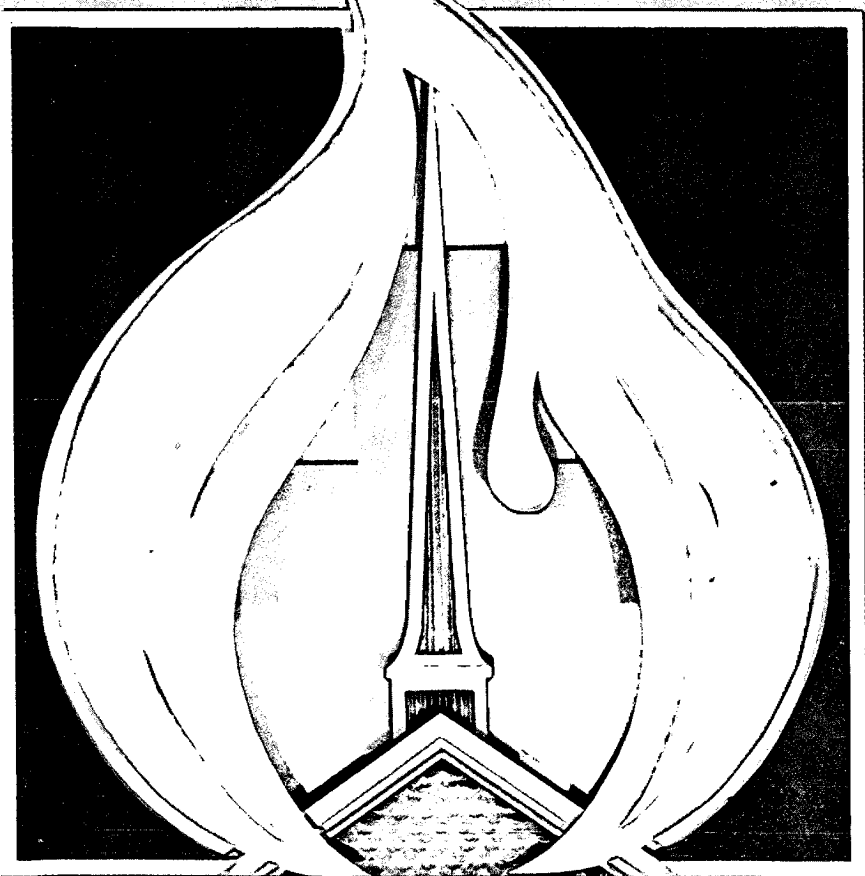


WINTER BREAK SERIES

OCT.-DEC./1978

Adult Sabbath School Lessons

THE HOLY SPIRIT



THE ADVENTURES OF YOUR SABBATH SCHOOL LESSONS

Arnold V. Wallenkampf

In early August of 1975 I was teaching an extension class of the Seventh-day Adventist Seminary (Far East) at Seoul, Korea, for the workers in the Korean Union. My subject was the Holy Spirit. I had brought my manuscript for this Sabbath School quarterly with me, inasmuch as it contained much material that I could use in teaching that course.

Returning from a country medical clinic with Dr. and Mrs. Robson Newbold and some nurses near midnight, I entered my temporary home and stepped right into the arms of a man. As we wrestled in the dark entryway, I cried for help. Soon a second man came from inside the house. Somehow I got away and ran outside, still calling for help, hoping that Dr. Newbold next door would hear and come. But the two men got out the front door and ran away.

Now for the first time I noticed some pain in my left shoulder. Dr. Newbold, finally coming to my rescue, put his hand on my shoulder and declared that my left clavicle was broken. He took me to the Seoul Adventist Hospital and had my shoulder X-rayed. By now the bone was completely broken and its two broken ends were overlapping.

Before departing for the hospital we had looked through my house to see what the "slicky boys," as home burglars are called by the English-speaking people in the Orient, had done in the house. In the study they had dumped out the contents of a cardboard box and had placed the electric typewriter in it, ready to be carried out. I had disrupted their scheme. In their hurry to get away, they took nothing but the briefcase that contained my notes on the Holy Spirit. On the way out to the clinic, I had also carried my camera and two extra lenses in my briefcase. But on my return I had them in my hand with the briefcase. During the "wrestling match" in the darkness, the briefcase, camera, and lenses fell to the floor and were kicked to the side with my glasses. We now found the camera, lenses, and glasses—unharmful.

As I woke up in my hospital bed the next morning, I thought of both my class that would resume after my surgery and of the Sabbath School quarterly that I would have to finish within the next few months. The deadline for the latter was year-end. And now the "slicky boys" had stolen the only copy of my notes for both the class lectures and the Sabbath School lessons on the subject of the Holy Spirit. I chose not to worry about it at that time, however, but I reminded God that I was working for Him and that soon I would need some help.

The next morning after surgery, a teacher from Korean Union College came and told me that my briefcase had been found. A man jogging had seen it lying in an alley a few miles from the college. Being afraid to touch it for fear it might contain a bomb, he had called the police who opened it. From the class cards the police learned that it must belong to someone at the college. Not a page of my notes was missing.

One of my friends suggested that Satan hated this study on the Holy Spirit and did not want it taught or published. When the manuscript finally reached the General Conference Sabbath School Department, nearly all of the wrappings were gone, and it was held together only by a string. The recipients wondered how it ever reached its destination in that condition. God still watches over His Word.



General Conference of Seventh-day Adventists

Far Eastern Division

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Dear Sabbath School Members Around The World:

The Far Eastern Division wishes to thank each of you for your support by Sabbath School offerings each Sabbath. A special thanks is given for the very generous overflow offerings on past thirteenth Sabbaths. There are many monuments throughout the Far East to these overflow offerings. This quarter the Far Eastern Division is to be the recipient of the Special Projects Offering.

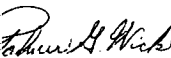
The needs in our field are many. These are not all money needs. We need more workers for the harvest that is waiting to be garnered in. One of the greatest needs is for buildings to use for Sabbath Schools and worship services. Several hundred jungle chapels and lamb shelters have been built to help fill this need.

The following four projects will benefit from the Thirteenth Sabbath Special Projects offering this quarter:

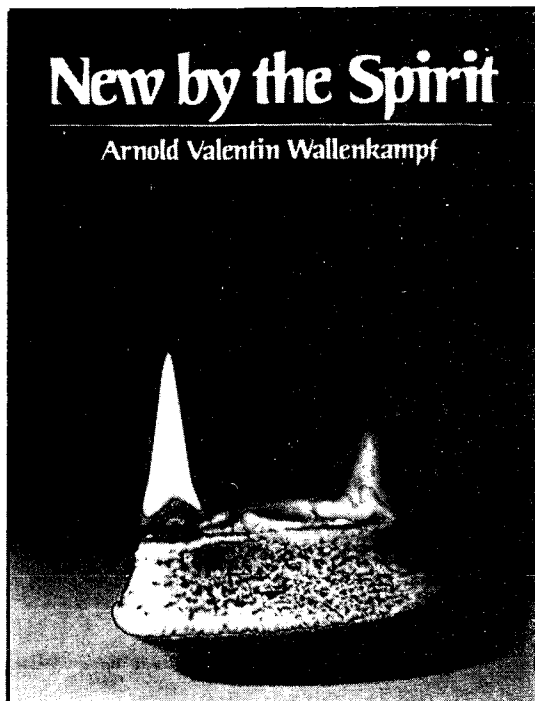
1. Jungle chapels, lamb shelters and village churches. The land and labor to build jungle chapels and lamb shelters are the responsibility of the local members. The Thirteenth Sabbath Special Projects Offering will furnish the building material. At a recent meeting with union officers, it was reported that the field currently needs 2,200 such buildings.
2. Training Center, Korea. This center will coordinate the training of workers in both vocational and lay work. Lay leaders will be used in places where there are not enough pastors. New buildings are needed for the vocational school and dormitories.
3. Goshen Adventist Secondary School, church/auditorium. A church auditorium is greatly needed. Annual camp meetings are held at this school, but have very inadequate facilities.
4. Calbayog Clinic, Samar, Philippines. This clinic was opened in a place where the gospel message seemed to make very little impact. It was opened in rented quarters which now are much too small. A new building is an urgent need.

To make these projects a reality we are inviting Sabbath School members around the world to bring a special offering to the Lord for this Thirteenth Sabbath. The gospel message going to all the world depends upon the liberality of God's people. We praise the Lord for His wonderful and generous family.

Yours in Christ's Service,


Palmer G. Wick
Assistant Secretary
FAR EASTERN DIVISION

A book especially for this quarter's lessons!



"New by the Spirit" by Arnold V. Wallenkampf

Have you ever wondered whether you as a Christian have been baptized by the Holy Spirit? Do you have one or more gifts of the Spirit? And what about the fruit of the Spirit? Is regeneration through the Spirit characterized by an instantaneous change of heart?

The above are only a few among many questions people often ask—questions which deserve a forthright answer. And at last the answers are given in plain terms that everyone can understand.

In writing this book to accompany the Sabbath School lessons the author has made a fine contribution to church literature on the subject of the Holy Spirit.

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The Adult Sabbath School Lessons are prepared by the Sabbath School Department of the General Conference of Seventh-day Adventists. The preparation of the lessons is directed by a worldwide Sabbath School Lesson Committee, the members of which serve as consulting editors.

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Art and Design: Pacific Press

Scripture references other than from the King James Version quoted by permission in this quarterly are as follows:

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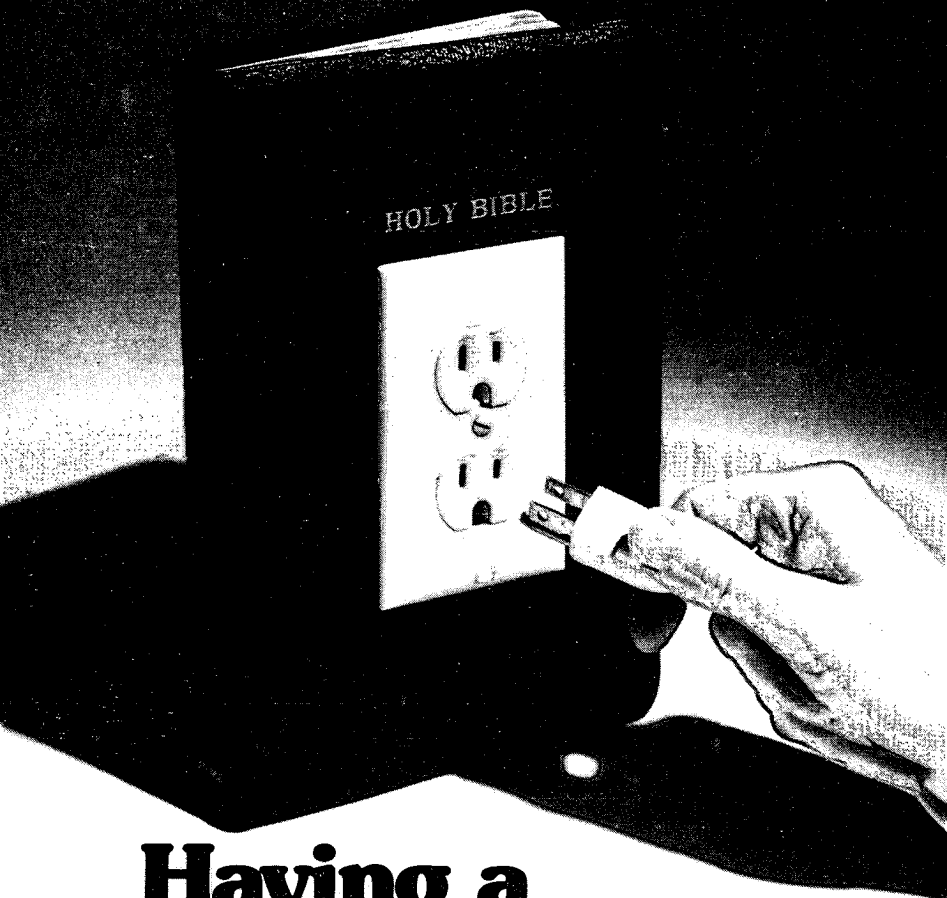
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Adult Sabbath School Lessons (standard edition). Published quarterly by Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94042, U.S.A. One year subscription in U.S.A., \$1.80; single copy, 45 cents. One year subscription to countries outside U.S.A., \$2.40; single copy, 60 cents. All prices at U.S.A. exchange. Second-class postage paid at Mountain View, California 94042, U.S.A. When a change of address is desired, please send both old and new addresses.



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A daily study of His Word will keep the power flowing.

THE HOLY SPIRIT

Introduction

The Holy Spirit—the Third Person of the Godhead—is often forgotten and ignored even by Christians. Some Christians frequently speak of the Father and the Son, but seldom of the Holy Spirit. We pray to the Father in the name of the Son, but seem to forget that it is the Holy Spirit that intercedes for us with “groanings which cannot be uttered.”

One additional factor makes it imperative that we study about the Spirit at this time. Other Christians speak much about the Spirit today. There is a current interest in charismatics or the spectacular gifts of the Spirit. But talk about, and an alleged devotion to, the Spirit do not necessarily imply that obedience or homage is rendered to the Spirit, or that we are really acquainted with Him as He speaks to us through the Scriptures.

The study of the Spirit is of highest importance. Our eternal salvation is closely related to an experimental knowledge or a close personal acquaintance with and obedience to the biddings of the Spirit.

The Bible mentions the Holy Spirit more than 300 times—over 100 times in the Old Testament and over 200 times in the New Testament. It was the Spirit who inspired the writers of the Scriptures. (See 2 Peter 1:21.) When the Spirit speaks today, He will therefore of necessity speak in accordance with His own inspired messages given through the prophets and apostles of the past; anything not in conformity with the historical revelation, namely the Bible, must therefore obviously emanate from some other source or some other spirit than God's Spirit.

These lessons will present the biblical picture of the Spirit. But the emphasis will not be placed on doctrine per se. It is all too possible for us to count the beads of systematic theology without ever receiving the breath of life. Because of this we will here attempt to present the Spirit as God's regenerating agent who alone can breathe upon us the vivifying breath of God. It is this kind of experience that prevents us from suffocating under the presentation of dogmatic truth. This revival experience is especially important for the church today, since “the dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit.”—*Testimonies to Ministers*, p. 511.

Therefore, the ultimate purpose of this quarter's study is to bring every student into a right relationship to the Holy Spirit in order that He may be a mighty vivifying power in our lives.

Please note also that it is only through the Spirit that we can hold personal communion with God. As the divine revelation, the Bible, was given through the Spirit, so it can only be understood through the personal illumination of the Spirit.

As a people, Seventh-day Adventists should be most interested in studying about and becoming personally acquainted with the Spirit. We do not believe only in Christ's death for our sins, but also in His ongoing intercession for us in the heavenly sanctuary; and only the Spirit can apply the results of that intercession to our lives in anticipation of Christ's return in glory.

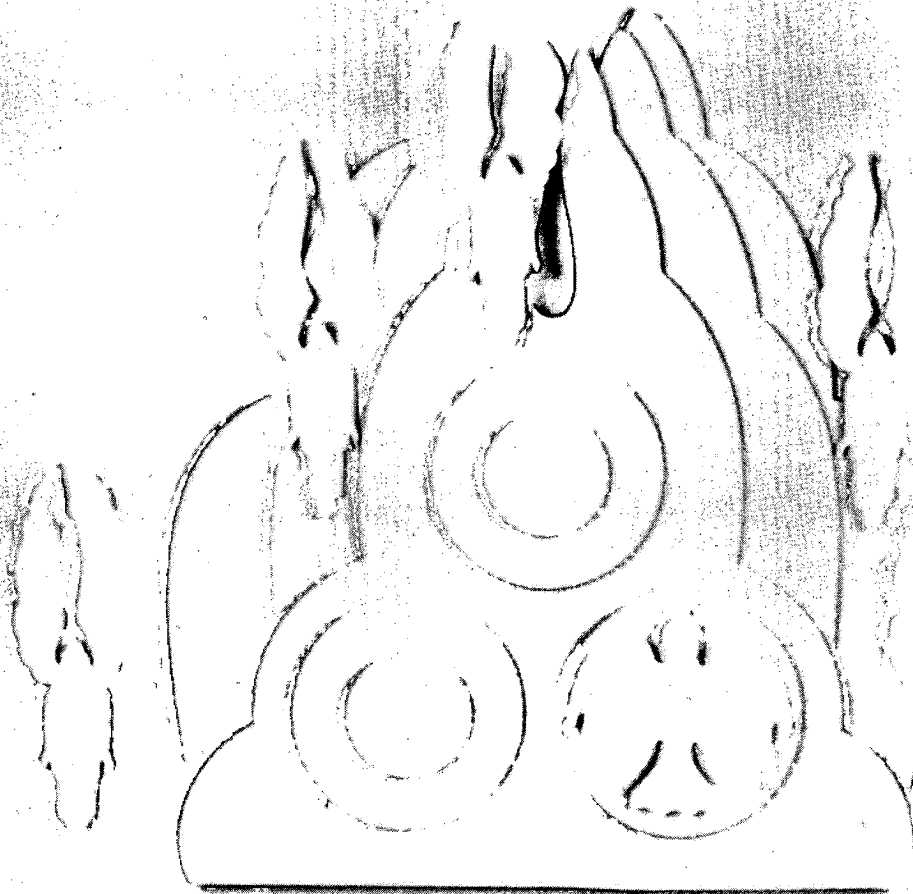
The Spirit is God's means of reaching men in sin. His workings or movements are as unchartable as the path of the wind. But in mysterious ways He touches men, even those steeped in sin like the persecutor Saul on the Damascus road. In the same way that Saul the persecutor became Paul the committed apostle, many other dramatic changes have been witnessed in the lives of the vilest of sinners. For instance, the prevaricating, swindling, and profligate divinity student George Müller became a great man of faith, the noted orphanage operator of Bristol fame.

There is hope of salvation for even the worst sinner as long as he does not steel his heart against the Spirit's pleadings. Certainly this same Holy Spirit can bring new life and power into the Adventist Church during this quarter as we open our hearts to His influence.

1/ The Personality and Divinity of the Holy Spirit

LESSON 1 October 1-7

"The world cannot receive [the Spirit of truth], because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17).



In order to understand the work of the Spirit and to find a right relationship to Him, it is essential that we really know Him. This knowledge is immeasurably practical. Anyone who claims to know God the Father, and God the Son, but has not achieved an understanding of God the Holy Spirit cannot really know the Father and the Son either, because it is the Spirit who reveals Them.

Some may maintain that it does not matter whether one knows the Spirit as a person or as a mere influence. But if the Spirit is a mere influence or a power, we may try to obtain it or get more of it; we may desire the Spirit in order to use it. If that is the case, we display attitudes similar to the pagans with their belief in spirit powers. There are also those who are filled with pride because they believe they have special manifestations of the Spirit and regard others who do not make such claims as second-rate Christians. How can a human being make such a judgment?

Since the Holy Spirit is the Third Person of the Godhead, He is entitled to our worship. Thus it becomes important that we surrender to Him, as to a person, and in an attitude of love and confidence be directed by Him.

Not knowing the Spirit as a divine person is a prolific source of error, misconception, sickly enthusiasm, false zeal, and fanaticism.

In a formal way we may all ascribe personality to the Spirit, as we sing "Praise Father, Son, and Holy Ghost," or when we sing the words of the Gloria Patri: "Glory be to the Father, and to the Son, and to the Holy Ghost." But theoretical knowledge is

not sufficient. What matters is how I think of the Spirit, and how I relate to Him in my daily life and personal decision making. Do I act, as if He is a person who can be constantly at my side, guiding me in my thinking, enabling me to reach right conclusions and make the most valid decisions? Do I believe I may have a constant, divine Guide and Helper at my side?

"Provision is made by God Himself for every soul that turns to the Lord, to receive His immediate cooperation. The Holy Spirit becomes His efficiency."—*My Life Today*, p. 47.

DAILY HIGHLIGHTS

- 1. The Personality of the Holy Spirit**
(Rom. 8:27; 1 Cor. 2:11; 12:11)
- 2. Evidences of the Spirit's Personality**
(Rom. 8:26)
- 3. The Spirit of God at Creation**
(Gen. 1:1, 2)
- 4. The Triune God**
(Matt. 28:19)
- 5. The Spirit as God**
(Acts 5:3, 4)
- 6. The Divine Ambassador**
(Eph. 4:4-6)

**Part 1
THE PERSONALITY
OF THE
HOLY SPIRIT**

"He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27).

"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" (1 Cor. 2:11).

"All these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

(Compare Isa. 40:13.)

Corporeality, or a physically alive body, does not necessarily constitute a person. An individual whose brain has ceased to function is still a body, but he is no longer a person. The essence of a personality is mind with knowledge and will. The references above indicate that the Holy Spirit is a person. He has a mind capable of both knowledge and volition.

The Spirit is thus not to be used by us according to our wills; but, rather, He is to take possession of us and use us as He wills. Instead of thinking of Him as a divine power that we should try to get hold of or use, we must recognize that He is a divine person who desires to direct us and use us according to His will.

In speaking to the students at Avondale College in 1899 Ellen G. White emphasized the personhood of the Spirit as she said: "We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds."—*Evangelism*, p. 616.

How is the personality of the Spirit emphasized in both the Old and the New Testament? Isa. 63:10, RSV; Eph. 4:30.

In these two texts the Spirit is presented as grieving or feeling sorry. Grief is a love word. Only a person who loves can be grieved. An influence cannot be grieved. But the Holy Spirit can.

THINK IT THROUGH

How do I conceive of the Spirit? Do I relate to Him as a person who is interested in me?

"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.'"—*Evangelism*, p. 617.

FURTHER STUDY

Evangelism, pp. 615-617.

Part 2
EVIDENCES OF
THE SPIRIT'S
PERSONALITY

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The Spirit intercedes for us because He loves us. Only a person can love, and the Spirit does love us just as much as do the Father and the Son. We owe our salvation to the Spirit as well as to the Father and the Son. Because of the love of the Spirit, and His willingness to come down here and work out in us the salvation wrought for us potentially by Jesus on the cross, we can become a new creation.

What evidences of personality does Nehemiah attribute to the Spirit? Neh. 9:20, 30.

In these Old Testament passages both goodness and intelligence are ascribed to the Spirit as a person.

How did Jesus refer to the Spirit? John 15:26; 16:13, 14.

Although the word "Spirit" is a neuter noun in the Greek, the Gospel writers refer to Him by using the masculine pronoun *ekeinos*—"he." The Spirit refers to Himself by using the pronoun for the first person in Acts 13:2—"me." Thus it is appropriate to use "he" when speaking of the Spirit. The neuter gender for the Spirit, both in the original Greek and in English, has undoubtedly contributed to the popular use of "it" as have the symbols or emblems used in the Bible to present His nature and operations—fire, wind, oil, seal, and others.

Since the Spirit loves us in the same way as do the Father and the Son, what does He do jointly with Them? Rev. 22:17.

The triune Godhead is united in the plan of salvation. All three extend the call to salvation to you and me. This demonstrates both the deity and the equality of all three.

"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*, p. 222.

THINK IT THROUGH

Since the Spirit is one of the Persons of the Godhead, have you ever considered thanking Him for His great love for you? We pray to the Father in the Son's name. How is the Holy Spirit related to our prayers?

