

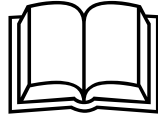
The Holy Spirit

Part I

the Spirit's work in salvation

A. W. Pink

1935



Mount Zion Bible Institute

Course HS1 Lessons 1-6 (File HS1 1-6)
(13 lessons in total)

“He that hath an ear, let him hear what the Spirit saith unto the churches.” - Revelation 3:22

Contents

Page

Contents

Page

| | | |
|----------|--|-------------------------------------|
| Lesson 1 | The Holy Spirit | Error! Bookmark not defined. |
| Lesson 2 | The Personality and Deity of the Holy Spirit | Error! Bookmark not defined. |
| Lesson 3 | The Titles and Covenant Offices of the Holy Spirit | 7 |
| Lesson 4 | The Holy Spirit In the Old and New Testaments | Error! Bookmark not defined. |
| Lesson 5 | The Advent of the Spirit | Error! Bookmark not defined. |
| Lesson 6 | The Work of the Spirit | Error! Bookmark not defined. |

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Suggestions...

Each lesson is derived from a chapter in the book entitled *The Holy Spirit* by Arthur W. Pink; this course comprises chapters 1 through 16 (13 lessons in total). Before attempting to answer the questions for each lesson, it is important to read thoroughly the corresponding chapter in the reading text.

Lessons 2, 3, and 4 each cover two chapters in the text. It is not necessary to complete these entire *lessons* in one sitting. We do suggest, however, to complete one section of a lesson in one sitting, i.e., all the questions from one *chapter* in the text.

Some of your responses will come directly from the text. Others will require that you be able to grasp the essential thoughts and principles presented, and then to offer your own answer. Still others are intended to provoke thought and personal application.

In every case, you are *strongly encouraged* to examine everything against the Word of God, and to include such light as the Lord gives you in your responses throughout this course. You cannot employ the Scriptures too often as you formulate your answers.

The questions in each lesson are divided into different sections. In the *Response* section, your answers will come primarily from the text, but please use your own words. *Making It Personal* questions ask you to examine your own heart before the Lord, and to apply what you are learning to your life—the ultimate purpose for all study! Please be sure to give special attention to these questions.

3. The Deity of the Holy Spirit

In the last chapter we endeavored to supply from the testimony of Holy Writ abundant and clear evidence that the Holy Spirit is a conscious, intelligent, personal Being. Our present concern is the nature and dignity of His Person. We sincerely trust that our present inquiry will not strike our readers as being a superfluous one: surely any mind which is impressed with a due reverence for the subject we are upon will readily allow that we cannot be too minute and particular in the investigation of a point of such infinite importance. While it be true that almost every passage which we brought forward to demonstrate the Spirit's personality also contained decisive proof of His Godhead, yet we deemed the present aspect of our subject of such importance as to be justly entitled to a separate regard—the more so, as error at this point is fatal to the soul.

Deity or Not Deity

Having shown, then, that God's Word expressly and unequivocally teaches that the Spirit is a Person, the next question to be considered is, Under what character are we to consider Him? What rank does He occupy in the scale of existence? It has been truly said that, "He is either God, possessing, in a distinction of Person, an ineffable unity of the Divine nature with the Father and the Son, or He is the creature of God, infinitely removed from Him in essence and dignity, and having no other than a derivative excellence in that rank to which He is appointed in creation. There is no medium betwixt the one and the other. Nothing intermediate between the Creator and created can be admissible. So that were the Holy Spirit to be placed at the top of all creation, even as high above the highest angel as that angel transcends the lowest reptile of animated life, the chasm would be still infinite; and He, who is emphatically called the *Eternal Spirit*, would not be God" (Robert Hawker).

