

“COME HOLY SPIRIT”

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By

Ron Christian

Devotional Messages on

“The Person and Work of the Holy Spirit!”

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TABLE OF CONTENTS

CHAPTER 1 - THE SPIRIT OF TRUTH	4
CHAPTER 2 - SPIRIT’S MINISTRY TO WORLD – CONVICTION OF SIN	14
CHAPTER 3 - SPIRIT’S MINISTRY TO WORLD – CONVINCING OF RIGHTEOUSNESS	25
CHAPTER 4 - SPIRIT’S MINISTRY TO WORLD – CONVINCING OF JUDGEMENT	33
CHAPTER 5 - SPIRIT’S MINISTRY TO CHRISTIANS – STRENGTH AND COURAGE	45
CHAPTER 6 - SPIRIT’S MINISTRY TO CHRISTIANS – JOY AND FRIENDSHIP	55
CHAPTER 7 - SPIRIT’S MINISTRY TO CHRISTIANS – ENLIGHTENMENT AND PEACE	65

APPENDICIES

APPENDIX I. (Daily Devotional Reading with Opportunity, Through Prayers, to make a fuller response to the ministry for the Blessed Holy Spirit).	78
APPENDIX II. (Old Fashioned Hymns – Poems – on the Person and Work of the Holy Spirit).	93

CHAPTER 1: THE SPIRIT OF TRUTH

Scripture: ¹⁵ "If you love me, you will obey what I command. ¹⁶ And I will ask the Father, and he will give you another Counselor to be with you forever—¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. ¹⁸ I will not leave you as orphans; I will come to you. ¹⁹ Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. ²⁰ On that day you will realize that I am in my Father, and you are in me, and I am in you. (John 14: 15-20)

⁵ "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' ⁶ Because I have said these things, you are filled with grief. ⁷ But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. ⁸ When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: ⁹ in regard to sin, because men do not believe in me; ¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and in regard to judgment, because the prince of this world now stands condemned. ¹² "I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. ¹⁴ He will bring glory to me by taking from what is mine and making it known to you." (John 16: 5-14)

³³ "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)

Text: "How be it when he, the Spirit of truth is come, he will guide you into all truth." (John 16:13)

OUTLINE - CHAPTER 1

THE SPIRIT OF TRUTH

I. INTRODUCTION:

Where does man find ultimate truth and what is the result of that finding?

II. PROPOSITION:

The Bible reveals that the Spirit of God is the Author, Illuminator, and Unfolder of all Truth.

A. SPIRIT TEACHES ALL TRUTH.

B. SPIRIT INTERPRETS DIVINE REVELATION.

C. SPIRIT ABIDES WITH THE BELIEVER.

1. *THE HOLY SPIRIT CLEANSSES AND KEEPS THE BELIEVER FROM SIN.*

2. *THE HOLY SPIRIT COMFORTS IN TIMES OF SORROW.*

3. *THE HOLY SPIRIT RALLIES THE BELIEVER TO ACTION.*

CONCLUSION:

All truth is God's truth! Throughout the entire life of the believer, the Holy Spirit progressively unfolds the truths of Scripture. The Holy Spirit applies Jesus' message to our lives through His abiding Presence. When we understand the rich ministry of the Spirit, we surely cannot help but pray that the Spirit will possess us!

CHAPTER 1

THE SPIRIT OF TRUTH

I. INTRODUCTION

We live in an age of relativism – that is, an age in which we are told that nothing is certain or absolute in truth. Despite the denial that absolute truth can be found, man continues to seek for assurance and stability in all of the changing circumstances of life. Man still is seeking for a solid foundation upon which to build his life – a foundation which cannot be destroyed by the whims of men. Man is a spiritual being and therefore seeks a meaning which transcends all of the transitory. Man is earnestly questing for truth, in every realm of life and is haunted by his unsolved problems, not only in the natural world, but more particularly in the spiritual realm of his soul.

What is the Source of all Truth? Through what means does one discover the truth about the physical laws of the universe? More especially, where does man find ultimate truth and what is the result of that finding?

II. PROPOSITION:

The Bible reveals that the Spirit of God is the Author, Illuminator and Unfolder of all truth. The mysteries of the universe are known to the Spirit. The answers to man’s spiritual quest for truth are revealed by the Spirit of God. Let us note the ministry of the Spirit in each of the following ways; (1) The Spirit teaches all Truth, (2) The Spirit Interprets Divine Revelation, (3) The Spirit Abides with the Believer.

A. SPIRIT TEACHES ALL TRUTH.

All truth is God’s truth. The Spirit is not merely concerned with theological truth, but is the Originator and Illuminator of all truth in the world. The Spirit gave life to all living things and gave organization to all of nature. All of nature is in subjection to God’s Spirit. The secrets to the mysteries of the universe are revealed through the Spirit. All natural laws are governed by the Spirit.

God the Spirit not only gives organization to nature but gives organization and soundness to man’s mind. The Spirit enables man to be balanced and intelligible in his perception of the natural order of things. Man processes of thought if it were not for the ministry of the Spirit.

Man would not be able to perceive any truth at all without the aid of the Spirit. The Spirit enables men to think and to grasp truths. To grasp the truth often involves long, painful processes of meditation and study. The truth can never be discovered without effort and desire to know the truth. The Spirit has endowed man with a mind and intends man to use his reason to the fullest extent of his capacity.

However, after man has exerted his greatest degree of mental energy, he still may not fully discover sought for truth. When man has exhausted his mental resources in seeking the answer to some great problem, the Spirit oftentimes will give a flash of illumination to the questing mind, by which something is finally discovered. Barclay relates what a great scientist says in regards to how great discoveries are often made. The essence of the scientist's commentary on the discovery of great truth is this: “A thinker thinks and thinks his way to a certain position which is just short of discovery, and there he comes to a halt, and the mind will go no further. He may remain at that milestone for many days and even many years, and then quite suddenly, and perhaps quite unexpectedly, the longed for solution flashes into his mind. It does not come by a process of thought; it comes by a flash of illumination. That is the work of the Holy Spirit”. (The Promise of the Spirit; p. 37)

The Spirit is not only the Instrument by which man exercises the natural processes of thought, but the Spirit is also the Illuminator of special insight into truth.

Barclay comments upon the Spirit as the Illuminator of all truth in these words, “The Spirit of God leads us into all truth. This means that every discovery in every sphere of truth that men have made is the work of the Spirit. Nothing could be more wrong than to limit the guidance of the Spirit to what we might call theological truth. Every great poem, every great piece of music, every scientific discovery is the work of the Spirit”. (The Promise of the Spirit – Barclay; p. 37)

The devout Jew believed that all of nature was saturated with God's presence and that all knowledge was contained in God. The Jewish concept of Divine ownership is vividly described in Psalms 24: 1: “*The earth is the Lord's and the fullness thereof; the world, and they that dwell therein*”. We must view the world in terms of Divine ownership. He who possesses all things, contains all knowledge.

The mysteries of the universe are realized in God. Paul wrote of God’s divine wisdom. *“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”* (Romans 11: 33) ‘The Truth, the whole truth, and nothing but the truth’ is found through the Spirit’s enlightenment. The Spirit is the Author of all truth in the universe.

B. SPIRIT INTERPRETS DIVINE REVELATION.

The Holy Spirit interprets and progressively unfolds the meaning of Scripture to the open-minded person throughout his entire lifetime.

The Bible is a rich treasure of truth, whose pearls and diamonds can never be fully mined. The message of the Bible is always fresh and alive, and never static. The earnest seeker for truth will never be disappointed, because the Bible always has an answer for every problem.

The Holy Spirit continually interprets new truth to a believer throughout life. Therefore, there is no stopping point or final attainment of truth in this life. No Christian can ever claim to have the only interpretation of Scripture, for there is always more to learn. Because of the progressive nature of God’s revelation to man through the Bible, there is no place for rigid dogmatism or intolerance of others. The Holy Spirit alone possesses all truth, and therefore man must humbly submit himself to the Spirit’s teaching.

All of life’s experiences are dynamic, not static or fixed. Paul said that when he was a child he thought as a child, but when he became a man he put away childish things. It is a basic fact of life that there is no standing still, but rather progression or regression. One’s capacities are either expanded or shrunken.

The love of man for his young bride is beautiful, but is much different than the love of an elderly couple who have gone through joys and sorrows together throughout life.

An elementary school child, who says his morning pledge to an American flag, looks at the flag in a much different manner than a veteran soldier who has seen many die for his country.

The Bible is the book for everyone – for the small child and the mature adult. However, the manner in which the child and the adult view the Bible is different. The capacity for understanding God’s love and knowledge is greater in the mature Christian. The theme of love shines from the Bible’s

“COME HOLY SPIRIT”

pages to both, the child and adult, but the capacity for understanding love is much greater in the mature Christian.

Both child and adult can sing with meaning the first verse of the song Jesus Loves Even Me:

“I’m so glad that our Father in Heav’n
Tells of his love me wherever I stray;
Wonderful things in the Bible I see
This is the dearest, that Jesus loves me”.

