Spirit.’ *Manuscript Releases, volume 6, page 156.*

‘The wind bloweth where it listeth’

1. How did Jesus describe the way the Holy Spirit works? John 3:8.

NOTE: ‘The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God, a patient, protracted process.’ *Desire of Ages, page 172.*

2. What will the Spirit of God achieve in the human heart? John 16:13, first part. Compare Romans 12:2.

NOTE: ‘While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.’ *Desire of Ages, page 173.*

‘He will reprove the world of sin’

3. What threefold work does the Holy Spirit do in the world? John 16:8.

NOTE: “‘When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment.’” The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ’s ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, “‘Ye have filled Jerusalem with your doctrine.’” Acts 5:28.’ *Desire of Ages, page 671.*

4. Why is it so vital to be convicted of sin? Romans 3:23; Romans 6:23.

NOTE: ‘The first step in reconciliation to God is the conviction of sin. “Sin is the transgression of the law.” “By the law is the knowledge of sin.” 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.’ *Great Controversy, page 467.*

The office of the Holy Spirit is distinctly specified in the words of Christ: “‘When He is come, He will reprove the world of sin, and of righteousness, and of judgment.’” John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.’ *Acts of the Apostles, page 52.*

‘Of righteousness’

5. What further convicting work will the Holy Spirit perform? John 16:8, middle part.

NOTE: ‘None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, “I believe,” but to practise the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandment, and those who love Him not and disregard His precepts.’ *Lift Him Up, page 302.*

6. What does the apostle John say about those who profess to be Christians but who do not live righteous lives in accordance with God's law? 1 John 2:3-5.

NOTE: 'There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. "He that saith, I know Him, and keepeth not His commandments," John wrote, "is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." "He that keepeth His commandments dwelleth in Him, and He in him." 1 John 2:4, 5; 3:24.' *Acts of the Apostles*, page 562.

'Of judgement'

7. What third thing is the Holy Spirit to convict people of? John 16:8, last part. Consider Ecclesiastes 12:14.

NOTE: 'Wherever the word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world" illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin and of righteousness and of judgment to come. They had a sense of the righteousness of Jehovah and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past." *Great Controversy*, page 461.

8. What message is to be taken to the entire world in these last days? Revelation 14:6-7.

NOTE: 'God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hosea 4:17) is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27.' *Patriarchs & Prophets*, page 405.

9. Does judgement only concern the wicked? 2 Corinthians 5:10; 1 Peter 4:17.

NOTE: 'We are nearing the Judgement, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honour all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through His apostles, "Humble yourselves in the sight of the Lord, and He shall lift you up." God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the holy city. Is heaven of any value to us, then let us put away all sin, that we may stand approved of God.' *Review & Herald*, June 28, 1887.

'He will guide you into all truth'

10. What work does the Holy Spirit do for individual believers? John 16:13, first part.

NOTE: 'Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the "Light, which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.' *Darkness Before Dawn*, page 12.

11. What verses warn of the importance of the truth? 2 Thessalonians 2:8-12.

NOTE: 'Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favour with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who wilfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares: "For this cause God shall send them strong delusion, that

they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:10-12. With such a warning before us it behoves us to be on our guard as to what doctrines we receive.’ *Darkness Before Dawn*, page 9.

‘He will show you things to come’

12. What other task has been given to the Holy Spirit? John 16:13, last part.

NOTE: “‘He will show you things to come.’ Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events of solemn character are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He would have us meet coming events without that special preparation which is essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied any one is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. All who follow Christ will walk in the light as He is in the light. They will not then regard light with indifference, nor will they misapply the light, or stumble over it as did the Jews.’ *Paulson Collection*, page 56.

13. How did the Holy Spirit shown things to come in Old Testament times? 1 Peter 1:10-12; 2 Peter 1:21.

NOTE: ‘Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfilment.’ *Selected Messages, book 2*, page 114.

Lesson 5: October 29-November 4 ‘The Spirit of the Lord is upon Me’

MEMORY VERSE: ‘The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.’ Luke 4:18-19.

STUDY HELP: *Desire of Ages*, page 114.

LESSON AIM: To study the role of the Holy Spirit in the life and ministry of Christ.

Introduction

‘Christ came in the same flesh, to show the power of the Spirit over the flesh. “They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you.” Now no one will claim that the flesh of a man is any different after his conversion from what it was before. Least of all will the converted man himself say so; for he has continual evidence of its perversity. But if he is really converted, and the Spirit of Christ dwells in him, he is no more in the power of the flesh. Even so Christ came in the same sinful flesh, yet He was without sin, because He was always led by the Spirit.’ E. J. Waggoner: *Present Truth*, November 29, 1894.

‘The Holy Ghost shall come upon thee’

1. How was the Holy Spirit involved in the conception of Jesus? Luke 1:35.

NOTE: ‘The birth of Jesus was by the Holy Spirit. The angel said to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.” Luke 1:35. By that same Spirit’s power Christ dwells in the hearts of all who believe. The Apostle Paul prayed to God for us, “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith.” Ephesians 3:16, 17. That is the only way that we can have real life, for Christ is our life. Colossians 1:27. Christ in us is the hope of glory. Colossians 1:27. Now the birth of Christ is nothing to anyone in whom His birth is not repeated. Indeed, he in whom Christ’s life has not sprung up does not know of a certainty that He was ever born, and that He was crucified and raised. These things are known only by faith, and faith brings the life of Christ into our mortal bodies. No one can certainly know anything about Christ’s birth, if he does not know Christ Himself; and we know Him only by His life. See John 17:8; 1 John 1:1-3, 20. The birth of Christ, therefore, can be known and celebrated only through the new birth.’ E. J. Waggoner: *Present Truth*, December 28, 1893.

2. How was Joseph also informed of this same truth? Matthew 1:18-20.

NOTE: 'The circumstances surrounding [Christ's] birth are fragrant with the atmosphere of prayer. The little human circle out of which Jesus sprang were devout, praying people. Mary was a woman of prayer. Joseph was a man of conscientious purity and devoted piety. It was to a devout circle in the temple that He was introduced in His earliest infancy. The presence and power of the Holy Spirit were recognised in this inner circle of the church where the Son of God became also the Son of man.' W. A. Spicer: *General Conference Bulletin*, June 2, 1913.

'The Holy Ghost was upon him'

3. Who did the Holy Spirit bring to recognise Christ shortly after His birth? Luke 2:25-26.

NOTE: 'Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. This occasion did not pass without some recognition of Christ. "There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the Consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.'" *Desire of Ages*, page 55.

4. What prophecy was Simeon inspired by the Holy Spirit to utter? Luke 2:27-35.

NOTE: 'As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul. As he lifts the infant Saviour toward heaven, he says, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." The Spirit of prophecy was upon this man of God, and while Joseph and Mary stood by, wondering at his words, he blessed them, and said unto Mary, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.'" *Desire of Ages*, page 55.

'The Spirit like a dove descending upon Him'

5. What sign was given at Christ's baptism that the Holy Spirit was bestowed upon Him? Matthew 3:16-17.

NOTE: "And Jesus, when He was baptised, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." What does this scene mean to us? How thoughtlessly we have read the account of the baptism of our Lord, not realising that its significance was of the greatest importance to us, and that Christ was accepted of the Father on man's behalf. As Jesus bowed on the banks of Jordan and offered up His petition, humanity was presented to the Father by Him who had clothed His divinity with humanity. Jesus offered Himself to the Father on man's behalf, that those who had been separated from God through sin, might be brought back to God through the merits of the divine Petitioner. Because of sin the earth had been cut off from heaven, but with His human arm Christ encircles the fallen race, and with His divine arm He grasps the throne of the Infinite, and earth is brought into favour with heaven, and man into communion with his God. The prayer of Christ on behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory. The gates were left ajar, the heavens were opened, and the Spirit of God, in the form of a dove, encircled the head of Christ, and the voice of God was heard saying, "This is My beloved Son, in whom I am well pleased." *Signs of the Times*, April 18, 1892.

6. How did John the Baptist show that he understood the significance of this? John 1:32-34.

NOTE: 'John was not certain that it was the Saviour who came to be baptised of him in Jordan. But God had promised him a sign by which he should know the Lamb of God. That sign was given as the heavenly Dove rested upon Jesus, and the glory of God shone round about him. John reached forth his hand, pointing to Jesus, and with a loud voice cried out, Behold the Lamb of God which taketh away the sin of the world. John informed his disciples that Jesus was the promised Messiah, the Saviour of the world.' *Spiritual Gifts*, volume 1, page 29.

'The Spirit driveth Him into the wilderness'

7. After Christ's baptism, what did the Holy Spirit lead Christ to do? Mark 1:12.

NOTE: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." The words of Mark are still more significant. He says, "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days He did eat nothing." When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him.' *Desire of Ages*, page 114.

8. What happened to Jesus in the wilderness and what relief did He receive at the conclusion of His ordeal? Mark 1:13. Compare Matthew 4:11. Think about Luke 4:14.

NOTE: 'We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people "to will and to do of His good pleasure" (Philippians 2:13). But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour. Christ promised that the Holy Spirit should abide with those who wrestle for victory over sin, to demonstrate the power of divine might by endowing the human agent with supernatural strength and instructing the ignorant in the mysteries of the kingdom of God. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all.' *God's Amazing Grace*, page 212.

'After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed.' *Desire of Ages*, page 131.

'He will guide you into all truth'

9. What part did the Holy Spirit play in Christ's teaching? Luke 11:11-13; 12:11-12.

NOTE: 'In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us. Spoken when asking His favour or blessing, it is as music in His ears. That we might not think it presumption to call Him by this name, He has repeated it again and again. He desires us to become familiar with the appellation. God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him?' *Christ's Object Lessons*, page 142.