We will now endeavor to show from the Word of Truth that the Holy Spirit is distinguished by such names and attributes, that He is endowed with such a plentitude of underived power, and that He is the Author of such works as to altogether transcend finite ability, and such as can belong to none but God Himself. However mysterious and inexplicable to human reason the existence of a distinction of Persons in the essence of the Godhead may be, yet if we submissively bow to the plain teachings of the Divine Oracles, then the conclusion that there subsists three Divine Persons who are co-essential, co-eternal, and co-equal is unavoidable. He of whom such works as the creation of the universe, the inspiration of the Scriptures, the formation of the humanity of Christ, the regeneration and sanctification of the elect, is, and must be, GOD; or, to use the language of 2 Corinthians 3:17 "Now *the Lord is that Spirit.*"

Proofs of the Spirit's Deity

1. The Holy Spirit is expressly called God. To Ananias Peter said, "Why hath Satan filled thine heart to lie to the Holy Spirit?" and then in the very next verse, he affirms "thou hast not lied unto men, but *unto God*" (Acts 5:3, 4): if, then, lying to the Holy Spirit is lying to God, it necessarily follows that the Spirit must be God. Again, the saints are called "the temple of God," and the reason proving this is that, "the Spirit of God dwelleth in you" (1 Cor. 3:16). In like manner, the body of the individual saint is designated, "the temple of the Holy Spirit," and then the exhortation is made, "therefore glorify God in your body" (1 Cor. 6:19, 20). In 1 Corinthians 12, where the diversity of His gifts, administrations, and operations are mentioned, He is spoken of severally as "the same Spirit" (v. 4), "the same Lord" (v. 5), "the same God" (v. 6). In 2 Corinthians 6:16 the Holy Spirit is called "the living God."

2. The Holy Spirit is expressly called *Jehovah*, a name that is utterly incommunicable to all creatures, and which can be applied to none except the Great Supreme. It was Jehovah who spoke by the mouth of all the holy Prophets from the beginning of the world (Luke 1:68, 70), yet in 2 Peter 1:20 it is implicitly declared that those Prophets all spoke by "the Holy Spirit" (see also 2 Sam. 23:2, 3, and compare Acts 1:16)! It was Jehovah whom Israel tempted in the wilderness, "sinning against God and provoking the Most High" (Psa. 78:17, 18), yet in Isaiah 63:10 this is specifically termed, "rebellious against and vexing the Holy Spirit"! In Deuteronomy 32:12 we read, "The Lord alone did lead them," yet speaking of the same people, at the same time, Isaiah 63:14 declares, "the Spirit of the Lord did lead them." It was Jehovah who bade Isaiah, "Go and tell this people, hear ye indeed" (6:8, 9), while the Apostle declared, "well spake the Holy Spirit by Isaiah the Prophet, saying, Go unto the people and say, Hear ye indeed..." (Acts 28:25, 26)! What could more plainly establish the identity of Jehovah and the Holy Spirit? Note that the Holy Spirit is called "the Lord" in 2 Thessalonians 3:5.

3. The *perfections of God* are all found in the Spirit. By what is the nature of any being determined but by its properties? He who possesses the properties peculiar to an angel or man is rightly esteemed one. So He who possesses the attributes or properties which belong alone to God, must be considered and worshipped as God. The Scriptures very clearly and abundantly affirm that the Holy Spirit is possessed of the attributes peculiar to God. They ascribe to Him absolute *holiness*. As God is called "Holy," "the Holy One," being therein described by that superlatively excellent property of His nature wherein He is "glorious in holiness" (Exo. 15:11); so is the Third Person of the Trinity designated "the Spirit of Holiness" (Rom. 1:4) to denote the holiness of His nature and the Deity of His Person. The Spirit is *eternal* (Heb. 9:14). He is *omnipresent*: "Whither shall I flee from thy Spirit?" (Psa. 139:7). He is *omniscient* (see 1 Cor. 2:10, 11). He is *omnipotent*: being termed "the Power of the Highest" (Luke 1:35; see also Micah 2:8, and compare Isa. 40:28).

4. The *absolute sovereignty and supremacy* of the Spirit manifest His Godhead. In Matthew 4:1 we are told, “Then was Jesus led up of the Spirit into the wilderness”: who but a Divine Person had the right to direct the Mediator? and to whom but God would the Redeemer have submitted! In John 3:8 the Lord Jesus drew an analogy between the wind which “bloweth where it listeth” (not being at the disposal or direction of any creature), and the imperial operations of the Spirit. In 1 Corinthians 12:11 it is expressly affirmed that the Holy Spirit has the distribution of all spiritual gifts, having nothing but His own pleasure for His rule. He *must*, then, be “God over all, blessed forever.” In Acts 13:2-4 we find the Holy Spirit calling men unto the work of the ministry, which is solely a Divine prerogative, though wicked men have abrogated it unto themselves. In these verses it will be found that the Spirit appointed their work, commanded them to be set apart by the church, and sent them forth. In Acts 20:28 it is plainly declared that the Holy Spirit set officers over the church.