"The Holy Spirit is not a mere spirit—a creature, for example, or something apart from God and yet given to man by Him, or merely the work of God which He performs in our hearts—but that He is a Spirit who Himself is God in essence."—Luther's sermon on John 15:26-27 in *Luther's Works* (Saint Louis, Mo.: Concordia Publishing House, 1964) vol. 24, p. 297. Used by permission.

FURTHER STUDY

SDA Bible Commentary, vol. 6, pp. 1052, 1053.

Part 3
THE SPIRIT OF
GOD AT CREATION

“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” (Gen. 1:1, 2).

The Bible was written for man in sin—not for unfallen angels or the inhabitants of other worlds. But even before the entrance of sin into this world the Spirit is introduced as the active agent in Creation.

All the Three Persons in the Trinity were united in the work of Creation. What the members of the Godhead do, They do together as a unit, although Their particular activities or tasks may be different.

What did God design as the earthly dwelling place of the Spirit even before the entrance of sin? 1 Cor. 6:19.

“Nor, indeed, does Scripture in speaking of Him [the Spirit] refrain from the designation ‘God.’ For Paul concludes that we are the temple of God from the fact that his Spirit dwells in us. . . . The apostle himself sometimes writes that ‘we are God’s temple,’ at other times in the same sense, ‘the temple of the Holy Spirit.’—John Calvin, *Institutes of the Christian Religion*, I, 13:15 (Philadelphia: Westminster Press, 1960), pp. 131, 132. Used by permission.

“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit.”—*The Desire of Ages*, p. 161.

THINK IT THROUGH

How can I personally respond to the Spirit’s desire to dwell in my life during this dispensation of sin?

“Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train.”—*My Life Today*, p. 47.

FURTHER STUDY

Counsels to Teachers, p. 530; *SDA Bible Commentary*, vol. 1, p. 209.

Part 4 **“Go ye therefore, and teach all nations, baptizing them in
THE the name of the Father, and of the Son, and of the Holy Ghost”
TRIUNE GOD (Matt. 28:19).**

Upon baptism the believer symbolically enters into, or becomes a member of, the heavenly family. The believer not only becomes a son or daughter of God but a brother or sister of Jesus Christ, and the Holy Spirit becomes a constant companion and guide. These three have adopted the believer as Their own and will do everything Omnipotence can do to guide and assist in the Christian walk.

“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.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 5, p. 1110.

What persons of the Godhead are named in the apostolic benediction? 2 Cor. 13:14.

“Together with Matt. 28:19 this verse provides the most complete and explicit summary of the doctrine of the Trinity.”—*SDA Bible Commentary*, vol. 6, p. 928.

Christians have often been, and still are, accused by both Jews and Muslims of being polytheists, or worshipers of more than one God. As Christians we admit there are three persons in the Godhead, but “They are one in purpose, in mind, in character, but not in person.”—*The Ministry of Healing*, p. 422. The Christian religion is not a belief in tritheism—belief in three separate gods—but belief in one God—a trinity.

How is God presented by Moses in Deuteronomy 6:4?

“Our God” in the text could justly be translated “our Gods.” Even with their intense monotheism the Jews still used a plural name for God. Rather than attribute this usage to “the pluralis majestatis,” or the plural of majesty, Moses used the plural name for God, because there is a plurality of persons in the Godhead—the Father, the Son, and the Holy Spirit. (See Gen. 1:26.)

THINK IT THROUGH

Is there a danger in attempting to explain scientifically or theoretically the position and work of the Holy Spirit in the Godhead? If so, what is it?

“The worldly-wise have attempted to explain upon scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism.”—*Testimonies*, vol. 4, p. 585.

FURTHER STUDY

Testimonies, vol. 4, pp. 585, 586.

**Part 5
THE SPIRIT
AS GOD**

“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 concealed this thing in thine heart? thou hast not lied unto men, but unto God” (Acts 5:3, 4).

In these two verses the Holy Ghost and God are used interchangeably. “This suggests the unity that exists between the Spirit and the Father.”—*SDA Bible Commentary*, vol. 6, p. 177.

When the apostle Paul speaks about spiritual gifts, whom does he say is dispensing these divine gifts? 1 Cor. 12:4-11, 28.

First Corinthians 12, as well as chapters 13 and 14, speaks of divine gifts or heavenly endowments made to members of the church. Interestingly enough, this discussion by the apostle Paul uses the same interchange that Peter made in speaking to Ananias and Sapphira. The Spirit in First Corinthians 12:4-11, and Lord and God, in verses 5, 6 and 28, are used interchangeably.

What did Jesus call the representative He was going to send to His followers after His ascension? John 14:16.

Here Jesus addresses His Father as an equal and petitions a gift for His followers. For “another” here the Greek employs the word *allos*. It actually means another of the same kind, in contradistinction to *heteros* which means another of “another kind.” Jesus intended to send someone to the disciples, and succeeding generations of His followers, who is like Himself—divine. Previously Jesus had related Himself to His Father. Now He relates Himself to the Spirit. Consequently They are all alike—divine.

Notice how the Spirit and God are closely related in First Corinthians 3:16; 6:19; 12:4-6.

THINK IT THROUGH

How do we explain that the Three Persons in the Godhead are essentially alike in power, but with different positions in the plan of salvation?

“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 baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—*Evangelism*, p. 615.

FURTHER STUDY

The Acts of the Apostles, pp. 51-53.

**Part 6
THE DIVINE
AMBASSADOR**

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6).

The different members in the human body do not perform the same function. If they did, they would not compose or constitute a body. So the Three Persons in the Godhead do not perform identical work in relation to either this earth or the universe. In an organization different members perform different functions. The same is true of the Godhead. Consequently, specific tasks devolve on each divine person in the heavenly economy. Their particular functions do not subordinate one to the other, except by Their choice to function in that particular way. One is not intrinsically greater or higher than another, any more than the president of a country or an organization is greater than another citizen of the nation or another member of the organization, except that after his election he fills that position by the choice of the others. He is the first among equals. In this way the Three Persons in the Godhead relate to people in different ways, for example, Source, Mediator, and Communicator.

In the divine economy, what was, and is the Spirit's specific function in representing the Godhead in a world of sin? Gen. 6:3; John 16:8-11.

After man's step into disobedience and fall into sin, it became the work of the Third Person of the Godhead to contact man, to try to find a dwelling place within him and bring him back into willing obedience to God. Man, having become subject to his passions rather than obedient to God, was to be the subject of the Spirit's work. As man responds, the Holy Spirit dwells within him and guides him back to his Creator.

How does the apostle Peter refer to the striving of the Spirit with the antediluvians? 1 Peter 3:18-20.

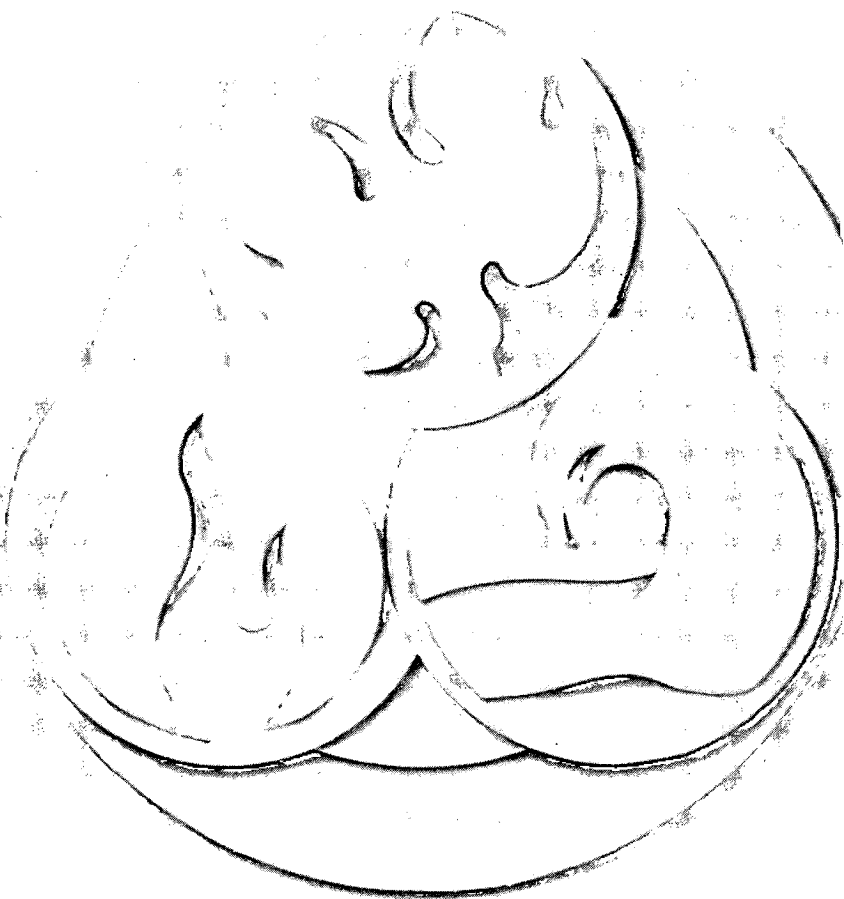
The same Spirit that quickened or raised Jesus from the dead worked on the hearts and minds of the antediluvians through the preaching of Noah. Nearly all of them were captives in the prison house of sin (see Isa. 42:7; Luke 4:18; 2 Tim. 2:26), and the Spirit did all that God could to make them willing to be set free. Jesus was to come and die for them for this purpose, and the provision yet to be made at Calvary was available through the ministry of the Holy Spirit to the antediluvians.

FURTHER STUDY *Patriarchs and Prophets*, pp. 95-97.

2/The Holy Spirit Symbolized in Scripture

LESSON 2 October 8-14

**"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" (John 3:8).**



In addition to numerous references to the Spirit by name, both in the Old and in the New Testament, the Spirit is frequently alluded to through the use of a variety of symbols. In this lesson some of the symbols used to designate the Holy Spirit will be briefly studied.*

Since it is only through an acquaintance with the symbols, emblems, or illustrations used for the Spirit that His work and ministry in the believer's life can be adequately understood, this week's study is a significant one. An understanding of the symbols selected will help us to grasp the position the Spirit desires to occupy and the work He wishes to accomplish in the life of every believer. These symbols serve to emphasize and illustrate teachings that might otherwise be difficult or impossible to understand.

Probably one of the most familiar figures of the Spirit is the dove, although it is employed only once in the Bible. The reason it is such a well-known symbol of the Spirit is found in the fact that it was the representation God used in bestowing the Spirit on Jesus at the time of His baptism. Another more common symbol of the Spirit, water, is used extensively both in the Old and New Testaments, as is another common symbol, fire.

Water is a symbol of outward cleansing; fire, on the other hand, does a more thorough job of cleansing, and thus even more appropriately is applied to the work of the Holy Spirit in our lives. An illustration of this is seen in the fact that ore is occasionally washed before it is poured into the smelting furnace. But water cannot remove the impurities within the pieces of ore. The fire of the smelting furnace, however, melts the ore, separating the alloys and impurities from the pure metal. In the same way the fire of the Spirit can cleanse and purify us from all impurities or sin.

F. E. Marsh aptly illustrates the manifold ministry of the Spirit in the

following words: "In us as a Light to illuminate; in us as a Friend to counsel; in us as Water to refresh; in us as a Comforter to cheer; in us as a Teacher to teach; in us as a Guide to direct; in us as Oil to make us shine; in us as a Fire to purge; in us as a Dove to sympathize; in us as the Seal to secure; in us as the Witness to confirm; in us as the Strength to keep; in us as the Power to pray; in us as the Source of fruitbearing; in us as Sap to make us grow; in us as the Remembrancer to remind us that all the precious promises of God are yea and amen in Christ; and in us as the Earnest of the coming glory."—

Emblems of the Holy Spirit (Grand Rapids, Mich.: Kregel Publications, 1971), p. 246. Used by permission.

We shall not cover all these symbols in this lesson, but will study the most significant.

DAILY HIGHLIGHTS

- 1. Dove, Comforter, and Eye of God**
(John 1:32)
- 2. Water**
(John 7:37-39)
- 3. Oil and Unction**
(Matt. 25:1-4)
- 4. Seal and Guarantee**
(2 Cor. 1:22)
- 5. Light and Fire**
(John 1:9)
- 6. Wind**
(John 3:8)

*For an interesting elucidation on biblical symbols of the Spirit the reader may consult F. E. Marsh, *Emblems of the Holy Spirit* (Grand Rapids, Mich.: Kregel Publications, 1971), and Leslie Hardinge, *Dove of Gold* (Nashville, Tenn.: Southern Publishing Association, 1972).

Part 1
DOVE, COMFORTER,
AND EYE OF GOD

“John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him” (John 1:32).

“The Lord had promised to give John a sign whereby he might know who was the Messiah, and now as Jesus went up out of the water, the promised sign was given; for he saw the heavens opened, and the Spirit of God, like a dove of burnished gold, hovered over the head of Christ.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 5, p. 1078.

The dove as an emblem of the Spirit denotes His purity. Matthew 10:16 speaks of Christ’s followers who ought to be harmless or, still better translated, “unmixed” or “pure” as doves. As the dove descended from heaven, so purity can be imparted to man only from heaven. The dove is further a symbol of peace. It is not a scavenger, as a vulture or a raven; nor is it a bird of prey. It is a gentle bird. It aptly symbolizes the beauty, gentleness, peace, and heavenly origin of the Spirit as He imparts peace of heart and soul to Christ’s followers.

What office do the following texts inform us the Spirit fills in relation to men?” John 14:16, 17, 26; 15:26; 16:7.

Often the dove has been used as a messenger. The Spirit is God’s messenger to men, or God’s ambassador to mankind, sent in the name of Christ to be our Comforter. As such He especially communicates peace and joy to the saints (see Rom. 14:17) and edifies the church (Acts 9:31).

What is the Spirit descriptively called in the book of Revelation? Rev. 5:6 (Compare 1 Peter 1:11.)

“The number 7 indicates completeness, and is symbolic.”—*The Acts of the Apostles*, p. 585. As the eye of God the ministry of the Spirit is complete and perfect, possessing insight, foresight, and hindsight. God occasionally grants this gift to His servants who are imbued with His Spirit. Elisha and Peter obviously had hindsight (see 2 Kings 5:20-27; Acts 5:1-4). Paul through the Spirit was given foresight of the “bonds and afflictions” that would befall him in Jerusalem. (See Acts 20:23.) Our perceptivity will be enhanced through the imbue ment of the Spirit.

THINK IT THROUGH

How can I avail myself of the spiritual insight that may be mine through the guidance of the Spirit?

“If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eyesight.”—*Selected Messages*, bk. 2, p. 60.

FURTHER STUDY

Christ’s Object Lessons, “Two Worshipers,” pp. 158, 159.

Part 2 "On the last day of the feast, the great day, Jesus stood up
WATER and proclaimed, 'If any one thirst, let him come to me and
 drink. He who believes in me, as the scripture has said, "Out of
 his heart shall flow rivers of living water.'" ' Now this he said
 about the Spirit" (John 7:37-39, RSV).

Jesus here likens the Spirit to water. Water is essential to life. There can be no life without water. So there can be no spiritual life without the presence of the Spirit.

"The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, 'If any man thirst, let him come unto Me, and drink.' 'Let him that is athirst come. And whosoever will, let him take the water of life freely.'"—*The Desire of Ages*, p. 454.

How does the prophet Isaiah compare water with the Spirit? Isa. 44:3, 4.

The second part of verse 3 explains what the first part actually means. Verse 4 indicates that as there will be growth as a result of pouring out water upon parched land, so there will be spiritual growth as a result of the outpouring of God's Spirit. And growth alone is positive evidence of life. As parched land is clothed with verdant growth through water, so the Spirit can transform a barren soul into a person of Christian beauty. "The Spirit of God through faith produces a new life in the soul."—*The Desire of Ages*, p. 176.

How did Jesus make it plain that the Spirit, as symbolized by water, satisfies seeking souls? John 4:13, 14.

"The water that Christ referred to was the revelation of His grace in His word; His Spirit, His teaching, is as a satisfying fountain to every soul."—*Testimonies to Ministers*, p. 390.

THINK IT THROUGH How can I personally drink of the satisfying water of life?

"He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'The Desire of all nations,' is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul."—*The Desire of Ages*, p. 187.

FURTHER STUDY *The Desire of Ages*, pp. 190, 453, 454.

Part 3
OIL AND
UNCTION

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps" (Matt. 25:1-4).

Oil is a symbol of the Holy Spirit. (See *Christ's Object Lessons*, p. 407.) As lamps in the time of Christ did not give light without oil, so a Christian cannot bring light to the world, as he is commissioned to (see Matt. 5:14-16), without the Spirit in his life. The wise virgins in the parable "had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life."—*The Great Controversy*, p. 394.

In what terms is the light-giving power of the Holy Spirit described in Zechariah? Zech. 4:1-6.

The lamps or the lampstands (the candlesticks) represent the church or Christ's followers. (See Rev. 1:20.) "From the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service."—*Christ's Object Lessons*, p. 408.

It is only through the anointing and "the renewing power of the Holy Spirit upon the heart" (*The Great Controversy*, p. 256) that you and I may develop the right attitude toward divine light and truth.

THINK IT THROUGH

What happens concerning those around me when I become a recipient of the Spirit?

"God's people are to be channels for the outworking of the highest influence in the universe. In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fullness of divine light and love and power is imparted to His people, that they may impart to others light and joy and refreshing. They are to become channels through which divine instrumentalities communicate to the world the tide of God's love."—*Testimonies*, vol. 6, pp. 11, 12.

FURTHER STUDY

Christ's Object Lessons, "To Meet the Bridegroom," pp. 405-408.

**Part 4
SEAL AND
GUARANTEE**

"He has put his seal upon us and given us his Spirit in our hearts as a guarantee" (2 Cor. 1:22, RSV).

When a person by faith accepts Christ, he is immediately sealed by God as His son or daughter. This "stamp of ownership" is attested by the gift of the Holy Spirit.

"Paul here uses the figure of earnest [guarantee] money to illustrate the gift of the Holy Spirit to believers, as a first installment, an assurance of their full inheritance in the hereafter (see Eph. 1:13, 14; cf. Rom. 8:16). It is the Christian's privilege to receive the settled conviction of acceptance with God as His adopted child at conversion and to retain it throughout life."—*SDA Bible Commentary*, vol. 6, p. 833.

The only being who can break the seal is the believer himself. If he chooses no longer to be God's man or be controlled by God, God will release him. This is in accordance with the free moral choice God has granted to every intelligent being.

How does the believer receive the Spirit as the guarantee [earnest] of the inheritance? Eph. 1:12-14.

The main idea in a guarantee [earnest] is a pledge. The gift of the Spirit to the believer is the pledged guarantee to the believer on the part of God that He will ultimately bring him the full gift of salvation by taking him out of this world of sin and give him an inheritance in His eternal kingdom. Even in human affairs the earnest money or down payment is the purchaser's pledge that he will go through with a particular transaction. The Spirit is God's down payment on His promised salvation. As the rainbow to Noah was God's guarantee that there would not be another flood, so the Spirit in the life of the believer is the believer's constant reminder of ultimate salvation despite the typhoons of trial along the way. (See Eph. 4:30.)

THINK IT THROUGH

Am I willing to remain sealed by God with the Spirit, when I realize that the seal of the Spirit involves God's ownership and control over my entire life?

"There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with it a force and presumption that is not heaven born. . . . There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. 'Lean not unto thine own understanding' (Prov. 3:5)."—*Selected Messages*, bk. 2, pp. 59, 60.

A justified person's "understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness."—*Selected Messages*, bk. 1, p. 391.

FURTHER STUDY

The Ministry of Healing, pp. 36, 37.

Part 5
LIGHT AND
FIRE

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

Through His Spirit Jesus reaches everywhere and "lighteth every man that cometh into the world."

"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The 'Light which lighteth every man that cometh into the world' (John 1:9), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God."—*Christ's Object Lessons*, p. 385.

With what did John the Baptist say Jesus would baptize His followers? Matt. 3:11.

Fire had a significant meaning to people familiar with Old Testament traditions, for it denoted the presence of God (see Ex. 3:2); it also represented the protection and leading providence of God (see Ex. 13:21); the approval of God (see Lev. 9:24); and the cleansing and sanctifying power of God (see Isa. 6:6, 7).

How is fire an appropriate symbol of purification? Num. 31:23; Mal. 3:1-3; 4:1.

"The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities 'by the spirit of judgment, and by the spirit of burning.' The word of the Lord to Israel was, 'I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.' Isa. 4:4; 1:25. To sin, wherever found, 'our God is a consuming fire.' Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them."—*The Desire of Ages*, p. 107.

THINK IT THROUGH

How can I allow the Spirit to work in me so that I may live in the presence of God, who is a consuming fire? (See Heb. 12:25-29.)

FURTHER STUDY

The Great Controversy, pp. 425, 426.

Part 6 “The wind bloweth where it listeth, and thou hearest the
WIND sound thereof, but canst not tell whence it cometh, and
 whither it goeth: so is every one that is born of the Spirit”
 (John 3:8).

The wind is not visible; we do not know from where it comes or where it goes. But although invisible, its effects are plainly seen. Jesus likened the Spirit to the wind. He cannot be seen, yet the effects He brings about in changed human lives are plainly evident. But the Spirit Himself is a mystery. Of the three persons in the Godhead, He is the most unfamiliar to man. Jesus came to reveal or make known the Father (see John 1:18), and man saw Jesus in human form. But no one has ever seen the Spirit nor has anyone revealed Him to us.

“Christ uses the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested.”—*Selected Messages*, bk. 2, p. 15.

The Spirit is sovereign. Man is not permitted to control the Spirit, any more than man can control the wind. The wind blows where it pleases. (See *The Desire of Ages*, p. 672.)

Jesus said to Nicodemus that man must be born from above. (See DA 168.) The wind, too, is from the heavens above and blows on the earth. And the wind is powerful. Anyone who has experienced a tornado, a hurricane, or a typhoon knows the dreadful force or power of the wind. The Spirit's work in regeneration is also a powerful rebuilding or regenerating force.

“Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are.”—*Steps to Christ*, p. 57.

FURTHER STUDY *Steps to Christ*, “The Test of Discipleship,” pp. 57, 58.

3/ Jesus and the Holy Spirit

LESSON 3 October 15-21

"The angel answered and said unto her, 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).



The Holy Spirit was involved in the incarnation of Jesus and His coming to this earth. Jesus was conceived by Mary through the overshadowing of the Spirit. As a child He "grew and became strong, filled with wisdom; and the favor of God was upon him" (Luke 2:40, RSV) as He was led by the Spirit.

Before He entered upon His public ministry, Jesus was endowed with the Spirit as He descended on Him in the form of a dove at His baptism. Immediately after the baptism the Spirit led Him into the wilderness. Jesus went there to be alone with His Father before entering upon His public ministry. In His conflict with the tempter He gained the victory through using the sword of the Spirit or the Word.

