



THE HOLY SPIRIT AND HOLY LIVING

KEY VERSE:

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II Thessalonians 2:13).

John 7:37. 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.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. 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.

18. I will not leave you comfortless: I will come to you.

1 Corinthians 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. 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.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Hebrews 10:12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13. From henceforth expecting until his enemies be made his footstool.

14. For by one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

Background Scriptures

John 16:5-15; Romans 8:10-16

Devotional Reading

1 John 4:1-11

Central Truth:

God offers the ministry of the indwelling Holy Spirit to make us more Christlike.



THE LESSON EXPOSITION

BACKGROUND

The Holy Spirit is not so designated because He is more holy than the Father or the Son in the holy Trinity. He is so designated because He is the active agent in producing holiness in the hearts and lives of men.

Jesus promised the early disciples that they should be baptized with the fiery Holy Ghost who would "thoroughly purge" (Luke 3:17) them of moral chaff and dross: Peter declared in Acts 15:8 and 9 that God made no difference between the Gentiles, giving them the Holy Spirit, "purifying their hearts by faith." Paul in Romans 15:16 assured that the offering up of Gentiles would be acceptable to God because of being "sanctified by the Holy Ghost."

The Holy Spirit produces holiness as a state of heart, and also empowers the Christian for developing holiness in conduct and character. Christ promised the enabling power of the Holy Spirit in Acts 1:8. Paul prayed that the Ephesians might be "strengthened with might by his Spirit in the inner man" (Eph. 3:16).



I. PROMISE OF THE SPIRIT (John 7:37-39)

John 7:37. **If any man thirst, let him come unto me, and drink.** What an offer! It is a worldwide proclamation, too. The word **thirst** expressed the deep cravings of the human spirit:

*O that my load of sin were gone!
O that I could at last submit
At Jesus' feet to lay it down –
To lay my soul at Jesus' feet!
- Charles Wesley*

The invitation is to whosoever will. The one to whom men are to come is Jesus Christ. The instructions are to drink of the living water and be filled.

38. He that believeth. "This answers to, 'Let him come' to me. And whosoever doth come to Him by faith, his inmost soul shall be filled with **living water**, with abundance of peace, joy, and love, which shall likewise flow from Him to others. **As the scripture hath said** – not expressly in any one particular place. But here is a general reference to all those scriptures which speak of the effusion of the Spirit by the Messiah, under the similitude of pouring out water" (Wesley). **Out of his belly shall flow rivers of living water.** The Word Rivers expresses abundance of a full supply. An abundance of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (cf. Gal. 5:22, 23) shall by nature flow from the possessor onto others.

39. But this spake he of the Spirit. The Holy Spirit, by His direct personal agency, opens the spring of living waters in the spirit of man, **which they that believe on him should receive.** Only when Jesus was glorified, that is, only when He had died, had risen, had ascended on high, had been invested with the glory which was His own at the right hand of the Father, would man receive the indwelling presence of the fullness of the Holy Spirit. **For the Holy Ghost was not yet given.** "Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that abundant effusion of His graces spoken of by Joel (2:28), which peculiarly characterized the gospel times, was not granted until after the ascension of Christ" (Clarke).



II. THE PERSON OF THE SPIRIT (*John 14:16-18*)

14:16. And I will pray the Father. Christ led the minds of His disciples up to the Source of all blessedness. Remember, God is the spring of all consolation and the Source of all strength. Man's greatest need is God, and Christ proclaims this fact by standing as man's representative in the presence of God. **And he shall give you another Comforter.**

While Jesus was with the disciples, He was to them a counsellor, a friend, and a guide. Having been their instructor, He had tolerated their prejudices and ignorance. He had administered consolation to them in the times of despondency. But at this time He was preparing to leave them. However, He assured them that He wouldn't leave them alone. He promised **another Comforter, that he may abide with you forever.** "He is not to reascend like me. His mission is to fill the entire space of time until my Second Advent. This is the dispensation of the Spirit (**Whedon's Comm.**).