5. The *works ascribed to the Spirit* clearly demonstrate His Godhead. Creation itself is attributed to Him, no less than to the Father and the Son: “By the Spirit He hath garnished the heavens” (Job 26: 13): “the Spirit of God hath made me” (Job 33:4). He is concerned in the work of providence (Isa. 40:13-15; Acts 16:6, 7). All Scripture is given by inspiration of God (2 Tim. 3:16), the source of which is the Spirit Himself (2 Peter 1:21). The humanity of Christ was miraculously formed by the Spirit (Matt. 1:20). Christ was anointed for His work by the Spirit (Isa. 61:1; John 3:34). His miracles were performed by the Spirit’s power (Matt. 12:38). He was raised from the dead by the Spirit (Rom. 8:11). Who but a Divine person could have wrought such works as these!?

Reader, do you have a personal and inward proof that the Holy Spirit is none other than God? Has He wrought in you that which no finite power could? Has He brought you from death unto life, made you a new creature in Christ, imparted to you a living faith, filled you with holy longings after God? Does He breathe into you the spirit of prayer, take of the things of Christ and show them unto you, apply to your heart both the precepts and promises of God? If so, then, these are so many witnesses in your own bosom of the deity of the Blessed Spirit.

3. *The Deity of the Holy Spirit*

First please read chapter 3 in the book.

In the last chapter, we discovered from the testimony of Holy Writ that the Holy Spirit is a conscious, intelligent, personal Being. This section concerns the nature and dignity of the Holy Spirit.

RESPONSE

Deity or Not Deity

6. The Holy Spirit “is either 1) God, possessing in a distinction of person, an ineffable unity of the Divine nature with the Father and the Son, or 2) He is the creature of God, infinitely removed from Him in essence and dignity.” Why can there be no middle ground?

Proofs of the Spirit’s Deity

7. “The Holy Spirit is expressly called *God*” (1). List the Scriptures which most stand out to you, and briefly tell why they prove that the Holy Spirit is Deity.
8. “The Holy Spirit is expressly called *Jehovah*” (2). List the Scriptures which most stand out to you, and briefly tell why they prove that the Holy Spirit is Deity.
9. “The *perfections of God* are all found in the Spirit” (3). List the attributes which most stand out to you, and briefly tell why they prove that the Holy Spirit is Deity.
10. “The *absolute sovereignty and supremacy* of the Spirit manifests His Godhead” (4). List the Scriptures which most stand out to you, and briefly tell why they prove that the Holy Spirit is Deity.
11. “The *works ascribed to the Spirit* clearly demonstrate His Godhead” (5). List the works which most stand out to you, and briefly tell why they prove that the Holy Spirit is Deity.

MAKING IT PERSONAL

12. “Reader, do you have a personal and inward proof that the Holy Spirit is none other than God? Has He wrought in you that which no finite power could? Has He brought you from death unto life, made you a new creature in Christ, imparted to you a living faith, filled you with holy longings after God? Does He breathe into you the spirit of prayer, take of the things of Christ and show them unto you, apply to your heart both the precepts and promises of God? If so, then, these are so many witnesses in your own bosom of the deity of the Blessed Spirit.”

What is your own personal response to the author’s questions?

“On account of the Holy Spirit’s nature, He is God, co-equal with the Father and Son in nature and dignity. 2 Samuel 23:2-3: ‘The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said the Rock of Israel ‘spake to me.’ So that you see He is God, the Rock of Israel. He is God omnipotent, for He created all things, Genesis 1:2. He is God omnipresent, filling all things, Psalms 139:7. He is God omniscient, who knows your hearts, Romans 9:1. Beware of Him therefore, and grieve Him not, for in so doing you grieve God” - John Flavel (1627-1691).

4. The Titles of the Holy Spirit

Correct views of the Divine character lie at the foundation of all genuine and vital godliness. It should, then, be one of our chief quests to seek after the knowledge of God. Without the true knowledge of God, in His nature and attributes, we can neither worship Him acceptably nor serve Him aright.