However, it is only the more mature Christian who has personally experienced the pangs of guilt, followed by the reconciling grace of God, who can sing with meaning;

“Tho’ I forget him and wander away,
Still he doth love me wherever I stray;
Back to his dear loving arms would I flee,
When I remember that Jesus loves me”.

Knowledge of God’s comfort is increasingly understood through personal experience. As a mature man who had long communed with God, David could confidently relate his experience; *“When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. Why are thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance”.* (Psalms 42: 4-5)

The Christian, who has been taught by the Holy Spirit, wants to know more about the Word of God:

“Sing them over again to me, wonderful words of life;
Let me more of their beauty see, Wonderful words of life;
Words of life and beauty, teach me faith and duty;
Beautiful words, wonderful words, wonderful words of life”.

Life is not static but constantly changing. Our concepts of the Bible should progressively become more mature through the Ministry of the Divine Interpreter.

C. SPIRIT ABIDES WITH THE BELIEVER.

Jesus said to his disciples only a short time before the cross: *“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.”* (John 14: 16)

When the word ‘comforter’ was first used in an English translation, it had a much broader meaning than it does today. When we use the word comforter, we immediately associate with it ideas of consolation, sorrow, and grief. The Holy Spirit is a comforter in times of sorrow, but His ministry is not merely confined to times of sorrow.

The ministry of the Holy Spirit extends to every compartment of life, and is concerned with every feeling and circumstance of life. To more fully appreciate the ministry of the Holy Spirit, let us investigate into the root meaning of the word for the Holy Spirit.

In the Greek language the Holy Spirit is called the *paraklētos*. The literal meaning of this word is ‘one who is called into render some service or assistance’. Barclay sheds much light on the meaning of the term. He says that a *paraklētos* is a person who is called in to help in a situation with which a man by himself cannot cope.

The Holy Spirit then is man’s Helper. We cannot successfully face life alone, but need a divine helper to keep us stable in the storms of life. The Holy Spirit is the strengthening and enabling presence of Jesus.

The word *paraklētos* is also used of one who exhorts troops who are about to go into battle. As Barclay says, “It is the word used of words which send fearful and timorous and hesitant soldiers and sailors courageously into battle. A *paraklētos* is therefore an encourager, one who puts courage into the faint-hearted, one who nerves the feeble arm for fight, one who makes a very ordinary man cope gallantly with a perilous and a dangerous situation”. (More New Testament Words, Barclay; p. 134)

Barclay well summarizes the work of the Holy Spirit: “To call the Holy Spirit *paraklētos* is to say that the Holy Spirit is the person who enables a man to meet four-square and erect the sorrows, the struggles, the burdens of this world, the person who nerves the feeble for the battle and who makes the coward brace, the person who gives us wise counsel and powerful help in the difficult decisions of life”. (The Promise of the Spirit, Barclay; p. 34)

To put it very simply, the Holy Spirit helps men to cope with life, with all of its chances and changes.

In what specific ways does the Holy Spirit help men to cope with life? The Holy Spirit cleanses and keeps the believer from sin.

1. The Holy Spirit Cleanses and Keeps the Believer From Sin.

In Jesus' analogy of the vine and branches in John 15, we learn that the believer's life is purged and cleansed in order that he may be a fruitful Christian. It is the work of the Spirit to cleanse from all sin, and to empower a Christian for service.

A young preacher named Harry Jessop experienced defeat in his Christian life. One day he met a man whom he described as having a shining face. He said, "It was a face having upon it the glow of heaven and the glory of God". Rev. Jessop was so affected by the radiant life of his new friend that he began to seek for the same experience that his friend enjoyed. Rev. Jessop's new friend shared his experience of being filled with the Holy Spirit, and soon Rev. Jessop found himself at an altar of prayer, seeking to be baptized with the Holy Ghost.

Rev. Jessop received the fullness of the Holy Spirit and thirty five years later testifies to the results of this experience in written form (I Met a Man with a Shining Face): "My first consciousness was that of inward purity. I was immediately aware of a very real cleansing in the depths of my nature. If I may be permitted to state it exactly as I felt it, it seemed as though inwardly I had been given the luxury of a hot bath...This consciousness of my purification was now as clear and as real as the previous consciousness of my pollution had been. I knew that God had made me inwardly clean". (22, 23)

"I was also conscious of a personal divine indwelling. My Lord not only cleansed the temple but also took complete possession of all its chambers...But let me be more explicit concerning this power. It was not something spectacular; it was in reality an enablement. There were times when it was not even a conscious energizing. Often there came the feeling of extreme weakness but withal a confidence that God would be my strength. As the Holy Spirit has guided, I have gone in this my might and God has never failed me, no matter what the task". (24, 25)

"At the same time I began to enjoy a very gracious sense of personal victory. My failure had been chiefly in the home, and there above all places, I wanted to be kind, but something within me had thwarted this again and again. Then my circumstances bothered me. Little things brought irritation and my conduct made me ashamed. The declaration of Romans 8: 37 made me

feel that this should not be. My new experience brought the longed-for alteration”. (25)

The Holy Spirit first helps man to cope with life by cleansing from sin, and enabling one to live victoriously over sin.

2. Sin, The Holy Spirit Comforts in Times of Sorrow.

Jesus knew that His disciples would soon face great sorrow and loneliness. He promised not to leave them alone like orphans, but said He would send the Holy Spirit. Jesus said, *“I will not leave you desolate; I will come to you”*. (John 14: 18)

Probably everyone will face some sorrow in life which will make him feel desolate and lonely. The ones who have faced such times know very well of what I am speaking.

It is the Holy Spirit who “enables a man to pass the breaking-point and not to break”. (Barclay) The song writer knew the sustaining presence of the Holy Spirit when he wrote “It is Well With My Soul”:

“When peace like a river attendeth my way,
When sorrows like sea billows roll:
Whatever my lot, thou hast taught me to say,
It is well; it is well with my soul”.

3. The Holy Spirit Rallies the Believer to Action.

It is so easy to feel that the daily routine of work is useless and is not leading us to any significant goal. It is the Holy Spirit who gives meaning, challenge, and freshness to each new day. The Holy Spirit inspires us to work, and he helps us to realize that our labors are not in vain. Our small routine labors in the home, on the job, or at Church have eternal significance. The Holy Spirit reminds us that whatsoever our hand finds to do, that we should do it in a wholehearted, enthusiastic way even as unto the Lord. The Holy Spirit enlivens us and clothes us with the garment of vigilance.

“It is easy to become lazy, lethargic, inert, and complacent; it is easy to forget the tasks which cry out to be done and the duties which demand to be faced. At such a time the Holy Spirit

reawakens the life which would like to drowse in a land where it is always afternoon and confronts us with some word of Jesus which is a rallying-call to action and a challenge to new effort and new toil”. (The Promise of the Spirit, Barclay, p. 42)

CONCLUSION:

Through manifold ways, the Spirit reveals truth. All truth is God’s truth; therefore even the natural processes of the mind by which natural laws are discovered is a divine gift. There are times, however, when truth which is long-sought-for, is only discovered after a flash of insight given directly by the Spirit. Some scientific discoveries bear evidence to this fact.

Throughout the entire life of the believer, the Holy Spirit progressively unfolds the truths of Scripture. The hidden treasures are discovered by the diligent open-minded believer, who humbly submits himself to the teaching ministry of the Holy Spirit.

The Holy Spirit applies Jesus’ message to our lives through His abiding Presence. The Holy Spirit enables the believer to courageously cope with life’s changing circumstances. The Spirit gives power to overcome sin, strength to endure sorrow, and inspiration to perform routine duties.

When we understand the rich ministry of the Spirit, we surely cannot help but pray that the Spirit will possess us!

CHAPTER 2

SPIRIT'S MINISTRY TO WORLD – CONVICTION OF SIN!

Scripture: *“⁵Now I am going to him who sent me, yet none of you asks me, 'Where are you going?'⁶Because I have said these things, you are filled with grief.⁷But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.⁸When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:⁹in regard to sin, because men do not believe in me;¹⁰in regard to righteousness, because I am going to the Father, where you can see me no longer;¹¹and in regard to judgment, because the prince of this world now stands condemned.’ (John 16: 5-11)*

Text: *“⁸When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:” (John 16: 8)*

OUTLINE – CHAPTER 2

I. INTRODUCTION:

“In this passage we need both the meanings; we need both convict and convince”. (William Barclay)

II. PROPOSITION:

To understand the convicting ministry of the Spirit, one must have some understanding of the nature of sin.

A. NATURE OF SIN

B. NATURE OF CONVICTION

1. Conviction Is Personal
2. Conviction Is Guilt-Producing.
3. The Spirit of God, who convicts, is the Spirit who pursues the sinner in love.

CONCLUSION:

“The Holy Spirit convicts us of our sin, and convinces us of our Saviour”. (William Barclay)

CHAPTER 2 -

SPIRIT’S MINISTRY TO WORLD – CONVICTION OF SIN!

I. INTRODUCTION:

The work of the Holy Spirit is beautiful and varied. The Holy Spirit is able both to comfort the disturbed and to disturb the comfortable!