Throughout His entire ministry Jesus was led by the Spirit. He unreservedly committed Himself to the accomplishment of His Father's will, as unveiled to Him in the Sacred Writings and the promptings of the Spirit. He surrendered His own inclinations. He had no more desire to die at the age of 33 than you and I do. In fact, He pleaded with His Father to take that cup away, if possible. But He would rather die at 33 than go contrary to His Father's will in the least particular. He did not insist on having His own way, although He could easily have escaped death. He would only have had to perform a miracle before Herod to be set free. But Jesus did not come to this earth to play safe or to

save Himself; He came to save men dead in sin. (See Eph. 2:1.) This was His Father's will and it was the will of Jesus. In this dedicated purpose He was constantly sustained by the Holy Spirit.

His work, His ministry, and His miracles were accomplished, just as ours must be, through the direction of the Holy Spirit and through the ministrations of angels. (See *The Desire of Ages*, pp. 119, 143, 664.) The life of Jesus was a Spirit-directed life from the cradle to the grave.

DAILY HIGHLIGHTS

- 1. Birth and Development Through the Spirit**
(Matt. 1:20)
- 2. Anointed by the Spirit**
(Isaiah 11:2)
- 3. Guided by the Spirit**
(John 3:34)
- 4. Sustained by the Spirit**
(Isaiah 42:1, 4)
- 5. Spirit-directed Activity**
(Luke 4:18, 19)
- 6. Resurrected Through the Spirit**
(1 Peter 3:18)

**Part 1
BIRTH AND
DEVELOPMENT
THROUGH
THE SPIRIT**

“While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost” (Matt. 1:20).

The Spirit—the agency through which God’s power is exercised—overshadowed Mary, and she conceived. We cannot explain how this took place. Rather we choose to accept God’s statement about it as given through the physician-evangelist Luke. (See Luke 1:35.)

Having been born through the Spirit, how did Jesus grow and develop during His childhood? Luke 2:40.

How does Luke describe His adolescent development? Luke 2:52.

“In the sunlight of His Father’s countenance, Jesus ‘increased in wisdom and stature, and in favor with God and man.’ Luke 2:52. His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood.

“As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy.”—*The Desire of Ages*, pp. 68, 69.

THINK IT THROUGH

Once we have been born of the Spirit, can He prompt our thoughts and actions as He did in the case of Jesus?

“Every child may gain knowledge as Jesus did. As we try to become acquainted with our heavenly Father through His word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things.”—*The Desire of Ages*, pp. 70, 71.

FURTHER STUDY

The Desire of Ages, pp. 72-74.

**Part 2
ANointed
BY THE
SPIRIT**

"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" (Isa. 11:2).

This verse indicates that Jesus, the Branch, was to be filled with the Spirit throughout His life. Such infilling was the result of Jesus' daily prayer and choice to submit to His Father's will. "As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity."—*Education*, pp. 80, 81.

According to the Gospels, how was Isaiah's prophecy further fulfilled? Luke 3:21, 22; Matt. 3:16, 17.

The time of baptism was a moment of further decision for Jesus. He then decided the time had come for Him to enter upon His special work and mission in conformity with the purpose of His incarnation.

"Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One. . . .

" . . . The Holy Spirit rested upon him [John the Baptist], and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.' "—*The Desire of Ages*, p. 112.

Where did the Spirit lead Him immediately after His baptism? Luke 4:1; compare Matt. 4:1.

Occasionally we may be prone to think that it was not the Holy Spirit, but some other spirit that prompted Jesus to go into the wilderness after His baptism. But Jesus heeded the promptings of no spirit but the Holy Spirit. After His baptism Jesus felt the need to be alone with His Father, and one reason the Spirit led Him into the wilderness was so that He might enjoy this intimate fellowship and gain directions for His life before He entered upon His public ministry. (See DA 114.)

THINK IT THROUGH

Can I expect the Holy Spirit to guide in my life as He did in Jesus'? If so, what must I do in order to allow Him to do so?

"His [Jesus'] hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer."—*The Desire of Ages*, p. 90.

FURTHER STUDY

The Desire of Ages, pp. 111-113.

Part 3
GUIDED BY
THE SPIRIT

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34).

Today's English Version lucidly renders this verse as follows: "The one whom God has sent speaks God's words, because God gives him the fullness of his Spirit."

"The Father gave His Spirit without measure to His Son, and we also may partake of its fullness."—*The Great Controversy*, p. 477. Jesus was sealed by the Spirit as implied in John 6:27. The Spirit-sealing was a sign that He was wholly committed to His Father's will and way of life.

What was the source of the instruction Jesus gave? Acts 1:2.

Jesus did not speak His own words. (See John 14:10.) His thoughts, as well as the words He spoke, were the thoughts and the words of His Father indited by the Spirit.

"Not even by a thought did he yield to temptation."—*The Desire of Ages*, p. 123.

"Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure."—Ellen G. White, *Review and Herald*, February 15, 1898.

What was Jesus' main objective during His life on earth? John 4:34; 6:38; 8:29.

"Jesus did not try to find a name or title describing himself and the work he had to do; he simply followed the will of God as it was revealed to him."—*The Interpreter's Bible* (Nashville, Tenn.: Abingdon Press, 1951), vol. 7, p. 267. It was through His continuous obedience to the guidance of the Spirit that Jesus was always able to please His Father.

THINK IT THROUGH

Am I willing to choose constantly to submit my thoughts and my choices to the will of God? Or is my refusal to do this the probable reason for my restless, troubled state of mind?

"Jesus stood, with reference to His human nature, during all the days of His humiliation, under the constant and penetrating operation of the Holy Spirit. The Son, who lacked nothing, but as God in union with the Father and the Holy Spirit possessed all things, compassionately adopted our human nature. . . . Altho He was the Son, He did not take its preparation, enriching, and operation into His own hand, but was willing to receive them from the hand of the Holy Spirit."—Abraham Kuyper, *The Work of the Holy Spirit* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1975), p. 96.

FURTHER STUDY

The Ministry of Healing, p. 479.

**Part 4
SUSTAINED
BY THE SPIRIT**

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”

“He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law” (Isa. 42:1, 4).

“My servant” in this passage applies specifically to Jesus. Many expressions in this chapter of Isaiah can apply to no one else. Jesus conclusively made this application by applying this passage to Himself in Matthew 12:14-21.

The prophetic prediction foretells that the Spirit would uphold Jesus. Thus, “He shall not fail nor be discouraged.”

How was the promise of Isaiah 59:19 (second part), about the Spirit of the Lord lifting up a standard against Satan, fulfilled in the experience of Jesus? Matt. 4:4, 7, 10.

When Satan presented his inducements to Jesus during His wilderness temptation, this promise was fulfilled in His experience. “He was fitted for the conflict by the indwelling of the Holy Spirit.”—*The Desire of Ages*, p. 123. The words in Deuteronomy 8:3; 6:16 and 13 were brought to His mind in accordance with His own promise to His disciples in John 14:26 (second part).

“Jesus met Satan with the words of Scripture. ‘It is written,’ He said. In every temptation the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a ‘Thus saith the Lord,’ was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.”—*The Desire of Ages*, p. 120.

THINK IT THROUGH

What can I do in order to be willing to follow the promptings that the Spirit places in my mind in moments of temptation and discouragement?

“Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. . . . Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold on God. Then he is sure of his prey. If we would meet him as Jesus did, we should escape many a defeat. By parleying with the enemy, we give him an advantage.”—*The Desire of Ages*, pp. 120, 121.

FURTHER STUDY

The Desire of Ages; pp. 122, 123.

Part 5
SPIRIT-DIRECTED
ACTIVITY

"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 brokenhearted, 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).

The indwelling Spirit not only brings joy to the heart of the believer but prompts him to do something to bring joy to others. In His life Jesus demonstrated the same concern and work that will characterize the Spirit-filled person. He preached the gospel to the poor demoniacs (Mark 5:1-16); He forgave fallen Mary Magdalene (see John 8:1-11; Luke 7:36-48; DA 169) and delivered her from captivity to sin; He restored sight to the physically blind (see Mark 10:46-52), as well as to the spiritually blind; He set at liberty them that were bruised and proclaimed the acceptable year of the Lord.

The Pharisees asserted that Jesus cast out devils through the power of Beelzebub. But He made it clear that He performed His miracles through the power of the Spirit. (See Matt. 12:28.) Jesus was dependent on the power of the Spirit to perform His miracles during His earthly ministry.

How did Jesus set at liberty a person who was bruised by sin? John 8:2-11.

"The woman had stood before Jesus, cowering with fear. His words, 'He that is without sin among you, let him first cast a stone,' had come to her as a death sentence. She dared not lift her eyes to the Saviour's face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, 'Neither do I condemn thee: go, and sin no more.' Her heart was melted, and she cast herself at the feet of Jesus, sobbing out her grateful love, and with bitter tears confessing her sins."—*The Desire of Ages*, p. 462.

What part did the Spirit play in Christ's offering Himself as a ransom for our sins? Heb. 9:14.

How did Peter sum up the Spirit-inspired ministry of Jesus? Acts 10:38.

THINK IT THROUGH

If I have received the Spirit, and been imbued with His power, how will this be evidenced in the things I do each day?

FURTHER STUDY

Isaiah 58; *Welfare Ministry*, pp. 35-41.

Part 6
RESURRECTED
THROUGH
THE SPIRIT

“Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18).

(See also Rom. 8:11; 1:4.)

God is one, but triune. The Three Persons of the Trinity work together. They are intimately united in Their work. Thus, although this text says that Jesus was raised from the dead by the Spirit, the other two persons of the Deity united in resurrecting Jesus.

Who does the apostle Paul say raised Jesus from the dead? Gal. 1:1; Eph. 1:17-20.

“The earth trembles at his [the angel's] approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee.”—*The Desire of Ages*, p. 780.

What did Jesus Himself say about His resurrection? John 10:17, 18.

“Over the rent sepulcher of Joseph Christ had proclaimed in triumph, ‘I am the resurrection, and the life.’ These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.”—*The Desire of Ages*, p. 785.

THINK IT THROUGH

How can I be assured of being raised by Jesus in the resurrection of life?

“Graves are opened, and ‘many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. ‘They also which pierced Him’ (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.”—*The Great Controversy*, p. 637.

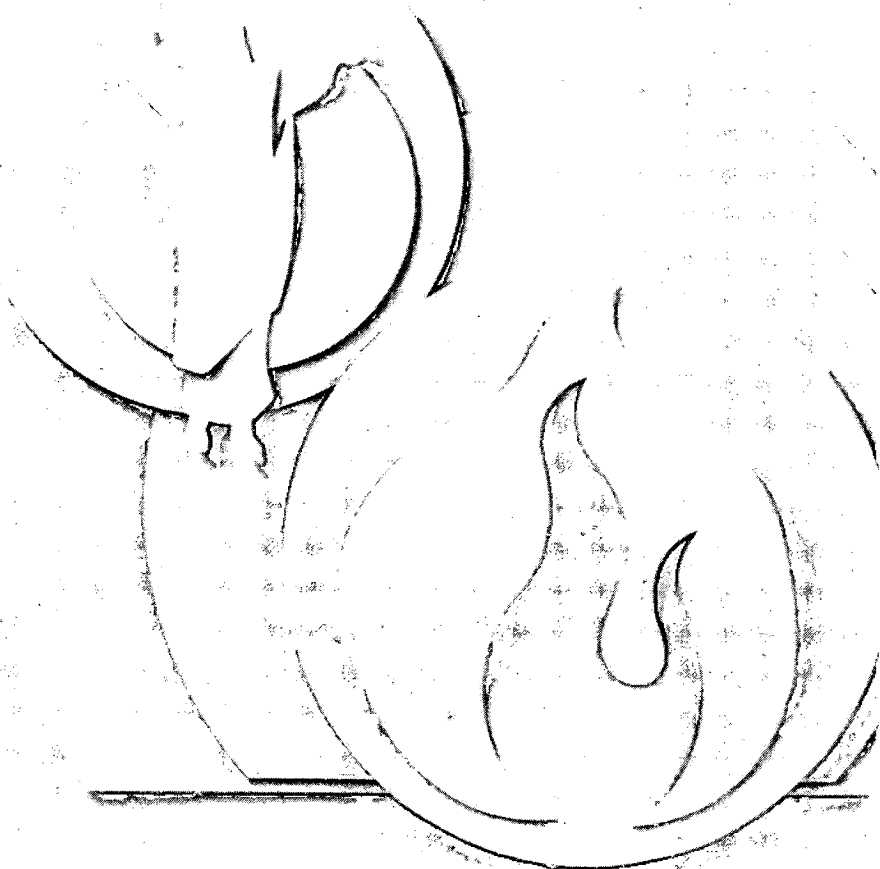
FURTHER STUDY

The Desire of Ages, pp. 785-787.

4/ The Promise of the Holy Spirit

LESSON 4 October 22-28

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).



Many Old Testament writers promised an outpouring of the Spirit. (See Joel 2:28, 29.) John the Baptist—the forerunner of Jesus—informed the crowds that the One who would come after him—the Messiah—would baptize the repentant with the Holy Spirit and fire.

However, the disciples of Jesus did not see the need of the Spirit during Jesus' ministry. Jesus was close to them. Why should they need another? Jesus told His disciples that the Jewish leaders would finally deliver Him up to be crucified. (See Matt. 16:21; 17:22, 23; 20:17-19.) But these three announcements had made no apparent impression upon the disciples. After instituting the Lord's Supper in the upper room, Jesus told His disciples again that He would not be with them much longer. (See John 13:33.) Gradually it dawned on their minds that He was soon to leave them. Ellen White relates their reaction in these words: "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."—*The Desire of Ages*, p. 662.

Jesus knew that His disciples would feel lonely and forsaken after His departure. While He had been with them, they had brought their

problems and perplexities to Him. He had often invited them to come to Him, when they were perplexed, weary, and heavy laden. (See Matt. 11:28.)

Foreseeing their future loneliness and need of comfort, He promised to send them His Spirit. The Spirit would be their Guide and Comforter, since they would not be able to follow their beloved Master where He was soon to go.

The coming Comforter was to be the disciples' constant Companion. He would sustain and comfort them in their loss, and more than compensate for their Friend's departure. Just before His ascension Jesus reassured the disciples again with the promise of the coming of the Holy Spirit. (See Luke 24:49.)

DAILY HIGHLIGHTS

- 1. Old Testament Promises (Isa. 32:15)**
- 2. John the Baptist's Promise (Matt. 3:11)**
- 3. The Spirit "Not Yet Given" (John 7:37-39)**
- 4. Jesus' Promise (John 14:16)**
- 5. Another Comforter (John 14:18)**
- 6. A More Adequate Helper (John 16:7)**

Part 1
OLD TESTAMENT
PROMISES

**“Until the Spirit is poured upon us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest”**

(Isa. 32:15, RSV).

In this verse the prophet Isaiah points forward to the “outpourings of God’s Spirit upon the world, which would cause regions spiritually barren and desolate to blossom as the rose.”—*SDA Bible Commentary*, vol. 4, p. 225.

In what beautiful words does the prophet Ezekiel express the regenerating power of the Holy Spirit? Eze. 36:25-27.

Ezekiel, like Isaiah, speaks of the Spirit under the symbol of water. By using the emblem of water, the prophet presents the Spirit both as a cleansing and life-giving agent.

“In the preaching of the word of God, the sign that should be manifest now and always is the presence of the Holy Spirit, to make the word a regenerating power to those that hear. This is God’s witness before the world to the divine mission of His Son.”—*The Desire of Ages*, p. 407.

What would God have been willing to do if Israel had but turned to Him in repentance and rededication? Eze. 39:29.

This verse shows that God would have poured out His Spirit upon repentant Israel and given them enabling power to evangelize the world in preparation for the coming Messiah, if they had but been willing to follow His biddings.

In what well-known words does the prophet Joel promise an outpouring of the Spirit, and in what respect does it differ from many other Old Testament promises of the Spirit? Joel 2: 28, 29.

While some of the Scriptures in the Old Testament give no indication with reference to time for the outpouring of the Spirit upon God’s children, Joel places the bestowal very definitely in the final day of the Lord.

“If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people that they will become a light amid the moral darkness; and great light will be reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 4, p. 1175.

FURTHER STUDY

The Acts of the Apostles, pp. 40, 41.

**Part 2
JOHN THE
BAPTIST'S
PROMISE**

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11).

“John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom.”—*The Desire of Ages*, p. 104.

But John was keenly aware that his baptism would not suffice to fit men and women to stand in the presence of God. More was needed than a baptism with water.

Who according to John would administer a better baptism to repentant sinners? Matt. 3:11 (second part).

“‘I indeed baptize you in water unto repentance,’ said John; ‘but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire.’ Matt. 3:11, R. V., margin.”—*The Desire of Ages*, p. 107.

When was there an outstanding fulfillment of John's promise? Compare Matt. 3:11 with Acts 1:4, 5; 2:1-4.

“Fire and water are two great natural purifying agencies, and it is appropriate that both should be used to represent the regeneration of the heart. . . . If men persistently cling to sin, they must eventually be consumed with it; how much better it is to permit the Holy Spirit to carry forward the purifying work now, while probation still lingers! A man will be either purged of sin or purged along with it.”—*SDA Bible Commentary*, vol. 5, p. 300.

How does John's promise of the Spirit fit the purpose of Jesus' life as given in Matt. 1:21?

“The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. . . . When Christ reigns in the soul, there is purity, freedom from sin.”—*Christ's Object Lessons*, pp. 419, 420.

“He [Jesus] saves men, not in sin, but from sin; and those who love Him will show their love by obedience.”—*The Desire of Ages*, p. 668.

THINK IT THROUGH

In what state of mind have I come to God? Have I come, as many came to John the Baptist, to secure favor and privileges in the world or with contrition for sins committed and with a desire to become clean?

FURTHER STUDY

The Desire of Ages, pp. 100-103.

Part 3
THE SPIRIT
NOT YET GIVEN

“On the last and most important day of the festival Jesus stood up and said in a loud voice, ‘Whoever is thirsty should come to me and drink. As the scripture says, ‘Whoever believes in me, streams of life-giving water will pour out from his heart.’” Jesus said this about the Spirit, which those who believed in him were going to receive. At that time the Spirit had not yet been given, because Jesus had not been raised to glory” (John 7:37-39, TEV).

When Jesus spoke these words, the Spirit as a dove had already descended upon Him. An abundance of Old Testament references indicate that the Holy Spirit had long been at work in behalf of man. What then does John mean when he says, “The Spirit had not yet been given”?

Even though the Spirit had worked with men from the very entrance of sin, He had not come to earth in His fullness. That was not to take place until Jesus had been glorified.

Jesus through His incarnation came to this earth to work out man’s salvation. He came in conformity with His Father’s will. But before His redemptive mission could be declared a success and completed, Jesus’ sacrifice must be acknowledged by His Father and accepted as satisfactory.

“He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow,—the gift of the Holy Spirit.”—*Sons and Daughters of God*, p. 242.

As Jesus was about to leave them, what promise did He give His disciples with reference to His presence? Matt. 28:20; Acts 1:4, 5.

“Christ is to live in his representatives by the spirit of truth.”—Ellen G. White, *Review and Herald*, April 4, 1893.

“Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to His praying, trusting, believing workers. . . : ‘Lo, I am with you always, even unto the end of the world?’”—*Testimonies*, vol. 7, p. 32.

THINK IT THROUGH

In what way does the Holy Spirit bring the presence of Christ to me today? How do I respond?

“The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul.”—Ellen G. White, *Review and Herald*, November 29, 1892.

FURTHER STUDY

The Acts of the Apostles, pp. 52-54.

**Part 4
JESUS'
PROMISE**

Shortly before His crucifixion what did Jesus again promise His disciples?

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

The word Jesus uses for "pray" in this verse has the basic meaning of "to ask" or "to enquire." In John's writings it usually connotes a person asking something from an equal.

This is the first direct promise made by Jesus to His disciples concerning the coming of the Spirit. Evidently He is referring to His coming on the Day of Pentecost. As briefly mentioned in part 3, this was not the Spirit's first appearance on the earth.

"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 Desire of Ages*, p. 669.

Indeed the Spirit had been on earth since Creation, and "during the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."—*The Acts of the Apostles*, p. 37.

Who was to send the Spirit in whose name? John 14:26.

As Jesus came in the name of the Father (John 5:43), and did His work in His Father's name (John 10:25), so the Spirit was to come in the name of Jesus.

What did Jesus bestow upon the disciples before He left them? John 20:22.

"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 24:29. 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."—*Christ's Object Lessons*, p. 327.

THINK IT THROUGH

What is the main ministry of the Spirit in my life? Is He a Comforter or a Reprover or Convictor of sin?

FURTHER STUDY

The Desire of Ages, pp. 668, 669.

Part 5
ANOTHER
COMFORTER

"I will not leave you comfortless: I will come to you" (John 14:18).

"Another Comforter" (John 14:16) was coming to take the place of Jesus. Up to this time Jesus had been with the disciples and been their Helper in every emergency. But now another Person was coming to take His place.

The Greek word translated "Comforter" is a compound word made up of "*para*" which means "alongside," and "*klétos*" which means "one called." Thus *paraklétos* means "one called to stand alongside another," or one called to take his part to help him in any emergency that arises. It has the meaning of advocate or counselor. Further, the same verb form is translated "exhort."

"He is also an 'Exhorter.' In fact, this latter meaning is the prominent feature of the work of the Spirit as outlined by John. He will 'teach' and 'bring all things to . . . remembrance' (ch. 14:26). He will testify of Christ (ch. 15:26). He will 'reprove the world of sin, and of righteousness, and of judgment' (ch. 16:8). He will guide into all truth and show things to come (ch. 16:13). He will glorify Christ and receive from Him and impart to the disciples (ch. 16:14)." —*SDA Bible Commentary*, vol. 5, p. 1037.

But it means even more than these words. It conveys the thought of a helper always at hand with his counsel, his strength, and his exhortation, or whatever form of help is needed.

By what agency is Jesus Himself able to be with His followers continuously today? 1 John 3:24; 4:13.

The apostles and their fellow believers were not to be left alone or without help after Jesus ascended to heaven. An all-adequate Helper was to be with them. "By the Spirit, He said, He would manifest Himself to them." —*The Desire of Ages*, p. 670.

THINK IT THROUGH

Do I think of the Spirit as an all-adequate and continuous Helper by my side? Do I appreciate His ministry?

FURTHER STUDY

The Desire of Ages, pp. 670-672.

**Part 6
A MORE
ADEQUATE
HELPER**

What did Jesus say about His departure from the disciples and the Helper He would send them?

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7).

Christ's departure would enrich the disciples, and all believers, rather than impoverish them. While on earth Jesus was geographically limited to one particular place at a time. While He was with the three disciples on the mountain, He could not be with the others at the foot of the mountain. He was limited in space as we are. But the Paraclete was not to be cumbered with humanity or limited in space. Being omnipresent, the Spirit is not confined by the limitation of a human body. He is equally accessible to all everywhere.

“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.”—*The Desire of Ages*, p. 669.

**What was promised to Israel in Isaiah's time? Isa. 59:19.
How do we appropriate this promise? Gal. 3:14.**

Literally this promise through the prophet Isaiah refers to the help God would provide for His ancient people when they were threatened by overwhelming destruction before an assaulting enemy. But it is a promise to you and me today, as followers of God, that He will send His Spirit to succor us in moments of temptation.

“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.”—*Testimonies*, vol. 5, p. 426.

THINK IT THROUGH

Do I realize that there is invincible help for personal victory, even though I may be surrounded or amid utmost danger?