17. Even the Spirit of truth. The Holy Spirit or Holy Ghost may be called **the Spirit of truth**, because truth is an essential characteristic of His nature. His primary function is to manifest, vindicate, and apply the truth (cf. 16:13). **Whom the world cannot receive.** The word **world** signifies those under the dominion of the principles by which the ungodly are influenced. The love of evil disqualifies men from receiving truth. From the beginning, the world has never been a friend or recipient of grace. **But ye know him; for he dwelleth with you, and shall be in you.** While the complete fullness of both these was yet future, the Lord, by seeing both the present and future, seems plainly to have said that they already had a measure of this great blessing. McLaughlin speaks emphatically that "They certainly were saved men. How anyone can assert that they were unsaved at this time is a mystery to us. It reflects on either their intellect or honesty. Only regenerate people like those disciples can receive the Holy Spirit." Already, by receiving Christ, they had prepared themselves to receive the Spirit and were already coming to know Him. He was already, as it were, beside them, and presently He would enter into them and dwell there. His guiding hand would be felt, and the purity He brings becomes the atmosphere in which the soul of the sanctified lives!

18. I will not leave you comfortless. That is, I will not leave you as orphan children in this world. He began to regard them as little children and to speak of Himself as being their Father, and truly He was their Saviour Father. **I will come to you.** "Here, doubtless is a coming which is not bodily but spiritual. So Christ promised to His apostles (**Matt. 28:20**) 'I am with you always, even unto the end of the world.' And this perpetual presence is consistent with His perpetual absence. And so the **coming** of the present verse is not the bodily coming of the final day, but inasmuch as the Spirit is the spirit of God, so Christ is present both in His own spirit as Son of God, and in His representative, the Holy Spirit" (**Whedon's Comm.**).



III. THE WORK OF THE SPIRIT (*1 Cor. 2:9-13; Heb. 10:12-16*)

1 Cor. 2:9. Eye hath not seen, nor ear heard, neither have entered into the heart of man. "In this verse Paul evidently made a free quotation of Isaiah 64:4 from which he emphasized the importance of love in the lives of believers. These words are applicable to the present blessings of the believers as well as the future blessings in heaven. Paul's emphasis upon love is always instructive. The road to the wisdom of God is not through some initiation ceremony or philosophical instruction (such as the Gnostics of Paul's day taught), but through the highest gift of the Spirit, love. This great truth the apostle treats at length in **chapter 13**" (Terry Pollard).

10. But God hath revealed them unto us by his Spirit. Many times when verse 9 is quoted, verse 10 is left out, but by leaving the complete thought connected, one learns that by the aid of the Holy Spirit the incomprehensible blessings apply to the here and now as well as extending into eternity. In all reality the glorious blessing that the apostle spoke of is the glory of the gospel. As the songwriter says, "It is joy unspeakable and full of glory. Oh, the half has never yet been told!" **For the Spirit searcheth all things, yea, the deep things of God.** The Holy Spirit has a thorough knowledge of the hidden counsels or purposes of God. He sees all His designs, all His councils, and all His purposes in regard to the government of the universe and the scheme of salvation. "The apostles were so fully convinced that the scheme of redemption proclaimed by the gospel was divine, that they boldly asserted that these things infinitely surpassed the wisdom and comprehension of man ... It was the Spirit of God alone that could reveal these things ... stamp and seal them as attributes and works of God forever" (Clarke).

11. For what man knoweth the things of a man, save the spirit of man which is in him? Someone has stated, "The only true liberty that a man has left is that of thinking." And no one else need know what the thought is except the man's own spirit.

"The essential idea is, that no man can know another; that his thoughts and designs can only be known by himself, or by his own spirit; and that unless he chooses to reveal them to other, they cannot ascertain them" (**Barnes' Notes**). **Even so the things of God knoweth no man, but the Spirit of God.** "Paul argues, if this is true of man's exclusive inner self-knowledge, how much more is it true of God! If man's deeper spiritual nature and secrets can be known only by his voluntary self-revelation; then how much more true is this of the spiritual secrets of God, which can be known only through His divine self-disclosure by His Spirit!" **Wes. Bible Comm.**)