When we speak of God’s dealings in the world, we are really speaking of the Holy Spirit’s dealings in the world, for the age of the Church is the age of the Holy Spirit. It is very important to understand the work of God’s Spirit in the world today. Says Barclay, “The word that John uses of the work of the Spirit, is the word *elegchein*. It is the word which is used for the cross-examination of a witness, or a man on trial, or an opponent in an argument. It has always this idea of cross-examining a man until he sees and admits his errors, or acknowledges the force of some argument which he had not yet seen...Now clearly such cross-examination can do two things – it can convict a man of the crime he has committed or the wrong that he has done; or it can convince a man of the weakness of his own case, and the strength of the case which, up to this time, he has opposed. In this passage we need both the meanings; we need both convict and convince. Now let us go on to see what Jesus says that the Holy Spirit will do”. (Barclay’s John; v. 2; 224)

II. PROPOSITION:

Let us seek better to understand this important work of the Spirit – Conviction of Sin. Jesus said that *when He (the Holy Spirit) has come, He will convict the world of sin...because they do not believe in me*”. (John 16; 8a, 9a) To understand the convicting ministry of the Spirit, one must have some understanding of the nature of sin.

A. NATURE OF SIN

Paul says about this sin that “the works of the flesh are in evidence, such as adultery, unchastely, impurity, lewdness, idolatry, magic, animosities, hatred, jealousy, bad temper, dissensions, a factional spirit, heresies, envy, drunkenness, carousing and everything of the kind, of which I warn you as I did previously, that those who practice such things shall not inherit the Kingdom of God.” (Galatians 5: 19-21) Upon investigation of this list one can readily note that both sins of the body and sins of the spirit are identified.

³But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. ⁴Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. ⁵For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God.^[a] ⁶Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. ⁷Therefore do not be partners with them. ⁸For you were once darkness, but now you are light in the Lord. Live as children of light ⁹(for the fruit of the light consists in all goodness, righteousness and truth) ¹⁰and find out what pleases the Lord. ¹¹Have nothing to do with the fruitless deeds of darkness, but rather expose them. ¹²For it is shameful even to mention what the disobedient do in secret. (Ephesians 5: 3-12; NIV)

It is the sins of the body that are most obvious, and against which society itself has made laws. There are civil laws against murder, theft, adultery, fraud, and perjury, all of which are overt acts of transgression. Society scorns those who heedlessly and callously commit such sins. Such sins are often condemned in Scripture and the destiny of those who persist in such behavior is nothing less than eternal perdition. Sin can drive man to commit beastly acts, which society itself despises and seeks to eliminate. Crime in our large cities is a result of blatant disregard of God's commands. The consumption of drugs and alcohol and the indulgence in sex sins degrades man and leaves him a victim of even society's disdain. The point of the preceding discussion is this: Society, as well as Scripture, condemns many overt sins of the flesh.

However, the Spirit of God, speaking through the Holy Scriptures, convicts man of inward attitudes and sinful desires against which it is impossible for civil laws to be constructed. Civil laws are made against murder, but only the Spirit can convict a man for anger. Civil laws can convict a man for perjury and fraud, but only the Spirit of God can convict one of malice and resentment. We have civil laws against adultery, but who but the Spirit of God can convict one of lustful desires and impure thoughts? Societal laws against stealing have been made, but only God's Spirit can convict one of the wrong in envy, covetousness, and jealousy. What passes the scrutiny of man, does not escape the scrutiny of God.

This means that a person who is highly respected in society, may possess sensual desires and evil intents and thus be most condemned in the sight of God. As Hogue says “Under the convincing ministry of the Holy Spirit men perceive that there is something vastly worse than crime, and that is sin; and that it is possible, while one is esteemed, respectable and virtuous among his fellowmen, that, according to this new law of judgment, he may be a murderer or an adulterer, or both, in the sight of God.” (The Holy Spirit, A Study, p. 145)

Jesus said that the Spirit convicts the world of sin because the world does not believe in him. In God’s sight the worst sin of all is unbelief. One may not be a murder, adulterer, or thief but if he does not truly believe in or has not committed himself to Christ, then that person is condemned of God. The sin of mankind from the beginning has been unbelief. Eve succumbed to the deception of Satan who said concerning God’s command, *“No you would not die at all! But God knows that whenever you eat of it your eyes will be opened and you will, like gods, be knowing good and evil.”* (Genesis 3: 4, 5) *The most respected man of the world may be the chiefest of sinners, for he may be the man who has sunk deepest in the mire of unbelief.*

“Unbelief in Jesus Christ closes the door of salvation and hope to the soul of man. This is the only sin necessary to damn the soul of man here and hereafter. The German theologian Dietrich Bonhoeffer says that unbelief in Jesus Christ is so absolutely basic that it is not possible for any other sin that man might commit, not even suicide itself, to add any guilt to this sin of unbelief in Jesus Christ. Thus unbelief is the sin of all sins, and it is to convince man of this sin and arraign him before the bar of God’s righteousness in Christ, and impels him to confess himself a sinner before God, that the Spirit was sent into the world of unconverted men.” (Charles Carter: The Person and Ministry of the Holy Spirit; p. 140)

The whole reason for the writing of the gospel of John was to incite belief in Christ in the hearts of men. ⁽³⁾*But these are written that you may^[a] believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.* (John 20: 31)

And believing is not merely intellectual assent to the existence of God, but it is life commitment to the person of Christ. Believing is receiving Christ, and receiving Christ means following and obeying Christ. The Gospel of John is the Gospel of Belief, and Believing or not believing in Christ is the criterion by which a man is either saved or condemned.

³⁶*Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.*"^[a]

Says Hogue about the results of a life of unbelief, “Since man will not believe God, there nothing too gross, too absurd, too wild and extravagant for him to believe, under the deluding power of Satan. Unregenerate man ‘believe that the fleeting pleasures of the flesh are more substantial and precious than the enduring joys of the Spirit – that the fitful admiration and favor of feeble man are more to be desired than the grace and love of Almighty God – that earth is truer and more real than heaven – that a life of a few years is longer and of more importance than a life extending through eternity – that the scarred and bloated carcass of sin, with its death’s head, and its stinging snakes coiling restlessly around it, is lovelier and more to be desired than the pure and radiant beauty of holiness.” (The Holy Spirit a Study; p. 149)

B. NATURE OF CONVICTION

It may seem that too much time has been spent on the discussion of the nature of sin. However, this lengthy discussion is justified when one realizes that conviction is only meaningful when it is understood as conviction of sin. It is not merely a conviction of a crime. The Spirit convicts of this; society also convicts of this. However, the Spirit’s conviction goes beyond conviction of a crime; the Spirit’s conviction is conviction of all sin – overt sins and inward attitudes and desires also, the latter of which society often overlooks.

In understanding conviction, one must first realize that conviction is person. “In convincing the world of sin, the Paraclete, who is the Holy Ghost, accomplishes His end by working in the hearts of men a most lively sense of their personal sinfulness. He does not aim merely to produce the conviction that the world, in its concrete sense, is fallen, and obnoxious to the wrath of God; but He undertakes to convince every man of his own utter sinfulness – to convince him that his individuality is as fully recognized by God in the sinfulness of the world as was that of Adam in the first transgression, or as though he were the only one in all the world who had ever sinned.” (Ibid; p. 154)

1. Conviction Is Personal

Conviction of sin is the mighty work of the Holy Spirit. Before a person can be saved from sin, he must acknowledge that he needs to be saved. Awakening is a collision with God, recognition of personal, spiritual need. What causes a person

who is preoccupied with worldly pursuits and pleasures to stop in his tracks and suddenly realize that he is travelling the wrong road of life? That is the awakening work of the Holy Spirit.

It was the Holy Spirit who pricked the hearts of Peter's listeners on the Day of Pentecost. ³⁷*When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" (Acts 2: 37)* It was the Holy Spirit who awakened Felix to his spiritual need *"And as he (Felix) reasoned of righteousness, temperance, and judgment to come, Felix trembled."* (Acts 24:25a)

God uses the Holy Scriptures to produce a spiritual awakening: *"For the Word that God speaks is alive and active; it cuts more keenly than any two-edged sword: it strikes through to the place where soul and spirits meet, to the innermost intimacies of a man's being: it exposes the very thoughts and motives of a man's heart. No creature has any cover from the sight of God; everything lies naked and exposed before the eyes of him with whom we have to do."* (Hebrews 4: 12, 13; Phillips)

"The Holy Spirit uses the experience of guilt to bring about distaste for the old sinful ways. When this happens, one's perceptual world appears different from what it was. Old things look flat in the light of the new perspective. Former delights now appear uncongenial. Sensual pleasures are seen to be short-lived and deceitful. Worldly ambitions appear to contain vanities. Worldly values are seen as transient. Evil habits are viewed as unreasonable masters that enslave freedom. The appetites are looked upon as tyrants that often make unreasonable demands. The person with a new spiritual perspective feels that his environment has alien elements that are antithetical to his real self. He then looks to a new perceptual world. The Holy Spirit uses a sense of personal guilt to awaken this spiritual perception." (Mavis: Personal Renewal through Christian Conversion; pgs. 69, 70)

I read of a man who, many years ago, went to a religious service very reluctantly, having no desire to hear anything of religion. Listen to the way he described his response to what he heard (which shows the might convicting work of the Holy Spirit):

Who it was that was speaking, I do not know, but this I know that God spoke to my heart. In a few minutes I was in

deep distress, full of sorrow, and under a deep sense of sin and danger, but mixed with a desire of mercy. And now, I that never prayed in my life, was continually calling upon God: in time past I could shed tears for nothing; but now the rock was rent; a fountain was opened into my heart, which has never yet ceased, and I trust never will...From that hour, as much addicted to it as I was before, I never swore an oath; and I was never more overcome by liquor, though I had been a slave to it for many years.”