"They will deliver you up to councils, . . . yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles." Matthew 10:17, 18, R. V. Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ's disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God's grace will be dispensed to His servants to meet the emergency. "It shall be given you," says Jesus, "in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. Those who reject the truth will stand to accuse and oppress the disciples. But under loss and suffering, even unto death, the Lord's children are to reveal the meekness of their divine Example. Thus will be seen the contrast between Satan's agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people.' *Desire of Ages*, page 354.

10. What gave the words of Christ special power? John 3:34.

NOTE: 'The Saviour could say: "I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. "And," declared John, "the Father giveth not the Spirit by measure unto Him." So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure. In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." Colossians 2:9, 10.' *Testimonies*, volume 8, page 334.

11. What did Jesus teach about the influence of the Holy Spirit in the believer's heart? John 3:3-8, John 7:37-39.

NOTE: 'The Holy Spirit strives with every man. It is the voice of God speaking to the soul. No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters, yet they can see the effects upon the life and actions. Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of His work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God. You cannot see the operating agency, but you can see its effects.' *In Heavenly Places*, page 22.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." The words that fell from the divine lips made a deep impression upon the people, and for the time many of them realised their real spiritual necessities. The

scenes of the feast that had been transacted were fresh in their minds, and gave to His words a peculiar significance. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation. The invitation was appropriate for the occasion, and impressed every heart with sacred power, as the voice of Christ rang out above the crowds in the temple court, and sounded outside the courts in distinct utterances. His words exercised a drawing power upon the souls who were weary, thirsty, hungering for spiritual nourishment, and longing for peace and rest. A solemn hush fell upon the people, and conviction came upon them that He was the Son of God. So overpowering was the conviction that prejudice was allayed, and faith began to spring up in many hearts.' *Sabbath-School Worker*, September 1, 1895.

'Receive ye the Holy Ghost'

12. After His resurrection what did Christ bestow upon His disciples? John 20:21-22.

NOTE: 'The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfil the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfil their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished. The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.' *Desire of Ages*, page 805.

13. What was to be the result of the Holy Spirit's coming upon the disciples after Jesus ascended to heaven? Acts 1:8.

NOTE: 'The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before His ascension Christ had commissioned the disciples to preach the gospel to the world. In obedience to the word of their Master the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. At the end of the ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. What was the result of the outpouring of the Spirit on the day of Pentecost? The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far reaching, that it impelled them to go to the ends of the earth. By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with Him. They sat together with Him in heavenly places. They realised the greatness of their debt to Him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross.' *In Heavenly Places*, page 333.

Lesson 6: November 5-11

'Sent forth by the Holy Ghost'

MEMORY VERSE: 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' Acts 1:8.

STUDY HELP: *Reflecting Christ*, page 131.

LESSON AIM: To study the activity of the Spirit in the early church.

Introduction

'God would work mightily for His people today if they would place themselves wholly under His guidance. They need the constant abiding of the Holy Spirit. If there were more prayer in the councils of those bearing responsibilities, more humbling of the heart before God, we should see abundant evidence of divine leadership, and our work would make rapid progress.' *Testimonies for the Church*, volume 8, page 238.

'Until ye be endued with power'

1. What was necessary for the disciples before they could start their work of witness? Luke 24:49; Acts 1:8.

NOTE: 'In Jerusalem where our Lord had been crucified, the disciples were to begin their work as witnesses of Christ. From this city their work was to extend through all Judea and Samaria, unto the uttermost parts of the earth. But it was not so strange that they were to begin to preach the gospel in this wicked city, when we remember that they were to tarry at Jerusalem until they should be endued with power from on high. They were to wait for the baptism of the Holy Spirit. Man of himself can do nothing. His only efficiency is in Christ. The Lord has said to His disciples, "Without Me ye can do nothing." We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves.' *Review & Herald*, April 19, 1892.

2. How is the coming of that power described? Acts 2:1-4.

NOTE: 'During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people. "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, "Herein is love." They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day.' *Acts of the Apostles*, pages 37-38.

'Peter, filled with the Holy Ghost'

3. What did the Holy Spirit enable Peter to do? Acts 4:6-8. (Read verses 8-12.)

NOTE: 'On the day following the healing of the cripple, Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial, and the prisoners were brought before them. In that very room and before some of those very men, Peter had shamefully denied his Lord. This came distinctly to his mind as he appeared for his own trial. He now had an opportunity of redeeming his cowardice. Those present who remembered the part that Peter had acted at the trial of his Master, flattered themselves that he could now be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of His greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall he had been converted. He was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honouring the name he had once disowned.' *Acts of the Apostles*, page 62.

4. What was the effect of the words that the Holy Spirit had guided Peter to speak? Acts 4:13.

NOTE: 'Of the disciples of Christ we read that they understood not His disclosures in regard to His humiliation, His rejection, and His crucifixion. But when Christ was risen from the dead, they understood. When the Holy Spirit came upon them at the day of Pentecost, they understood. Look at the change wrought under the Holy Spirit's guidance in the faltering, stumbling, erring, misinterpreting, misunderstanding ones! Passages from the living oracles are seen in a new light. No comparison can be made with the disciple before the reception of the Holy Spirit, and the disciple renewed, converted, baptised by the Spirit of God. Men may study and try to learn the living words of God, but unless the Holy Spirit shall unite with the human understanding, and the human unite with the divine by becoming partakers of the divine nature, they are blind and cannot see afar off, and have forgotten that they were purged from their old sins. But the touch of the Holy Spirit upon the human mind makes decided changes. Behold those disciples, hidden in that upper chamber for fear of the priests and rulers. They were to go everywhere to preach the Word. They were to speak with new tongues, not a foreign language, but words eloquent from lips which had been touched with a live coal from off the altar. After the disciples had received the baptism of the Holy Spirit, the priests and rulers marvelled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus.' *Manuscript Releases*, volume 12, page 257.

'Full of the Holy Ghost and wisdom'

5. What qualified people to positions of responsibility in the early church? Acts 6:2-3.

NOTE: 'Summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of the church. The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This advice was followed, and by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons.' *Acts of the Apostles*, page 89.

6. How did the Holy Spirit guide in the selection of church missionaries? Acts 13:1-3.

NOTE: 'The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service, show clearly that the Lord works through appointed agencies in His organised church, as well as through individuals. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour Himself, Paul was immediately afterward brought into contact with members of the newly organised church at Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, in a special manner, again bore witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles. As the leaders of the church in Antioch "ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.'" *Review & Herald*, May 11, 1911.

'The Spirit that beareth witness'

7. How did the Holy Spirit authenticate the work of Philip in Samaria? Acts 8:5, 14-17.

NOTE: 'Philip, one of the seven deacons, was among those driven from Jerusalem. He "went down to the city of Samaria, and

preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits . . . came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.” . . . Philip’s work in Samaria was marked with great success, and, thus encouraged, he sent to Jerusalem for help. The apostles now perceived more fully the meaning of the words of Christ, “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8.’ *Acts of the Apostles*, pages 106-107.

8. How did the Holy Spirit authenticate the work of Peter in the home of Cornelius? Acts 10:42-47. Compare Acts 11:15-17; Acts 15:7-9.

NOTE: “What God hath cleansed, that call not thou common.” Acts 10:15. Peter related the plain interpretation of these words, which was given him almost immediately in his summons to go to the centurion and instruct him in the faith of Christ. This message showed that God was no respecter of persons, but accepted and acknowledged all who feared Him. Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles. This was God’s warning that Peter was not to regard one as inferior to the other, for the blood of Christ could cleanse from all uncleanness. Once before, Peter had reasoned with his brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Acts 11:17. Now, with equal fervour and force, he said: “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith.” *Acts of the Apostles*, pages 192-193.

‘It seemed good to the Holy Ghost’

9. What example are we shown of the Holy Spirit’s active direction of the early church? Acts 15:28-29. Contrast verses 2 & 7.

NOTE: ‘The council moved in accordance with the dictates of enlightened judgement, and with the dignity of a church established by the divine will. As a result of their deliberations they all saw that God Himself had answered the question at issue by bestowing upon the Gentiles the Holy Ghost; and they realised that it was their part to follow the guidance of the Spirit. The entire body of Christians was not called to vote upon the question. The “apostles and elders,” men of influence and judgement, framed and issued the decree, which was thereupon generally accepted by the Christian churches.’ *Acts of the Apostles*, page 196.

10. What other examples are we given of the Holy Spirit’s activity in the early church? Acts 8:29-39; Acts 10:17-20; Acts 11:28-30; Acts 13:8-11.

NOTE: ‘Christ promised the gift of the Holy Spirit to His church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions. There are many who profess to believe and claim the Lord’s promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people “to will and to do of His good pleasure” (Philippians 2:13). But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.’ *God’s Amazing Grace*, page 212.

‘Forbidden of the Holy Ghost’

11. How did the Holy Spirit overrule human decisions? Acts 16:6-7.

NOTE: “Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia. . . .” Were forbidden of the Holy Ghost to preach the word in Asia! And that too when the Lord had sent them to preach the gospel to every creature! “And after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.” There were men who knew what the leading of the Spirit of God is. And you and I are to know it too. . . . Unless you are prepared to know the leading of the Spirit of God and to recognise the guidance of the Spirit of God, then don’t you go from this place until you do. That is what this means. Well, they could not preach the gospel in Asia any more, and they could not go into Bithynia, and all they could do was to go as far as they could in the only direction that was open, and so they came down to Troas; that was the limit. They could not preach anywhere behind them; they could not go to the right hand, and there was no place to the left, and there they were at the edge of the sea. There they were. What then? Then the Lord told them what to do. “And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord has called us for to preach the gospel unto them.” A. T. Jones: *General Conference Bulletin*, March 26, 1893.