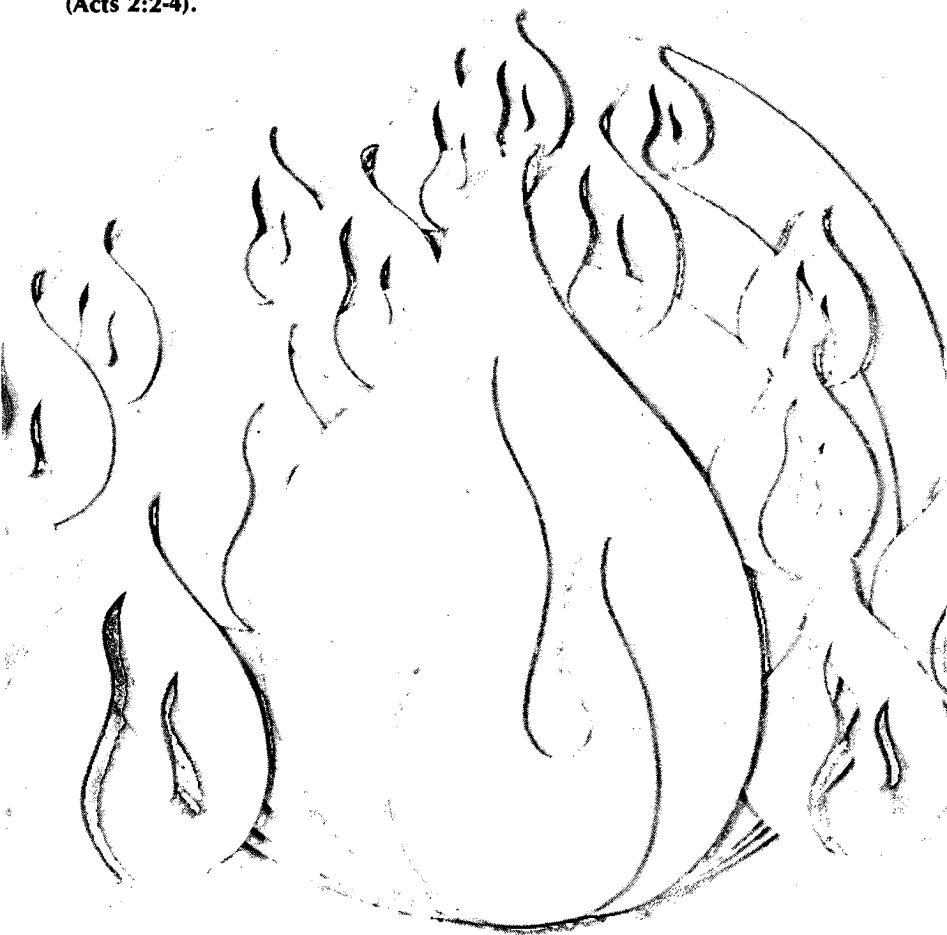
FURTHER STUDY

Gospel Workers, pp. 284-289.

5/The Promise Fulfilled

LESSON 5 October 29 to November 4

“Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost” (Acts 2:2-4).



Pentecost did not denote the beginning of the operation of the Spirit. Rather, it marked the beginning of the dispensation of the Spirit through "the installation of the Holy Spirit as the Administrator of the Church in all things."—James Elder Cumming, D. D., cited by A. J. Gordon in *The Ministry of the Spirit* (Minneapolis: Bethany Fellowship Inc., 1964), p. 128. When Jesus ascended to heaven, He committed the entire administration of His church to the Spirit until His own return in glory.

Pentecost further marked the reinstatement of Jesus at the right hand of God in heaven (see Acts 2:33); it signaled His restoration to the position He had occupied with the Father before His incarnation, and the beginning of His priestly ministry. As a result and sign of this, His followers received the fullness and power of the Spirit.

"It was as if for ages this influence [of the Spirit] had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power."—*Testimonies*, vol. 7, p. 31. It was in this sense that John could say about the Spirit at the Feast of Unleavened Bread six months prior to the crucifixion that "the Holy Ghost was not yet given" (John 7:39). At Pentecost He came in His fullness, as the official Representative of Jesus Christ on earth.

The apostolic church responded to

Christ's gift of the Spirit, and the post-ascension church became Spirit-filled and Spirit-directed. There are more references to the Spirit in the book of Acts than in any other book of the Bible.

God is waiting to pour His Spirit in His fullness upon every one of us. But the Spirit will only be poured out upon us when we have learned Christlike submission which in silence waits upon God, gladly accepts His answers, and readily follows His direction.

"From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service."—*The Acts of the Apostles*, p. 49.

DAILY HIGHLIGHTS

- 1. The Promise of the Spirit Renewed (Acts 1:4, 5)**
- 2. Waiting as Preparation (Acts 1:14)**
- 3. The Pentecostal Fulfillment (Acts 2:1, 2)**
- 4. The Gift of Language (Acts 2:5-7)**
- 5. "The Gift of Speech" (Acts 2:4)**
- 6. The Spirit After Pentecost (Acts 4:8)**

Part 1
THE PROMISE
OF THE SPIRIT
RENEWED

Just before Jesus ascended to heaven, what earlier promise to His disciples did He renew?

"Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

The words "promise of the Father" refer to the gift of the Spirit that Jesus promised His disciples as recorded in John 14:16-26 and 16:7-13. The disciples were to remain or stay, or even sit (Greek: *kathizō*, Luke 24:49) in Jerusalem, until the promise was fulfilled.

The emphasis in the command to "wait" or "sit" is upon the fulfillment of God's promise in due time. The waiting itself would not bring the Spirit. The word translated promise—*epaggelia*—as it is used in other parts of the New Testament stresses God's grace rather than man's effort. The Spirit is God's free gift in response to the believer's faith.

What would accompany the fulfillment of the promise of the gift of the Spirit as far as the experience of the disciples was concerned? Acts 1:8.

With the Spirit the disciples were to receive power. The baptism of the Spirit is always given for the purpose of testimony and service.

"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."—*The Desire of Ages*, p. 672.

THINK IT THROUGH

Do I regard the endowment of the Spirit primarily as a gift of God or as a reward?

"Christ died for all; and we are assured in His word that He is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children."—*The Sanctified Life*, p. 84.

"For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. . . . The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*The Acts of the Apostles*, pp. 50, 51.

FURTHER STUDY

The Acts of the Apostles, pp. 30-34.

Part 2
WAITING AS
PREPARATION

In waiting for the fulfillment of the promise of the Spirit, what were the disciples doing?

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

Unity is not obtained by talking about it. "No, that will only cause differences. There are three simple things to observe: First, *be occupied with the Lord*. . . . Second, *be occupied for the Lord*. On the day before the Battle of Trafalgar, Nelson took Collingwood and Rotherham, who were at variance, to a spot where they could see the foe opposed to them. 'Yonder,' said the Admiral, 'are your enemies, shake hands and be friends like good Englishmen.' Concentration of attention upon the enemies of the Lord will mean their routing and our victory. The old fable of the two earthen pots in the sea makes them say, 'If we clash we are broken.' 'The daughter of dissension is dissolution,' but the daughter of common effort is unity. Third, *be occupied by the Lord*."—F. E. Marsh, *Emblems of the Holy Spirit* (Grand Rapids, Mich.: Kregel Publications, 1971), pp. 195, 196. Used by permission.

While Jesus was still with His disciples, what had often been their attitude and relationship toward one another? Mark 9:33, 34; Luke 22:24.

"Even the disciples, though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. It was this spirit that prompted the strife as to who should be greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption."—*The Desire of Ages*, p. 409.

THINK IT THROUGH

Am I living in unity with the other members of my church?

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: 'The multitude of them that believed were of one heart and of one soul.' The Spirit of Him who died that sinners might live, animated the entire congregation of believers."—*Evangelism*, pp. 698, 699.

FURTHER STUDY

The Acts of the Apostles, pp. 35-37.

Part 3
THE
PENTECOSTAL
FULFILLMENT

“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” (Acts 2:1, 2).

By Pentecost the disciples were living in complete harmony with God’s will and in complete harmony with one another. They were thus ready for the infilling of the Spirit.

What occurrence in heaven was signified by the gift of the Holy Spirit? Acts 2:33.

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.”—*The Acts of the Apostles*, pp. 38, 39.

Until this reenthronement in heaven had taken place, Jesus had refused to accept the adoration of the welcoming angels in heaven. “He waves them back. Not yet; He cannot now [at His arrival in heaven at His ascension] receive the coronet of glory and the royal robe. He enters into the presence of His Father. . . . Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, ‘I will that they also, whom Thou has given Me, be with Me where I am.’ John 19:30; 17:24.

“The voice of God is heard proclaiming that justice is satisfied.”—*The Desire of Ages*, p. 834.

THINK IT THROUGH

Do you think that the reception of the Holy Spirit by His people will be due primarily to the goodness of God or to the virtue of His people?

“When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the Day of Pentecost will fall on us.”—*Testimonies*, vol. 8, p. 246.

FURTHER STUDY

Testimonies, vol. 8, pp. 19-21.

Part 4
THE GIFT
OF LANGUAGE

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?" (Acts 2:5-7).

The infilling of the Holy Spirit leads the recipient to witness for God. At Pentecost the Spirit-filled believers were given the ability to use other languages in order to accomplish their mission more effectively.

"The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work."—*The Acts of the Apostles*, p. 39.

"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 laboring. 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."—*The Acts of the Apostles*, pp. 39, 40.

When the Spirit later fell upon the believers at Caesarea and Ephesus, how did He manifest Himself among the recipients? Acts 10:44-46; 19:1-6.

When the believers in Caesarea and Ephesus received the Spirit, they also spoke with tongues. (See Acts 10:46; 19:6.) Ellen G. White says about the Ephesus experience: "As Paul 'laid his hands upon them,' they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor."—*The Acts of the Apostles*, p. 283.

THINK IT THROUGH

Was the gift on the Day of Pentecost a gift of enabling the apostles to speak other languages, or was it a gift of hearing? (Note Acts 2:4, 6, 8.)

FURTHER STUDY

The Story of Redemption, pp. 242-247.

Part 5
"THE GIFT
OF SPEECH"

How were the believers guided in their speech after Pentecost?

"They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech" (Acts 2:4, Jerusalem).

Not only were they given the gift of tongues, but their message was also under the direct guidance of the Holy Spirit.

How was the deacon Philip directed in his work? Acts 8:26.

"While Philip was still in Samaria, he was directed by a heavenly messenger to 'go toward the south unto the way that goeth down from Jerusalem unto Gaza. . . . And he arose and went.' He did not question the call, nor did he hesitate to obey; for he had learned the lesson of conformity to God's will."—*The Acts of the Apostles*, p. 107.

As Philip approached the Ethiopian, what did he find the traveler doing? Acts 8:30.

"An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men."—*The Acts of the Apostles*, p. 109.

What agency led Peter to a man who was seeking for truth? Acts 10:19-22.

"In obedience to the directions just received from God, the apostle promised to go with them. On the following morning he set out for Caesarea, accompanied by six of his brethren. These were to be witnesses of all that he should say or do while visiting the Gentiles, for Peter knew that he would be called to account for so direct a violation of the Jewish teachings."—*The Acts of the Apostles*, p. 137.

THINK IT THROUGH

Were the early Christians unfairly favored over us by receiving minute guidance from God both in their speech and in the direction of God's work?

"The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action."—*Medical Ministry*, p. 12.

FURTHER STUDY

The Acts of the Apostles, pp. 107-109.

Part 6 **Is there evidence that after Pentecost the apostles were still**
THE SPIRIT **filled with the Holy Spirit?**
AFTER
PENTECOST

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel" (Acts 4:8).

The infilling of the Spirit experienced by the apostles at Pentecost was not a momentary phenomenon, but a continuing factor in their lives. This fact made the distinction between Peter's behavior at this time and what happened at the trial of Jesus. "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."—*The Acts of the Apostles*, p. 62.

"With holy boldness and in the power of the Spirit Peter fearlessly declared: 'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.'"—*The Acts of the Apostles*, p. 63.

As Peter and John, in the power of the Spirit, fearlessly witnessed for Jesus, what did the priests recognize? Acts 4:13.

Other occasions in the apostolic church when the Spirit filled the believers are recorded in Acts 4:31; 6:5; 7:55.

By whom was the preaching of the apostles seconded? Acts 5:32.

THINK IT THROUGH

Do I regard the infilling of the fullness of the Spirit as a once-for-all experience or do I recognize it as an abiding or continuous experience?

"Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit."—*Counsels to Teachers*, p. 131.

"The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We also may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1055.

If all were willing to receive, all would become filled with His Spirit."—*Christ's Object Lessons*, p. 419.

FURTHER STUDY

Testimonies to Ministers, pp. 65-68.

6/ The Baptism of the Holy Spirit

LESSON 6 November 5-11

**"Be not drunk with wine, wherein is
excess; but be filled with the Spirit"
(Eph. 5:18).**



John the Baptist predicted that the coming Messiah would baptize with the Spirit and fire, as he himself had baptized repentant sinners in water.

This prediction has been the subject of much discussion and even dispute among Christians. Different churches and individuals have entertained vastly divergent views as to what it means to be baptized with the Spirit and to be filled with the Spirit.

The Spirit dwells in everyone who has accepted Jesus as His personal Saviour. The apostle Paul confirms this by saying, "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9), and "He [Jesus] abideth in us, by the Spirit which he hath given us" (1 John 3:24).

Every Christian—as we learned in lesson 2—is sealed and given the guarantee of the Spirit when he turns from rebellion against God and accepts Jesus as his Saviour. (See 2 Cor. 1:22.) In personally accepting Jesus as our Saviour we receive the Spirit as a heavenly endowment or assurance of ultimate and complete salvation. His indwelling becomes our guarantee and constant reminder that someday in the future Jesus will not merely dwell within us; we shall dwell with Him and the unfallen angels in a realm where temptation and sin will no longer touch us. In order to remind us constantly of this ultimate deliverance from the realm of sin, He constantly gives us His Spirit.

Every true believer since Pentecost has received the guarantee of the Spirit which is the same experience as baptism with the Spirit. Pentecost marked the beginning of the dispensation of the Spirit.

"Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your minds along with His. Let Him employ your faculties. He has created your every capability that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ and become one with the will of God."—*Testimonies to Ministers*, p. 396.

DAILY HIGHLIGHTS

- 1. Conversion and the Spirit**
(Acts 2:37)
- 2. Repentance and the Spirit**
(Acts 2:38)
- 3. Obedience and the Spirit**
(Acts 5:32)
- 4. Faith and the Spirit**
(Gal. 3:2)
- 5. An Illustration of Faith**
(Ex. 14:15, 21, 22)
- 6. "Filled With the Spirit"**
(Eph. 5:18)

Part 1
CONVERSION AND
THE SPIRIT

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37).

(Compare Acts 9:5, 6; 16:30; John 16:8.)

God speaks to the unconverted through the Holy Spirit. Concerning the apostles' preaching at Pentecost, we read: "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."—*The Acts of the Apostles*, p. 45.

As they repented and were baptized as an outward indication of their change of heart, what did they then receive, according to Peter's statement? Acts 2:38.

"On that memorable occasion large numbers who had heretofore ridiculed the idea of so unpretending a person as Jesus being the Son of God, became thoroughly convinced of the truth and acknowledged Him as their Saviour. Three thousand souls were added to the church. The apostles spoke by the power of the Holy Ghost. . . .

"The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts."—*The Story of Redemption*, p. 245.

What does the apostle Paul say about being baptized into the church or into the body of Christ? 1 Cor. 12:13.

The word translated "by" in the above verse (KJV) may also be translated "in" (as in NEB, etc.). Thus genuine believers are baptized *in* one Spirit into the body of Christ (verse 12), which is the church. Baptism in the Spirit or conversion ideally precedes water baptism. Baptism in water is an outward demonstration of the change that has already taken place in the heart. The true believer is born by the Spirit (John 3:5, 6); the Spirit is the sealing agent (Eph. 1:13, 14); and the Spirit has been given him as an earnest (guarantee) and reminder that he belongs to God (2 Cor. 5:5). No person is a Christian or a child of God at all if the Spirit does not dwell in him (Rom. 8:9), or if he has not been baptized by the Spirit.

THINK IT THROUGH

Is it possible for me to be a member of the church without really being a member of the spiritual body of Christ, and hence a recipient of His Spirit?

FURTHER STUDY

The Acts of the Apostles, pp. 41-46.

Part 2
REPENTANCE AND
THE SPIRIT

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

Repentance is a change of mind about sin, about God, about Jesus Christ, and consequently about the Spirit, the Third Person of the heavenly trio. It is a change of mind from rebellion against God and rejection of Jesus as our Lord and Saviour. A person unwilling to let the Spirit abide within and rule one's deeds, words, and thoughts changes through repentance and becomes willing to accept the Spirit as an indwelling Guest. The convert decides to let the Spirit direct him in all his decisions and choices. No longer does he insist on having his own way, but constantly he consults his Guest, who is the Ambassador of King Jesus. Then he follows His suggestions. He does this, not reluctantly, but gladly and willingly. It becomes his joy to accept His promptings, as it is a joy for a lover to carry out the wishes of his beloved.

What Bible personality is an apt illustration of a change from obdurate rebelliousness against God to ready obedience? Acts 9:6 (first part); Rom. 1:1; Phil. 3:7, 8.

In some of his epistles, Paul introduces himself as a servant. This word is translated from the Greek word *doulos* which means “one bound”; and hence a “bond-servant” or a “slave.”

The apostle Paul, in designating himself a slave, does not imply that he is an unwilling slave of Jesus. Rather, he is trying to tell us that he has chosen to subordinate all his plans, wishes, and desires to the will of God. When we fully yield ourselves to God, we shall likewise let the Spirit rule in all we do.

“Through his long term of service, Paul had never faltered in his allegiance to his Saviour. Wherever he was—whether before scowling Pharisees, or Roman authorities; before the furious mob at Lystra, or the convicted sinners in the Macedonian dungeon; whether reasoning with the panic-stricken sailors on the shipwrecked vessel, or standing alone before Nero to plead for his life—he had never been ashamed of the cause he was advocating. The one great purpose of his Christian life had been to serve Him whose name had once filled him with contempt.”—*The Acts of the Apostles*, p. 500.

THINK IT THROUGH

Is there any unrepented or unforsaken sin or evil habit that keeps me from being filled with the Holy Spirit?

FURTHER STUDY

Christian Service, pp. 252, 253.

**Part 3
OBEDIENCE AND
THE SPIRIT**

“We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:32).

As this text suggests, obedience is one of the prerequisites for receiving the Holy Spirit. As long as a person knowingly and willfully disobeys God, he cannot claim the baptism of the Holy Spirit.

If he does make such a claim, it may be that he has received a counterfeit spirit. A counterfeit is bewilderingly like the genuine in appearance. As a matter of fact, many people are constantly duped by counterfeits.

What happens when an individual has received the Spirit, but then turns away from God in disobedience? 1 Sam. 16:14; (Compare 1 Sam. 10:6, 9, 10; 11:6.)

When Saul was called to the kingly office in Israel and anointed as king by Samuel, he had a humble opinion about himself (1 Sam. 9:21). “Had he remained humble, seeking constantly to be guided by divine wisdom, he would have been enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace every good quality would have been gaining strength, while evil tendencies would have lost their power.”—*Patriarchs and Prophets*, pp. 632, 633.

“Saul turned away from the reproof sent him by God’s Holy Spirit. . . . He could not receive divine help or guidance until he should return to God by confession of his sin.”—*Patriarchs and Prophets*, pp. 633, 634.

THINK IT THROUGH

Is it true that one little disregard of a “Thus saith the Lord” is sufficient to stop the blessing of the Holy Spirit?

“Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them if they persist in willful violation of one of His commands.”—*Patriarchs and Prophets*, p. 634.

“Those who have put on Christ by baptism, by this act showing their separation from the world and that they have covenanted to walk in newness of life, should not set up idols in their hearts.”—*Testimonies*, vol. 3, p. 365.

FURTHER STUDY

Patriarchs and Prophets, pp. 632-634.

Part 4
FAITH AND
THE SPIRIT

What rhetorical question did the apostle Paul address to the Galatians?

"Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?" (Gal. 3:2, RSV).

The Galatians had seen the fulfillment of the promise of Jesus regarding the Spirit in their lives. This had been a result of their faith.

How is living, saving faith recognized? Gal. 5:5, 6.

Faith according to the Bible is not mere theory, but a knowledge of the truth implemented. The faith that results in receiving the Spirit is faith in Jesus, because the Spirit is the gift of Jesus. "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."—*The Desire of Ages*, p. 388.

Of the occasion when the disciples were unable to heal the demon-possessed boy, Ellen White wrote: "Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan.

"In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places."—*The Desire of Ages*, p. 431.

THINK IT THROUGH

Is my faith so virile that it produces action, or is it so cheap that it demands or costs nothing?

"Faith is trusting God—believing that He loves us and knows best what is for our good."—*Education*, p. 253. It is taking God at His word.

"By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them and to make them His sons and daughters."—*My Life Today*, p. 46.

FURTHER STUDY

Testimonies, vol. 6, p. 444; vol. 7, pp. 211, 212.

Part 5
AN ILLUSTRATION OF
FAITH

"The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (Ex. 14:15, 21, 22).

The baptism of the Holy Spirit results from faith in Jesus. Only the faith that controls the thoughts and actions is adequate to the reception of the Spirit. The story of Israel at the Red Sea is an illustration of the genuine faith required for the Spirit's baptism.

"The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. As the force drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. . . .

"True, there was no possibility of deliverance unless God Himself should interpose for their [Israel's] release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences."—*Patriarchs and Prophets*, pp. 283, 284.

What was the fate of the pursuing Egyptians? Ex. 14:27, 28.

To escape death the Israelites had to take God at His word and go forward. To be eternally saved we shall also have to take God at His word.

THINK IT THROUGH

What does faith mean to me? Is it possibly as simple as taking God at His word?

"Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all."—*Patriarchs and Prophets*, p. 290.

FURTHER STUDY

Exodus 14; *Patriarchs and Prophets*, pp. 283-287, 290.

Part 6
"FILLED WITH
THE SPIRIT"

With what did the apostle Paul tell the Ephesian believers that they ought to be filled?

"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Paul's desire for the Ephesians is not an arbitrary command; rather it is something within their own choice, something that the apostle urges his converts to choose to comply with. He urges that the Ephesians not be dominated or ruled by narcotic intoxication, but that they be filled with the "spiritual enthusiasm of the human spirit energized by the Holy Spirit."—*SDA Bible Commentary*, vol. 6, p. 1034.

With what other kind of spirits may a person also be filled and directed? Matt. 8:16.

It depends on a person's choice by what power he is to be ruled or directed.

With what was Jesus filled? Luke 4:1; Acts 10:38.

Of Jesus, Ellen G. White says: "Daily He received a fresh baptism of the Holy Spirit"—*Christ's Object Lessons*, p. 139. It is evident from this statement that baptism here does not refer to the initial infilling. It rather refers to a repeated endowment. Throughout her writings Ellen White uses the phrase "baptized with the Spirit" in the sense of being filled with the Spirit, as she does in this reference about Jesus daily being baptized or filled with the Spirit. To be filled with or daily baptized by the Spirit demands complete submission on the part of the individual.