“Names” Describe Character

Now the three Persons in the Godhead have graciously revealed Themselves through a variety of names and titles. The Nature of God we are utterly incapable of comprehending, but His person and character may be known. Each name or title that God has appropriated unto Himself is that whereby He reveals Himself unto us, and whereby He would have us know and own Him. Therefore whatever any name of God expresses Him to be, *that* He is, for He will not deceive us by giving Himself a wrong or false name. On this account He requires us to trust in His Name, because He will assuredly be found unto us all that His Name imports.

The names of God, then, are for the purpose of expressing Him unto us; they set forth His perfections and make known the different relations which He sustains unto the children of men and unto His own favored people. Names are given for this intent, that they might declare what the thing is to which the name belongs. Thus, when God created Adam and gave him dominion over this visible world, He caused the beasts of the field and the fowls of the air to pass before him, that they might receive names from him (Gen. 2:19). In like manner, we may learn of what God is through the names and titles He has taken. By means of them, God spells out Himself to us, sometimes by one of His perfections, sometimes by another. A very wide field of study is here introduced to us, yet we can now say no more than that the prayerful and diligent searcher will find it a highly profitable one to investigate.

What has been said above serves to indicate the importance of the present aspect of our subject. What the Holy Spirit is in His Divine Person and ineffable character is made known unto us by means of the many names and varied titles which are accorded to Him in Holy Writ. A whole volume, rather than a brief chapter, might well be devoted to their contemplation. May we be Divinely guided in using the limited space which is now at our disposal in writing that which will both magnify the Third Person in the blessed Trinity, and serve as a stimulus unto our readers to give more careful study and holy meditation to those titles of His which we cannot here consider. Possibly, we can help our friends most by devoting our attention to those which are more difficult to apprehend.

Concurrence in the Trinity

The Holy Spirit is designated by a great many names and titles in Scripture which clearly evince both His personality and Deity. Some of these are peculiar to Himself, others He has in common with the Father and the Son, in the undivided essence of the Divine nature. While in the wondrous scheme of redemption the Father, the Son, and the Holy Spirit are revealed unto us under *distinct* characters, by which we are taught to ascribe certain operations to one more immediately than to another, yet the agency of each is not to be considered as so detached but that They *co-operate and concur*. For this reason the Third Person of the Trinity is called the Spirit of the Father (John 14:26) and the Spirit of the Son (Gal. 4:6), because, acting in conjunction with the Father and the Son, the operations of the one are in effect the operations of the others—and altogether result from the indivisible essence of the Godhead.

Titles Used in Scripture

First, He is designated “The Spirit,” which expresses two things. First, His Divine nature, for “God is Spirit” (John 4:24); as the *Thirty-Nine Articles* of the Episcopal Church well express it, “without body, parts, or passions.” He is essentially pure, incorporeal Spirit, as distinct from any material or visible substance. Second, it expresses His mode of operation on the hearts of the people of God, which is compared in Scripture to a “breath,” or the movement of the “wind”—both of which adumbrate Him in this lower world; suitably so, inasmuch as they are invisible, and yet vitalizing elements. “Come from the four winds, O Breath, and breathe upon these slain, that they may live” (Ezek. 37:9). Therefore was it that in His public descent on the day of Pentecost, “suddenly there came a sound from Heaven of a rushing, mighty wind, and it filled all the house where they were sitting” (Acts 2:2).

Second, He is called by way of eminency “The Holy Spirit” which is His most usual appellation in the New Testament. Two things are included. First, respect is had unto His nature. As Jehovah is distinguished from all false gods thus, “Who is like unto thee, O LORD, among the gods; who is like thee, glorious in holiness” (Exo. 15:11); so is the Spirit called Holy to denote the holiness of His nature. This appears plainly in Mark 3:29, 30, “He that shall blaspheme against the Holy Spirit hath never forgiveness; because they said, he hath an unclean spirit”—thus opposition is made between His immaculate nature and that of the unclean or unholy spirit. Observe, too, how this verse also furnishes clear proof of His personality, for the “unclean spirit” is a person, and if the Spirit were not a Person, no comparative opposition could be made between them. So also we see here His absolute Deity, for only *God* could be “blasphemed”! Second, this title views His *operations* and that in respect of *all* His works, for every work of God is holy—in hardening and blinding, equally as in regenerating and sanctifying.