12. What instance are we given of Paul refusing to heed the guidance of the Holy Spirit and what was the result? Acts 21:4; Acts 21:20-22. Compare verse 13 and consider verses 27-33.

NOTE: ‘The disciples at Tyre “said to Paul through the Spirit, that he should not go up to Jerusalem.” But Paul went on the way to Jerusalem. As he was on the way he came to the house of Philip at Caesarea, where the prophet Agabus met him and told him how the Jews at Jerusalem would bind him and deliver him to the Gentiles. From these revelations of the Spirit, those who were of

Paul's company, as well as the brethren at Caesarea, understood that it was the mind of the Spirit that Paul should not go to Jerusalem. They therefore all "besought him not to go up to Jerusalem," yet he would not listen to this, but exclaimed, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done." Acts 21:4, 10-14. It is not for any man to say whether Paul did right or did wrong, in that matter. With any question of the right or wrong of it we can have nothing at all to do. But the record and the facts are for our learning. Therefore:

(a) It is plain and certain that the disciples at Tyre did say to Paul, and did say it "through the Spirit, that he should not go up to Jerusalem."

(b) It is plain and certain that the prophet Agabus did say to him, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle."

(c) It is plain and certain that all who were with him understood that it was the mind and counsel of the Holy Spirit that he should not go to Jerusalem, and therefore they besought him not to go.

(d) It is plain and certain that he would not be thus persuaded, and did go straight on to Jerusalem.

(e) And it is equally plain and certain that after all this neither the Christians nor the prophets separated from Paul, nor ostracised him, nor denounced him, nor whispered against him, as one who "didn't believe the testimonies," or as one who disregarded the counsel of the Lord, nor anything of the kind. No. They simply said, "The will of the Lord be done," and left it there, with Paul and the Lord. Nor yet did the Lord separate from him, nor denounce him, nor require His children to separate from him. Neither did the Holy Spirit turn against him and discredit him among his brethren and try to break him down and destroy his life's work. No, no, no. But when he would not be persuaded, but would go up to Jerusalem, the brethren went with him, and the Holy Spirit and the Lord went with him. And when all came upon him, against which the brethren had tried their best to persuade him, still, at least, some of the brethren, and the Holy Spirit, and the Lord Jesus, and the Heavenly Father, remained with him, and comforted him, and strengthened him and preserved him and delivered him.' A. T. Jones: *The Medical Missionary*, October 9, 1907.

Lesson 7: November 12-18

'He dwelleth with you, and shall be in you'

MEMORY VERSE: 'And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.' John 14:16-17.

STUDY HELP: *Reflecting Christ*, page 131.

LESSON AIM: To study the activity of the Spirit in the life of the Christian.

Introduction

'Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, "Ye are My witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern.' *Review & Herald*, May 12, 1896.

'They were pricked in their heart'

1. What is the basis of the Holy Spirit's influence on the hearts of men and women? John 16:8.

NOTE: 'The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.' *Acts of the Apostles*, page 52.

2. Upon what promise can the convicted sinner depend? 1 John 1:9.

NOTE: "'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.'" "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The conditions of obtaining mercy from God are simple and reasonable. The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that "confesseth and forsaketh" his sin "shall have mercy." Proverbs 28:13.' *Acts of the Apostles*, page 552.

'Ye must be born again'

3. If we confess and forsake our sins, what will the Holy Spirit do next for us? John 3:3-6.

NOTE: 'The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is

born of the Spirit.” The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up, the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. The Scriptures are the great agency in this transformation of character. Christ prayed, “Sanctify them through Thy truth: Thy word is truth.” If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to His will.’ *Review & Herald*, July 7, 1904.

4. What does the new birth do to us? Romans 12:2.

NOTE: ‘The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life. Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. When truth becomes an abiding principle in the life, the soul is “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” This new birth is the result of receiving Christ as the word of God. Then by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God. Christ was the revealer of truth to the world. By Him the incorruptible seed, the Word of God, was sown in the hearts of men. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. Henceforth you are not your own; you are brought with a price. “Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ.” 1 Peter 1:18, 19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.’ *The Faith I Live By*, page 19.

‘The Spirit maketh intercession for us’

5. How does the Holy Spirit help us in our prayer life? Romans 8:26. Compare Ephesians 6:18.

NOTE: “We know not what we should pray for as we ought.” Romans 8:26. Though the Lord has told us many things, indeed, everything, to pray for, yet for all this, we know not what to pray for as we ought, nor how to pray for it as we ought. And yet we are to “pray everywhere,” and to “pray without ceasing.” How can we, when we know not what to pray for, nor how to pray, as we ought? O, bless the Lord! “The Spirit also helpeth our infirmities;” and the “Spirit itself maketh intercession for us.” The Holy Spirit knows perfectly what we should pray for as we ought; for “the Spirit searcheth all things, yea, the deep things of God.” The Holy Spirit knows, likewise, precisely how we should pray as we ought; for He “maketh intercession for the saints according to the will of God.” How, then, can we pray without the Holy Spirit? Without the Holy Spirit we shall not pray for what we ought to, nor as we ought to. Without the Holy Spirit our prayers cannot be presented according to the will of God. Yet it is only when we ask anything according to His will, that we know that He hears us. 1 John 5:14. Without the Holy Spirit, then, how shall we ever know that He hears us? How fully, therefore, these considerations lay upon us the necessity that in our prayers we be consciously dependent upon the Holy Spirit! And as we are to “pray everywhere,” and “without ceasing,” these considerations simply open to us the great blessing of being consciously dependent upon the Holy Spirit “everywhere” and “without ceasing.” Thank the Lord! That in itself is infinite reward.’ A. T. Jones: *Review & Herald*, March 28, 1899.

6. Why is the Holy Spirit such an effective intercessor? Romans 8:27.

NOTE: ‘I go to God and lay my soul open before Him and ask Him to give me, what shall I ask for? Sometimes the words are gone, and I can think of nothing, only an inexpressible desire for something more than I have; but the Holy Spirit knows what I need and knows the mind of God. He knows just what God has to give me, and so He makes intercession for me, and God gives exceeding abundantly above all I can ask or think. The Spirit of God takes those thoughts that we cannot put into words and can scarcely think, and He transmutes them into words and petitions before the throne of God and He that searcheth the hearts of men knoweth what is the mind of the Spirit.’ E. J. Waggoner: *General Conference Daily Bulletin*, March 22, 1891.

‘The sword of the Spirit’

7. How does the Holy Spirit help us when we are tempted? Ephesians 6:17, last part. Compare Matthew 4:3-4, 7, 10.

NOTE: ‘Temptation is not sin. Jesus was holy and pure; yet He was tempted in all points as we are, but with a strength and power that man will never be called upon to endure. In His successful resistance He has left us a bright example, that we should follow in His steps. If we are self-confident or self-righteous we shall be left to fall under the power of temptation; but if we look to Jesus and trust in Him we call to our aid a power that has conquered the foe on the field of battle, and with every temptation He will make a way of escape. When Satan comes in like a flood, we must meet his temptations with the sword of the Spirit, and Jesus will be our helper and will lift up for us a standard against him.’ *Maranatha*, page 82.

8. What assurance from Christ should give us confidence when we are called upon to witness for Christ? John 14:26.

NOTE: ‘What promise did our Lord Jesus Christ make to His disciples to furnish them with consolation in view of His departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit, for it will bring to the receiver all other blessings in its train. The truth believed will transform the character.’ *Christ Triumphant*, page 371.

‘Jesus promised His disciples: “The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. But the teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril. “Thy word have I hid in mine heart,” said David, “that I might not sin against Thee.” Psalm 119:11.’ *Great Controversy*, page 600.

‘The Spirit of your Father which speaketh in you’

9. What precious promise may we depend on when we are brought before worldly authorities for Christ’s sake? Matthew 10:17-20, Mark 13:11.

NOTE: ‘Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ’s disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God’s grace will be dispensed to His servants to meet the emergency. “It shall be given you,” says Jesus, “in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. Those who reject the truth will stand to accuse and oppress the disciples. But under loss and suffering, even unto death, the Lord’s children are to reveal the meekness of their divine Example. Thus will be seen the contrast between Satan’s agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people.’ *Desire of Ages*, page 354.

10. What example are we given to convince us of the truth of this promise? Acts 4:8-13.

NOTE: ‘The seal of Christ was on the words of Peter, and his countenance was illuminated by the Holy Spirit. Close beside him, as a convincing witness, stood the man who had been so miraculously cured. The appearance of this man, who but a few hours before was a helpless cripple, now restored to soundness of body, and being enlightened concerning Jesus of Nazareth, added a weight of testimony to the words of Peter. Priests, rulers, and people were silent. The rulers had no power to refute his statement. They had been obliged to hear that which they most desired not to hear: the fact of the resurrection of Jesus Christ, and His power in Heaven to perform miracles through the medium of his apostles on earth. . . . The defence of Peter, in which he boldly avowed from whence his strength was obtained, appalled them. . . . The people were amazed at the boldness of the disciples. They supposed, because they were ignorant fishermen, they would be overcome with embarrassment when confronted by the priests, scribes, and elders. But they took knowledge that they had been with Jesus. The apostles spoke as He had spoken, with a convincing power that silenced their adversaries.’ *Spirit of Prophecy, volume 3*, pages 280-281.

‘His Spirit in the inner man’

11. How is the special relationship of the Christian to the Holy Spirit described? Ephesians 3:6; .

NOTE: ‘The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith. The Holy Spirit is to be continually present with the believer. We have need more carefully to consider the fact that the Comforter is to abide with us. If we individually comprehended this truth, we should never feel alone. When assailed by the enemy, when overwhelmed by temptation, we are to repose our faith in God; for we have His pledged word that we are never to be left to battle alone. Every soul, pardoned of sin, is precious in His sight, more precious than the whole world. It has been purchased at infinite cost, and Christ will never abandon the soul for whom He has died. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources.’ *The Faith I Live By*, page 57.