What causes a deeply immoral man to cry out in repentance to God, seeking God’s mercy and leaving his grossly immoral and in different life? This is the result of the Spirit’s awakening conviction!

What causes a basically moral person to abandon his way of self-righteousness and declare his personal ‘moral bankruptcy’ and, his need for Christ and His righteousness alone? Nothing short of the mighty work of the convicting Holy Spirit.

There are many morally upright, intellectually alert, socially respectable people, who feel no need to repent of their sins. Because they have no conspicuous sins of the grosser type to confess, Being very disciplined and clean by nature, they feel they have no sins at all to confess.

But attitudinal sins – sins like lust, covetousness, jealousy, bitterness, deception, pride, and selfishness – are equally condemned along with ‘fleshy’ sins like adultery, stealing, murder, etc.

In the midst of thousands of people who listen to Billy Graham speak at a crusade, what makes a man feel that he is personally responsible to God? It is told that in one of Billy Graham’s crusades one man, upon hearing Graham speak and warn about sin, arose to his feet in anger because he felt that Billy Graham was pointing his finger at him personally and exposing his very own sins in front of those thousands of people. What made that man feel, in the midst of those thousands of people, that he was personally responsible and guilty before God? That is the work of the Holy Spirit, for the Holy Spirit convicts a man of his personal sinfulness. Under the conviction of God, each person feels that he is the chiefest of sinners.

2. Conviction Is Guilt-Producing.

What made the crowd to whom Peter preached feel pricked in their hearts? Before this time they felt comfortable and complacent and thought they were doing God a service by crucifying a Jewish criminal. It was the Holy Spirit that made them realize that they had committed a terrible sin in crucifying the very Son of God. It was the Holy Spirit that made them cry out, under the preaching of Peter, “What should we do?” They saw themselves as God saw them, and “they were moved to the depths of their hearts.” (Barclay; Acts 2: 37)

When William Jay, of Bath, was an old man, he said: “My memory is failing, but there are two things that I never forget – that I am a great sinner, and that Jesus Christ is a great Saviour.” (Barclay’s Romans; pgs. 51, 52) The man who confronts Christ cannot conceal his true condition. He must acknowledge that he is a great sinner in need of God’s forgiveness. “It is told that in an Indian village a missionary was telling the story of Christ by means of lantern slides ‘flung on the white-washed wall of a village house. When the picture of the Cross was shown, an Indian stepped forward as if he could not help it? ‘Come down!’ he cried. ‘I should be hanging there – not you.’” That is the work of the Holy Spirit. (Story told by Barclay; John verse 2; p. 225)

3. The Spirit of God, who convicts, is the Spirit who pursues the sinner in love.

It is the Spirit of God who takes the initiative in seeking and searching after the lost. Francis Thompson was one who drifted in life, seeking meaning to existence. Through the years of his wandering, God pursued him until he was finally captured by God’s love. As a testimony of God’s conviction and pursuit of love, Francis Thompson wrote a great poem entitled ‘The Hound of Heaven’.

“I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.

But with unhurrying chase,
And unperturbed pace,

Deliberate speed, majestic instancy,
They beat – and a Voice beat
More instant than the feet –
‘All things betray thee, who betrayest Me.’”

The time finally comes when the fugitive is beaten.

“Naked I wait Thy love’s uplifted stroke!
My harness piece by piece Thou hast hewn from me,
And smitten to my knee,
I am defenseless utterly.”

The end comes.

“Halts by me that footfall;
It’s my gloom, after all,
Shadow of His hand, outstretched caressingly?
‘Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravst love from thee, who dravest Me!’”
(Barclay’s Romans; pgs. 165, 166)

CONCLUSION:

The conviction of God is personal, guilt-producing, and pursuing. Man is first drawn to God out of a sense of need. That need is a need of forgiveness. It is the Spirit’s work to unmask and to unveil man in order to show him his true character and his wretched condition. It was this conviction that made Newton realize he was a ‘wretch’ and in need of forgiveness. Conviction always produces a low estimate of self and convinces us of our Saviour.” (Barclay’s John; p. 226)

When John Newton was finally converted from a vile life, he wrote “Amazing Grace”. He spoke of himself as a “wretch” who was saved by Go’s Amazing Grace! Millions sing this most popular hymn!

CHAPTER 3
SPIRIT’S MINISTRY TO THE WORLD –
CONVINCING OF RIGHTEOUSNESS

Scripture: ⁵*“Now I am going to him who sent me, yet none of you asks me, ‘Where are you going?’* ⁶*Because I have said these things, you are filled with grief.* ⁷*But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.* ⁸*When he comes, he will convict the world of guilt^[a] in regard to sin and righteousness and judgment:* ⁹*in regard to sin, because men do not believe in me;* ¹⁰*in regard to righteousness, because I am going to the Father, where you can see me no longer;* ¹¹*and in regard to judgment, because the prince of this world now stands condemned.* (John 16: 5-11)

Text: *“When he comes, He will convince the world of righteousness.”* (John 16: 8)

OUTLINE: CHAPTER 3

I. INTRODUCTION:

Christianity alone offers a valid ethical standard for right and wrong. Christ is the standard for righteousness. When He is taken as the standard, then all men stand guilty before God!

II. PROPOSITION:

Let us note in more detail these facts. Before we can properly appreciate the Holy Spirit’s ministry of convincing men of righteousness, we must view a man as he really is – as a sinner in need of being convinced of his own sinfulness and in need of being convinced of Christ’s inherent righteousness.

A. MAN’S SINFULNESS

- 1. Evidence of Man’s Deception.**
- 2. Declaration of Man’s Sinfulness.**

B. JESUS’ RIGHTEOUSNESS.

- 1. Declaration of Jesus’ Righteousness.**
- 2. Manifestation of Jesus’ Righteousness.**

CONCLUSION:

Man, despite his disguises and pretenses, is sinful. We can say that it is the Holy Spirit that convinces man of his sinfulness, and it is the Holy Spirit that convinces man of Jesus’ righteousness.

CHAPTER 3

SPIRITS MINISTRY TO WORLD - Convincing of Righteousness.

INTRODUCTION:

Man needs a righteous standard by which to live. Every man must sometime ask himself, "What is right and what is wrong?" Christianity alone offers the true answer to that question. The world, with its philosophies, offers its varied standards for conduct. Pleasure is the standard for many. What is pleasurable is good; what is painful is bad. Power is the standard for others. Those actions which enable one to become more powerful are good and those actions which cause one to become humiliated are bad. Christianity alone offers a valid ethical standard for right and wrong. However, as Hogue notes, "Deceit and falsehood have ever characterized pagan nations."

Christ is the standard for righteousness. When He is taken as the standard, then all men stand guilty before God, for only a life without sin is the only life that is acceptable to God. Therefore, all men stand condemned. Only through Christ's righteousness, can man gain access to God.

PROPOSITION:

Let us note in more detail these facts. Before we can properly appreciate the Holy Spirit's ministry of convincing men of righteousness, we must view a man as he really is – as a sinner in need of being convinced of his own sinfulness and in need of being convinced of Christ's inherent righteousness.

A. MAN'S SINFULNESS.

1. Evidence of Man's Deception.

It is the ministry of the Holy Spirit to convince the world of true righteousness, as it is supremely exemplified and even personified in Jesus. Comparing other men with Jesus is like comparing coal dust with snow. All other men appear unclean and unrighteous in the sight of the sinless and immaculate Son of God.

However, it is a strange characteristic of sin to reverse values and change moral standards until right can be called evil. Sin, in its very nature, is perversive and deceptive. Let us notice evidences of man's deception. However, whatever man may think of

himself, the Scriptures are very clear in their declaration of man's sinfulness.

It is a tragic commentary on the religious life of the Jews, which were the most respected Jewish leaders of Jesus' day, were subject to a great delusion. It was the Jews who thought they were so right but who turned out to be so wrong. It is a strange thing that the leaders of the most advanced religion of the ancient world rejected God's choicest gift. It only shows that man's most sophisticated religious endeavors are insufficient to save, to satisfy, and to justify.

The Pharisees could pride themselves in their righteousness and yet would not think to inconvenience themselves to help the unfortunate and degraded classes. The Pharisees could bend over backwards to keep their petty rules and regulations, and yet they ignored the very essence of true righteousness which is love and mercy.