12. Now we have received, not the spirit of the world. The unregenerate or "natural" man is absolutely unable to discern or understand such spiritual blessings. They call first for conversion and regeneration since they must be spiritually discerned (**v. 14**). **But the spirit which is of God.** That is, those who are the true believers of Christ have received the witness by the infilling Spirit of God, by whom also is given to them to know the deep things of God. **That we might know the things that are freely given to us of God.** Just as the inner thoughts of man are unknown until he reveals them, so it is with the spiritual things of God. For this reason, God has given His Spirit to those who seek Him, and when He is come, He will teach them all things.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. "Paul meant that the help of the Spirit in the utterance of the revelation of God extends to the words. No theory of inspiration is stated here, but it is not mere human wisdom. Paul's own writings bear testimony to the work of the Spirit. They remain today after nearly nineteen centuries throbbing with the power of the Spirit of God, dynamic with life for the problems of today as when Paul wrote them for the needs of the believer in his time. The best understanding of **comparing spiritual things with spiritual** would seem to be that under the inspiration of the Holy Spirit Paul was enabled to unite spiritual ideas, or the revealed wisdom of God, with words that were Spirit-directed for the expression of those ideas. These words spoken were made spiritual by the content of the divine revelation that was poured into them by the Spirit" (Terry Pollard).

Hebrews 10:12, 13. But this man, after he had offered one sacrifice for sins forever. "In contrast with the Levitical ineffectiveness, Christ is represented here as having **offered one sacrifice for sins forever** and **sat down**, the result of which was the provision of an everlasting spiritual perfection for His people. Christ's finished and final atoning work is a provision adequate for forgiveness and the cleansing of the believer from the original sin nature, as also from the spiritual and moral pollution from his life of active sin" (Terry Pollard).

12. For by one offering he hath perfected forever them that are sanctified. The previous verses in this section of Hebrews contrast the ministering of the Levitical priest with that of Christ, the Great High Priest. The contrast shows the inability of the blood of animal sacrifices to take away sins (**v. 4**), but on the other hand emphasizes the supremacy of the Lord's sacrifice, who "after he had offered one sacrifice for sins forever, sat down on the right hand of God" (**v. 12**). Wesley says of this verse, that Christ "has done all that was needful in order to effect their full reconciliation with God." Those who submit themselves to the gracious rule of the high priestly King find in Him all that they need for their perfecting and can sing with Charles Wesley:

*'Tis done! Thou dost this moment save
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.*

13. Whereof the Holy Ghost also is a witness to us. This verse offers additional evidence that the offering of the Son is the final step in the provision of redemption for man. The witness of the Father and of the Son had already been given. And now here is added that of the Holy Spirit. **For after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.** The inspired writer quoted **Jeremiah 31:33** and **34**, which was speaking of the day of the "new covenant" or the "gospel." The argument is that the old covenant is done away with, having been only the shadow of the new (**cf. Heb. 8:10, 11**), and Jesus has brought a new covenant, a new relationship with God.



"KEY" COMMENTS

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II Thess. 2:13).

You are elected! These are the welcome words that every political candidate hopes to hear. However, there are of necessity many losers. With reference to salvation, this need not be so. Every person is chosen of God for salvation. Failure to respond is the only reason that any are lost. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "From the beginning," not of the gospel, or of man's life span, but from eternity the choice was made for him. One must recognize, of course, that each man, as a free agent, must choose for himself; but it is God's choice that all come to repentance. None is born to be damned; God has predestined that all should be saved. Only by rebelling against that choice is a man lost.

In the common usage of the term "salvation" it generally means the initial experiences of justification and sanctification, but many times, as in this text, the term refers to final salvation in glory. Only when Christians are caught up to heaven (or at death) is their salvation final; on earth they are yet in the probationary state.

Before Adam was ever formed, God had perfected His scheme of salvation. He was not caught off-guard by Adam's fall, but in His perfect foreknowledge God had already perfected His plan for man's complete redemption. Christ's human ministry, crucifixion, atonement, resurrection, ascension, the indwelling of God the Holy Spirit in the heart of man, and His final glory were all incorporated in the plan.

All of this means that the sinful heart must first be renovated and cleansed. In repentance sins are confessed, renounced, and committed to the blood of atonement.

Sanctification is a second definite work of grace, but in a sense it is begun in repentance, for the one who is penitent separates himself from evil. For the believer to become sanctified wholly, the root-body of sin (with its sinful traits) must also be confessed, renounced, and cleansed away by the blood. With the vessel thus cleansed, the Holy Ghost then and there takes up His abode.