12. How does Paul describe the difference brought about by the indwelling Spirit? Ephesians 3:17-19.

NOTE: ‘Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfil His requirements. Through the merits of Christ we have access to the throne of Infinite Power. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. The Father gave His Spirit without measure to His Son, and we also may partake of its fullness. Jesus says, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” Luke 11:13. “If ye shall ask anything in My name, I will do it.” “Ask, and ye shall receive, that your joy may be full.” John 14:14: 16:24.’ *Great Controversy*, page 477.

Lesson 8: November 19-25

‘The fruit of the Spirit is in all goodness and righteousness and truth’

MEMORY VERSE: 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.' Galatians 5:22-23.

STUDY HELP: *Lift Him Up*, page 274.

LESSON AIM: To study the evidences of the Holy Spirit in the life of the Christian.

Introduction

'The character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:17). Our Saviour compares Himself to a vine, of which His followers are the branches. He plainly declares that all who would be His disciples must bring forth fruit; and then He shows how they may become fruitful branches. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4). The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth" (Ephesians 5:9). And again, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23). These precious graces are but the principles of God's law carried out in the life.' *Reflecting Christ*, page 96.

'Ye shall know them by their fruits'

1. What warning did Christ give against being deceived by seeming Christians? Matthew 7:15-16.

NOTE: 'In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall rise, and shall deceive many" (Matthew 24:11). But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth.' *Selected Messages*, book 2, page 99.

2. What important principle did Christ give to enable us to tell the false from the true? Matthew 7:17-20.

NOTE: 'Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition.' *Spiritual Gifts*, volume 4b, page 156.

'The branch cannot bear fruit of itself'

3. How may our lives bear good fruit? John 15:4-5.

NOTE: "By their fruits ye shall know them" (Matthew 7:20), the Saviour declared. All the true followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:4, 5.' *Messages to Young People*, page 377.

4. How does the Lord enable our lives to become more fruit-bearing? John 15:2.

NOTE: 'Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7. So the Christian is to wait with patience for the fruition in his life of the word of God. Often when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. Yet none can develop these graces except through the process of growth and fruit bearing. Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished.' *Christ's Object Lessons*, page 61.

'The fruit of the Spirit is love, joy'

5. What is this fruit that the Lord looks for in our lives? Galatians 5:22. Compare 1 Corinthians 13:1-3.

NOTE: The word translated as 'charity' in the King James Version is the Greek word 'agape' and is translated as 'love' elsewhere. It was through the command of King James I himself that 'agape' was translated as 'charity' instead of love. King James wanted to preserve the traditional ecclesiastical words for church use. Thus he also insisted that the Greek word 'ecclesia' should be translated as 'church' and not congregation as Tyndale's version had done.

'Here is held out the very thing for which we are to labour: "But the fruit of the Spirit is love." If we have the love of Christ in our souls it will be a natural consequence for us to have all the other graces, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces, because they are obeying the requirements of the law of God. They are law keepers, and are not under the bondage of the law. We are to have love, and connected with this are joy, peace, long-suffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement or something for amusement. But for the Christian there is joy, there is peace, there is long-suffering, gentleness, meekness,

forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God.' *In Heavenly Places*, page 244.

6. What did Jesus say was the key to joy in the Christian's life? John 15:8-12.

NOTE: 'The man who attempts to keep the commandments of God from a sense of obligation merely, because he is required to do so, will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right, because right doing is pleasing to God.' *Christ's Object Lessons*, page 97.

'In heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, he thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed, "I delight to do Thy will, O my God: yea, Thy law is within my heart."' *Maranatha*, page 79.

'The fruit of the Spirit is . . . peace, longsuffering'

7. How did Peter say that we have peace in our lives? 1 Peter 3:10-11. Consider Romans 5:1. Remember Galatians 5:22, middle part.

NOTE: "'The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked.'" Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Psalm 107:29, 30. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Romans 5:1; Isaiah 32:17.' *Desire of Ages*, page 336.

8. What qualities did Paul associate with longsuffering? Colossians 3:12-13. Compare Colossians 1:11.

NOTE: "'Strengthened with all might.'" This is not might to speak hasty words, which hurt and bruise others and which injure us more than anyone else, making us ashamed when we think afterward of what we have said. "Longsuffering with joyfulness." Wherever you are, you may be tantalised, and reproach may come upon you. If I were to undertake to hunt up a thousandth part of what has been said against me, I should have no time to do anything else. I have said, "God knows all about this, and I will let Him take care of it." I am not at all troubled by what other people say concerning me. If I lose my self-control, and flash out in anger, I would in so doing give people some reason to say that the representation of my accusers is correct. Never should we lose control over ourselves. Let us ever keep before us the perfect Pattern. It is a sin to speak impatiently and fretfully or to feel angry, even though we do not speak. We are to walk worthy, giving a right representation of Christ. The speaking of an angry word is like flint striking flint: it at once kindles wrathful feelings. Never be like a chestnut burr. When others are impatient, fretful, and complaining, because self is not subdued, begin to sing some of the songs of Zion. . . . God desires us to be patient in tribulation and affliction, content to rest in His great arms of infinite love, believing that He is working for us all the time. It is our privilege to be joyful in the Lord. Let us praise Him more. By our joyfulness we reveal that our life is hid with Christ in God, that in Him we find the most blessed companionship, and that through His grace we have a living connection with heaven.' *In Heavenly Places*, page 246.

'The fruit of the Spirit is . . . gentleness, goodness'

9. How did God's gentleness affect David? Psalm 18:35. Consider Matthew 10:17-20, Mark 13:11. Remember Galatians 5:22, last part.

NOTE: 'Mildness, gentleness, forbearance, long-suffering, being not easily provoked, bearing all things, hoping all things, enduring all things, these are the fruit growing upon the precious tree of love, which is of heavenly growth. This tree, if nourished, will prove to be an evergreen. Its branches will not decay, its leaves will not wither. It is immortal, eternal, watered continually by the dews of heaven.' *Testimonies, volume 2*, page 134.

'Guard yourself and in no case manifest the least disposition savouring of a dictatorial, overbearing spirit. It will pay to watch your words before speaking. This is easier than to take them back or efface their impression afterward. Ever speak kindly; do not throw into the tones of your voice that which will be taken by others as irritability. Modulate even the tones of your voice. Let only love, gentleness, and mildness be expressed in your countenance and in your voice. Make it a business to shed rays of sunlight, but never leave a cloud.' *In Heavenly Places*, page 204.

10. What did Solomon say about the rarity of men of true goodness? Proverbs 20:6.

NOTE: 'Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character.' *Review & Herald*, April 28, 1891.

‘God can make the humblest followers of Christ more precious than fine gold, even than the golden wedge of Ophir, if they yield themselves to His transforming hand. They should be determined to make the noblest use of every faculty and opportunity. The Word of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect Pattern set before them in the gospel, should be studied with deepest interest. The one lesson essential to learn is that goodness alone is true greatness. The weakest follower of Christ has entered into an alliance with Infinite Power. In many cases God can do little with men and women of learning, because they feel no need of leaning upon Him who is the source of all wisdom. If you trust in your own strength and wisdom, you will surely fail. God calls for complete and entire consecration, and anything short of this He will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king’s court.’ *Christ Triumphant*, page 94.

‘The fruit of the Spirit is . . . faithfulness, meekness, temperance’

11. What testimony was the apostle John able to give concerning Gaius? 3 John 1:5. Remember Galatians 5:22, last part-23.

NOTE: ‘However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influences in His work. Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.’ *Christ’s Object Lessons*, page 360.

12. How did Jesus emphasise the importance of meekness? Matthew 5:5. Consider Ephesians 4:1-3; Psalm 149:4.

NOTE: “‘By their fruits ye shall know them.” Matthew 7:20. The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. “If any man will come after Me,” Christ said, “let him deny himself, and take up his cross, and follow Me.” Matthew 16:24. Self-denial and sacrifice will mark the Christian’s life.’ *Acts of the Apostles*, page 523.

13. Which Bible stories emphasise the importance of temperance, of self-control? Matthew 4:1-4; Genesis 39:7-12; 2 Samuel 11:2-5; Daniel 1:5-20.

NOTE: ‘The world is given to self-indulgence. Errors and fables abound. Satan’s snares for destroying are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practise the sacred truths of God’s word. For this reason temperance finds its place in the work of preparation for Christ’s second coming.’ *Conflict & Courage*, page 271.

Lesson 9: November 26-December 2

‘The name of the Father, and of the Son, and of the Holy Ghost’

MEMORY VERSE: ‘Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.’ 1 Peter 1:2.

STUDY HELP: *God’s Amazing Grace*, page 190.

LESSON AIM: To study the relationship of the Holy Spirit to the Father and the Son.

Introduction

‘God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be “the express image of His person.” “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown the personality of the Father. The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers, the Father, the Son, and the Holy Spirit, those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.’ *Special Testimonies, series B*, pages 62-63.

‘There is one God; and there is none other but He’

1. How many gods are there? Deuteronomy 6:4; Isaiah 44:6, 8. Compare Mark 12:29-32.

NOTE: ‘The people of Israel had been taken out of idolatry, to become the depositaries of sacred, ever-living truth. The knowledge of the one true God was given to them. They were greatly blessed with divine revelations, enshrouded in symbols and

ceremonies, until type met antitype in the death of Christ. Everything in both their private and their public life was connected with a revealed religion. The law of God was given by Christ, and specified so plainly the duties of private, social, and public life, that none needed to err. One God, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and His will was to be their will. Those who worshiped the one true God were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services.’ *Signs of the Times*, August 12, 1889.