It is a realistic commentary on the deceitfulness of man's heart, that the Jews, who performed the most religious practices in Jesus' day, were the same Jews who defamed and rejected the very Son of God. It was the Jews who accused Jesus of keeping bad company with publicans and sinners (Matthew 9:11). It was the religious leaders who accused Jesus of gluttony and intemperance (Matthew 11:19). It was the Jewish High Priest who accused Jesus of blasphemy (Matthew 26:65). Jesus' so-called friends even accused Jesus on one occasion of insanity (Mark 3: 21). The spiritually-blinded Jewish leaders even accused Jesus of being possessed with devils (John 7: 20). The hardened, calloused Jewish legalists accused Jesus of breaking the Sabbath (John 9:16). The spotless Son of God was also accused of treason (John 19:12).

On one occasion after Christ had proclaimed the truth to the Jewish religious leaders, their bitterness was so manifested that Christ said, *“But now ye seek to kill me, a man that hath told you the truth, which I have heard of God...Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”* (John 8: 40) Is it any wonder that Jesus was unpopular with the religious leaders after he told them what they essentially were – liars and murderers?

No man could fool Jesus. He saw man’s heart as it really is – with all of its deception and wickedness which was at times covered with religious pretense and ceremony. Christ striped away all disguises and masks and revealed all things in naked light. The very best that man can manufacture is filled with corruption and sin.

2. Declaration of Man’s Sinfulness.

No hidden sin escaped the rebuke of Christ. Why? Because Christ knew man’s heart and Christ knew that man is universally sinful. Christ’s rebukes of sin were only specific illustrations of the corruption of man’s nature – a fact that was vividly proclaimed by Old Testament writers. Many centuries before, Isaiah had declared, *“All we like sheep have gone astray; we have turned everyone to his own way.”* (Isaiah 53:6a) *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf and our iniquities, like the wind, have taken us away.”* (Isaiah 64:6) Jeremiah’s analysis of human nature is realistic, but unflattering: *“The heart is deceitful above all things, and desperately wicked; who can know it?”* (Jeremiah 17: 9)

What the Old Testament prophets declared, the New Testament Evangelists also declared. Both declared the universality of sin. Paul the apostle quoted Old Testament authority when he declared, *“There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one...For all have sinned and come short of the glory of God.”* (Romans 3:10-12, 23)

Regardless of how righteous man may think he is, God’s pronouncement is true – man is a sinner who cannot save himself and who is in need of Christ’s righteousness. Man needs to be convinced that Christ only is righteous, and that only Christ, on the basis of his inherent righteousness, can approach a holy God to become mankind’s Advocate and Redeemer. It is the work of the Holy Spirit to make man realize that he is unrighteous and that Christ only is righteous. Let us then next note Jesus’ righteousness.

B. JESUS’ RIGHTEOUSNESS

Throughout the New Testament we see various declarations of Jesus’ righteousness. Let us note those declarations and also not the greatest manifestation of all of Christ’s righteousness – the

1. Declaration of Jesus’ Righteousness.

Who would dare say to his fellowmen, as Jesus said, *“Which of you convinceth me of sin?”* Jesus was sinless and to men he declared his sinlessness without giving any evidence of pride. Only the Son of God could do this.

Jesus’ disciples spent many months with Jesus under all circumstances and at all times – day and night. The disciples saw Jesus when His body was overcome with weariness or hunger; they saw Him when the crowds pressed upon Him; they viewed His reactions when the diseased thronged Him, when the repentant cried out to Him, and when the hypocritical challenged Him. The disciples saw Jesus after He had lost His very dear friend John the Baptist. The disciples saw Him when He was sore pressed in His spirit and when He experienced the agony of the Garden.

Jesus’ disciples knew Him well under all circumstances. And yet, those who knew Christ best declared that Christ was sinless and pure. Peter declared that Christ *“did no sin, neither was guile found in His mouth.”* (I Peter 2:22) John declares that *“He was manifested to take away our sins; and in him is no sin.”* (I John 3:5)

For a Jew to say that a person was without sin, was a very significant acknowledgement. Basic to Jewish belief was the doctrine of the universality of sin. Every devout Jew knew those Scriptures which declared man’s corruption and sinfulness. No Jew had ever before said that a man was inherently righteous and without sin. But that is exactly what the disciples declared about Jesus, and they knew Jesus very well. To say that a man was sinless went against everything that a Jew was taught, and yet that is the disciples’ judgment concerning Jesus.

It was the conviction of the writer of the Hebrews that Christ *“was in all points tempted like as we are, yet without sin.”* (Hebrews 4:15) Paul was completely convinced that

his rigid adherence to Jewish law and ceremony could not save him, but that only Christ could save him. Because mankind cannot rid itself of sin, God hath made Christ to be sin for mankind, that each person might be made the righteousness of God in him. (2 Corinthians 5:21) Because man cannot produce his own righteousness, man must accept Christ's righteousness. It is the Holy Spirit who convinces man that he can only be justified through Christ's righteousness.

2. MANIFESTATION OF JESUS' RIGHTEOUSNESS.

Jesus said about the Spirit's ministry, *"When He (Holy Spirit) has come, He will...convince (the world) of righteousness because I go to my Father, and you no longer see me."*

What was the conclusive way in which God the Holy Spirit provided to men that Jesus was altogether righteous and that those who rejected Him were altogether wicked? The conclusive evidence of Jesus' righteousness is the resurrection. Because Jesus was without sin and completely righteous, God raised Him up from the dead. As Hogue says, "The world denied Christ's claim to righteousness, disputed His profession of Messiahship, declared Him to be an execrable imposter, and finally seemed to have triumphed in its attempted demonstration of His unrighteousness, by His crucifixion...but just when it seemed that the world had triumphed, and had demonstrated the falsity of Christ's profession thus putting an end to the religion He had sought to establish, the grandest demonstration of His holiness and of His Messiahship was given to the world by His resurrection from the dead." (The Holy Spirit a Study; p. 173)

Barclay also has a perceptive comment: "When you think of it, it is an amazing thing that men should put their trust for all eternity in a crucified Jewish criminal. What convinces men that this crucified Jew is the Son of God? That is the work of the Holy Spirit. It is the Holy Spirit who convinces men of the sheer righteousness of Christ, backed by the fact that Jesus rose again, and went to His Father." (Barclay's John; p. 225)

CONCLUSION:

What can be said by the way of conclusion: First Man, despite his disguises and pretenses, is sinful. When man looks at Jesus and then honestly looks at

himself, he is likely to be so distressed that he says what Peter said to Jesus, *“Depart from me; for I am a sinful man, O Lord.”* (Luke 5:8)

Secondly, we can say that it is the Holy Spirit that convinces man of his sinfulness, and it is the Holy Spirit that convinces man of Jesus’ righteousness. Jesus’ own claims, combined with His matchless character, is evidence enough that Jesus was without sin. The testimony of the disciples to Jesus’ perfection is added evidence to Jesus’ righteousness. The most conclusive evidence of Jesus’ perfect relationship with God is the resurrection. This is the final stamp of God’s approval of Jesus’ life, and it is the final demonstration to man that Jesus’ self-righteous critics were wrong and that Jesus is right. Jesus is the sinless Son of God who has become the perfect Advocate of sinful man. Through Christ, man has access to God.

CHAPTER 4 – Spirit’s Ministry to the World – Convincing of Judgment

“ The Work of the Holy Spirit”

Scripture:⁵*“Now I am going to him who sent me, yet none of you asks me, ‘Where are you going?’* ⁶*Because I have said these things, you are filled with grief.* ⁷*But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.* ⁸*When he comes, he will convict the world of guilt^{a]} in regard to sin and righteousness and judgment: ⁹*in regard to sin, because men do not believe in me; ¹⁰in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹and in regard to judgment, because the prince of this world now stands condemned.* (John 16: 5-11)*

Text: *“He (Holy Spirit) will convince (the world) of judgement, because the ruler of this world is judged.”* (John 16: 11)

CHAPTER 4

I. INTRODUCTION:

God has the final word and his judgment will be just, for the standard of his judgment will be Jesus Christ.

II. PROPOSITION:

Every man will be judged and wrong will be punished and right will be rewarded.

A. SATAN’S SEEMING SUCCESS BUT UTIMATE DESTRUCTION.

- 1. Satan’s Seeming Success.**
- 2. Satan’s Ultimate Destruction.**
- 3.**

B. MANKIND’S TEMPORARY TESTING BUT ULTIMATE JUDGMENT.

- 1. Mankind’s Temporary Testing**
- 2. Mankind’s Ultimate Judgment.**
 - a. Fact of Judgment.**
 - b. Standard of Judgment.**
 - c. Execution of Judgment.**

III. CONCLUSION:

The most important question for each person to ask himself is this: “Do I know that my name is written in the Book of Life?”

CHAPTER 4

SPIRIT'S MINISTRY TO THE WORLD – Convincing of Judgment

I. INTRODUCTION:

Whatever else is true, there is one thing that is true – the world is not what it was meant to be. Something has gone wrong, and the Biblical explanation for the world's confusion and conflict is sin. Sin is a perversion of God's will. It was God's will that man only know peace and fellowship, but instead man oftentimes only knows turmoil and war.

When right oftentimes goes unrewarded and wrong oftentimes goes unpunished, is there reason to believe that there is nothing beyond the grave? The Bible's answer is clear. "It is appointed unto man once to die, but after this the judgment." God has the final word and his judgment will be just, for the standard of his judgment will be Jesus Christ.