Third, He is called God’s “good Spirit” (Neh. 9:20). “Thy Spirit is good” (Psa. 143:10). He is so designated principally from His nature, which is essentially good for “there is none good but one, that is God” (Matt. 19:17); so also from His operations, for “the fruit of the spirit is in all goodness, and righteousness, and truth” (Eph. 5:9).

Fourth, He is called the “free Spirit” (Psa. 51:12), so designated because He is a most munificent Giver, bestowing His favors severally as He pleases, literally, and upbraiding not; also because it is His special work to deliver God’s elect from the bondage of sin and Satan, and bring them into the glorious liberty of God’s children.

Fifth, He is called “the Spirit of Christ” (Rom. 8:9) because sent by Him (Acts 2:33), and as furthering His cause on earth (John 16:14). Sixth, He is called “the Spirit of the Lord” (Acts 8:29) because He possesses Divine authority and requires unhesitating submission from us.

Seventh, He is called, “the *Eternal Spirit*” (Heb. 9:14). “Among the names and titles by which the Holy Spirit is known in Scripture, that of ‘the eternal Spirit’ is His *peculiar* appellation—a name, which in the very first face of things, accurately defines His nature, and carries with it the most convincing proof of Godhead. None but ‘the High and Holy One, inhabiteth eternity,’ can be called *eternal*. Of other beings, who possess a derivative immortality, it may be said that as they are created for eternity, they may enjoy, through the benignity of their Creator, a future eternal duration. But this differs as widely as the east is from the west, when applied to Him of whom we are speaking. He alone, who possesses an underived, independent, and necessary self-existence, ‘who was, and is, and is to come,’ can be said, in exclusion of all other beings, to be eternal” (Robert Hawker).

Eighth, He is called “the Paraclete” or “the Comforter” (John 14:16) than which no better translation can be given, providing the English meaning of the word be kept in mind. Comforter means more than Consoler. It is derived from two Latin words, *com* “along side of” and *fortis* “strength.” Thus a “comforter” is one who stands alongside of one in need, to strengthen. When Christ said He would ask the Father to give His people “another Comforter,” He signified that the Spirit would take His own place, doing for the disciples, what He had done for them while He was with them on earth. The Spirit strengthens in a variety of ways: consoling when cast down, giving grace when weak or timid, guiding when perplexed.

We close this subject with a few words from the pen of the late J. C. Philpot (1863), “Nor let anyone think that this doctrine of the distinct Personality of the Holy Spirit is a mere strife of words, or unimportant matter, or an unprofitable discussion, which we may take or leave, believe or deny, without any injury to our faith or hope. On the contrary, let this be firmly impressed on your mind, that if you deny or disbelieve the Personality of the blessed Spirit, you deny and disbelieve with it the grand foundation truth of the Trinity. If your doctrine be unsound, your experience must be a delusion, and your practice an imposition.”

5. The Covenant-Offices of the Holy Spirit

The ground which we are now to tread, will, we fear, be new and strange to most of our readers. In the January and February 1930 issues of *Studies in the Scriptures*, we wrote two rather lengthy articles upon “The Everlasting Covenant.” There we dwelt principally upon it in connection with the Father and the Son; here we shall contemplate the relation of the Holy Spirit unto the same. His covenant-offices are intimately connected with and indeed flow from His Deity and Personality, for if He had not been a Divine Person in the Godhead, He would not and could not have taken a part in the Covenant of Grace. Before proceeding further, let us define our terms.

Definitions

By the “Covenant of Grace,” we refer to that holy and solemn compact entered into between the august Persons of the Trinity on behalf of the elect, before the foundation of the world. By the word “offices” we understand the whole of that part of this sacred compact which the Holy Spirit undertook to perform. Lest some should suppose that the application of such a term to the Third Person of the Godhead be derogatory to His ineffable majesty, let us point out that it by no means implies subordination or inferiority. It signifies literally a particular charge, trust, duty, or employment, conferred for some public or beneficial end. Hence we read of “the priest’s office” (Exo. 28:1; Luke 1:8), the apostolic “office” (Rom. 11:13), etc.