2. How are we first given the clue that the One God is also somehow more than One? Genesis 1:26. Compare Isaiah 6:8. Consider Colossians 1:12-19.

NOTE: The Hebrew word “Elohim”, used in Genesis 1, and elsewhere, and translated “God”, is plural and when applied to false gods is translated “gods”. Hebrew, unlike English, has three forms for indicating the number of a noun. English has merely singular and plural. Hebrew has singular, dual and plural. Elohim is neither singular nor dual but plural, indicating three or more. ‘From the words, “the first-born of every creature,” [Colossians 1:15] some have argued that Christ Himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: **1.** The same thing could not be both creature and Creator. But this text [verse 16] affirms in the most emphatic terms what other texts teach, that Christ is Creator. **2.** Verse 16 shows that He was not created, for, “by Him were all things created, that are in Heaven, and that are in earth, visible and invisible,” etc. Says John, also, “All things were made by Him; and without Him was not anything made that was made.” John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by Him. In Revelation 5:13, also, it is stated that “every creature which is in Heaven, and on the earth, and under the earth” gave honour and glory to Him. **3.** The term “firstborn of every creature” cannot by any possibility indicate that He is a created being, standing related to other creatures simply as first, and highest in rank, because He is “the only begotten Son of God.” There is none other in the universe that stands related to God the Father as He does. The term firstborn” does not in this case, at least, imply that others were born after Him. It only shows His pre-eminence above all things, as stated in verse 18. **4.** Verse 17 says that “He is before all things, and by Him all things consist.” This again separates Him from the creation, except as creation’s Lord; and this is what the text teaches. In Him creation had its beginning, as stated in Revelation 3:14. Creation existed in Him, in embryo, as it were; “for it pleased the Father that in Him should all fullness dwell.” Colossians 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Colossians 1:15-17. “By Him all things consist.” Literally, “by Him all things hold, or stay, together.” This is equivalent to Hebrews 1:3, which speaks of Him as “upholding all things by the word of His power.” He brought all things into existence, and He preserves them in existence. His word caused them to exist, and His word upholds them. In all these things He acts, not independently, but conjointly with the Father. Said He: “I and My Father are one.” John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, “And God said, Let us make man in our image, after our likeness.” Genesis 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered “God” is in the plural number. “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him.” John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father.’ E. J. Waggoner: *Bible Echo & Signs of the Times*, September 15, 1889.

3. How are we shown that the Holy Spirit too played a part in the Creation? Psalm 104:30. Compare Genesis 1:2.

NOTE: ‘God’s Word declares that man in himself is nothing more than dust. God’s own life animating the dust produces a living soul (Genesis 2:7), but only as God’s Spirit is in man is he capable of any of the manifestations of life. This Spirit of God is the only life there is. By it all creation exists. “Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created.” Psalm 104:29, 30.’ E. J. Waggoner: *Present Truth*, December 1, 1898.

‘The Spirit searcheth all things, yea, the deep things of God’

4. When instructing the disciples regarding their mission, how did Christ link the Father, the Son and the Holy Spirit? Matthew 28:19.

NOTE: ‘Before the disciples shall compass the threshold, there is to be the imprint of the sacred name, baptising the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agent. The eternal Godhead, the Father, the Son, and the Holy Ghost, is involved in the action required to make assurance to the human agent, confederating the heavenly powers with the human that man may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ.’ *The Upward Look*, page 148.

5. How did Paul link the Father, the Son and the Holy Spirit in Their work for believers? 2 Corinthians 13:14.

NOTE: ‘We need to realise that the Holy Spirit is as much a person as God is a person. The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgement, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, “I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.” From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church

effective, has upheld God's faithful children in every succeeding age. The Holy Spirit was the highest of all gifts that He [Jesus] could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. The Holy Spirit is an effective helper in restoring the image of God in the human soul.' *The Faith I Live By*, page 52.

'These Three are One'

6. How did the Apostle John speak of the Father, the Son and the Holy Spirit? 1 John 5:7.

NOTE: The Bible reveals that all Three - the Father, Son, and Spirit - are God. That the Father is God is shown by Ephesians 1:17, which speaks of God being the Father of glory. That the Son is God is proved by Hebrews 1:8 where the Son is addressed by the Father as God. That the Spirit is God is proved by Acts 5:3-4 which says that Ananias, in lying to the Holy Spirit, actually lied to God. Isaiah 9:6 shows that the Father is eternal, Hebrews 1:12 reveals that the Son is eternal, and Hebrews 9:14 proves that the Spirit is eternal. Hence, any claim that the three Persons of the Godhead are not eternal, e.g. that Christ had a beginning at some remote time in the distant past, is a denial of the clear revelation of the Bible.

7. How did Peter link the Father, the Son and the Holy Spirit? 1 Peter 1:2. Consider Revelation 1:4-5.

NOTE: 'Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf.' *SDA Bible Commentary, volume 7*, page 908.

Godhead or Trinity?

8. Should we use the word 'Trinity' to seek to describe God?

NOTE: The word 'Trinity' was coined to express the unique idea that there is only one God [unity] who is at the same time Father, Son and Holy Spirit [thus Three]. Trinity means a unity of Three. Some have claimed the word 'Trinity' is a Roman Catholic word and describes a doctrine invented by the Roman Catholic Church, and should therefore not be used. Apart from fringe groups like the Jehovah's Witnesses, the Mormons, the Christadelphians, the Quakers, and the Unitarians, all Christian churches believe the doctrine of the Trinity. Some people, not understanding the meaning of the word 'Trinity', claim that the pagan religions had trinities. In fact no pagan religion ever taught a trinity. They often had a group of three gods or goddesses, but a triad of this kind is not a trinity. Some who claim to be theologians, but who likewise do not understand the word 'Trinity', have spoken of the dragon, the beast and the false prophet of Revelation 13 as a trinity. It is not. Some facts should be considered before jumping to conclusions:

- The word 'Trinity' is not found in Scripture because, like Millennium and other words used in Bible study, it had not been invented in Bible times. It was invented to describe something unique and never known before, the God who is One and yet Three.
- The first one known to have used the word 'Trinity' was not a Roman Catholic but Theophilus of Antioch. Theophilus was head of the Antioch church around the years 169-183 AD.
- The first attempt to formulate a doctrine of the Trinity took place at the Council held in Nicaea in Bithynia in northern Turkey. It was a council of the Eastern Church. Of the hundreds of representatives who attended, only two came from the church in Rome, and neither of these two was the pope! Six others came from western churches. The Nicene Creed was adopted by the church in Rome as it was throughout the Christian world, but it was not Roman Catholic in origin. It does not use the word 'Trinity'.
- The so-called Athanasian Creed, late 5th or early 6th century, was neither a creed nor written by Athanasius(!) It arose in Southern France in response to certain alternative beliefs circulating among Christians. It attempts to dot all the i's and cross all the t's so that heretical views of the nature of God are excluded.

9. Should we use the word 'Godhead' instead?

NOTE: The word 'Godhead' means the quality of being God, divine nature. The suffix '-head' is obsolete in English and is only found in two words, Godhead and maidenhead. The commoner suffix today is '-hood' as found in manhood, womanhood, childhood and other words. Both the '-head' and '-hood' suffixes mean exactly the same. 'Godhead' does not mean 'Trinity'. In the Middle Ages, 'the Godhead' was first used as a euphemism [a more polite way of saying] for God. In the King James Bible, the word 'Godhead' is used three times, Acts 17:29; Romans 1:20; Colossians 2:9. In each case, a different Greek word is used! In Colossians and Romans, 'Godhead' is used in its correct sense to mean the quality of being God, divine nature. In Acts 17:29 it appears to mean God.

'To whom then will ye liken Me?'

10. Should we attempt to explain the nature of God by human analogies? Isaiah 40:25; Isaiah 46:5. Think about the 2nd Commandment.

NOTE: 'I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden

cloud; the Spirit is rain fallen and working in refreshing power.” All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth.’ *Special Testimonies, Series B, No.7*, pages 62-63.

Among the attempts to explain the nature of God have been Patrick’s use of the shamrock leaf, and the idea that God is a committee. Those who think of God as a committee are uncomfortable with God being One and comfortable with God being Three. Others have tried to explain by saying that God plays different roles in the way that a man may be at once a father, a son and a husband. This idea, known as Modalism, is favoured by those who are uncomfortable with God being Three and comfortable with the Oneness of God. All the above are attempts to liken God to earthly things.

11. If we want to know what God is like, where should we look? John 14:6-9.

NOTE: ‘Who is Christ? He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought, as a thought made audible. Christ is the Word of God. Christ said to Philip, “He that hath seen Me, hath seen the Father.” His words were the echo of God’s words. Christ was the likeness of God, the brightness of His glory, the express image of His person. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father’s glory, “and the express image of His person” (Hebrews 1:3), was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers “One like unto the Son of man.” Revelation 1:13. Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ.’ *Sons & Daughters of God*, page 21.

‘I proceeded forth and came from God’

12. What word has been selected to ‘prove’ that Christ is not God? John 8:42.

NOTE: In a recent book, entitled *Defending the Godhead*, the writer repudiates the idea that Jesus proceeded from the Father [See pages 71 & 76.] as part of his argument against what he calls ‘The Roman Catholic doctrine of the Trinity’. (This writer teaches the doctrine known as Tritheism, that there are in fact three gods, though we only need to worship one of them.)

‘It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, “Let all the angels of God worship Him,” that of the angels He saith, “Who maketh His angels spirits, and His ministers a flame of fire,” but that He says to the Son, “Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom.” And God says further, “Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands.” Hebrews 1:8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. When the Father Himself gives this honour to the Son, what is man, that he should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ and the fact that He is the Creator of all things. A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. That cannot be, for Their interests are one. We honour the Father in honouring the Son. We are mindful of Paul’s words, that “to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Corinthians 8:6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father, but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ’s rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.’ E. J. Waggoner: *Christ and His Righteousness*, pages 18-19.