II. PROPOSITION:

It is to communicate the reality of the coming judgment which is the Holy Spirit's ministry to unregenerate men. Although it seems at times that Satan has won the spiritual battle, this is only an apparent observation. It seems that Satan has succeeded, but God has already pronounced his ultimate destruction. Although it seems that the unregenerate prosper and wrong goes unpunished, this is only an apparent observation. Every man will be judged and wrong will be punished and right will be rewarded.

A. SATAN'S SEEMING SUCCESS BUT UTIMATE DESTRUCTION.

1. Satan's Seeming Success.

It is believed that Satan is a fallen angel who led many other angels in rebellion against God and, as a result, he and his followers were thus cast out of heaven. The story of Satan's workings on earth might, on the surface, appear to be a story of satanic victory and human defeat. There is no doubt that Satan has produced widespread devastation on earth.

The story of the opening pages of the Bible is a devastating story of satanic victory. Man's sin from the very beginning of his history was doubt and disobedience. Man doubted God's Word and listened to Satan's subtle suggestion. Satan implanted the seeds of doubt in Eve's heart. Appealing to the gratification of

man’s desires, Satan succeeded in getting man to overstep his God-imposed limitation, and thus to challenge God’s sovereignty.

The result of man’s fall is soon seen in the murder of Abel. The intensity of man’s sin is vividly expressed in the early pages of Genesis: *“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”* (Genesis 6:5) The flood which destroyed almost all of mankind, did not destroy the perversity of man’s heart. To divert the presumption and pride of mankind, God stopped the building of the ‘tower into heaven’ by confusing man’s languages.

Throughout history sin continued to abound, until there were entire nations which had succumbed to pagan darkness. Rejection of God is the leading cause of paganism, says Paul. *“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”* (Romans 1)

The darkness and ignorance which for centuries permeated the world seemed to be evidence of Satan’s triumph and mankind’s doom. But, although God’s plan was frustrated, it was not defeated, for in the fullness of time, God sent forth His Son into the world. But lo! It seemed that as the Son of God was condemned and nailed to the Cross, that mankind’s final hope was destroyed and Satan’s final victory won. It seemed that heaven and earth were bowing to the power of sin and hell, and that mankind would forever be a slave of Satan. Christ’s death on the Cross seemed to Satan to spell his final victory over God and humanity.

2. Satan’s Ultimate Destruction.

What appeared, however to be Satan’s final victory, was really the seal of Satan’s ultimate destruction. When Satan crucified the sinless Son of God, he signed his own death warrant and ‘cut his own throat’, as it were.

To understand this strange paradox of how Christ’s death could bring life and salvation, and how it could result in Satan’s destruction, we must better understand the purpose of Christ’s life and death.

Jesus was not merely a man. He was God come to earth in the form of a man. Jesus showed that he was God by his assumption of authority. Who other than Jesus could give orders to men to follow him? Who else would dare to identically identify his work with God's work, or who but Jesus would dare to substitute his law for Moses' law? Jesus' authoritative voice is the voice of God.

Consider Jesus' miracles. What was the purpose of these miracles? Jesus' miracles are foretastes and shadows of his unlimited power to deliver man from sin and death. The miracles are not merely acts of compassion, but more than this, these miracles are Messianic acts, which are demonstrations of Christ's power to deliver from the bondage of Satan. "In this connection, the casting out of demons has a very special place in the Gospels, for the beginning of God's reign means the end of the demonic reign." (God's Unfolding Purpose, p. 172)

Jesus' authoritative words and His miraculous works are mere demonstrations of His power, and are predictions of His ultimate triumphant victory over Satan.

Christ's death actually accomplished the ultimate destruction of Satan and his works. Satan's apparent victory really became the cause of his ultimate defeat. Suzanne Dietrich well describes Satan's seeming success but what really became Satan's ultimate destruction: *"Let it be granted that Satan gathers all the powers of this world together against the Lord's Anointed. (Acts 4: 26-27)* Let it be granted that when these hostile forces are mobilized the leaders of Israel, the inheritors of all God's promises, will be in the front ranks. Let it be granted, once again, that Roman law and order will become the cowardly and obliging accomplices of Jewish intrigue. And let it be granted, finally, that Satan will persuade the frightened disciples to renounce their Master, or else will reduce them to silence, and that one of the Twelve will turn traitor. Let all that be granted. Nevertheless, in the midst of all these apparent victories, won by the prince of this world, his ultimate defeat is hidden. He is merely the instrument of a higher purpose. For in this single Son whom he crushes with his might, Israel in all of its faithfulness is incarnate. Satan has all men in his power save this one. He will subject him to the torture of suffering on a cross – in vain. He will inflict all the rages of hatred on him – in vain. He will make mankind forsake him – but all in

vain. For Jesus will remain obedient unto death, even death on a cross. The only prize that the price of demons really wants will escape him, for he will be unable to capture God’s well-beloved Son. ‘The ruler of this world’ as Jesus points out, ‘has no power over me’. (John 14:30). And the victory of this single person will become victory for every person.” (God’s Unfolding Purpose, p. 184)

How is it possible that the victory of the Crucified can become the victory for every man? It is because Christ’s death is substitutionary. *“For Christ once died for sinners, the just on behalf of the unjust, so that He might lead us up to God, put to death as He was physically but made alive spiritually.”* (I Peter 3:18) Through His death, Christ now has the power to destroy the very one who had the power of death – Satan. And thus Christ delivers all who were previously in bondage because of the fear of death. (Hebrews 2: 14, 15) The works of Satan are sin and death. Christ’s substitutionary death resulted in the destruction of Satan’s works (I John 3: 8). Because Christ died, no man needs to die for his own sins. Christ took man’s penalty on the Cross.

How is it possible that the victory of the Crucified can become the victory for every man? It is because Christ arose from the dead, thus potentially putting an end to death for every man. Christ conclusively demonstrated His power over death by the Resurrection. Because of Christ’s resurrection, *“Death is swallowed up in victory.” No longer does death have its sting; no longer does the grave have its victory.”* (I Corinthians 15)

B. MANKIND’S TEMPORARY TESTING BUT ULTIMATE JUDGMENT.

1. Mankind’s Temporary Testing

If Satan has been judged and condemned through the victorious resurrection of Christ, what is the reason for the delay of Satan’s full execution and destruction? Says Hogue, “The full execution of the sentence is delayed that God may carry out His purposes of grace toward the children of men who are involved in this judgment. Christ is reconstructing God’s government over this world, and offers an amnesty to all who have rebelled, provided they will renounce their allegiance to the prince who has led them in their rebellion against God, confess their guilt, and accept Him who was crucified for the world’s redemption as their King and

Savior. Christ, by His death, has made their reconciliation to God possible, By His resurrection from the dead He has proven His ability to save and His right to reign.” (The Holy Spirit a Study; p. 190)

What is the purpose of Christ’s coming to earth? Thus far, we have seen that Christ came to defeat Satan and destroy his works – sin and death. Christ accomplished that through His death and resurrection. The second reason for which Christ came to earth (and the reason which naturally follows the first reason) was to save man from his predicament. As John said, *“For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.”*

Christ’s coming to the earth was redemptive and not condemnatory. Let this be simply illustrated. Suppose a person is invited to go through an art museum for the purpose of receiving aesthetic joy and of cultivating greater artistic appreciation. The purpose of going through the art museum is to become a greater person, with deeper understanding of art. But suppose that after a person went through the museum that he declared to the guide, “I think your old art pieces were not worth viewing. The tour was boring.” How would the art museum guide be apt to answer the critical viewer? The guide could well say, “I’m sorry, sir, but these art masterpieces have already been judged. They have stood the test of time, and have proved to be great and worthy masterpieces.” In this illustration n, it is not the masterpieces that are judged. They are only meant to give viewers enjoyment and lend greatness to their lives. It is the critical viewer who is judged. Nothing is said about the paintings. They are still great. But much is said about the viewer. The viewer’s statement says that the viewer has no real artistic appreciation or mature sense of beauty.

Now consider Christ’s redemptive work on Calvary and His glorious resurrection. Christ’s death and resurrection were meant to save man. They are meant to give victory over sin to man and to make man’s life great. The death and resurrection is the solution to man’s predicament. God’s will is to save all men. It is not Christ who condemns at all. It is Christ who came to save all mankind. However, when man ignores and rejects the solution to his problem, man condemns himself. Man’s rejection of God’s provision does not destroy God’s saving purpose. Man’s

rejection of God’s provision for life merely results in man condemning himself as a chief of fools. It is not Christ that condemns man. It is man that condemns himself.

Every living person is in a period of temporary testing, after which he will be eternally judged according to his response to Christ during his life-time. While the art museum viewer was touring the museum, he was undergoing a test – a test to determine his own ability either to accept or to reject the time-tested value of art masterpieces. When the viewer completed the tour and criticized the paintings, he judged himself. When a man completes his tour of life and stands before God as a rejector of God’s provision of life, then that man will stand before God as a self-condemned rebel, who will heap eternal destruction upon his own head. The only question that will be asked at the end of life is this: “What did you do with Jesus?” One’s answer to that question will result either in his eternal salvation or his eternal destruction.