Salvation through ... belief of the truth. "We see here that belief of the truth follows the sanctification of the Spirit. How can this be? Do I not have to get sanctified by faith? Of course, you must have faith for sanctification if you get it, as that is the only way you can obtain it. But your final election in heaven not only requires you to be sanctified by the Spirit, but to live a holy life by faith in all of God's truth ...Entire sanctification must burn out all the devil's doubt and fog before we really are prepared to live the life of faith in God" (Godbey).



EXPOSITION

DOCTRINAL DISCUSSION

It is my belief that a person cannot understand the work of the Spirit in one's life until there is a proper concept of each person in the Trinity involved in our salvation. This is stated very clearly by Dr. Daniel Steele in his book, **The Gospel of the Comforter**. He says, "The work of each of the three Persons of the Trinity in the scheme of salvation is quite definitely stated in the Holy Scriptures. The Father originated the plan, the Son by His atoning death provided the means, the blood of sprinkling, and the Holy Spirit conditionally applies it for the soul's purification. But sometimes ... confusion perplexes the student of the Bible until he learns that when the Son is spoken of as sanctifying, it is always in a different sense from the Spirit's work of purification ...

When Christ is spoken of as our sanctification, it is meant, not that He enters into the hearts of believers and cleanses them, but that He provides the purifying medium, His own shed blood, and the sanctifying agent, the Holy Spirit. The Son's work is external, the Spirit's internal."

If we can understand what Dr. Steele said, it will help us understand what is meant when he spoke of obviously carnal people as sanctified. In fact, there is provisional sanctification provided for them, but they will not have it personally until the provisions for the work are applied by the Holy Spirit. This would help us also to understand the clause in **John 16:13**, "for he shall not speak of himself," as well as the expression, "Christ in you, the hope of glory" (**Col. 1:27**). The centrality of Christ in the plan of redemption must be maintained, but that does not mean that the work of the Spirit in redemption should be neglected or diminished.

Dr. Dale Yocum, in his book **Fruit Unto Holiness**, says, "In the whole New Testament there is twice as much written about what the Holy Spirit does within us as there is about what Jesus has done for us. This doesn't mean we are belittling the redemptive work of Jesus at all, but that God plans by the Holy Spirit to work into our lives what Jesus has done for us through His death and resurrection."

Dr. Steele says, "If the Paraclete [Holy Spirit] had come to testify of Himself and to do an independent work irrespective of Christ, His mission would not have conserved the memory of Christ, but would have eclipsed it. If He had come in the name of the Father to maintain the meagre unity of God in the bare and simple sense taught by so-called liberal Christianity, the outcome should have been the final oblivion of Jesus Christ following the denial of everything supernatural in His birth and ministry."

The Holy Spirit is the one that purifies us, as **Acts 15:8, 9** declares. This is, in effect, the second cleansing by the Spirit, since He also cleanses us of the pollution that affected our soul as a result of committing sins. First **John 1:9**

makes it clear that confession of sins must occur before there is a cleansing. The second cleansing is from the pollution of our personality as a result of birth, and not as a result of committed sins. This second cleansing permits a person to live with pure motives and to be able to live and practice pure love to God and man. The latter is the greater chore to many because there is no doubt that God is **always** striving to do good to mankind. While we often find mankind striving to do evil to others and at times to us, the Holy Spirit will prevent us from developing an improper attitude even to those that are our deadly enemies.

If we live a holy life, it will be because the Holy Spirit dwells in us in His fullness and has the reigns of our life in His hands. We realize that we are not our own and are fully dependent upon Him to guide us and give us both the power to be pure and the power to be workers, not drones, for Him in His vineyard. He has various ways of guiding us. He may guide us by our conscience. He may guide us by the Word of God. He may guide us by the holy counsel of godly people and preachers. He may guide us indirectly by open doors and recognition by the Church. One need never fear the guidance of the Holy Spirit!

It is Joshua Stauffer who said that the holy are "clean uncommon men."