13. How is this same word also used concerning the Holy Spirit to ‘prove’ that He is not divine? John 15:26. Think about John 20:22.

NOTE: In the same book, *Defending the Godhead*, the writer repudiates the idea that the Holy Spirit proceeded from the Father and the Son as a false Roman Catholic teaching. Here is what is said in the Nicene Creed: “We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.” In view of the verses in John’s Gospel, this appears to be a Biblical teaching.

‘The Scriptures make perfectly plain the truth that the Holy Spirit is none other than a living, speaking, divine, and eternal person. Exactly as Christ is a person and as God is a person. Indeed Jesus speaks of the Holy Spirit as proceeding from the Father, just as He speaks of Himself as proceeding from the Father. Of Himself Jesus says: “I proceeded forth and came from God.” John 8:42. Of the Holy Spirit, Jesus says that He “proceedeth from the Father.” John 15:26. Therefore to be consistent those people who persist in speaking of the Holy Spirit as “it,” should also speak of Christ as “it,” and of God as “it.” But as certainly as any one speaks of God as HE and of Christ as HE, he must also speak of the Holy Spirit as HE.’ A. T. Jones: *The Medical Missionary*, March 27, 1907. [Emphasis in original.]

Lesson 10: December 3-9 ‘It shall not be forgiven him’

MEMORY VERSE: 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.' Matthew 12:31.

STUDY HELP: *Counsels for the Church*, page 81.

LESSON AIM: To study the question of the unpardonable sin.

Introduction

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;” and it will certainly be helpful to recall the lessons of the past in God’s dealing with His people, and to know the interpretations that He Himself gives to these experiences, and then to see how they apply to our own times and to our own experience. Although God’s people had departed from Him, and had done those things that dishonoured Him, yet there was provision so that it was not necessary that Jerusalem should be overthrown, or that they should go into captivity. God makes abundant provision for sins of ignorance, but He makes no provision for wilful sins. The unpardonable sin is the sin that refuses to be pardoned; it is the refusal to hear Him concerning a sin and to turn from that sin; it is the sin of refusing His instruction; it is the sin of unbelief concerning His warnings; it is the stubbornness of the heart that will not turn from sin, which seals the fate of any people or any individual.’ W. W. Prescott: *Review & Herald*, May 19, 1903.

‘By the prince of the devils casteth He out devils’

1. What words of the Pharisees prompted Jesus to speak about an unpardonable sin? Matthew 12:24. Compare Mark 3:22.

NOTE: ‘They [the Pharisees] attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.’ *Review & Herald*, January 18, 1898

2. What had Jesus done that prompted the Pharisees to accuse Him of being possessed by Beelzebub? Matthew 12:22-23.

NOTE: “Whosoever speaketh a word against the Son of man,” said Christ, “it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.” Matthew 12:32. These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.’ *Patriarchs & Prophets*, page 404.

‘Christ carried on His work among the needy and suffering. These judged Him by His works. “Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.” When this man was healed, the people were amazed, and they expressed their conviction when they said, “Is not this the Son of David?” meaning, Is not this the Messiah? The gracious works they had witnessed were to them a convincing evidence that He who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, “Is not this the Son of David?”’ *Review & Herald*, January 18, 1898.

‘The blasphemy against the Holy Ghost’

3. How did Jesus explain the unpardonable sin? Matthew 12:24-28.

NOTE: ‘The course pursued by the Pharisees called forth the denunciation of Christ. . . . By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world’s Redeemer, was in the world. “All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and His own received Him not.” The voice of His Spirit came to them, saying, “This is the Son of God; believe on Him.” But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savour of life unto life, rejected, became a savour of death unto death, death to spirituality.’ *Review & Herald*, July 27, 1897.

4. How did Paul explain the danger of turning one’s back on the truth? Hebrews 10:26-27.

NOTE: ‘God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit’s work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. “Let him alone” (Hosea 4:17) is the divine command. Then “there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” Hebrews 10:26, 27.’ *Patriarchs & Prophets*, page 405.

‘We have no king but Caesar’

5. How did the leaders of the Jewish nation commit the unpardonable sin? John 19:13-15.

NOTE: ‘There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. In rejecting

Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God.' *Desire of Ages*, page 324.

6. What had been the response of the Jews to Pilate's verdict that Christ was innocent? Luke 23:13-23; Mark 15:12-14.

NOTE: 'Jesus has done much for you, and He is willing to do much more. Every blessing, every talent, every capability you possess has come to you through Jesus Christ. Those who reject Christ reject their only hope of happiness in this life and cut themselves off from the hope of eternal life. Every step of rejection of Christ is a step toward the rejection of the goodness of salvation, and toward the sin against the Holy Spirit. It is evident that not one who stands under the banner of Jesus Christ, who serves Him as a faithful soldier, has committed this sin. The sin against the Holy Ghost is not confined to any one period of time, or limited to any one generation. The Jewish nation who rejected Christ committed the unpardonable sin, but by taking the same course that they took in refusing the invitation of mercy, we may commit the same error.' *Youth's Instructor*, August 8, 1895.

'The LORD will show who are His, and who is holy'

7. What Old Testament example are we given of people committing the unpardonable sin? Numbers 16:3, 13-14.

NOTE: 'The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church and weaken the hands of those who would build it up. Every advance made by those whom God has called to lead in His work has excited suspicion; every act has been misrepresented by the jealous and faultfinding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today. Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them; they attributed them all to human or satanic agency.' *Patriarchs & Prophets*, page 404.

8. How did the people of Israel show that they participated in Korah's sin? Numbers 16:39-41, 44-45.

NOTE: 'The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace.' *Patriarchs & Prophets*, page 405.

'He is faithful and just to forgive us our sin'

9. Should we accuse others of committing the unpardonable sin? Matthew 7:1-2.

NOTE: 'The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to anyone, "You have committed the unpardonable sin." God never told anyone to say to a fellow being, "You have committed the unpardonable sin.'" *Review & Herald*, July 30, 1901.

10. What promises can we hold on to if the devil tempts us to believe that we have committed the unpardonable sin? John 6:37; Hebrews 13:5.

NOTE: 'The Unpardonable Sin. Faith is the only means of salvation. There is no sin that cannot be forgiven the one who believes, for "with the heart man believeth unto righteousness." But he who refuses to believe shuts himself off from life and righteousness. In short, the unpardonable sin is the sin that rejects pardon.' E. J. Waggoner: *Present Truth*, March 12, 1896.
'The devil has told many people that they have committed the unpardonable sin, and that God has forsaken them; and he has, sad to say, agents on earth, who repeat the words. But "the Lord will not cast off forever." Lamentations 3:31. "He that cometh to Me, I will in no wise cast out." John 6:37. "I will never leave thee nor forsake thee." Hebrews 13:5. Whoever is oppressed by the thought that God has forsaken him, may know that He has not; because the fact that he feels sad over the supposed casting off is proof that he does not wish to be separate from God; and it is only man that can effect any such separation.' E. J. Waggoner: *Present Truth*, May 31, 1900.

'Quench not the Spirit'

11. What counsel are we given to enable us to discern between the voice of the Holy Spirit and the voice of deceivers? 1 Thessalonians 5:19-21.

NOTE: 'In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Let the *Testimonies* be judged by their fruits. What is

the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions. This work is of God, or it is not. God does nothing in partnership with Satan. My work bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." Proverbs 29:18. Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions, to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.' *The Faith I Live By*, page 296.

12. What counsel did John give about discerning the voice of the Spirit? 1 John 4:1-3.

NOTE: 'In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R.V. Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word. The Spirit was not given, nor can it ever be bestowed, to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt upon the work of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided.' *Great Controversy*, page vii.

Lesson 11: December 10-16 'Concerning spiritual gifts'

MEMORY VERSE: 'But covet earnestly the best gifts: and yet show I unto you a more excellent way.' 1 Corinthians 12:31.

STUDY HELP: *The Faith I Live By*, page 292.

LESSON AIM: To study the purpose for the gifts of the Spirit.

Introduction

'Christ declares that the divine influence of the Spirit was to be with His followers unto the end. But by some this promise is not appreciated as it should be; its fulfilment is not realised as it might be. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. When His disciples are connected with Christ, when the gifts of the Spirit are theirs, even the poorest and most ignorant of them will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.' *Ye Shall Receive Power*, page 307.

'He . . . gave gifts unto men'

1. How are we shown that spiritual gifts were given after Christ ascended to heaven? Ephesians 4:8.

NOTE: 'Our Redeemer has risen from the dead. He led captivity captive, and gave gifts unto men. And now He ever liveth to dispense His blessings in rich currents of grace and power as the circumstances of His believing children may require.' *Signs of the Times*, May 20, 1897.

2. What was the purpose for these gifts? Ephesians 4:12-15.

NOTE: 'In sending forth His ministers our Saviour gave gifts unto men, for through them He communicates to the world the words of eternal life. This is the means which God has ordained for the perfecting of the saints in knowledge and true holiness. The work of Christ's servants is not merely to preach the truth; they are to watch for souls as they that must render account to God. They are to reprove, rebuke, exhort with long-suffering and doctrine. All who have been benefited by the labours of God's servant should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love.' *Testimonies*, volume 5, pages 237-238.