2. MANKIND’S ULTIMATE JUDGMENT.

a. Fact of Judgment.

When asked what to him was the most important English word, Webster one time said that that word was ‘accountability’. The Scripture says that *“It is appointed unto men once to die, but after this the judgment.”* (Hebrews 9:27) In his discourse on Mars’ Hill, Paul declared to the Athenian philosophers that *“God...now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom He hath ordained.”* Acts 17:30, 31) Man’s denial of the judgment does not make the fact of judgment any less real. It is not all of life to live nor all of death to die, but after death each man has a personal appointment with God.

b. Standard of Judgment.

Christ is the standard of all judgment. One’s response to Christ will determine one’s destiny. *“The day will surely come when at God’s command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives.* (Romans 2:16; Living Letters) “For the

Father judgeth no man, but hath committed all judgment unto the Son!"

It is not man's external respectability or his high profession or his abundant deeds that alone will be the basis for favorable judgment. These qualities are desirable, but it is one's inner responses to Christ that will only give one entrance to heaven.

Hogue so well illustrates this truth from God's Word: "He shows men that when Christ preferred the publican to the Pharisee, the widow's mites to the abundant offerings of the wealthy, the wretchedness of Lazarus to the affluence of Dives, the tears of 'a woman which was a sinner' to the vain works and professions of Simon the Pharisee, He was only revealing and illustrating the principles which will enter into the administration of judgment in the last great day of assize. In that day a cup of cold water having been given in the name of a disciple, shall in no wise fail of its reward; while the man who has bestowed all his goods to feed the poor, and who has given his body to be burned, if he shall be found to have done these things without the love of Christ as the constraining motive, shall have no profit from all his sacrifice. Then the King will say to those who, prompted by His Spirit, have fed the hungry, clothed the naked, visited the sick, comforted the sorrowing, and relieved the distressed, 'Inasmuch as ye did it to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal.'" (The Holy Spirit; Hogue, 197)

³¹"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. ³²All the nations will be gathered before him and he will separate the people one from another as a shepherd separates the sheep from the goats. ³³He will put the sheep on his right and the goats on his left. ³⁴"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. ³⁵For I was hungry and you gave

*me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' ³⁷"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹When did we see you sick or in prison and go to visit you?' ⁴⁰"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' ⁴¹"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. ⁴²For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' ⁴⁴"They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' ⁴⁵"He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' ⁴⁶"Then they will go away to eternal punishment, but the righteous to eternal life."
(Matthew 25:31-46)*

c. Execution of Judgment.

When Satan was judged, everything which he stood for (worldly lusts) and everyone who served him (God-rejecters) and all unsaved received the same judgment which Satan received. "Since the prince of this world is judged, those who submit to his dominion and are controlled by the principles of his government are also judged as God's enemies, and are involved in the same fearful condemnation as the prince under whose dominion they are serving." (Ibid; p. 94) The final execution of Satan's judgment is ultimate and certain. Whether or not man's judgment will be executed, depends upon man's acceptance or rejection of Christ. The final execution of man's judgment will be removed and cancelled and the sinner will be acquitted if he accepts Christ's provision of life.

The man who has received forgiveness of sins has no reason to fear judgment. God’s love will give the Christian boldness in the day of judgment. (I John 4: 17) To the Christian God will say, *“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”* (Matthew 25:34)

The man, who has rejected God’s provision of life, has every reason to fear judgment. To the sinner, there *is “a certain, fearful looking for of judgment and of fiery indignation, which shall devour the adversaries”*. (Hebrews 10: 27) The sinner, who persists in his rejection of God, shall receive the same destiny that Satan himself will finally receive. Meditate upon the vivid description of the destiny of the wicked:

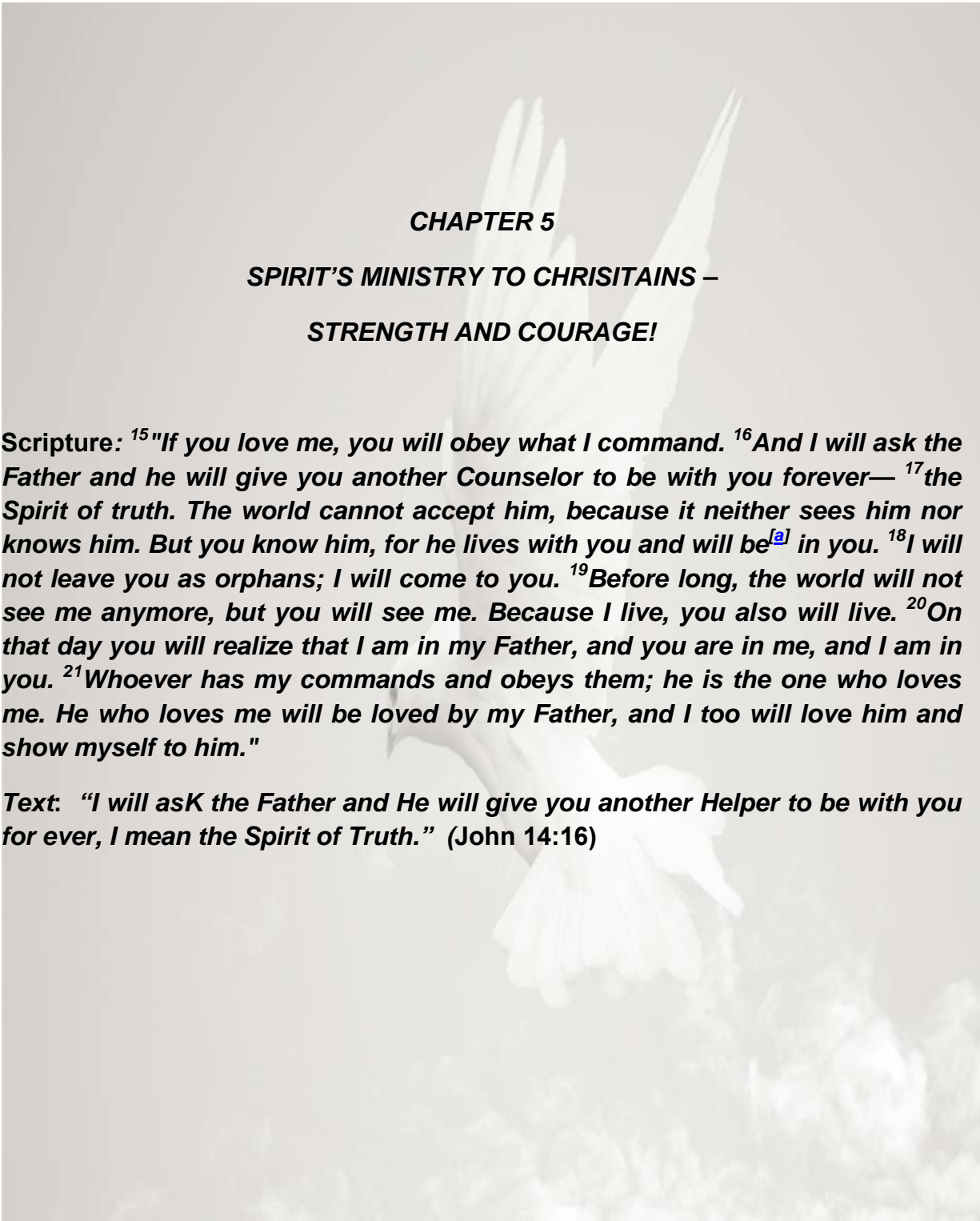
¹⁰And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. ¹¹Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. ¹²And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. ¹³The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. ¹⁴Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵If anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Revelations 20: 10-15)

III. CONCLUSION:

Asks Barclay, “What confronts a man with the certainty of judgment? Why should a man not do what he likes? What makes him feel certain that judgment lies ahead? That is the work of the Holy Spirit. It is the Holy Spirit who gives us the inner and unshakable conviction that we shall all stand before the judgment seat of God.” (Barclay’s John; Vol. 1.2); p. 226)

The most important question for each person to ask himself is this: “Do I know that my name is written in the Book of Life?” If one’s name is not

written in that Book of Life, what must one do to have it written there? Simply accept God’s provision of life. To accept God’s provision of life, all one needs to do is to confess his sins to God and to believe in Christ’s power to save. If one has confessed his sins and believed in Christ, he can have confidence that God will accept him into the Divine Family. Such a person then becomes a child of God. He escapes eternal punishment and inherits eternal life. What is your choice today? Accept Christ!



CHAPTER 5
SPIRIT'S MINISTRY TO CHRISITAINS –
STRENGTH AND COURAGE!

Scripture: ¹⁵"If you love me, you will obey what I command. ¹⁶And I will ask the Father and he will give you another Counselor to be with you forever— ¹⁷the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be ¹⁸in you. ¹⁸I will not leave you as orphans; I will come to you. ¹⁹Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. ²⁰On that day you will realize that I am in my Father, and you are in me, and I am in you. ²¹Whoever has my commands and obeys them; he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

Text: "I will ask the Father and He will give you another Helper to be with you for ever, I mean the Spirit of Truth." (John 14:16)

OUTLINE – CHAPTER 5

I. INTRODUCTION:

The Divine Comforter – The Holy Spirit – came in all His fullness to continue the ministry of Christ.