It seems quite clear that there can be no work of grace that is not worked in us by the Holy Spirit. It is just as clear that we of ourselves cannot be the overcoming, radiant, pure Christians that we were planned to be by God if we do not have "the fullness of God" in us. It is surely God's plan that we are not to be left as orphans. That being the case, we will have the parental care of the Holy Spirit **all** our lives. If, as 1 Thess. 5:23 states, we are to be sanctified "wholly" or through and through, we must conclude that since Jesus provided an uttermost salvation, the Holy Spirit who makes this effective in our lives will accomplish this in our lives! It is not what we do, but what the Holy Spirit does that saves us. We are saved solely by grace and solely by faith. But we must remember that James says that the perfect man will show his faith by his works. The works do not save the man, but the saved man **will work!** The dynamic of a Spirit-filled life will have an explosive effect upon the person's moral life, his family life, and upon the community in which he lives.



FOCUS

WORKING WITH THE WORD!

Rivers of living water (John 7:38). Dr. E. Stanley Jones is credited with saying, "The Holy Spirit is like electricity; He never goes in where He can't come out." Surely there is a lesson here for all. One is not given the Holy Spirit just to keep his cup full or for his private enjoyment, but that his life might be fresh and fruitful. "Thus the correct illustration of the Spirit-filled life is not one of a glass filled with water up to the brim and then left standing. Rather it is that of a glass with the bottom knocked out, then laid on its side on the bed of a stream, so that the water is constantly flowing in, the glass is always full, and the water is continuously flowing out" (John T. Seamands in **On Tiptoe With Joy**).

Comforter (John 14:16). This descriptive title of the Holy Spirit comes from the Greek word *parakletos*, and is translated "comforter" or "advocate" (see 1 John 2:1). The primary meaning is that of one who is summoned to one's side to be a helper. It can be paraphrased as mediator, intercessor, or divine helper. A.B. Simpson, in his book **The Holy Spirit of Power from on High**, further enlarges on the word "Comforter" by saying, "The Latin word, 'Advocate,' has the same meaning, one that we call upon or call to us, one ever within call. In this connection, the Holy Ghost is represented to us as the present and all sufficient God. Of course, there is comfort, infinite comfort in all this; but the primary idea is not so much spiritual enjoyment, as practical efficiency and sufficiency for every occasion and emergency that arises."

It is **glorious to contemplate** all the ministries of the Holy Spirit that multiply His blessedness encompassed in the term. Consider, for instance, that this is the prayer of Jesus, and I believe He gets His prayers answered. Also, the Divine Comforter is sent by the Father, and when He comes, it is not for a visit, but to "abide with you forever." Hallelujah! The Holy Spirit was present in creation, and He as with the disciples in their justified condition, but Jesus promised a further and deeper experience of infilling with the Holy Comforter.

"But this man, after he had offered one sacrifice for sins forever (Heb. 10:12). In contrast with the expressions of the Levitical ineffectiveness, Christ offered one complete sacrifice, the result of which was the provision of an everlasting spiritual perfection for His people.

"Christ's final atoning work is a provision adequate for forgiveness and the cleansing of the believer from the original sin nature, as also from the spiritual and moral pollution from his life of active sin" (TP).

The Holy Ghost ... a witness (v. 15). The sense of this expression is, "to give testimony on behalf of," and by the context of this scripture one can see that the witness of the Spirit is twofold. First there is the witness of the Word. Through the inspiration of the Holy Spirit, the Holy Bible is the inerrant, infallible Word of God. Later in this chapter Christians are told to have "boldness" and "full assurance of faith." But how can a person have that kind of confidence? By trust in what the Holy Spirit affirms through the Word. One can stand on the solid foundation of fact that God will always keep His promises. Then there is another dimension to the witness of the Spirit, for He declares here that He will give Christians an inner knowledge in their "hearts" and in their "minds." Because man's vocabulary is geared to the physical and this witness is spiritual, it is difficult to describe in words. That difficulty is further compounded because men may have different sensations according to their different personalities. However, each person may have an inner assurance that "passes understanding" and defies description, based on his confidence in the Holy Spirit's witness in the Word.



POINTS OF SPECIAL INTEREST

A Guide and Helper

A young lady was told, "If you can put a car engine together in one week, we will give you the car." Of course she wanted the car, but she knew she could never assemble that engine alone. How glad she was then to hear added, "We will send a mechanic along. He will tell you exactly what to do."

The young woman went to work then, doing everything the mechanic said. Because he guided her, she won the car!