There is then no impropriety in using the word “office” to express the several parts which the Son and the blessed Spirit undertook in the Covenant of Grace. As Persons in the Trinity they were equal; as covenanting Parties they were equal; and as They in infinite condescension, undertook to communicate to the church unutterable favors and blessings, Their kind offices, so graciously and voluntarily entered into, neither destroy nor diminish that original equality in which They from all eternity subsisted in the perfection and glory of the Divine Essence. As Christ’s assumption of the “office” of “Servant” in no way tarnished or canceled His equality as the Son, so the Spirit’s free undertaking the office of *applying* the benefits of the Everlasting Covenant (Covenant of Grace) to its beneficiaries in no way detracts from His essential and personal honor and glory.

The word “office,” then, as applied to the covenant-work of the Holy Spirit, denotes that which He graciously undertook to perform by way of stipulated engagement and sets forth, under one comprehensive term, the whole of His blessed pledging and performances on behalf of the election of grace. To an enlightened understanding and a believing heart, there is in the Covenant itself—in the fact of it, and the provisions of it—something singularly marvelous and precious. That there should have been a Covenant at all—that the three Persons in the Godhead should have deigned to enter into a solemn compact on behalf of a section of the fallen, ruined, and guilty race of mankind should fill our minds with holy wonderment and adoration. How firm a foundation was thus laid for the salvation of the church. No room was allowed for contingencies, no place left for uncertainties; her being and well-being was forever secured by unalterable compact and eternal decree.

The Spirit's Covenant-Office: Sanctification

Now the "office-work" of the Holy Spirit in connection with this "everlasting Covenant, ordered in all things and sure" (2 Sam. 23:5), may be summed up in a single word, *sanctification*. The Third Person of the Holy Trinity agreed to sanctify the objects of the Father's eternal choice, and of the Son's redemptive satisfaction. The Spirit's work of sanctification was just as needful, yea, as indispensable for the church's salvation, as was the obedience and blood-shedding of Christ. Adam's fall plunged the church into immeasurable depths of woe and wretchedness. The image of God in which her members had been created was defaced. Sin, like a loathsome leprosy, infected them to the very heart's core. Spiritual death spread itself with fatal effect over her every faculty. But the gracious Holy Spirit pledged Himself to sanctify such wretches, and frame and fit them to be partakers of holiness, and live forever in God's spotless presence.

Without the Spirit's sanctification the redemption of Christ would avail no man. True, a perfect atonement was made by Him and a perfect righteousness brought in, and so the persons of the elect are legally reconciled to God. But Jehovah is holy as well as just, and the employments and enjoyment of His dwelling-place are holy too. Holy angels there minister whose unceasing cry is, "Holy, holy, holy is the Lord of hosts" (Isa. 6:3). How then could unholy, unregenerated, unsanctified sinners dwell in that ineffable place into which "there shall in no way enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27)? But O the wonder of covenant grace and covenant love! The vilest of sinners, the worst of wretches, the basest of mortals, can and will enter through the gates into the Holy City: "And such *were* some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and *by the Spirit of our God*" (1 Cor. 6:11).

From what has been said in the last paragraph it should be clear that sanctification is as indispensable as justification. Now there are many phases presented in Scripture of this important Truth of sanctification, into which we cannot here enter. Suffice it to say that aspect of it which is now before us is the blessed work of the Spirit upon the soul, whereby He internally makes the saints meet for their inheritance in the light (Col. 1:12): without this miracle of grace none can enter Heaven. "That which is born of the flesh is flesh" (1 John 3:6): no matter how it be educated and refined, no matter how disguised by religious ornamentation, it remains still flesh. It is like everything else which earth produces: no manipulation of art can change the original nature of the raw material.

No process of manufacture can transmute cotton into wool, or flax into silk: draw, twist, spin or weave, bleach and surface all we may, its nature remains the same. So men-made preachers and the whole corps of creature religionists may toil night and day to change flesh into spirit, they may work from the cradle to the grave to fit people for Heaven, but after all their labors to wash the Ethiopian white and to rub the spots out of the leopard, flesh is flesh still and cannot by any possibility enter the kingdom of God. Nothing but the *supernatural operations* of the Holy Spirit will avail. Not only is man polluted to the very core by sin original and actual, but there is in him an absolute incapability to understand, embrace or enjoy spiritual things (1 Cor. 2:14).