‘The manifestation of the Spirit’

3. How does Paul list some of these spiritual gifts? Ephesians 4:11.

NOTE: ‘Every branch of the work of God is to have recognition. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Ephesians 4:11, 12. This Scripture shows that there are to be different workers, different instrumentalities. Each has a different work. No one is required to lay hold of another’s work, and, though untrained, try to do it. God has given to each according to his ability. One man may think that his position gives him authority to dictate to other workers, but this is not so. Ignorant of their work, he would enlarge where he should retrench, and retrench where he should enlarge, because he can see only the part of the vineyard where he is working.’ *Testimonies, volume 8, page 170.*

4. What further list of gifts did Paul give? 1 Corinthians 12:8-10.

NOTE: ‘The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.” 1 Corinthians 12:8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. Before He left His disciples, Christ breathed on them, and saith unto them, “Receive ye the Holy Ghost.” John 20:22. Again He said, “Behold, I send the promise of My Father upon you.” Luke 24:49. But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. “When He ascended up on high, He led captivity captive, and gave gifts unto men.” Ephesians 4:8. “Unto every one of us is given grace, according to the measure of the gift of Christ,” the Spirit “dividing to every man severally as He will.” Ephesians 4:7; 1 Corinthians 12:11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.’ *Christ’s Object Lessons, page 327.*

‘But rather that ye may prophesy’

5. What gift of the Spirit did Paul especially prize and why? 1 Corinthians 14:1, 3. Note 1 Corinthians 13:2.

NOTE: ‘The gift of prophecy is called the “best gift,” and the church is exhorted to covet that “best gift.” To be able to view scenes still future and to talk in the language of heaven, requires a closer walk with God than is attained by most men. But through all the ages, there have been those whose lives were so in unison with the laws of Jehovah that they became the channel of the Spirit of God. It is not that such men have greater attainments than all others, but they are like the dense cloud with its falling rain drops, through which the sun shines to produce the rainbow in its glory. One forgets the cloud while watching the bow of promise. So with the prophet; one loses sight of the instrument through whom God speaks, by beholding the glory of the scene which He portrays. But lest the Spirit should be lost in its transmission, the chosen instrument must be purified in the furnace of affliction. Those tests which bring the human soul in touch with the divine are necessary experiences, before human eyes can see, or human tongues can speak of things yet future.’ S. N. Haskell: *The Story of the Seer of Patmos*, page 11.

6. What does it mean to be a prophet? Exodus 4:10, 14-16; Exodus 7:1.

NOTE: ‘What is a prophet? A speaker for another. We have it plainly illustrated in the Bible. When Moses was called by the Lord to go down and speak to Pharaoh, he objected, demurred, refused, saying he could not speak. Then the Lord rebuked him, and said, “Who hath made man’s mouth?” Then Moses still demurred, and God said, as recorded in the 14th verse, “Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” Exodus 4:14-16. Now read Exodus 7:1: “The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.” Thus we see that a prophet is simply a mouthpiece. He does not originate anything, but is the instrument through which another expresses himself.’ E. J. Waggoner: *General Conference Daily Bulletin*, February 17, 1899.

‘To edification’

7. What gift caused major problems in the Corinthian church? 1 Corinthians 14:2.

NOTE: The Greek word translated ‘tongue’ signifies a human language. The word ‘unknown’ has been supplied by the translators to convey the idea that the languages spoken by these people in the Corinthian church were not understood by the members of the congregation. Hence their utterances were a mystery to the congregation. The question then arises: Why were these people exercising their gift of being able to speak foreign languages if no one listening to them understood what was being said? Clearly Paul was dealing with the problems caused by a misuse of the spiritual gift of tongues. In dealing with this problem, Paul emphasises the importance of intelligibility in the services of the church. Anyone speaking in church services must bear in mind that his primary purpose is to build up, to encourage and comfort the congregation. This can only happen if what is said is understood.

‘The Bohemian churches were missioned from the East, and had received from the Greek Church the custom of conducting their services in the tongue of the people, at a time when Rome was shutting away the Word of God by insisting that the public service should be in Latin. In 1079 Pope Gregory the Great issued an order requiring the Bohemians to conform to this practice, telling them that “after long study of the Word of God, he had come to see that it was pleasing to the Omnipotent that His worship should

be celebrated in an unknown language, and that many evils and heresies had arisen from not observing this rule.” One wonders what portion of the Word the great Gregory found on which to base his conclusion that God liked to have people address them in a language which none of them could understand.’ E. J. Waggoner: *Present Truth*, August 20, 1896.

‘Luther’s whole work was based upon the Bible. It was the Bible that he found chained in the monastery at Erfurt, that turned him from darkness to light, and was the beginning of the Reformation to Germany. The Bible was at that time chained in every sense of the word, for the common people could not get at it, and even if they could, they could not read it, because it existed only in an unknown tongue. But Luther unchained it, for he translated it into the simple language of everyday life, so that every peasant could read it.’ E. J. Waggoner: *Signs of the Times*, May 2, 1895.

8. What was the major advantage of the gift of prophecy over this misuse of the gift of tongues? 1 Corinthians 14:3-4. See verses 18-19.

NOTE: ‘The gifts of the Spirit are for the building up of the body of Christ, and none of them has been used for this purpose more than the gift of prophecy. When Jehoshaphat had received from the prophet of the Lord a message for the people, he said: “Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” 2 Chronicles 20:20. And to the same effect Isaiah, when he had delivered a prophecy from God to the king of Judah, said to him, “If ye will not believe, surely ye shall not be established.” Isaiah 7:9. What, indeed, can establish the people of God like prophecy? Tongues are for a sign to them that believe not [1 Corinthians 14:22]; miracles serve the same purpose, showing the power of God; but prophesyings instruct and warn. So the apostle says: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.” 1 Corinthians 14:1-3.’ E. J. Waggoner: *Present Truth*, September 10, 1891.

9. What example are we given of the correct use of the gift of tongues? Acts 2:4-11.

NOTE: ‘During the dispersion the Jews had been scattered to almost every part of the inhabited world, and in their exile they had learned to speak various languages. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were labouring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language.’ *Ye Shall Receive Power*, page 204.

In contrast: ‘Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. “Ye shall know them by their fruits.” Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterised with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ.’ *Testimonies, volume 1*, page 412.

‘To exhortation’

10. How did Paul explain that Christians should use their spiritual gifts? Romans 12:6-8. Compare 1 Timothy 4:13-14; 1 Peter 4:10-11.

NOTE: To exhort is to encourage, to stir people to action.

‘The true gift of prophecy will point the sinner to the Lamb of God, who taketh away the sin of the world. Then it would follow him up, and call him to a higher standard of Christian life and action, exhort to purity and holiness, abase the proud, and lift up the weak and desponding. As the instruction from said gift is received, it would cause one to fear that he had not followed Christ as closely as he ought, cause him to search his heart more thoroughly, to read the Word of God more studiously, to pray more, to be less worldly, and more devoted to God, to be more strict in his daily life, in his walk and conversation, in fact, lead him to the Word of God instead of from it. It would plainly, yet kindly, reprove sin, rebuke wickedness, and expose wrongs and hypocrisies.’ J. N. Loughborough: *Spiritual Gifts*, page 36.

11. What examples of exhortation does the Bible reveal? Luke 3:16-18; Acts 2:37-40; Acts 11:22-24; Ephesians 4:1-3.

NOTE: ‘After the wonderful manifestation of the Holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said: “Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:38, 39.’ *Great Controversy*, page ix.

‘And comfort’

12. How does Paul express one of the most important aspects of the Christian’s life and ministry? 2 Corinthians 1:3-4.

NOTE: ‘The Holy Spirit is promised to all who will ask for it. When you search the scriptures, the Holy Spirit is by your side,

personating Jesus Christ. The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the Living Christ. "Ye are labourers together with God." Christ said to the woman of Samaria, "If thou knowest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . A well of water springing up into everlasting life." Those who have the outpouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit will give light and comfort and hope to hearts that are hungering and thirsting for righteousness.' *Paulson Collection*, page 102.

13. What is the source of the comfort that we are to communicate with others through our spiritual gifts? Romans 15:4. Compare John 14:16-18.

NOTE: "The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.' *Desire of Ages*, page 671.

Lesson 12: December 17-23 'Another Comforter'

MEMORY VERSE: 'I will not leave you comfortless: I will come to you' John 14:18.

STUDY HELP: *Our Father Cares*, page 127.

LESSON AIM: To study why the Holy Spirit is sometimes called the Spirit of God or the Spirit of Christ.

Introduction

'The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit. We are to cooperate with the three highest powers in heaven, the Father, the Son, and the Holy Ghost, and these powers will work through us, making us workers together with God.' *Evangelism*, pages 616-617.

Compiler's note: There are some who deny the existence of the Holy Spirit, using the terms Spirit of God and Spirit of Christ to claim that the Holy Spirit is simply another way of saying God or Christ. In other words, they believe that the Holy Spirit is actually Christ or the Father, rather than the Third Person of the Godhead. It is not without significance that those who start by denying the personality of the Holy Spirit generally progress to denying that Christ is eternal and truly God. It is important to remember that belief in the Trinity emphasises both the Oneness and the Threeness of God. Problems always arise when men emphasise the Oneness at the expense of the Threeness, which leads to denial of the personality of the Holy Spirit and the deity of Christ, or instead emphasise the Threeness and forget the Oneness of God, which leads to Tritheism, a belief in three gods.

'Thou believest that there is one God'

1. How many Gods does the Bible reveal? Deuteronomy 6:4; 1 Corinthians 8:4; James 2:19.

NOTE: "The people of Israel had been taken out of idolatry, to become the depositaries of sacred, ever-living truth. The knowledge of the one true God was given to them. They were greatly blessed with divine revelations, enshrouded in symbols and ceremonies, until type met antitype in the death of Christ. Everything in both their private and their public life was connected with a revealed religion. The law of God was given by Christ, and specified so plainly the duties of private, social, and public life, that none needed to err. One God, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and His will was to be their will. Those who worshiped the one true God were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services.' *Signs of the Times*, August 12, 1889.