God expects us to be holy in thought, in word, and in deed. We know very well that this is impossible by ourselves. God understood that we must have help. So He gave us a helper, the Holy Spirit. He comes to live within each child of God. He knows exactly what God's plan is for us. He is able to lead us, to correct us, to teach us, and to help us. Our part is just to listen to and obey Him. If we do, we shall be pleasing to God!

- Evelyn Gibson
in Evangelical Sunday School Commentary

The Spirit's Ministry

The Holy Spirit performs a ministry not only of burning out but of burning in. He burns in the likeness of our Lord Jesus Christ. To be sure, Christ is our pattern. But we are only fooling ourselves, and pathetically, if we think that we can turn on a little more willpower here or strain out an extra effort there and thus imitate the Lord, Christ. There's too much of that kind of thing that passes for Christianity. It misses the point which the New Testament stresses again and again. We are to let Him, in the person of His Holy Spirit, inhabit us and so reproduce His likeness in us.

- Dr. Paul Rees in The Herald

Ablaze for God

Samuel Chadwick said, "Fire is a symbol of moral passion. God is love! God is fire! The two go together. The Holy Spirit baptizes in fire. Spirit-filled souls are ablaze for God. They love with a love that glows. They believe with a faith that kindles. They serve with a devotion that consumes. They hate sin with a fierceness that burns. They rejoice with a joy that radiates. Love is perfected in the fire of God!"

The shining light of a candle is a consuming light. As the candle burns, it is consumed.

*Oh, that in me the sacred fire
Might now begin to glow!
Burn up the dross of base desire,
And make the mountains flow!*

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1. What are some of the names for the Holy Spirit?

- a. Spirit of truth (John 14:17).
- b. Comforter (John 14:16).
- c. Spirit of God (1 John 4:2).
- d. Holy Ghost (Heb. 10:15).
- e. Spirit of grace (Heb. 10:29).
- f. Spirit of the Lord (Acts 5:9).
- g. Spirit of life (Rom. 8:2).
- h. Spirit of the living God (II Cor. 3:3).
- i. Spirit of Jesus Christ (Phil. 1:19).
- j. Spirit of Christ (1 Peter 1:11).
- k. Eternal Spirit (Heb. 9:14).
- l. Holy Spirit of promise (Eph. 1:13).
- m. Spirit of adoption (Rom. 8:15).

2. Who is the Holy Spirit? The third person of the trinity of God (1 John 5:7).

3. **What does the Holy Spirit do?** He does a variety of things including those in the following list:

- a. Gives us access to God the Father (Eph. 2:18).
- b. Gives us spiritual birth (Gal. 4:29).
- c. Gives overcoming power to live properly (1 John 4:4).
- d. Reveals spiritual truths and searches the deep things of God (1 Cor. 2:10).
- e. Helps us to love others (1 Peter 1:22).
- f. Teaches believers (1 Cor. 2:13; John 14:26).
- g. Reproves (convicts) sinners of sin (John 16:8).
- h. Reproves (convicts) people of acts of righteousness they should do (John 16:8).
- i. Reproves (convicts) people of coming judgment (John 16:8).
- j. Guides into all truth (John 16:13).
- k. Leads believers (Rom. 8:14).
- l. Glorifies Jesus Christ (John 16:14).
- m. Is spiritual life within believers (Rom. 8:10).
- n. Enables Christ to live within believers (1 John 3:24; 4:13).
- o. Bears witness that believers are children of God (Rom. 8:16).
- p. Helps in times of prayer and makes intercession (Rom. 8:26).
- q. Comforts (John 14:16, 18).
- r. Calls people into the service of God (Acts 13:2).
- s. Seals believers (Eph. 4:30).
- t. Gives an earnest of great things to come (II Cor. 1:22).
- u. Anoints (1 John 2:20).
- v. Speaks (1 Tim. 4:1).
- w. Gives inspiration (II Tim. 3:16; II Peter 1:20, 21).
- x. Helps believers to live in unity (Eph. 4:3).
- y. Fills believers (Eph. 5:18; Acts 2:4).
- z. Gives power for service (Acts 1:8).

4. **When did the Holy Spirit first come to mankind in His dispensation?** He came on the Day of Pentecost after the ascension of Jesus Christ when the 120 were gathered together in the upper room in one accord (Acts 1:15 – 2:4).