THINK IT THROUGH

Do I personally have the assurance that the Spirit lives in me and rules my life, my deeds, and my thoughts? Have I yielded to Him? How completely?

"God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future the earth is to be . . . encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking things of God and showing them unto men."—*Christian Service*, p. 250.

"We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world."—*Christian Service*, p. 251.

FURTHER STUDY

Christian Service, pp. 254, 255.

7/Gifts of the Holy Spirit

LESSON 7 November 12-18

“Now concerning spiritual gifts, brethren, I would not have you ignorant.”

“Now there are diversities of gifts, but the same Spirit” (1 Cor. 12:1, 4).

The Spirit is one, but the gifts or the manifestations of the Spirit are many and diverse. These gifts of grace or *charismata* are presented primarily in three different passages in the Bible, namely, in Romans 12:4-8, First Corinthians 12 through 14, and Ephesians 4:7-13. Probably even these enumerations, taken together, are not exhaustive but rather illustrative of spiritual endowments. These gifts were vouchsafed to the church when Jesus ascended to heaven (Eph. 4:8, 11).

No one individual in the church should expect to receive all the gifts of the Spirit. Neither should all the members expect to receive the same and identical gift or gifts. The New Testament likens the church, in which the manifestations of the Spirit appear, to the human body.

All the different organs and limbs in the body together compose the whole. So all the different gifts of the Spirit will be found in different church members who together make up the church.

In the church of God a member, endowed with a specific gift of the Spirit, will not disdain or look down upon another member because he does not possess that same gift. “There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to everyone for their particular service. The Spirit’s presence is shown in some way in each person for the good of all” (1 Cor. 12:5-7, TEV).

All members in the church will work together in unity for the good of the whole church. “The animating Spirit of God, working through human agencies, leads the believers to be of

one mind, one soul, unitedly loving God and keeping His commandments—preparing here below for translation.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 984.

Because it is essential to impress upon all church members the concept of the unity of the entire church as a body, Ellen White admonishes: “The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in mind and heart.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1090.

In this lesson some of the gifts of the Spirit will be noted.

DAILY HIGHLIGHTS

1. **The Church as the Body**
(1 Cor. 12:13, 27)
2. **Wisdom, Knowledge, and Faith**
(1 Cor. 12:8, 9 first part)
3. **Miracles and Healings**
(1 Cor. 12:8-10)
4. **Prophecy and Government**
(1 Cor. 12:28)
5. **Tongues and Their Interpretations**
(1 Cor. 12:8-10)
6. **Helpers or “Helpers”**
(1 Cor. 12:28)



**Part 1
THE CHURCH
AS THE BODY**

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

“Now ye are the body of Christ, and members in particular” (1 Cor. 12:13, 27).

Through the Spirit we have been born again and become members of the body of Christ. Through the rite of baptism by immersion we then joined a local church. However, the members of the body of Christ, or of the church, are no more alike than are the different organs of the body. Nevertheless, just as all the organs are part of the same body and serve a very definite purpose in it, the church we have joined will not be complete or constitute a body without all its different members.

What different gifts does the apostle Paul mention are to be found in the body of the church? 1 Cor. 12:4-11, 28.

“Christian unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow men and with Christ, and in Christ one with God. Then of us can be spoken the words, ‘Ye are complete in Him.’”—*My Life Today*, p. 276.

What is the purpose for these different gifts in the church? Eph. 4:12, 13.

“In the plan of redemption a place is allotted to every soul. To each man is given his work. . . . The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of a well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.”—*My Life Today*, p. 276.

THINK IT THROUGH

How clearly do I recognize that all the members of God's church are part of the body of Christ and essential to its unimpaired completeness?

FURTHER STUDY

Testimonies, vol. 5, pp. 236-238.

Part 2
WISDOM,
KNOWLEDGE,
AND FAITH

“For 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” (1 Cor. 12:8, 9 first part).

In mass production manufacturing many of one kind of article are made. Each one of a certain model looks like others of the same model. It is easier to do this than to make each one different. God, on the other hand, makes no two things alike. Of the thousands of leaves on a tree the botanist tells us that every leaf is different. Of the untold millions or billions of snow crystals, beautifying the snowscape on a crisp, moonlit winter night, no two are alike. They are all different. God uses no assembly lines. His creative capability is sufficient to make each thing different. Man on the other hand prefers the assembly line, not only because it reduces the cost of production but because it's much easier than thinking up new forms. God is limited neither by lack of ideas or cost.

On a small scale God follows this pattern in His dealings with His church. He does not give all members the same gifts; He gives them different gifts but by the same Spirit.

**What contrasting kinds of wisdom does Paul point out?
1 Cor. 2:5-7**

In Athens Paul had tried to meet “eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with success he had hoped for. His oversight led him to understand that there was something needed above human wisdom. . . . In order to convict and convert sinners, the Spirit of God must come into his work and sanctify every spiritual development.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1084.

The wisdom Paul consequently refers to in First Corinthians 2:7 is identified as acquaintance with the plan of salvation; knowledge is used in the traditional Hebrew meaning of obedient acknowledgment of God's will. Both endowments—wisdom and knowledge in this sense—are gifts of the Spirit.

Faith, as a gift of the Spirit, is complete trust in God and His bidding, with consequent surrender or committal to God's plan for salvation.

“The Holy Spirit . . . takes the things of God and reveals them to every soul that has an implicit faith in Christ. . . . As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the word, that we may see and appreciate its treasures.”—*Christ's Object Lessons*, p. 113.

FURTHER STUDY

Christ's Object Lessons, “Hidden Treasure,” pp. 112-114.

Part 3
MIRACLES
AND HEALINGS

“To one is given by the Spirit the word of wisdom . . . ; to another the gifts of healing by the same Spirit; to another the working of miracles” (1 Cor. 12:8-10).

The gifts of the Spirit will remain in the church until Jesus returns. This includes the gift of healing, as well as the gift of working of miracles. Since man's extremity is God's opportunity, we do not regard it as appropriate for a Christian to refuse medical help, expecting God to heal a person's disease by a miracle without his having done anything to remedy the condition. God does not use miracles extravagantly or uselessly. "What human power can do divine power is not summoned to do."—*The Desire of Ages*, p. 535.

**By what power did Jesus perform His miracles of healing?
Matt. 12:28.**

"Physical healing is bound up with the gospel commission. When Christ sent His disciples out on their first missionary journey, He bade them, 'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' Matthew 10:7, 8."—*Counsels on Health*, p. 497.

Concerning the exhibition of miracles of healing just prior to Jesus' return, Ellen White says: "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."—*The Great Controversy*, p. 612.

How are God's true followers to know if the miracles emanate from God or from the evil one? 1 John 4:1; Isa. 8:20.

In certain quarters of Christendom miracles and the gift of tongues are considered indispensable evidence that a believer is a child of God or has been baptized with the Spirit. But the Bible nowhere affirms that the gift of tongues, the working of miracles, or other signs must necessarily be the evidence of faith. Holiness alone is the one biblical indispensable for seeing God (Heb. 12:14). Holiness is not an option. It is essential. Seeing the Lord depends on holiness or conformity to God's will, not on one's ability to perform miracles.

THINK IT THROUGH

In the near future, as miracles are performed by persons who reject and deny biblical truth, will I still remain loyal to God's word, or will I be overwhelmed by the evidence of my senses?

FURTHER STUDY

The Great Controversy, pp. 624, 625.

Part 4
PROPHECY AND
GOVERNMENT

"God has appointed in the church . . . prophets . . . administrators" (1 Cor. 12:28, RSV).

(Compare verse 10; Eph. 4:11; Romans 12:6-8.)

A prophet is a spokesman for God. Even after ancient Israel became a monarchy, it was the prophet who received messages and instruction from God. These he was to convey to the king. The prophet consequently is God's spokesman to the people, as the priest is man's spokesman to God. The content of his message is not primarily predictive, but may be any message which God desires to give His people at any particular time, whether it pertains to the past, the present, or the future. The church of God today, as in days of old, needs instruction from God. The principal agent by which this instruction is given is the prophet. We believe this gift was manifested in Ellen G. White.

In addition to prophets who receive instruction from God, what is needed in the church to execute the relayed divine plans in efficient administration? 1 Cor. 12:28.

The Revised Standard Version translates "administrators" instead of "governments." Although the gospel work is God's, some human agent must direct it under God's guidance.

What instances in the apostolic church indicate that God works through appointed agencies in His organized church? Acts 13:1-3; 9:10-17.

"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 organized church. 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 organized church at Damascus. . . . And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, again bearing witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles, laid upon the church the work of ordaining him and his fellow laborer."—*The Acts of the Apostles*, pp. 162, 163.

THINK IT THROUGH

Why has God committed the direction of His work on earth to His church rather than primarily laying the burden on solitary individuals?

"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will."—*The Acts of the Apostles*, p. 163.

FURTHER STUDY

The Acts of the Apostles, pp. 160-165.

**Part 5
TONGUES
AND THEIR
INTERPRETATIONS**

"To one is given by the Spirit . . . divers kinds of tongues; to another the interpretation of tongues" (1 Cor. 12:8-10).

The author of these lessons believes that "tongues" here denotes foreign languages, since that was clearly the way the gift was manifested at Pentecost and on subsequent recorded occasions. (See Acts 2; 10:44-46; 11:15; 19:6.)

What did God miraculously give to the apostles at Pentecost and afterward? Acts 2:4-6.

In the early church there was a need for the gift of tongues, or a mastery of foreign languages. The gospel had to be communicated to the world, and most of the post-ascension Christians did not possess a command of foreign languages.

"The Jews had been scattered to almost every nation, and spoke various languages. . . . This diversity of languages was a great obstacle to the labors of God's servants in publishing the doctrine of Christ to the uttermost parts of the earth. That God should supply the deficiency of the apostles in a miraculous manner was to the people the most perfect confirmation of the testimony of these witnesses for Christ."—*The Story of Redemption*, pp. 242, 243.

"From this time forth the language of the disciples was pure, simple, and accurate in word and accent, whether they spoke their native tongue or a foreign language. These humble men, who had never learned in the school of the prophets, presented truths so elevated and pure as to astonish those who heard them."—*The Story of Redemption*, p. 246.

Who spoke more often in tongues than anyone else? 1 Cor. 14:18.

In his evangelization among the heathen Paul constantly had to use a tongue other than his native Aramaic—the common language of the Jews in the day of Jesus and the apostles.

Corinth was a large seaport and commercial city with people from many parts of the Roman Empire. In the view of the author there were some in the Corinthian Church who boastfully used languages that some other members could not readily understand. Paul admonished them not to do so, unless they had an interpreter, since no one in the congregation, other than the speaker, could be edified by it. (See 1 Cor. 14:4.)

THINK IT THROUGH

Do I covet someone else's gift rather than being willing to utilize my own to God's glory?

FURTHER STUDY

Counsels to Teachers, pp. 243-245.

**Part 6
HELPS OR
"HELPERS"**

"God has appointed in the church . . . helpers" (1 Cor. 12:28, RSV).

"This gift is generally understood to be the ability conferred on those who perform the office of a deacon in the church, particularly as that office calls for ministering to the needs of the poor and the sick. This is a work that may not be given as much publicity as some of the other gifts, but it is nonetheless an important phase of church life. To be able to visit the sick and give them real sympathetic, understanding help, both physically and spiritually, is a powerful means of turning hearts to the Saviour. Caring for the poor and needy by relieving their material lack can be done satisfactorily only by those who are led by the Spirit. This is a most fruitful ministry."—*SDA Bible Commentary*, vol. 6, p. 776.

This gift of the Spirit may appear unimportant. Nevertheless God has appointed it as essential for the well-being of the church and community and as a manifestation that His Spirit directs the activities of the church.

How do the prophet Isaiah and the apostle James indicate the importance of this work? Isa. 58:6, 7; James 1:27.

"The reason why God's people are not more spiritually minded, and have not more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing and at the right time. It is to be less self-caring and more benevolent. Our souls must expand."—*Testimonies*, vol. 2, p. 36.

THINK IT THROUGH

Would I rather be head elder or Sabbath School superintendent in the church than a member of the welfare team? If so, why is one position more dignified and elevated in my eyes?

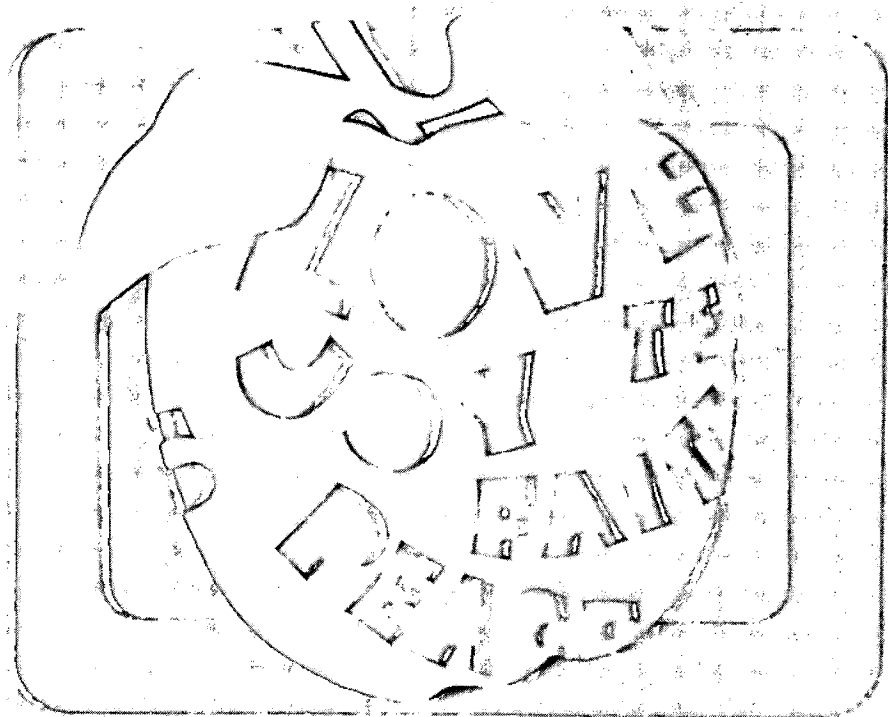
"At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side and yourselves find entrance as redeemed sinners into the city of God. 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these, ye did it not to Me.'"—*Testimonies*, vol. 5, p. 612.

FURTHER STUDY

Testimonies, vol. 2, pp. 33-35.

8/ The Fruit of the Holy Spirit

LESSON 8 November 19-25



"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

The fruit of the Spirit is God's gift to the church. But the Spirit Himself is God's great gift to the believer. "All 'good things' are comprised in this. The Creator Himself can give us nothing greater, nothing better."—*Thoughts From the Mount of Blessing*, p. 132. The Holy Spirit manifests Himself in Christian character traits. The apostle speaks of them in the singular as "fruit" rather than "fruits" and contrasts the fruit of the Spirit with the works—plural—of the flesh in verses 19-21. The use of the singular for the Christian traits stems from the fact that all are to be present in the life of the Christian. He isn't bearing fruit if one is missing, whereas it is only necessary for one of the evil traits to be present for one to produce the "works of the flesh."

Paul recognized this in his own experience. Before conversion there had been turmoil, confusion, and conflicting desires in his mind. But with his commitment to God, unity and oneness of purpose took possession. From having been fragmented with many sins, his life now became dominated by one motive—the service and glory of God under the direction of the Spirit. The Spirit brought unity, though many-faceted, into his life. This oneness in his committal to God produced the fruit of the Spirit. The different traits mentioned here as fruit of the Spirit are but facets of divine love. Jesus said, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

"The fruit we bear is the only test of the character of the tree before the world. . . .

"The best evidence that you are in Christ is the fruit you bear."

—*Testimonies*, vol. 5, p. 348.

Unrepentant sinners have no taste for the fruit of the Spirit. The leaders of the Jews even crucified Jesus and

arrested the apostles for doing good. In times of war society often declares the fruit of the Spirit to be forbidden fruit. But Christian liberty, to which the followers of Jesus have been called, will of necessity exhibit this fruit. These qualities flow from a life surrendered to God and led by the Spirit. All the evil desires of the human heart—of the flesh—have been crucified with Christ. These are left behind when Jesus rules in the heart and mind of His child through the Spirit. This is the Christian freedom to which Jesus has called His own.

DAILY HIGHLIGHTS

1. **Love**
(Gal. 5:22)
2. **Joy and Peace**
(Gal. 5:22)
3. **Long-suffering**
(Gal. 5:22)
4. **Gentleness and Goodness**
(Gal. 5:22)
5. **Faith**
(Gal. 5:22)
6. **Meekness and Temperance**
(Gal. 5:22, 23)

Part 1
LOVE **"The fruit of the Spirit is love" (Gal. 5:22).**

"What a wonderful portrayal! The paramount fruit of the Spirit is love. All that follow are but aspects of this divine quality. Just as various colors make up sunlight, so these graces together constitute love."—*Questions on Doctrine*, p. 115.

A deciduous, live tree in the temperate zone inevitably and spontaneously produces leaves in the spring as the sap begins to rise in the trunk and reaches out into every branch and twig. In the same way a live Christian, filled with the Spirit, will produce the fruit of the Spirit—love.

What is found in Christ's followers as Jesus lives out His life in them? John 15:4, 5; 17:26.

Jesus is God. As there is no life apart from God, so there is no love or virtue apart from God. If man is going to possess and manifest divine love, he must receive it from God. There is no other source. "As the moon and the stars [planets] of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world."—*Education*, p. 14.

By what agency does the apostle Paul in his letter to the Romans say we become possessors of love? Rom. 5:5.

THINK IT THROUGH

What is my concept of perfect love? Is my love so unselfish that it claims nothing in return, or does it demand mutuality or a desire for love in return?

"How many are deficient in love! O, that love might eradicate from the heart hatred, emulation, and strife, and the root of bitterness, whereby many are defiled. Never can the love of Jesus be received and shed abroad in the heart until envious feelings, hatred, jealousies, and evil surmisings are put away. . . .

"Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good, and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life."—*Sons and Daughters of God*, p. 49.

FURTHER STUDY

First Corinthians 13; *Steps to Christ*, "God's Love for Man," pp. 9-15.

Part 2
JOY AND
PEACE

"The fruit of the Spirit is love, joy, peace" (Gal. 5:22).

Joy is exulting love while peace is love in repose. Both aspects of love will be found in the genuine Christian.

As the apostles were filled with the Spirit, how did they regard even persecution and beatings for Christ's sake? Acts 5:40, 41. (See also 4:31.)

When we suffer some inconvenience for being followers of God or for our obedience to Him, how do we react? Do we complain about the discriminations we are exposed to, or do we rejoice? The apostles even thanked God that they were accounted worthy to suffer beatings for their loyalty to Jesus. Is it possible that our complaints and murmurings are symptomatic of our lack of the infilling of the Spirit? Do you want your life to be filled with joy? As under the influence of the Spirit you cultivate thankfulness, you will discover that gratitude and thankfulness compose the soil out of which joy grows.

What other quality, mentioned next after joy, characterizes a believer in whom the Spirit abides? Gal. 5:22.

Peace does not depend on externals. If our peace depends on circumstances and environment, then we may be continuously victimized. There is no true peace for such a person. A Christian's peace is based on his oneness with God. Ellen White writes concerning Jesus:

"In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage."—*The Desire of Ages*, p. 330.

THINK IT THROUGH

How can I enjoy both peace and joy even when I occasionally suffer abuse for being a follower of Jesus?

"Like love, 'joy' . . . has to do with God when we are glad because of His divine mercy and even in the midst of the world's storms praise and bless the Lord in the fiery furnace day and night. But it has to do with our neighbor when we are not envious of his goods but wish him joy in them as though they were our own and praise the gifts of God that he has."—Luther, *Luther's Works*, vol. 27, p. 374.

"Wherever His Spirit reigns, there peace abides. And there will be joy also, for there is a calm, holy trust in God."—*The Desire of Ages*, p. 153.

FURTHER STUDY

The Desire of Ages, pp. 302-306.

Part 3 **“The fruit of the Spirit is love, joy, peace, long-suffering”**
LONG-SUFFERING (Gal. 5:22).

Long-suffering is untiring love and manifests itself in the Christian's relationship with other people.

“Long-suffering bears something, yea, many things, without seeking to be avenged by word or act.

“ ‘Long-suffering’ is patience with offence; long endurance. If you are long-suffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. . . . To be long-suffering is not to be gloomy and sad, sour and hardhearted; it is to be exactly the opposite.”—*My Life Today*, p. 52.

Long-suffering is rooted in complete confidence that God loves us and is leading us to the goal of ultimate salvation in His kingdom. Thus we are able even to endure wrongs without any thought of personal vengeance.

Who is ultimately the source of our long-suffering? Ex. 34:6; Rom. 2:4.

“The God whom we serve is long-suffering; ‘His compassions fail not.’ Lamentations 3:22. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life.”—*Prophets and Kings*, pp. 325, 326.

What does the development of long-suffering on the part of the Christian presuppose? Col. 1:10-12.

“Love, joy, peace, long-suffering, gentleness, faith and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. . . . Nothing can give more perfect content and satisfaction.”—*Sons and Daughters of God*, p. 32.

THINK IT THROUGH **Is there a limit to God's long-suffering? If so, what brings it about?**

“When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn.”—*The Great Controversy*, p. 614.

FURTHER STUDY *Testimonies*, vol. 2, pp. 134, 135.

Part 4
GENTLENESS
AND GOODNESS

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness" (Gal. 5:22).

"We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness and of long-suffering. We do not want to have a faultfinding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves. . . . But at the same time there need be no weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards, but she can do this with all gentleness and meekness."—*My Life Today*, p. 53.

How did Jacob, on his return to Canaan, show gentleness toward the members of his family and toward his flocks? Gen. 33:14.

It would have been both safer and more convenient for Jacob and his caravan to travel with Esau and his 400 men of war. After all, they were traveling through a country infested with robbers. But Jacob declined Esau's offer, not because he was thinking primarily of his own welfare, convenience, and safety, but because he remembered the young children as well as the cattle, which could not endure such strenuous marches as could the soldiers and the men. Jacob was gentle with them.

What facet in the fruit of the Spirit does the apostle Paul mention as following gentleness? Gal. 5:22.

The apostle, in enumerating the facets of the fruit of the Spirit, does not list them in any succession of development, as does Peter in his enumeration of Christian virtues in Second Peter 1:5-7. If they were to be enumerated in developmental sequence, gentleness would logically spring from goodness and thus be listed after goodness rather than before.

"True goodness is accounted of Heaven as true greatness. The condition of the moral affections determines the worth of the man. A person may have property and intellect, and yet be valueless, because the glowing fire of goodness has never burned upon the altar of his heart."—*My Life Today*, p. 54.

THINK IT THROUGH

Is it possible to be good and kind but not gentle? Have we as Christians learned, not only to be good, but also to be gentle?

FURTHER STUDY

The Desire of Ages, pp. 435-437.

Part 5 **“The fruit of the Spirit is love, joy, peace, long-suffering,**
FAITH **gentleness, goodness, faith” (Gal. 5:22).**

“Faith” and “belief” or “believe” are basically translated from the same original Greek root. Faith and belief are always used in the singular form, never in the plural. Faith involves complete trust that leads to unreserved surrender or commitment to the one loved and to his plans. This faith or trust is illustrated in the marital union of two people, where faith or trust leads each to surrender his individual will for the benefit of the other. So faith—living faith—in God will lead to surrender to Him and to His will and plans.