The imperative necessity, then, of the Spirit's work of sanctification lies not only in the sinfulness of man, but in the state of spiritual death whereby he is as unable to live, breathe, and act Godward as the corpse in the graveyard is unable to leave the silent tomb and move among the busy haunts of men. We indeed know little of the Word of God and little of our own hearts if we need proof of a fact which meets us at every turn; the vileness of our nature and the thorough deathliness of our carnal heart are so daily and hourly forced upon us that they are a such a matter of painful consciousness to the Christian, as if we should see the sickening sight of a slaughter-house, or smell the death taint of a corpse.

Suppose a man is born blind: he has a natural incapacity of sight. No arguments, biddings, threats, or promises can make him see. But let the miracle be wrought: let the Lord touch the eyes with His Divine hand; he sees at once. Though he cannot explain how or why, he can say to all objectors, "One thing I know, that whereas I was blind, now I see" (John 9:25). And thus it is in the Spirit's work of sanctification, begun at regeneration, when a new life is given, a new capacity imparted, a new desire awakened. It is carried forward in his daily renewing (2 Cor. 4:16) and is completed at glorification. What we would specially emphasize is that whether the Spirit is convicting us, working repentance in us, breathing upon us the spirit of prayer, or taking of the things of Christ and showing them unto our joyful hearts, He is discharging His covenant-offices. May we render unto Him the praise and worship which is His due.

For most of the above we are indebted to some articles by the late J. C. Philpot.

Study Questions: Lesson 3

4. The Titles of the Holy Spirit

First please read chapter 4 in the text.

RESPONSE

“Names” Describe Character

1. What do the names of God reveal to us about God?

Concurrence in the Trinity

2. Explain the reason that the Holy Spirit is called “the Spirit of the Father” and “the Spirit of the Son.”

Titles Used in Scripture

3. What two things are designated by the name “The Spirit?”
4. What two things are communicated by calling Him “The Holy Spirit?”
5. There are six more names in the Scriptures ascribed to the Holy Spirit. Please *briefly* tell what each one communicates about the Holy Spirit, and include the Scripture reference for each.
 - a. “The Good Spirit”
 - b. “The Free Spirit”
 - c. “The Spirit of Christ”
 - d. “The Spirit of the Lord”
 - e. “The Eternal Spirit”
 - f. “The Comforter.”

“Nor let anyone think that this doctrine of the distinct Personality of the Holy Spirit is a mere strife of words, or unimportant matter, or an unprofitable discussion, which we may take or leave, believe or deny, without any injury to our faith or hope. On the contrary, let this be firmly impressed on your mind, that if you deny or disbelieve the Personality of the blessed Spirit, you deny and disbelieve with it the grand foundation truth of the Trinity. If your doctrine be unsound, your experience must be a delusion, and your practice an imposition” – J. C. Philpot (1863).

5. *The Covenant-Offices of the Holy Spirit*

First please read chapter 5 in the text.

“But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” – 1 Corinthians 6:11

In this lesson, the author discusses the Holy Spirit’s “office” (undertaking of activities) in relationship to the Everlasting Covenant of Grace.

Definitions

6. What is meant by the “Covenant of Grace?”
7. What does the word *office* denote, “as applied to the covenant work of the Holy Spirit?”

The Spirit’s Covenant-Office: Sanctification

8. Describe the condition of man without the Holy Spirit’s work of sanctification.
9. “Sanctification is as indispensable as justification.” How is sanctification defined?
10. a. From the last paragraph of the chapter, what are some of the things mentioned which are included in the Spirit’s work of sanctification?
 - b. How are these works of sanctification being manifested in your own life at this time?

“Who is there who considers aright the vanity, darkness, and ignorance of his mind, the perverseness and stubbornness of his will with the disorder, irregularity, and distemper of his affections; with respect to things spiritual and heavenly, who is not ashamed of, who does not abhor himself? This is that which has given our nature its leprosy, and defiled it throughout. And I shall crave leave to say, that he who hath no experience of spiritual shame and self-abhorrence, upon the account of this unconformity of his nature and the faculties of his soul unto the holiness of God, is a great stranger unto this whole work of sanctification” – John Owen (1616-1683).