5. **Who may have the Spirit in His fullness?** Salvation is received through the work of the Holy Spirit. However, to have the fullness of the Spirit, one must be saved and then get sanctified and continue to walk in the Spirit.

6. **How does one get the Holy Ghost?** Through prayer, faith, and by meeting God's conditions. (This will be dealt with in a later lesson.) It is not by money (Acts 8:18-22).

7. **How can we know that the Spirit is leading us to do certain things?** 1 John 4:1-3 says to try the spirits to see whether or not they are of God. Know for a certainty that God's Spirit will never direct you to go contrary to the Word of God. The Holy Spirit exalts Jesus Christ and will never put Him down to you or deny Him as the Son of God come to earth in the flesh.

Sometimes it may not be as definite as going against Christ or the teachings of the Bible. What then? Continue to be open to God's readings. Pray about the issue. See what the Bible says about it. In some cases counsel from older godly Christians may help. Do what you feel God tells you, and leave the results with Him. Give God the benefit of the doubt when in question. Purpose to follow God no matter what.

8. **The Holy Spirit is our link to God the Father according to Ephesians 2:18. Can this link be damaged? Explain.** The scripture teaches that man sins against the Father. Jesus Christ the Son sacrificed His life and shed His blood for the redemption of man. The Father recognizes this perfect sacrifice as an atonement for sin. The Holy Spirit bridges the gap between sinful man and a holy Father. The Spirit convicts men of sin, and if that person truly repents, He intercedes in Jesus' name for him. The Father forgives for Christ's sake. John 6:44 says that man cannot come to Jesus except the Father draws him. How does He draw people? By His Spirit.

Can the link be broken? Yes. Matthew 12:31, 32 says that blasphemy against the Holy Ghost is the only sin for which man cannot be forgiven. What all that includes is not certain. However, it is bad enough to permanently turn the Holy Spirit from that person. Thus, their eternal doom is sealed as their only link to God is severed.

9. **What is our duty concerning the Holy Spirit?**

- a. Be filled with the Spirit (Eph. 5:18).
- b. Obey the truth through the Spirit (1 Peter 1:22).
- c. Walk in the light of God (1 John 1:7).
- d. Quench not the Spirit (1 Thess. 5:19).
- e. Grieve not the Holy Spirit (Eph. 4:30).
- f. Should not insult the Spirit. ("Despise" in Heb. 10:29 means insult [Vine].)

The Holy Spirit is definitely a very vital person in the heart and life of one who lives a holy life. While we will never in this life fully understand the Spirit and His workings, we can enjoy the benefits of a Spirit-filled life!



PERTINENT PRINCIPLES

- * He who has the Holy Spirit in his heart and the Scripture in his hands has all he needs. - Alexander Maclaren
- * My human best filled with the Holy Spirit makes a good motto. - Sunday School Journal
- * Without the presence of the Spirit, there is no conviction, no regeneration, no sanctification, no cleansing, no acceptable works. We can perform duties without Him, but our service is dull and mechanical. Life is in the quickening Spirit. - W.A. Criswell

ILLUMINATING ILLUSTRATION

When I was 23, I had been preaching about seven years and had fifteen sermons. I thought those fifteen sermons would turn the world upside down. When I had preached them, there were not fifteen more people in the chapel than when I had started. When I was confronted with this proposition in May, 1882, God enlightened my conscience and opened my eyes to the need of some reinforcements of power. When I became filled with the Holy Spirit, every part of my being awakened. I did not get a new set of brains, but I got a new mentality. I did not get a new faculty of speech, but I got a new effectiveness of speech. I did not get a new dictionary, but a new Bible! Immediately I was a new creature, with the same basis of natural qualities that were vitalized, energized, reinforced, and quickened into a bigger vitality and effectiveness that nobody would ever have dreamed possible. That is what happens to everybody upon whom the Spirit comes.

- Samuel Chadwick

In 1665 the "Black Death" hit London. Doctors did all they could, but nothing seemed to stop it. More and more people died. Then one night fire broke out. It roared through the city, destroying a large area. This was later called the "Great Fire of London." It did what the doctors had been unable to do - it stopped the plague. Just as that fire was the only effective cure, likewise, the fire of the Holy Spirit is the only cure for inbred sin.