Faith is the spontaneous result of love or, as part of the fruit of the Spirit, it is one aspect of love. Faith is love in confidence.

What does the apostle Paul say about the relationship of faith to love in his great chapter on love? 1 Cor. 13:13.

Love—charity—is greater than faith, because love is the foundation of faith. There can be no true living faith without an underpinning of love.

An alleged faith that does not lead to surrender to God’s will is not genuine but Satan’s counterfeit for faith. No living or saving faith is merely theoretical. Rather it is always experimental and leads to action.

How does faith “work” according to Paul? Gal. 5:6.

“The only true faith is that which ‘worketh by love’ (Galatians 5:6) to purify the soul. It is as leaven that transforms the character.”—*Thoughts From the Mount of Blessing*, p. 53.

Does the great faith chapter present abstract and theoretical faith or experimental faith? Read Hebrews 11.

“It was Caleb’s faith that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same Power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 1, p. 1113.

THINK IT THROUGH

Do I dare scrutinize the genuineness of my faith by my readiness, or unwillingness, to surrender my life with all my plans to God? (Read Steps to Christ, pp. 69, 70.)

FURTHER STUDY

Education, pp. 253-255; *The Desire of Ages*, p. 347.

Part 6
MEEKNESS AND
TEMPERANCE

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23).

“Meekness” does not imply that the person possessing this quality is to be a doormat for everyone to walk on. Rather meekness describes one who has learned discipline or is able to submit to and follow a master’s directions. The biblical examples of meekness—Moses and Jesus among others—rightly refute a cowardly definition of meekness.

Who does the book of Numbers declare to have been the meekest of men? Numbers 12:3.

“Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well-balanced. . . . He could successfully exhort his fellow-men, because his life itself was a living representation of what man can become and accomplish with God as his helper.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 1, p. 1113.

“Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because he was the meekest of men. God talked with him face to face, as a man talks with a friend. If men desire to be honored by God, let them be humble. Those who carry forward God’s work should be distinguished from all others by their humility.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 1, p. 1113.

How did Jesus demonstrate true meekness both in heaven and on earth? Phil. 2:5-8; John 13:1-17.

What is the last of the items mentioned by Paul as being part of the fruit of the Spirit? Gal. 5:23.

Most modern Bible versions translate the Greek word rendered “temperance” in the King James Version as “self-control.” Self-control embraces a wider facet of human character than does temperance. Temperance is included in self-control. Self-control is, in a sense, the capsheaf of character building. When a person’s self-control is placed under the direction of the Spirit, the individual becomes Christlike.

THINK IT THROUGH

“Discipline and control the mental faculties. Self-control is a power that all may possess. It is gained by placing the will wholly on the side of God, taking the will of God for your will.”—*Our High Calling*, p. 219.

FURTHER STUDY

Thoughts From the Mount of Blessing, “The Beatitudes” (Matthew 5:5), pp. 13-18.

9/The Christian's Guide

LESSON 9 November 26 to December 2

"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 shew you things to come" (John 16:13).

Through failure to heed the will of God in Eden, Adam and Eve separated themselves from Him. Prior to their eating of the fruit of the forbidden tree, they associated freely with God and spoke to Him face-to-face, as man speaks to man. After sin that was no longer possible. God, who prior to their sin had been our first parents' greatest delight, now became to them a consuming fire. (See Heb. 12:29.)

But God did not forsake Adam and Eve after they strayed into transgression. Though He Himself could no longer talk to them, He purposed that His Associate in

Creation, the Holy Spirit, would follow them constantly and be His Associate also in man's salvation. He was to whisper in their ears; He was to repeatedly to suggest the Father's plans to His straying children.

Neither did God leave His errant children to try to solve their problems and perplexities single-handedly. In the later history of Israel, God did not forsake His people because they chose a king, contrary to His will. He still purposed to speak to their king and help and guide His people through His prophets. The prophets were to convey God's will and plans to the king, and the king was to

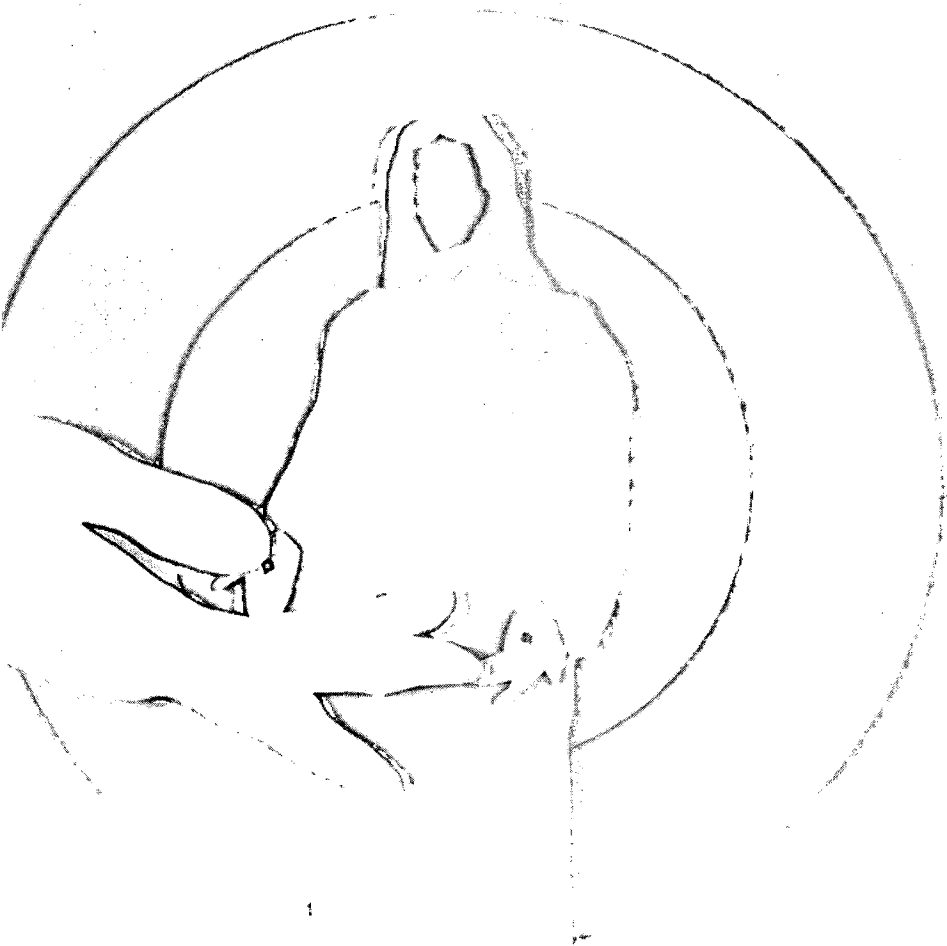


implement God's will among Israel.

The Spirit is a gift from God to man. Without the death of Jesus for our sins, there would have been no salvation for man. But without the Spirit to guide, regenerate, dwell in us, and empower us in working out the salvation wrought for us on Calvary, there would be no personal salvation. Jesus and the Spirit are knit into One to bring man, lost in the wilderness of transgression, back into the presence of the Father. It is the Father's plan to restore, through Jesus and the Spirit, the peace and harmony that reigned between God and man before the entrance of sin.

DAILY HIGHLIGHTS

- 1. The Spirit, A Guide**
(John 14:26)
- 2. Accepting the Spirit's Guidance**
(Rom. 8:4)
- 3. The Spirit Guides Through the Word**
(Eph. 6:17)
- 4. Guide Amid Persecution**
(2 Tim. 3:12; Rev. 12:17)
- 5. An Example of the Spirit's Guidance**
(Luke 2:25-30)
- 6. The Spirit Guides to Jesus**
(John 16:14)



Part 1
THE SPIRIT,
A GUIDE

"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).

As an ambassador speaks in the name of his home government to a foreign government, so the Spirit will speak to man in Jesus' name and with His authority. Jesus has perpetuated His earthly teaching ministry through the Spirit. "The Lord Jesus acts through the Holy Spirit."—*Sons and Daughters of God*, p. 282.

In addition to teaching what will the Spirit do? John 14:26 (second part).

"It was not until after Christ's ascension to His Father, and the outpouring of the Holy Spirit upon the believers, that the disciples fully appreciated the Saviour's character and mission. After they had received the baptism of the Spirit, they began to realize that they had been in the very presence of the Lord of glory. As the sayings of Christ were brought to their remembrance, their minds were opened to comprehend the prophecies, and to understand the miracles which He had wrought. . . . His lessons, which they had but dimly understood, now came to them as a fresh revelation. The Scriptures became to them a new book."—*The Desire of Ages*, p. 507.

How does Jesus reiterate this teaching ministry of the Holy Spirit? John 16:12, 13.

The Spirit is a living, personal teacher. Every time we open the Bible, it is possible to have the Spirit unveil to us the true meaning of what we read. Many of us have listened to a capable teacher, and then said to ourselves, "If I only could have that teacher instruct me, then I believe I could learn." But stop for a moment. Anyone of us can have a more competent teacher every day than any human instructor. The Spirit is the peerless Teacher. "God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth."—*Testimonies to Ministers*, p. 119.

THINK IT THROUGH

Am I willing to have the Spirit teach me, or do I refuse to heed His suggestions?

Read Ephesians 1:17-19. After quoting this passage Ellen White says, "The ministry of the divine Spirit in enlightening the understanding and opening to the mind the deep things of God's holy word, was the blessing which Paul thus besought for the Ephesian church."—*The Great Controversy*, p. ix.

FURTHER STUDY

Testimonies, vol. 5, pp. 703-705.

Part 2
ACCEPTING
THE SPIRIT'S
GUIDANCE

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

The Christian chooses not to follow his own impulses and gratify his own inclinations, but to follow instead the biddings of the Spirit. The dedicated follower of Jesus will never do anything without seeking the advice and guidance of God. "Lord, what do you want me to do?" is the question the Christian continually asks. (See Acts 22:10.)

Neither is the Christian to dwell in the realm of mere belief or theoretical faith. His faith will be experimental rather than theoretical. Under the guidance of the Spirit the heavenly mind-set of belief will be poured into the earthly mold of action and behavior.

How may we know whether or not we are truly children of God? Rom. 8:14; Matt. 12:50.

Profession or pretense does not make us children of God. But willing obedience to God's will demonstrates that our faith is genuine. "Every man, woman, and child that is not under the control of the Spirit of God is under the influence of Satan's sorcery."—*Messages to Young People*, p. 278.

What will characterize those who will finally live with God and the angels? Isa. 1:19; 2 Tim. 4:7, 8; 1 Chron. 28:9.

Obedience to God's will, as good and commendable as it may be, will not make us fit for heavenly society. "Love to God is the very foundation of religion. To engage in His service merely from hope of reward or fear of punishment would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship."—*Patriarchs and Prophets*, p. 523.

THINK IT THROUGH

Do I gladly and lovingly serve God, or do I serve Him grudgingly? Am I happy to do what He asks? to pay my honest tithe? to keep the Sabbath hours sacred unto the Lord as long as they last?

"It may take time to attain perfect submission to God's will, but we can never stop short of it and be fitted for heaven. True religion will lead its possessor on to perfection. Your thoughts, your words, and your actions, as well as your appetites and passions, must be brought into subjection to the will of God. You must bear fruit unto holiness."—*Testimonies*, vol. 3, p. 538.

FURTHER STUDY

The Great Controversy, pp. 467-469.

Part 3
THE SPIRIT
GUIDES THROUGH
THE WORD

"Take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17).

The Word of God is here called the sword of the Spirit. It was the Spirit that inspired the written revelation, since "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

What agent or medium does the Spirit use to bring truth to man? John 17:17; 1 Peter 1:2.

John Calvin admonishes: "We ought zealously to apply ourselves both to read and to hearken to Scripture if indeed we want to receive any gain and benefit from the Spirit of God."

Calvin then goes on to point out that even the impressions of the Holy Spirit must be tested by the Bible. This is doing Him no injustice, since He is the author of the Bible. "Nevertheless, he is thus put to a test, I confess, but a test by which it pleased him to establish his majesty among us. . . . But lest under his sign the Spirit of Satan should creep in, he would have us recognize him in his own image, which he has stamped upon the Scriptures. He is the Author of the Scriptures: he cannot vary and differ from himself. Hence he must ever remain just as he once revealed himself there."—John Calvin, *Institutes of the Christian Religion* I, 9:2 (Philadelphia: Westminster Press, 1960). Used by permission.

"There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action. . . .

"To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God."—*In Heavenly Places*, p. 144.

THINK IT THROUGH

Since the Spirit uses the Scriptures for the perfection of my character, am I willing to accept and follow the guidance of the Bible?

"The operations of the Spirit are always in harmony with the written word. As in the natural, so in the spiritual world. The natural life is preserved moment by moment by divine power; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the spiritual life is sustained by the use of those means that Providence has supplied."—*The Acts of the Apostles*, p. 284.

FURTHER STUDY

The Great Controversy, pp. vii, viii.

Part 4
GUIDE AMID
PERSECUTION

What do we know will befall God's faithful people for sure before Jesus returns? 2 Tim. 3:12; Rev. 12:17.

In the sunset hours of the world's history before Jesus returns to gather His elect, His faithful followers will face adversity and even persecution (see Rev. 13:11-18). Dragged before courts, those arraigned will "make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths."—*The Great Controversy*, p. 607.

When Christ's witnesses are brought before legal authorities, who will guide them in their speech?

"When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20).

Will your courage fail under such conditions? Will your tongue refuse to speak under such harassment? Without divine aid, this might well be the case. But as God's witnesses we can expect that He Himself will be our Helper.

"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. . . . 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."—*The Desire of Ages*, p. 354.

What was Paul's experience when he was imprisoned for the word of God? 2 Tim. 4:16, 17.

"The advocate of truth; faithful among the faithless, loyal among the disloyal, he [Paul before Nero] stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement, in word or look. . . . His words are as a shout of victory above the roar of battle."—*My Life Today*, p. 65.

THINK IT THROUGH

What should be my attitude as I look into the future with its persecution?

FURTHER STUDY

The Great Controversy, pp. 607-610.

Part 5
AN EXAMPLE OF
THE SPIRIT'S
GUIDANCE

How did Simeon know when to go to the temple in order to find "the Lord's Christ"?

"Behold, 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. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:25-30).

Simeon enjoyed such an intimate relationship with God that the Spirit told him to go to the temple on the day the child Jesus was being dedicated. From among the several boys who were being dedicated to God that day he was led to choose Jesus. The officiating priest did not recognize Jesus as the promised Messiah, since He was not susceptible to the promptings of the Spirit. But Simeon recognized Him because God showed him who was "the Lord's Christ." Some of the other boys whom Simeon bypassed might also have been born in Bethlehem as the firstborn child to mothers who were of the tribe of Judah. But only Simeon's intimate acquaintance and communion with God through the Spirit enabled Him to interpret the factual prophetic pieces of information and recognize in Jesus the Promised One of God. Simeon—like Abraham centuries earlier—knew his Master's voice.

Who, on the same occasion, recognized in the baby Jesus the coming Messiah? Luke 2:36-38.

"Anna also, a prophetess, came in and confirmed Simeon's testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord."—*The Desire of Ages*, p. 55.

THINK IT THROUGH

Am I so well acquainted with the Spirit that I know the difference between the Spirit of God or a false spirit speaking to me?

"True religion consists in being under the guidance of the Holy One in thought, word, and deed."—Ellen G. White, *Review and Herald*, February 28, 1899.

FURTHER STUDY

The Desire of Ages, pp. 54, 55.

Part 6
THE SPIRIT
GUIDES
TO JESUS

"He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

The work and purpose of the Spirit is Christocentric. He does not call attention to Himself, but He directs the attention of all to Jesus. The litmus test of any alleged workings of the Spirit in believers or organizations is the place they accord Jesus. If they call attention to and glorify self or man, and even magnify man's spiritual experience, they lack the insignia of the Spirit.

What are we admonished to do with spirits that confront us as Christians? 1 John 4:1.

A Christian must not accept every spiritual activity or spirit as coming from God. A Christian must not be gullible. There are other spirits, and God has made provision that a Christian will be able to distinguish between the spirits. This is one of the gifts of the Spirit according to First Corinthians 12:10. To verify that a prompting is of the Spirit, it must be tested by the Word. The Spirit never leads contrary to the Word.

"Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures."—*Selected Messages*, bk. 1, p. 43.

Whom does the Spirit glorify? John 16:13 (middle part); 15:26 (last part).

The Spirit was not to present His own ideas or notions, but only what Jesus taught. Jesus said, "He shall receive of mine, and shall shew it unto you" (John 16:14).

Being the Spirit of truth, He will especially bear witness to Jesus, who is the truth. (See John 14:6.) And it is only through the Spirit's speaking directly to our hearts that we ever come to a true and living knowledge of Jesus Christ. (See 1 Cor. 12:3.)

THINK IT THROUGH

The Spirit's objective is to turn the attention of men and women to Jesus and to glorify Him. Whose glory are you and I seeking?

Concerning the statement in John 16:14 that reads "He [the Spirit] shall glorify me," Ellen G. White says: "In these words Christ declares the crowning work of the Holy Spirit. The Spirit glorifies Christ by making Him the object of supreme regard, and the Saviour becomes the delight, the rejoicing, of the human agent in whose heart is wrought this transformation."—*My Life Today*, p. 49

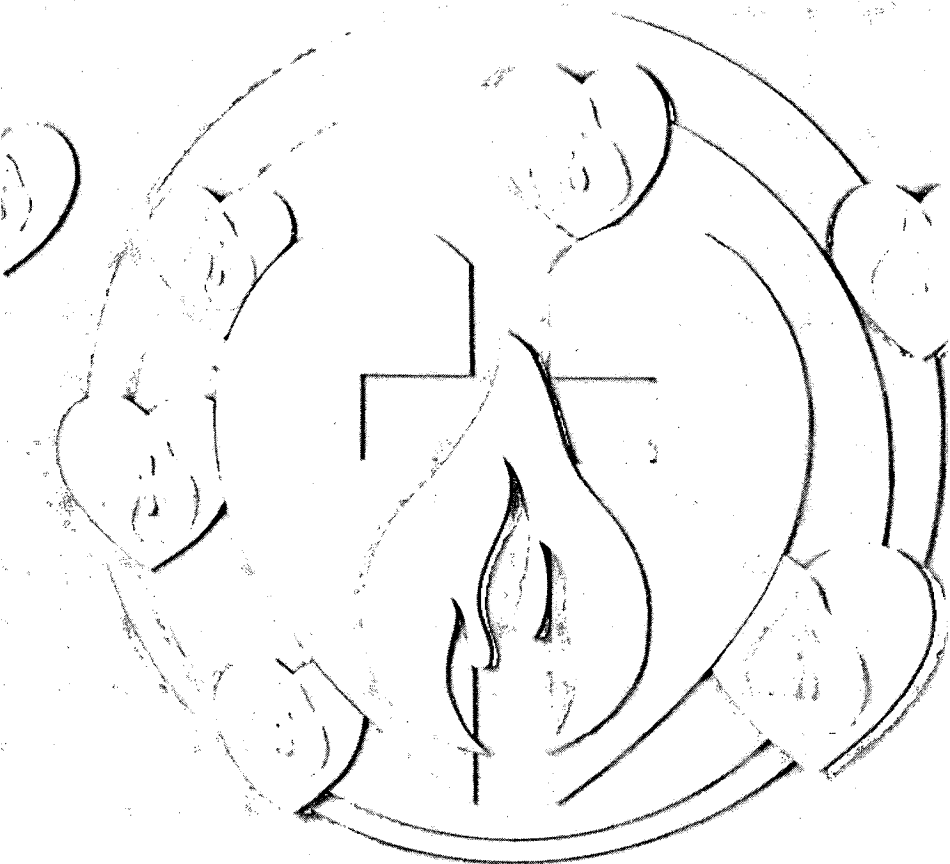
FURTHER STUDY

Counsels to Teachers, pp. 357-361.

10/Life Through the Holy Spirit

LESSON 10 December 3-9

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).



Jesus and the Spirit work together for human salvation. The incarnation, suffering, death, resurrection, ascension, and intercession of Jesus—all of these are essential to our salvation. But not even all of these will bring us salvation. Satan rejoices as long as we limit our presentation to these facets of the plan of redemption.

The power of God's Spirit must be at work in us! "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail."—*The Desire of Ages*, p. 671. He alone can effect a transformation of our characters, because He can live within us. From the beginning it was God's purpose that the Spirit should live within every human being. Satan tried to frustrate this plan.

Jesus still attempts to carry out His purpose. He will effect spiritual rebirth in those who are willing. "Receiving life from God, He [Jesus] imparted life to men."—*Education*, p. 81. Conversion takes place when the sinner yields fully to the wooing of the Holy Spirit. (See *The Desire of Ages*, p. 172.) Conversion is the turning from rebellion against God to willing obedience. "This change can be brought about only by the effectual working of the Holy Spirit."—*The Desire of Ages*, p. 172. This work of regeneration or new birth brings about a transformation; a new spiritual life within us that will result in

our becoming new creatures.

The apostle said that we are to be partakers of the divine nature. (See 2 Peter 1:4.) Man may be likened to a garden in a jungle. Without continuous cultivation, the new life will be quickly choked. In our vegetable gardens we often see small carrot and beet plants sprout up out of the earth. But we have also seen them choked out and die when they were overwhelmed by weeds. So the tender spiritual life, although of divine origin, may die unless it is carefully nurtured and cared for.

DAILY HIGHLIGHTS

- 1. The Spirit Is Life**
(Rom. 8:10)
- 2. The Spirit Gives Life**
(John 6:63)
- 3. "Born of the Spirit"**
(John 3:3-6)
- 4. The New Life**
(2 Cor. 5:17)
- 5. New Life Ousts Sin**
(Rom. 8:2)
- 6. Righteousness Through the Spirit**
(Gal. 5:5)

Part 1
THE SPIRIT
IS LIFE

"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10).

The only way Christ can live in man is through His Spirit. Jesus infiltrates our minds by the Holy Spirit. The operations of God, in and for man, are through His Spirit.

Since our new life was brought about by the Word, how does the Spirit design it to be sustained? 1 Peter 2:2.

Physical life cannot be sustained without food. Neither can spiritual life be sustained without nourishment. Man's spiritual food is the Word accompanied to the heart by the Spirit. To gain spiritual strength we must of necessity "eat," read and study, the Word through the Spirit's guidance. Its principles will then become the warp and woof of our thinking pattern until we will begin to react spontaneously to situations and make daily life decisions in conformity with its divinely inspired teachings. Because the Spirit lives and rules within us in accordance with His teachings in the Word, it can be said that "the Bible and the soul were made one for the other."—Ellen G. White, *Signs of the Times*, August 20, 1894.

No man can have insight into the word of God without the illumination of the Holy Spirit. . . .

" . . . Unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit."—Ellen G. White, *Review and Herald*, June 4, 1889.

Since we were born into the kingdom of God as babes, what is God's—the Father, the Son, and the Spirit's—desire for us? 2 Peter 3:18.

"It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness."—Ellen G. White, *SDA Bible Commentary*, vol. 7, p. 947.