2. How are we shown that the heavenly Father is God, that His Son is God and that the Holy Spirit is God? Jude 1:1; John 1:1 [compare verse 14]; Acts 5:3 [compare verse 4].

NOTE: "The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love, the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer.' *Counsels on Health*, page 222.

‘Another Comforter’

3. When Christ was close to the end of His earthly ministry, who did He tell the disciples would take His place? John 14:16-17.

Note that in John 14:16, we see the Three Persons of the Godhead; Jesus says: “I [Jesus] will pray **the Father** and He shall give you **another Comforter [the Spirit].**”

NOTE: ‘There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always there, One given in Christ’s place, to act in His stead. He is always at our right hand, to speak soothing, gentle words, to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit, love, joy, peace, long-suffering, gentleness, goodness, faith.’ *Our Father Cares*, page 127.

4. Why did another Comforter have to be sent? John 16:7.

NOTE: ‘The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.’ *Desire of Ages*, page 669.

‘The Spirit of Christ’

5. Why is the Holy Spirit occasionally called ‘The Spirit of Christ’ or ‘The Spirit of God’? Romans 8:9; 1 Peter 1:11; 1 Corinthians 12:3. Consider John 15:26.

NOTE: ‘In the Old Testament days also God sought to bring home to the hearts and minds of His servants that these special bestowments were His prerogative; hence, He called the prophets “My prophets.” (Psalms 105:15.) Furthermore, the Spirit that came upon these servants of the Most High was the “Spirit of Christ” (1 Peter 1:11); it was the “Spirit of the Lord” (2 Samuel 23:2); it was the “Holy Ghost” (2 Peter 1:21). When the prophets testified, they did so because of “Thy Spirit” (Nehemiah 9:30), and God declared that it was “My Spirit” (Isaiah 59:21) that was in them.’ W. E. Read: *The Bible, The Spirit of Prophecy and The Church*, page 92.

6. What light does John 15:26 shed on the fact that the Holy Spirit is called ‘The Spirit of Christ’ or ‘The Spirit of God’?

NOTE: ‘Christ says, speaking of the Comforter, “He shall not speak of Himself;” “He shall testify of Me;” “He shall glorify Me.” How little has Christ been preached! The labourers have presented theories, plenty of them, but little of Christ and His love. As the Saviour came to glorify the Father by the demonstration of His love, so the Spirit came to glorify Christ by revealing to the world the riches of His love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.’ *Review & Herald*, December 23, 1890. ‘Christ declared that the Holy Spirit should not speak of Himself, but that “He shall testify of Me.” The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of His marvellous love. They are able to show forth the praises of Him who hath called them out of darkness into His marvellous light.’ *Review & Herald*, January 27, 1891.

‘The name of the Father, and of the Son, and of the Holy Ghost’

7. What Scripture speaks of the Spirit in association with the Father and Christ? Matthew 28:19.

NOTE: ‘Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, “The Lord Our Righteousness.” Jeremiah 23:6. Baptism is a most solemn renunciation of the world. Those who are baptised in the threefold name of the Father, the Son, and the Holy Spirit at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: “Come out from among them, and be ye separate, . . . and touch not the unclean thing.” And to them is fulfilled the promise: “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:17, 18. The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit.’ *Counsels for the Church*, page 295.

8. What prayer of Paul speaks of the ministry of the Spirit in association with that of the Father and Christ? 2

Corinthians 13:14

NOTE: 'The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand, we are to watch unto prayer, and be ready always to give a reason for the hope that is in us, with meekness and fear. Lest we shall impress unfavourably one soul for whom Christ died we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake work for God, the Spirit of God will be your helper. The Holy Spirit will apply the word spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.' *Testimonies, volume 6*, page 400.

'The Spirit also helpeth our infirmities'

9. How does Paul explain the ministry of the Holy Spirit in connection with our prayers? Romans 8:26. Consider also Matthew 6:6, 9; John 15:16.

NOTE: When we pray, we should address our prayer to our Father in heaven. We should pray in the name of Jesus because He is our intercessor. And the Holy Spirit takes our prayers and makes them acceptable to our Father.

'We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit "maketh intercession for us, with groanings which cannot be uttered." Romans 8:26. Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer "exceeding abundantly above all that we ask or think." Ephesians 3:20.' *Christ's Object Lessons*, page 147.

10. How does Peter explain the ministry of the Holy Spirit in the Christian's life? 1 Peter 1:2. Compare 2 Thessalonians 2:13-14.

NOTE: 'Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.' *Ye Shall Receive Power*, page 60.

'Therefore let thy words be few'

11. In trying to understand the nature of God, what scripture would we do well to bear in mind? Ecclesiastes 5:2.

NOTE: 'The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy.' *Review & Herald*, September 11, 1888.

12. What advice did Paul give to Timothy? 2 Timothy 2:23-24.

NOTE: 'We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they have asked and received wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves.'" *Testimonies to Ministers*, page 164.

'The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity, and fastened in unbelief and infidelity. God is dishonoured by those who profess the truth while they are at variance with one another.' *The Upward Look*, page 63.

Lesson 13: December 24-30

'I will pour out of My Spirit upon all flesh'

MEMORY VERSE: 'And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your

sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.’ Acts 2:17-18.

STUDY HELP: *Christ Triumphant*, page 306.

LESSON AIM: To study the final work of the Holy Spirit in the last days of this earth.

Introduction

‘The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.’ *Testimonies to Ministers*, page 506.

‘The former rain, and the latter rain’

1. What was the literal significance of the former and latter rain? Joel 2:21-26. Compare Jeremiah 5:24; Deuteronomy 11:13-15.

NOTE: ‘In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilising showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.’ *Testimonies to Ministers*, page 506.

2. How does the prophet Hosea use the former and latter rain as a symbol of God’s influence upon the hearts of His people? Hosea 6:1-3.

NOTE: ‘The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. There must be a constant development of Christian virtue, a constant advancement in Christian experience. Every individual must realise his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. There must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognise the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.’ *The Faith I Live By*, page 333.

‘This is that which was spoken by the prophet Joel’

3. When the Holy Spirit was poured out on the Day of Pentecost, what were the results? Acts 2:2-4, 7-8, 41.

NOTE: ‘After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company, as sheep without a shepherd: but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, “He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him.” But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; their hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honour or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world.’ *1888 Materials*, page 1543.

4. What prophecy was being fulfilled on that day? Joel 2:28-29; Acts 2:16-18.

NOTE: ‘In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfilment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.’ *The Faith I Live By*, page 292.

‘The former rain’

5. How did the disciples prepare for the outpouring of the Holy Spirit? Acts 1:14; Acts 2:1.

NOTE: ‘Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. . . . At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end.’ *Review & Herald*, March 2, 1897.

6. What is needed before God will pour out His Spirit upon us? Proverbs 1:23-25

NOTE: 'Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch . . . and pray always" (Luke 21:36). A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. "Ask ye of the Lord rain in the time of the latter rain" (Zechariah 10:1). Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek His favours with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst" (Matthew 18:20). The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labour for souls, are God's appointed opportunities for giving the early and the latter rain.' *Ye Shall Receive Power*, page 306.

'In the last days'

7. How do we know that the Day of Pentecost was not the full and final fulfilment of Joel's prophecy? Acts 2:17. Think about the words: "The last days" and verses 19-20.

NOTE: 'As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21. The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.' *Great Controversy*, page 611.

8. How does the Bible picture the last days, the days in which God is to pour out His Spirit? 1 Timothy 4:1-2; 2 Timothy 3:1-5; 2 Peter 3:3-7.

NOTE: 'We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light shining upon them. He calls upon us to work diligently in gathering up the jewels of truth, and placing them in the framework of the gospel. In all their divine beauty they are to shine forth in the moral darkness of the world. This cannot be accomplished without the aid of the Holy Spirit, but with this aid we can do all things. When we are endowed with the Spirit, we take hold by faith of infinite power. There is nothing lost of that which comes from God. The Saviour of the world sends His messages to the soul, that the darkness of error may be dispelled. The work of the Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God.' *Gospel Workers*, page 289.

'The earth was lightened'

9. What prophecy conveys the scope and purpose of the final outpouring of the Holy Spirit upon the earth? Revelation 18:1-4.

NOTE: 'The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. The work will be similar to that of the Day of Pentecost. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand. The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.' *Great Controversy*, pages 611-612

10. What important counsel is to be heeded by those who carry the final message of warning to the world? Zechariah 4:6.

NOTE: 'In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past, the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labour in humility, trusting in Him. The Lord says, I will take illiterate men, obscure men, and move upon them by My Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me. "Not by might, nor by power, but by My Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while He lived on this earth. He was a true missionary everywhere He went. His followers are to go about doing good, even as He did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally cannot touch.' *Review & Herald*, September 21, 1905.

'Bearing precious seed'

11. What assurance did Jesus give that the work of the Gospel will be finished in the earth? Matthew 24:14.

NOTE: 'Hundreds, yea, thousands, who have heard the message of salvation are still idlers in the market place, when they might be engaged in some line of active service. To these Christ is saying, "Why stand ye here all the day idle?" and He adds, "Go ye also into the vineyard." Matthew 20:6, 7. Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit by thousands of consecrated lay members. Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.' *Acts of the Apostles*, pages 110-111.

12. What precious promise is given to the faithful worker for God? Psalm 126:5-6.

NOTE: 'The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God. "In the morning sow thy seed, and in the evening withhold not thine hand." Ecclesiastes 11:6. God's great covenant declares that "while the earth remaineth, seed-time and harvest . . . shall not cease." Genesis 8:22. In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labour, trusting His assurance, "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.' *Christ's Object Lessons*, page 65.