What is our new relationship to God, and what has God given us as a sign of this new relationship? Gal. 4:6.

THINK IT THROUGH

As I examine myself, how can I have the assurance that Jesus through the Spirit lives in me?

"The Holy Spirit is the breath of spiritual life in the soul."—*The Desire of Ages*, p. 805.

"It is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light."—Ellen G. White, *Review and Herald*, November 22, 1892.

FURTHER STUDY

Testimonies, vol. 5, pp. 226-231.

Part 2
THE SPIRIT
GIVES LIFE

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John 6:63).

The Spirit is God. As such *He is life*. It is only through the Spirit that life is imparted to us—both physical and spiritual. "The impartation of the Spirit is the impartation of the life of Christ."—*Gospel Workers*, p. 285.

Through what means or medium does the Spirit impart to us this new divine life? John 6:63 (second part).

Today's English Version renders this text as follows: "What gives life is God's Spirit; man's power is of no use at all. The words I have spoken to you bring God's life-giving Spirit." The truths spoken by Jesus, received into the heart by faith through the ministry of the Spirit, constitute the reception of spiritual life. Ellen White said: "In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

How did Jesus reinforce the concept that life is in His word? John 12:50 (first part).

This phrase in *The New English Bible* is rendered: "I know that his commands are eternal life."

"Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. . . . The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle.

". . . God's Spirit and life are in His Word."—*Selected Messages*, bk. 2, pp. 38, 39.

THINK IT THROUGH

Am I eating of the Word—this veritable tree of life within my reach—daily in order that I may live spiritually and eternally?

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God."—*Education*, p. 126.

FURTHER STUDY

Selected Messages, bk. 2, pp. 38, 39.

Part 3
"BORN OF
THE SPIRIT"

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3-6).

The new birth is a regeneration and a partaking of the divine nature. The divine nature is imparted or mediated by the Spirit through the Word. "Born again" in John 3 in its deepest meaning really means "born from above." Regeneration is therefore not our natural life brought up to the highest level of attainment, but rather divine life imparted to us "who were dead in trespasses and sins" (Eph. 2:1).

"Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. . . . You must receive a new life from above before you can appreciate heavenly things."—*The Desire of Ages*, p. 171.

According to Paul's letter to Titus, how is this new life brought about? Titus 3:5.

"Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, 'A new heart also will I give you, and a new spirit will I put within you.' Ezek. 36:26. The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle. In the preaching of the word of God, the sign that should be manifest now and always is the presence of the Holy Spirit, to make the word a regenerating power to those that hear."—*The Desire of Ages*, p. 407

THINK IT THROUGH

Have I truly been born of the Spirit, or do I live by elevated humanistic ethics?

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*The Desire of Ages*, p. 172.

FURTHER STUDY

The Desire of Ages, pp. 171-176.

Part 4 **"Therefore if any man be in Christ, he is a new creature: old**
THE NEW **things are passed away; behold, all things are become new"**
LIFE **(2 Cor. 5:17).**

How does man become a new creature? Rom. 8:9-11.

"To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness."—*Prophets and Kings*, p. 233.

What does man possess through Jesus? 1 John 5:11, 12.

Christians now possess eternal life. Late one evening Father returned from a trip. Five-year-old Tom eagerly waited for Father's return. As usual Father brought a little gift for each child. For Tom, Dad had a big red apple and told Tom so. Almost immediately after Dad had told the children about their gifts, tired Tom went to bed.

The next morning Tom got up and started happily telling his brothers and sisters that he had an apple. But so far his father had not given it to him. Johnny, about 12 years old, decided to tease his little brother, so he said to him, "You don't have any apple. If you do have one, show it to me." Tom got a little ruffled, but he still insisted he had an apple. Finally, when his brother did not stop teasing and annoying him, Tom went to his father and asked, "John says I have no apple, but, Daddy, don't I have an apple?" His father assured him that he did have an apple.

All committed believers are possessors of eternal life through Jesus. "The Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

"Those who seek Christ in His true character have within them the elements of everlasting life, because they are partakers of the divine nature, having escaped the corruptions that are in the world through lust."—*Selected Messages*, bk. 1, p. 137.

THINK IT THROUGH

Do I avail myself of the means whereby I can obtain the new, or eternal life?

"The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus."—*The Faith I Live By*, p. 137.

FURTHER STUDY

The Desire of Ages, p. 388.

**Part 5
NEW LIFE
OUSTS SIN**

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

It is only through the indwelling of the Spirit that man is delivered from sin and preserved from eternal death.

“If his [God’s] Spirit abides in the heart, sin cannot dwell there. . . .

“Let us open the door of our hearts, that Jesus may come in and that sin may go out.”—Ellen G. White, *Review and Herald*, March 16, 1886.

Some leafy trees stubbornly retain their faded leaves throughout the long winter. But with spring the sap begins to flow. As it ascends the trunk and pushes out into every branch and tiny twig, it crowds off the dead leaves which have clung to the tree throughout the long winter despite frost and storms. So does the Spirit within us, when allowed full control, subdue and expel sin from our nature.

**How only may we have this eternal or new life within us?
1 John 5:12.**

It is only through the Spirit that we have the Son. “Through the Spirit, Christ was to abide continually in the hearts of His children.”—*Steps to Christ*, p. 75.

If Christ does not abide in man through the Spirit, what possesses him? Rom 7:20.

There is no more possibility of a vacuum in the human heart than there is in nature or the physical world. Nature will of necessity hastily fill a vacuum. That is the way hurricanes, tornadoes, and typhoons arise.

What parable did Jesus tell to show the spiritual disaster of not letting the Spirit fill our hearts and lives? Matt. 12:43-45.

“The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with the divine occupant. . . . It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ.”—Ellen G. White, *Review and Herald*, January 24, 1893.

THINK IT THROUGH

Have I merely ceased to do evil, or have I admitted Jesus into my heart to be King in my life?

FURTHER STUDY

The Desire of Ages, pp. 209, 210.

Part 6
RIGHTEOUSNESS
THROUGH
THE SPIRIT

"We through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5).

"The gift of righteousness is communicated to men through the agency of the Holy Spirit (see John 16:8). Herein lies the difference between the ineffective righteousness man seeks through works and the effective righteousness that comes through faith. In the former the Spirit has no part, for the effort is purely human and thus independent of divine grace."—*SDA Bible Commentary*, vol. 6, p. 977.

The means employed by God for effecting this transformation is the Word made fruitful through the ministry of the Spirit. "Higher education is an experimental knowledge of the plan of salvation, and this knowledge is secured by earnest and diligent study of the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul."—*Counsels to Teachers*, p. 11.

Whom has God in His foreknowledge ordained that we should be like? Rom. 8:29.

God created man in His own image (Gen. 1:27). It still is His purpose that His plan be fulfilled.

"As they [God's people] feed upon His word, they find that it is spirit and life. 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."—*The Desire of Ages*, p. 391.

What is God's plan for man through sanctification and how is it to be accomplished? 2 Peter 1:4; Rom. 15:16.

Sanctification is the impartation of God's own nature to all who are born again. The mind, feelings, and will of all of us have been perverted by sin. Through the new birth and sanctification our natures are changed into conformity with the will of God because His Spirit has become our spirit. (See 1 Cor. 2:10-12.)

"He [God] is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God."—*Fundamentals of Christian Education*, p. 332.

FURTHER STUDY

Selected Messages, bk. 1, pp. 373, 374.

11/ The Restorer of the Image of God in Man

LESSON 11 December 10-16

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

God created man in His own image. As such he was perfect in his innocence. Perfect, but not full grown. It was God’s purpose that he should grow and develop and pass from innocence to virtue.

But Lucifer was there. He had been expelled from heaven before the creation of Adam and Eve. (See *Spirit of Prophecy*, vol. 1, p. 23.) As soon as



Adam and Eve were placed upon the earth, Satan decided to frustrate God's design of filling the earth with happy, peaceful, and obedient beings. He determined to make them his servants and to make them reflectors of his image and character, rather than of God's. In this he largely succeeded. At the time of Christ's first coming, "the bodies of human beings, made for the dwelling place of God, had become the habitation of demons."—*The Desire of Ages*, p. 36.

Despite the biblical revelation, our concept of God is rather nebulous. We are uncertain of what He is like. The ancient Jews utterly failed to understand God and His character. But then Jesus came. He came to make God known. Thus we know what God is like, because Jesus was "the express image of his person" (Heb. 1:3). Jesus Himself told the Twelve that "he that hath seen me hath seen the Father" (John 14:9).

The character and mind-set of Jesus are lucidly portrayed in the Gospels. As we study them, comparing scripture with scripture, we learn to know what Jesus is like. By learning to know Him, we come to know the Father also, and understand what the image of God really is.

"The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light."—*Christ's Object Lessons*, pp. 42, 43.

"How few are aware that they have darling idols, that they have cherished sins! God sees these sins to which you

may be blinded, and He works with His pruning knife to strike deep and separate these cherished sins from you. You all want to choose for yourselves the process of purification. How hard it is for you to submit to the crucifixion of self; but when the work is all submitted to God, to Him who knows our weakness and our sinfulness, He takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. You may all do the same. You may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of His will, but, by your example, leading others in the same path of humble obedience and consecration."—*Testimonies*, vol. 3, p. 543.

"His Holy Spirit, with its gracious influences, will fill the soul, and every thought will be brought into subjection to the obedience of Christ."—*Testimonies*, vol. 5, p. 648.

DAILY HIGHLIGHTS

1. **Man Created in God's Image**
(Gen. 1:27)
2. **Man's Free Choice**
(Rom. 6:16)
3. **Created to Glorify God**
(Isa. 43:7)
4. **Satan's Purpose for Man**
(Matt. 13:24, 25)
5. **God's Honor at Stake**
(Gen. 1:26)
6. **Restoration**
(2 Cor. 5:17)

Part 1
MAN CREATED
IN GOD'S IMAGE

“God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27).

Although man was created in God's own image, it did not mean that he could not grow spiritually. His character was to grow and develop.

“When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. ‘God created man in His own image’ (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase.”—*Education*, p. 15.

What is the basis of God's character? 1 John 4:8. What does this say about the reason why God created man?

“Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 1, p. 1081.

According to God's plan, children are conceived as the result of love between husband and wife. Man in the beginning also came into existence because of God's love. Parents who already have several children of their own sometimes adopt another child because they wish another person to share and enjoy their happiness.

God probably has many worlds throughout the immensity of space inhabited by happy, peaceful, intelligent beings. But He wished to enlarge His family; He desired more free-willed intelligences to share His and their joy. Thus He created Adam and Eve and endowed them with procreative powers that the whole earth might ultimately be populated.

What did God give Adam and Eve as a perpetuator of life and happiness? Gen. 2:9.

“The tree of life is a representation of the preserving care of Christ for His children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 988.

THINK IT THROUGH

Knowing that by God's grace we are being restored to the image of God, do we daily choose to represent Him as His children in all our deeds, words, and thoughts?

FURTHER STUDY

Patriarchs and Prophets, pp. 44, 45.

Part 2
MAN'S FREE
CHOICE

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

This text presents a sobering thought. We may not often think, or like to admit, that we are servants or slaves; nevertheless the Scriptures reveal to us that we are, and we each choose whom we serve. Am I a servant of lust, of appetite, of sinful thoughts? Or do I choose to serve God? I may learn what I am by examining my thoughts, feelings, attitudes, and actions.

**How did Satan make first Eve and then Adam his servants?
Gen. 3:1-6.**

Through eating of the forbidden fruit the status of Adam and Eve changed from being stewards of the garden under God to being servants of Satan. By obeying Satan they surrendered to him their God-entrusted stewardship. From now on Adam, the son of God (according to Luke 3:38), no longer represented this earth in the Congress of the Universe. As it convened, Satan, to whom Adam had yielded his rulership, took his place with the other sons of God. (See Job. 1:6, 7.)

"Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 974.

THINK IT THROUGH

Through my moment-by-moment choices I indicate whose servant I am. Am I a servant of the evil one following his suggestions, or am I a servant of God following His will?

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages*, p. 466.

FURTHER STUDY

Steps to Christ, "Consecration," pp. 47, 48.

**Part 3
CREATED TO
GLORIFY GOD**

What was God's intended purpose for man's existence?

"I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:7).

God created Adam and Eve that they and their posterity might bring glory to His name. "Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe—the 'wondrous works of Him which is perfect in knowledge' (Job. 37:16)—invited man's study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory."—*Education*, p. 15.

What does the revelator indicate as being one of God's purposes for man's creation? Rev. 4:11.

The only way man can bring God pleasure is for man to fulfill the purpose for which God created him. And, since the Fall, this purpose can be achieved only through the Spirit.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these. 'Dead in trespasses and sins;' 'the whole head is sick, and the whole heart faint;' 'no soundness in it.' We are held fast in the snare of Satan; 'taken captive by him at his will.' Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him."—*Steps to Christ*, p. 43.

THINK IT THROUGH

In the sunset hours of earth's history, what is still God's purpose for man? (See Rev. 14:7.) How are we daily to relate to this as members of God's family on earth?

"Created to be 'the image and glory of God' (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. . . . They bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory."—*Education*, p. 20.

FURTHER STUDY

Testimonies, vol. 9, pp. 21-23.

**Part 4
SATAN'S
PURPOSE
FOR MAN**

What does the parable of the tares teach about how Satan tries to nullify God's plan?

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:24, 25).

(Read also verses 26-30, 36-43.)

"As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image."—Ellen G. White, *Review and Herald*, April 14, 1896.

There will be tares. Not because God wills it, but because Satan wills it, and men have chosen to follow Satan's design. It is not God's will that tares exist, but man's choice.

In the parable of the four soils, what is taught about the good seed and the stands of wheat among the thorns? Matt. 13: 7, 22.

Although wheat has been sown and sprouted and started growing, the garden of the heart demands constant cultivation lest the wheat be choked. Classified among the thorns is one that is particularly deceptive and dangerous to diligent Seventh-day Adventists—the cares of this life. This is a respectable virtue. But, unless it is weeded out, it may become a thorn of destruction to spiritual life.

"The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briars and thorns are always ready to spring up, and the work of purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life."—*Christ's Object Lessons*, p. 50.

THINK IT THROUGH

Are there "thorns" in my Christian experience? If so what can be done to eliminate them?

"The fact that men are in the church does not prove them Christians."—*Christ's Object Lessons*, p. 74.

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371.

FURTHER STUDY

Christ's Object Lessons, "The Sower Went Forth to Sow," pp. 70-75.

Part 5
GOO'S HONOR
AT STAKE

“God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26).

God did not merely purpose to make man in His image; He did actually make him in His likeness. Genesis 5:1 adds: “In the day that God created man, in the likeness of God made he him.”

At the completion of His creative work God looked upon what He had done and declared it “very good”—including man. But it did not remain such. Through Satan’s machinations it deteriorated to the point that God is said to have “repented” that He had brought the world and man into existence. (See Gen. 6:6.)

How did Jesus in His teaching express the thought that a man should count the cost of a project before he launches out on it? Luke 14:28-32.

Before God created man as a free-willed being, He counted the cost. Free will on the part of an intelligent creature embraced the possibility of his departing from the Creator’s plan. God knew this. And He made adequate preparation for the remedy of such a disastrous possibility. His honor is involved in ultimately bringing His creative plan to a successful completion.

When the plan of salvation is completed and Jesus comes to gather His own, what will the result be as far as God’s glory is concerned? 2 Thess. 1:10.

“It is the Holy Spirit, the Comforter, which Jesus said He would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1097.

THINK IT THROUGH

How do I personally bring disgrace or honor to God in my daily life?

“Oh, if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1097.

FURTHER STUDY

SDA Bible Commentary, vol. 6, pp. 1097, 1098.

Part 6
RESTORATION

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

"The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1101.

Characterwise how is this new nature revealed? Eph. 4:24.

"To Paul the Christian is, in his favourite phrase, *in Christ*, and therefore the old self of the Christian died in that death, and he arose a new man, as new as if he had been freshly created by the hands of God. In this newness of life he has acquired a new set of standards. He no longer judges things by the standards the world uses."—William Barclay, *The Letters to the Corinthians* (Philadelphia: The Westminster Press, 1975), p. 209. Used by permission.

How is our new, imparted, divine nature revealed in our relationship with people? 1 John 4:10-12.

"This love is the evidence of their discipleship. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.' When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil."—*The Desire of Ages*, p. 678.

THINK IT THROUGH

Does my life in deed, word, and thought bear the evidence that I have become a new creature in Christ and a partaker of the divine nature?

"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character."—Ellen G. White, *Review and Herald*, February 12, 1895.

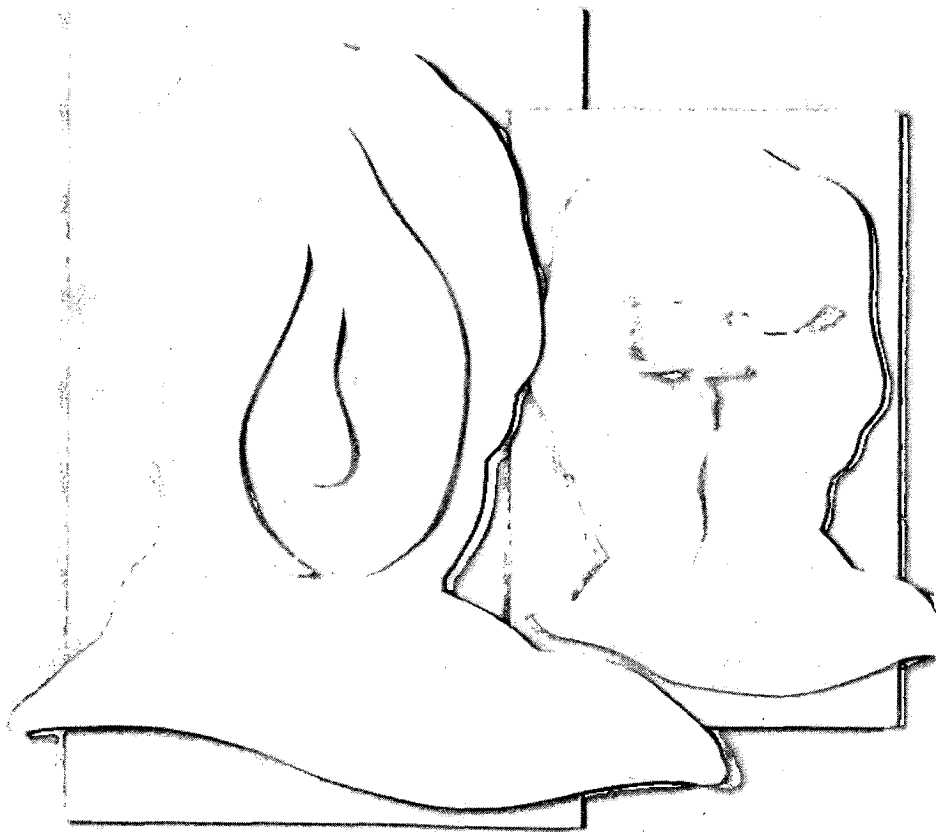
FURTHER STUDY

Christ's Object Lessons, "Two Worshipers," pp. 161-163.

12/ The Sin Against the Holy Spirit

LESSON 12 December 17-23

Sin is alien to the plan of God. Its essence is separation from God. This was illustrated in the experience of Adam and Eve in the Garden of Eden. After they had disobeyed His directive not to eat of the fruit of the tree of



“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mark 3:28, 29).

knowledge, they ran away from God.

Life is ours only through God. There is no source of life but God.

Separation or withdrawal from God consequently spells cessation of life, or eternal death. If God had permitted the laws of the universe uninterrupted play after Satan’s sin, Satan would have died instantly. “Had Satan and his host then [in the beginning] been left to reap the full result of their sin, they would have perished.”—*The Desire of Ages*, p. 764. Adam and Eve would likewise have died immediately upon transgression if God had not impeded the law of cause and effect by providing a Substitute.

Sin is fatal to man’s existence, but God delights to forgive it. “Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme” (Mark 3:28). Men need not perish, although “all have sinned, and come short of the glory of God” (Rom. 3:23). Jesus died to earn the right to forgive repentant sinners.

But there is one sin that is unpardonable and inevitably results in eternal death. When man refuses to respond to the goodness of God that is designed to lead unto repentance (see Rom. 2:4), his continued refusal to accept God’s overtures of grace will finally result in the commission of the unpardonable sin.

The unpardonable sin, or the sin against the Holy Spirit, is persistent rejection of light. This inevitably blinds the spiritual eyes and hardens the rejecter’s heart to the wooings of the Spirit. Finally there is utter

darkness in the soul, and the person is eternally lost, because he has ruined his soul’s perceptivity to the promptings of the Spirit.

“Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God.”—Ellen G. White *Comments, SDA Bible Commentary*, vol. 7, p. 964.

“The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. . . . Truth shining upon a heart determined to resist, only leads to further resistance.”—Ellen G.

White, *Review and Herald*, November 13, 1900. Placing one’s self beyond the power of the Holy Spirit is “unpardonable” because “we cannot even repent without the aid of the Spirit of God.”—*The Desire of Ages*, p. 175.

This lesson reviews the cases of some who evidently did commit the unpardonable sin.

DAILY HIGHLIGHTS

- 1. Korah, Dathan, and Abiram**
(Num. 16:1-3)
- 2. King Saul**
(1 Sam. 10:9; 10)
- 3. The Jewish Leaders**
(Mark 3:22)
- 4. Ananias and Sapphira**
(Acts 5:3, 4)
- 5. Jesus Came to Forgive Sin**
(Luke 19:10)
- 6. Conviction of Sin Necessary**
(John 16:8, 9)

**Part 1
KORAH,
DATHAN,
AND ABIRAM**

Which three men stirred up rebellion against Moses in the wilderness? Num. 16:1, 2.

What was their charge against Moses?

"They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3).

The Israelites forgot that their real leader was Christ Himself. Moses was only His adjutant, carrying out His orders in leading His people.

What was the final fate of the rebels after they had resisted Moses' appeal to repentance? Num. 16:28-33.

"Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored Him to be his judge."—*Patriarchs and Prophets*, p. 399.

"The divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom."—*Patriarchs and Prophets*, p. 401.

THINK IT THROUGH

Have I ever criticized a leader because I aspired to his position? This incident from the history of Israel shows its danger.

"Korah and his companions rejected light until they became so blinded that the most striking manifestations of His [God's] power were not sufficient to convince them; they attributed them all to human or satanic agency. . . . 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. . . . 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.

"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."—*Patriarchs and Prophets*, p. 405.

FURTHER STUDY

Numbers 16; *Patriarchs and Prophets*, pp. 395-401.

Part 2
KING SAUL

"And it was so, that when he [Saul] had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them" (1 Sam. 10:9, 10).

"As Saul united with the prophets in their worship, a great change was wrought in him by the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of the natural heart. He saw himself as he was before God. He saw the beauty of holiness. He was now called to begin the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. . . . The Lord endowed him with courage and wisdom for his high station. He revealed to him the Source of strength and grace, and enlightened his understanding as to the divine claims and his own duty."—*Patriarchs and Prophets*, pp. 610, 611.

In a later crisis when Samuel failed to appear, what prerogative did Saul usurp? 1 Sam. 13:8, 9.

"With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God's providence had detained His servant. But Saul's restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid."—*Patriarchs and Prophets*, p. 618.

To what did Saul's rebelliousness finally lead? 1 Sam. 16:14.

THINK IT THROUGH

Do I personally neglect God's warnings and reproofs? How long can this go on until it becomes irreversible?

"It is a perilous step to slight the reproofs and warnings of God's word or of His Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord's requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen."—*Patriarchs and Prophets*, p. 635.

FURTHER STUDY

Patriarchs and Prophets, pp. 621, 622.

Part 3 **"The scribes which came down from Jerusalem said, He**
THE JEWISH **hath Beelzebub, and by the prince of the devils casteth he out**
LEADERS **devils" (Mark 3:22).**

(Read also verses 23-27 and Matthew 12:24-28.)

"Christ told them [the Pharisees] plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him."—*The Desire of Ages*, pp. 321, 322.

What did Jesus warn them that they might do if they continued to attribute His work to Satan? Mark 3:28-30; Matthew 12:31, 32.

According to the words of Jesus recorded here, those who reject increasingly clear evidence of His divinity and falsely attribute it to the power of the devil, by choosing their own course of action rather than the divine, will commit blasphemy against the Holy Spirit.

"It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."— *The Desire of Ages*, p. 322

THINK IT THROUGH

What is my usual response as I feel or hear the promptings of the Spirit in my soul?

"The Pharisees to whom Jesus spoke this warning did not themselves believe the charge they brought against Him. There was not one of those dignitaries but had felt drawn toward the Saviour. They had heard the Spirit's voice in their own hearts declaring Him to be the Anointed of Israel, and urging them to confess themselves His disciples. In the light of His presence they had realized their unholiness, and had longed for a righteousness which they could not create. But after their rejection of Him it would be too humiliating to receive Him as the Messiah. Having set their feet in the path of unbelief, they were too proud to confess their error. . . . Still the convicting Spirit of God followed them, and they had to build up many barriers in order to withstand its power. The mightiest agency that can be brought to bear upon the human heart was striving with them, but they would not yield."—*The Desire of Ages*, p. 322.

FURTHER STUDY

The Desire of Ages, pp. 321-324.

Part 4
ANANIAS AND
SAPPHIRA

"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" (Acts 5:3, 4).

What had Ananias done to bring about Peter's accusation? Acts 5:1, 2.

"Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira had made a pledge to give to the Lord the proceeds from the sale of certain property."—*The Acts of the Apostles*, pp. 71, 72.

Did the sin consist in withholding part of the sales price or in pretending to give all, when they only gave part? Acts 5:4 (last part).

"God hates hypocrisy and falsehood. Ananias and Sapphira practiced fraud in their dealing with God; they lied to the Holy Spirit, and their sin was visited with swift and terrible judgment."—*The Acts of the Apostles*, p. 72.

Were there others who also resisted the Spirit in the days of the apostles? Acts 7:51.

THINK IT THROUGH

Is there any unrepented sin in my life that the Spirit is pointing out? If so, what should I do about it?

The Spirit enables men to recognize God's truth when it enters their lives. But if a man refuses to respond to any God-given insight he will ultimately lose it, just as the blind cave fish has lost its sight from living in the dark.

There is one condition of forgiveness and that is repentance. "But if a man, by repeated refusals of God's guidance, has lost the ability to recognize goodness when he sees it, if he has got his moral values inverted until evil to him is good and good to him is evil, then, even when he is confronted by Jesus, he is conscious of no sin; he cannot repent and therefore he can never be forgiven. That is the sin against the Holy Spirit."—William Barclay, *The Gospel of Mark* (Philadelphia: The Westminster Press, 1976), p. 81. Used by permission.

FURTHER STUDY

The Acts of the Apostles, pp. 75, 76.

Part 5
JESUS CAME TO
FORGIVE SIN

"The Son of man is come to seek and to save that which was lost" (Luke 19:10).

Jesus left His home above and came down to earth because He knew that man, if left to himself, was hopelessly and irretrievably lost. There was no hope for him apart from a divine Saviour. Jesus came to save sinners.

Jesus' great power to save is illustrated in the case of Mary Magdalene. Luke 7:36-38; John 11:2. (See *The Desire of Ages*, pp. 568, 788.)

"Simon questioned whether the Saviour were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized she had fallen, Simon was tempted to think that He was not a prophet. Jesus knows nothing of this woman who is so free in her demonstrations, he thought, or He would not allow her to touch Him."—*The Desire of Ages*, p. 566.

How widely was a knowledge of this woman's salvation to be broadcast? Matt. 26:13; Mark 14:9.

"When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. He saw the better traits of her character. The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized. Through His grace she became a partaker of the divine nature. The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. . . . Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—*The Desire of Ages*, p. 568.

Which promises especially emphasize Jesus' ability to save to the uttermost? 1 John 1:9; Heb. 7:25; 1 Cor. 6:9-11.

The commission of crime or sin is no permanent obstacle to salvation. Jesus can save anyone who is willing to accept salvation. He is not primarily concerned with anyone's dismal past. Any sin and shortcoming may be blotted out through His shed blood.

THINK IT THROUGH

Is Jesus able to save, or free, me from every besetment and sin? Why don't I let Him?

"Christ offered up His broken body to purchase back God's heritage, to give man another trial."—*Christ's Object Lessons*, p. 156.

FURTHER STUDY

The Desire of Ages, pp. 565-567.

Part 6
CONVICTION OF
SIN NECESSARY

What has God in His mercy provided so that a sinner might recognize his sinfulness?

“When he [the Spirit] comes, he will convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me” (John 16:8, 9, RSV).

In order to qualify as a candidate for salvation, a person must recognize that he is a sinner. No person asks for help of the Saviour unless he senses his need. One of our greatest needs is a personal conviction of sin. Man cannot bring this about; it is the Spirit's prerogative and office work to convict men of sin. His very first work is to make the sinner aware of his sinfulness, and hence his lost condition. The Spirit is not merely the Comforter. He is also—and first—the Convictor of sin. He becomes the Comforter to those who have made peace with God by admitting and confessing their sins.

What dramatic illustration demonstrates the Spirit's power to convince of sin? Luke 19:8, 9.

How did Jesus illustrate the availability of salvation for a contrite sinner, while at the same time pointing out the hopelessness of a person who thinks he is righteous? Luke 18:10-14.

“We must have a knowledge of ourselves, a knowledge that will result in contrition, before we can find pardon and peace. The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armor which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save.”—*Christ's Object Lessons*, p. 158.

When a person receives a vision of the righteousness and holiness of God, like the prophet Isaiah (see Isa. 6: 5, 6), then he also becomes convinced that he is sinful, and nothing but judgment and utter destruction will await him in the presence of a holy God unless Jesus intervenes to save him.

THINK IT THROUGH

Do you ever pray for the Spirit to convict you of sin?

“He who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him.”—*The Desire of Ages*, p. 322.

“Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit.”—*The Desire of Ages*, p. 302.

FURTHER STUDY

Christ's Object Lessons, “Two Worshipers,” pp. 150-152.

13/A Spirit-Directed People

LESSON 13 December 24-30

“Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21).

After Adam and Eve had sinned, and God could no longer talk to them face-to-face, He purposed to lead and direct them and their posterity through the agency of the Holy Spirit.

During the entire span of human history since the Fall, the Spirit has constantly been wooing sinners back to allegiance to God. In this ministry it has been His desire to dwell within men and be allowed to direct and guide them in all their activities, their words, and thoughts. Throughout the long history of sin He has found men and women who have responded to His promptings and been willing to accept Him as their permanent Guest and Guide. These He has directed, and they in turn spoke for Him to their fellowmen.

“Some few in every generation from

Adam resisted his [Satan’s] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven.”—Ellen G. White, *Review and Herald*, March 3, 1874.

The Spirit spoke to these noble

believers, and they availed themselves of His proffered power for victorious living.

It was the Spirit who spoke through the prophets and through them we received the written revelation, or the Bible. (See 2 Peter 1:21.) But God did not limit His guidance to merely the written revelation. He prompted His servants individually with reference to details of life and deeds. This He did for John the Baptist (Luke 1:13), Mary (Luke 1:28), Simeon (Luke 2:25-27), Philip (Acts 8:26), Peter (Acts 12:8), and others.

In the same way God is still speaking to you and me today. He speaks to us through His Spirit. Inasmuch as the written revelation unveils only the broad outlines of God's will for us, He still needs to prompt us individually by His Spirit. The revelation of the Spirit in His personal contact is always in harmony with His written revelation.

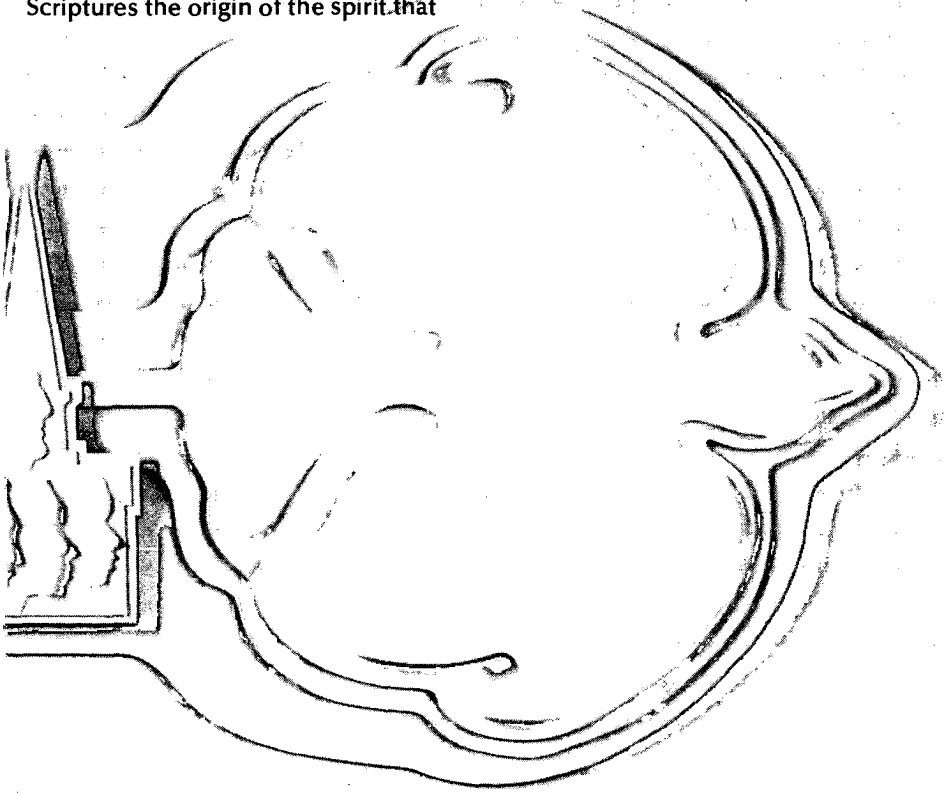
We must, of course, test by the Scriptures the origin of the spirit that

prompts us. If we are not prompted in accord with the written revelation, then we may know that it is by some other spirit than the Holy Spirit; if the spoken and written revelation are in agreement, we may likewise know that it is the Spirit of God who is speaking to us.

Today as never before God's people need to be guided by the Holy Spirit.

DAILY HIGHLIGHTS

- 1. At the Exodus and Under the Judges (Deut. 34:10)**
- 2. Elisha (2 Kings 2:9)**
- 3. The Post-Pentecostal Church (Acts 4:8)**
- 4. The Church in the End Time (Matt. 28:20; Heb. 13:5)**
- 5. The Latter Rain (Zech. 10:1)**
- 6. The Loud Cry (Acts 3:19)**



**Part 1
AT THE EXODUS
AND UNDER
THE JUDGES**

“There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face” (Deut. 34:10).

Moses was a prophet, and a great prophet. At times God spoke to him face-to-face (see Num. 12:7, 8), as when He gave him the Ten Commandments on Mount Sinai. But probably the major portions of the Pentateuch—the first five books of the Bible—and Job were given to Moses in the same way that God customarily spoke to the other prophets.

How did God ordinarily speak to the prophets? 2 Peter 1:21.

The Scriptures were given through the agency of the Spirit. (It is interesting to note, however, that in Hebrews 1:1 prophetic inspiration is attributed to God. This is another indication that God and the Spirit are one in purpose, mind, and motive.)

What did the Spirit specifically do at the time of the Exodus? Ex. 31:3.

“The Holy Spirit would impart to Bezaleel . . . discernment, sound judgment, and discretion. In addition he was to receive additional skill in ‘workmanship.’”—*SDA Bible Commentary*, vol. 1, p. 661.

In what did the Spirit-ministry especially consist during the time of the judges? Judges 3:10.

God gives through the Spirit the specific gift needed for the accomplishment of His work among men. During the Exodus craftsmen needed manual skill for the building of the tabernacle. During the time of the judges God’s people, and especially their leaders, needed courage. Israel was oppressed and the people were discouraged. Thus the need for Israel and their leaders at this particular time was courage to arise and throw off the yoke of the oppressors. In the seven instances where the Spirit is mentioned in the book of Judges (3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14), He imparts courage and fortitude to the leaders of God’s people.

THINK IT THROUGH

Can I personally go to God and ask Him for skill, ability, wisdom, and courage to do my work acceptably before Him?

Second Timothy 1:7 in Today’s English Version reads, “For the Spirit that God has given us does not make us timid; instead, his Spirit fills us with power, love, and self-control.”

FURTHER STUDY

Education, pp. 35-38.

Part 2 **"It came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me" (2 Kings 2:9).**
ELISHA

"Elisha asked not for worldly honor, or for a high place among the great men of earth. That which he craved was a large measure of the Spirit that God had bestowed so freely upon the one about to be honored with translation. He knew that nothing but the Spirit which had rested upon Elijah could fit him to fill the place in Israel to which God had called him, and so he asked, 'I pray thee, let a double portion of thy Spirit be upon me.'"—*Prophets and Kings*, pp. 226, 227.

Filled with a double portion of the Spirit, what miracles of healing did Elisha perform? 2 Kings 4:32-36; 5:1, 10, 14.

"Like the Saviour of mankind, of whom he was a type, Elisha in his ministry among men combined the work of healing with that of teaching. Faithfully, untiringly, throughout his long and effective labors, Elisha endeavored to foster and advance the important educational work carried on by the schools of the prophets. In the providence of God his words of instruction to the earnest groups of young men assembled were confirmed by the deep movings of the Holy Spirit, and at times by other unmistakable evidences of his authority as a servant of Jehovah."—*Prophets and Kings*, p. 240.

What miracle of feeding hungry people did Elisha perform in a time of famine? 2 Kings 4:42-44.

"The lesson is for God's children in every age. When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result of their efforts to obey."—*Prophets and Kings*, p. 243.

THINK IT THROUGH

Elisha was constantly led and enabled by the Spirit. What might we do through God's enabling power, if we were fully under the daily direction of the Spirit?

"A fuller sense of God's relationship to those whom He has purchased with the gift of His Son, a greater faith in the onward progress of His cause in the earth—this is the great need of the church today. Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising; but energy and trust in God will develop resources. The gift brought to Him with thanksgiving and with prayer for His blessing, He will multiply."—*Prophets and Kings*, p. 243.

FURTHER STUDY

Prophets and Kings, pp. 238-243.

**Part 3
THE POST-
PENTECOSTAL
CHURCH**

What was the apostles' relationship to the Spirit after Pentecost as indicated by Peter's experience?

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel" (Acts 4:8).

Being filled with the Spirit, what was the attitude of the early Christians despite persecution unto death? Acts 4:31; 7:55-60; 13:52.

"As priests and rulers combined against them, and they were brought before councils and thrust into prison, the followers of Christ rejoiced 'that they were counted worthy to suffer shame for His name.' Acts 5:41. They rejoiced to prove, before men and angels, that they recognized the glory of Christ, and chose to follow Him at the loss of all things."—*The Desire of Ages*, p. 508.

Being filled with the Spirit, and discouragement, are mutually exclusive. It is Satan who fills us with discouragements. "Dependancy is sinful and unreasonable."—*Prophets and Kings*, p. 164. God through His Spirit imparts courage.

What qualification was required for election to leadership in the post-Pentecostal church? Acts 6:3, 5.

"The path of men who are placed as leaders is not an easy one. But they are to see in every difficulty a call to prayer. Never are they to fail of consulting the great Source of all wisdom."—*Prophets and Kings*, p. 31.

How did the leaders in the post-Pentecostal church arrive at decisions as to what to do? Acts 13:1, 2, 4; 15:28; 16:6, 7.

The post-Pentecostal church was Spirit-directed. It was the Spirit that made the decisions, and the leaders accepted those decisions.

How did the gospel spread under the direction of the Spirit-filled church? Col. 1:23; Rev. 6:2.

"Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit. You must be partakers of My grace, in order to be a savor of life unto life."—*The Desire of Ages*, p. 439.

THINK IT THROUGH

What was the reason for the rapid spread of the gospel in apostolic times? Was it due to the educational attainments, the financial resources, and administrative skills of the early Christians, or was it the result of their willingness to be directed by the Spirit?

FURTHER STUDY

The Acts of the Apostles, pp. 578, 593-595.

**Part 4
THE CHURCH
IN THE END
TIME**

"Lo, I am with you alway, even unto the end of the world"
(Matt. 28:20).

"I will never leave thee, nor forsake thee" (Heb. 13:5).

"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."—*The Faith I Live By*, p. 57.

How does God plan to sanctify us as members of the remnant church, and whom has God given us as a sign of His ownership? 2 Thess. 2:13; 1 Thess. 4:8.

"Christ . . . can and will, if we submit to Him, fill the chambers of the mind and the recesses of the soul with His Spirit. Then our will will be in perfect harmony with the Divine will. Our spirit and will may be so identified with His Spirit and will that in thought and aim we shall be one with Him."—*Our High Calling*, p. 219.

How long will the Spirit and His gifts remain among the believers? Eph. 4:10-13.

"To the end of time the presence of the Spirit is to abide with the true church."—*The Acts of the Apostles*, p. 55.

What special help is provided for us as we face our great enemy in the final battle? Eph. 6:11, 12.

"The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, p. 352.

THINK IT THROUGH

How can I be assured so that, in the crisis hours just before us, I can enjoy the Spirit's minute directions?

"The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in the knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God."—*Selected Messages*, bk. 1, p. 111.

FURTHER STUDY

Testimonies, vol. 8, pp. 21-23.

Part 5 "Ask ye of the Lord rain in the time of the latter rain; so the
THE LATTER Lord shall make bright clouds, and give them showers of rain,
RAIN to every one grass in the field" (Zech. 10:1).

The terms "rain," "early rain," and "latter rain" were borrowed by the Hebrew writers from their agricultural seasons. The former or early rain fell in the seventh month, usually just after the Feast of Tabernacles. This corresponds to our autumn or to September-October. For the Israelites it was the season for the plowing of the fields and the sowing of barley and wheat. The latter rain fell shortly before the grain harvest in March and early April. This rain enabled the grain to fill out and ripen for harvest.

These terms are used by the Bible writers to symbolize great periods of spiritual refreshing in connection with the preaching of the gospel.

"Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain."—*The Acts of the Apostles*, p. 55.

"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."—*Testimonies to Ministers*, p. 506.

What prophecy did Peter refer to as being fulfilled at Pentecost? Acts 2:16-18. (See also Joel 2:28, 29.)

"The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*The Desire of Ages*, p. 827.

THINK IT THROUGH

Am I expecting the latter rain to fall on me just as a shower of rain; or do I believe that something on my part is required to attract it to me personally?

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize 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."—*Testimonies to Ministers*, p. 507.

"He who does nothing, but waits to be compelled by some supernatural agency, will wait on in lethargy and darkness."—*Fundamentals of Christian Education*, p. 125.

FURTHER STUDY

Testimonies to Ministers, pp. 506-509.

Part 6 **“Repent therefore, and turn again [be converted, KJV], that**
THE LOUD **your sins may be blotted out, that times of refreshing may**
CRY **come from the presence of the Lord” (Acts 3:19, RSV).**

“Peter’s statement (v. 19), taken as a whole, contains a most definite temporal element. Evidently, Peter, speaking by inspiration, and thus beyond his own finite understanding, is referring, tersely, to two great events of earth’s last days—(1) the mighty outpouring of God’s Spirit, and (2) the final blotting out of the sins of the righteous—which are tied to a third climactic event, the second advent of Christ.”—*SDA Bible Commentary*, vol. 6, p. 160.

Conversion precedes the time of refreshing. It is accomplished “by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart.”—*Prophets and Kings*, p. 169.

How far-reaching will the loud cry be? Rev. 18:1.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’”—*Early Writings*, p. 277.

“During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.”—*Evangelism*, p. 694.

“Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. . . . The living Word is the sword of the Spirit.”—Ellen G. White, *Review and Herald*, October 13, 1904.

THINK IT THROUGH

Am I willing to have the Spirit dwell within me? If so, how must I respond to His suggestions to me through the Bible and the inspired counsel?

“We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled.”—Ellen G. White *Comments*, *SDA Bible Commentary*, vol. 7, p. 984.

FURTHER STUDY

Testimonies to Ministers, pp. 64-68.

Lessons for 1st Quarter / 1979

Sabbath School members who have not received a copy of the Adult Lessons for the first quarter of 1979 will be helped by the following outline in studying the first two lessons. The title of the series is "THE CHRISTIAN LIFE AND WORK."

First Lesson

OUR HEAVENLY FATHER. Memory verse, Ps. 24:1, 2.

1. *Creator (Ps. 33:8, 9)*
2. *Redeemer (Isa. 43:1)*
3. *Sustainer (Acts 14:17)*
4. *Protector (Ps. 91:2, 3, 11)*
5. *Sanctifier (1 Thess. 5:23)*
6. *Lord (Matt. 28:18-20)*

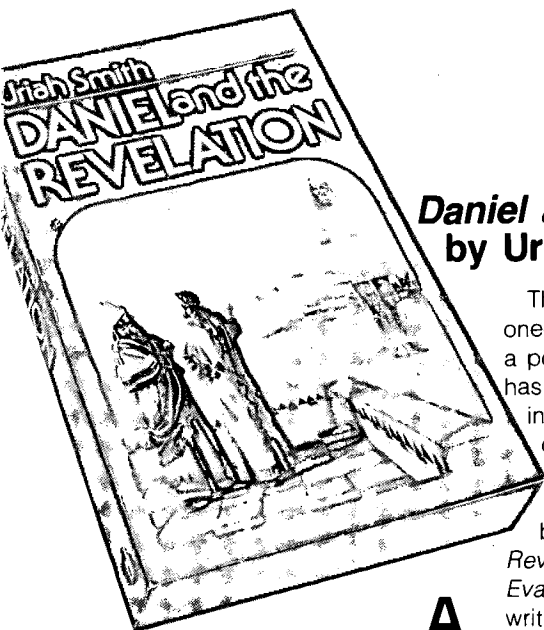
Second Lesson

MAN'S RESPONSE TO GOD. Memory verse, Rom. 2:4.

1. *Offering of Faith (Heb. 11:4)*
2. *The Basic Tenth (Gen. 14:20)*
3. *A Mutual Agreement (Gen. 28:20-22)*
4. *The Refusal to Sin (Gen. 39:9)*
5. *The Fight of Faith (2 Tim. 4:7)*
6. *Faithful Unto Death (Rev. 2:10)*

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