II. PROPOSITION:

Let us note what the ministry of the Holy Spirit is to the Christian.

A. Holy Spirit Gives Help

- 1. The Holy Spirit Gives Strength To Accept Success Without Pride.**
- 2. The Holy Spirit Give Strength To Accept Trouble Without Defeat.**

B. Holy Spirit Gives Courage.

- 1. The Holy Spirit Gives Courage To Face The Tribulation of Circumstances.**
- 2. The Holy Spirit Gives Courage To Face The Tribulation of Persecution.**

III. CONCLUSION:

The Holy Spirit can enable a Christian to cope with every circumstance. In all the changes and chances of life, the Christian serves an unchanging God who can make the Christian more than a conqueror.

CHAPTER 5

SPIRIT'S MINISTRY TO CHRISTIANS – Strength and Courage.

I. INTRODUCTION:

Perhaps there is no more encouraging portion of Scripture than that of John 14, 15, 16, 17. In these chapters is recorded the heart-to-heart talk that Jesus had with his disciples, prior to his death. If you were to leave a friend, not to see him for a long time, your last words to him would gain significance. No more significant words did Jesus ever say than those He said just prior to his departure to heaven. These words of Jesus are extremely important when we inwardly wish that Jesus were still bodily present in the world. Jesus can no longer be seen with the physical eyes, but His presence in the world is just as real as when He conversed with His disciples along the shores of the Sea of Galilee! The Divine Comforter – The Holy Spirit – came in all His fullness to continue the ministry of Christ. The Holy Spirit's ministry is to the entire world – to believers and to non-believers.

II. PROPOSITION:

Let us note what the ministry of the Holy Spirit is to the Christian. Because it is so wonderful and so inclusive, it would take many sermons to properly speak of this ministry. The following message speaks about that ministry, but does not speak about every phase of that rich ministry.

A. Holy Spirit Gives Help

Jesus said, "If you love me, keep my commandments; and I will ask the Father and He will give you another Helper to be with you forever, I mean the Spirit of Truth. The world cannot receive Him, because it does not see Him or know Him, but you know Him because He remains among you and will be within you." (John 14: 15-17)

The ministry of the Holy Spirit extends to every compartment of life, and is concerned with every feeling and circumstance of life. To more fully appreciate the ministry of the Holy Spirit, let us investigate the root meaning of the word for the Holy Spirit.

The Greek word for Holy Spirit is *paraklētos*. Literally a *paraklētos* is 'one who is called in to render some service or assistance.' Barclay sheds much light on the meaning of the term. "The Greeks used the word in a wide variety of ways. A *paraklētos* might be a person called in to give witness in a law court in someone's favour; he might be an

advocate called in to plead someone’s cause when someone was under a charge which would issue in serious penalty; he might be an expert called in to give advice in some difficult situation.” (Barclay’s John; p. 194) A paraklētos is a person who is called in to help in a situation with which a man by himself cannot cope.

The Holy Spirit then is man’s Helper. A Christian cannot successfully face life alone, but he needs a divine helper to keep him stable in the storms of life. The Holy Spirit is the Divine Helper, and as such is the strengthening and enabling presence of Jesus.

Dr. A.B. Simpson, founder of the Christian and Missionary Alliance, discovered new strength to cope with life when he surrendered his life completely to the Spirit’s control. His testimony is inspiring: “I shall never forget the morning that I spent in my Church reading an old musty book I had discovered in my library on the subject ‘THE HIGHER CHRISTIAN LIFE’. I had struggled long and daily with my own intense nature, my strong self-will, and my peculiar temptations. My spiritual life had been a constant humiliation. I had talked to my people about the deeper things of the Spirit, but there was a hollow ring, and my heart was breaking to know the Lord Jesus as a living bright reality. As I peered over that little volume, I saw a new light. The Lord Jesus revealed Himself as a living and all-sufficient presence, and I learned for the first time that Christ had not saved us from future peril, and left us to fight the battle of life as best we could; but He who had justified us was waiting to sanctify us, to enter into our spirit, and substitute His strength, His holiness, His life, His joy, His faith, His power, for all our worthlessness, helplessness and nothingness, and make it an actual living fact. ‘I live, yet not I, but Christ liveth in me.’ It was indeed a new revelation. Throwing myself at the feet of the glorious Master, I claimed the mighty promise – ‘I will dwell in you and walk in you.’ Across the threshold of my spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment a new secret has been the charm and glory and strength of my life and testimony...I have learned the secret, ‘I can do all things through Christ which strengtheneth me.’” (Prayer and Life’s Highest; p. 63)

1. The Holy Spirit Gives Strength to Accept Success Without Pride.

When life heaps honors and favors upon a man, there is the temptation to become complacent and to adopt the attitude of self-sufficiency. It is when one becomes financially prosperous that one can easily forget that money cannot

buy true happiness. It is when one becomes esteemed in the eyes of the public that one can easily forget that true greatness is measured in terms of service and not in terms of being served. It is when one has received the honors and applause of his fellowmen that he is most tempted to be arrogant and boastful. It is when the Christian tends to become lightheaded on the peaks of dazzling success that the Holy Spirit must take the Christian down into the valley of humility to purge, perfect, and mellow his character. The Holy Spirit inspires discipline in the Christian when he is tempted to become indulgent; the Holy Spirit gives sound judgment to the Christian when he is tempted to be led astray by the ‘glamour of this world’. The Holy Spirit points to the nail-scarred hand of the Master, always reminding the Christian whose he is and whose example he follows. The Holy Spirit enables a Christian to accept honors with humility.

In a letter a few weeks before his death, Dr. F.B. Meyer wrote the following to a friend: “I am now 82, and in a nursing home. I want to tell you what the Spirit of God has been showing me lately, that I have required a reputation for sanctity by my books. This may grow upon me. It makes one want to creep into heaven unnoticed.” (Aldersgate Studies in Christian Holiness; p. 109) The Holy Spirit can help the Christian cope successfully with life by enabling the Christian to accept success with humility.

2. The Holy Spirit Give Strength to Accept Trouble Without Defeat.

We remind ourselves, as Barclay has pointed out, that “always a *paraklētōs* is someone called in to help when the person who calls him in is in trouble or distress or doubt or bewilderment.” (Barclay’s John, p. 194)

The characteristic which best describes the person who has learned to cope with life is the characteristic of Endurance. Barclay well described the meaning of endurance: “It does not describe the frame of mind which can sit down with folded hands and bowed head and let a torrent of troubles sweep over it, in passive resignation. It describes the ability to bear things in such a triumphant way that it transfigures them and transmutes them. Chrysostom calls it ‘the root of all goods, the mother of piety, the

fruit that never withers, a fortress that is never taken, a harbor that knows no storms.’ He calls it ‘the queen of virtues, the foundation of right actions, peace in war, calm in tempest, security in plots.’ It is the courageous and triumphant ability to bear things which enables a man to pass the breaking-point and not to break and always to greet the unseen with a cheer. It is the alchemy which transmutes tribulation into strength and glory”. (Barclay’s Corinthians; p. 237) “It is far more than patience; it is the triumphant adequacy which can cope with life, the strength which does not only accept things, but which, in accepting them, transmutes them into glory.” (Barclay’s Romans; p. 214)

When George Matheson lost his eye sight and was disappointed in a love affair, he wrote in one of his prayers that he might properly accept God’s will, “Not with dumb resignation but with holy joy; not only with the absence of murmur but with a song of praise.” (Barclay’s Corinthians; pgs. 138,139)

Barclay so well comments on the difference that fortitude makes in a person’s life. “When affliction is met with fortitude, out of the battle a man emerges stronger, and purer, and better and nearer God...two men can meet the same situation. It can drive one of them to despair, and it can spur the other to triumphant action. To the one it can be the end of hope, to the other it can be a challenge of greatness. ‘I do not like crises’, said Lord Reith, ‘but I do like the opportunities they provide.’”

“Once a man went to visit a girl who was in bed dying of an incurable and a most painful disease. He took with him a little book of cheer for those in trouble, a sunny book, a happy book, a laughing book. ‘Thank you very much,’ she said, ‘but I know that book’. ‘Have you read it already?’ asked the visitor. And the girl answered, ‘I wrote it’. (Barclay’s Corinthians; p. 289)

The Holy Spirit can give strength to cope with the changes and chances of life. The Divine Helper can enable a person to accept success without pride, and He can enable a person to accept trouble without defeat.

B. Holy Spirit Gives Courage.

The word *paraklētōs* is also used of one who exhorts troops who are about to go in to battle. As Barclay says, “It is the word used of words which send fearful and timorous and hesitant soldiers and sailors

courageously into battle. A paraklētōs is therefore an encourager, one who puts courage into the faint-hearted, one who nerves the feeble arm for fight. One who makes a very ordinary man cope gallantly with a perilous and a dangerous situation.” (More New Testament Words, Barclay; p. 134)

Said Jesus: *“I have spoken these things to you that you might have peace in me. In the world you will have tribulations. But courage! I have conquered the world.”* (Barclay’s John 16: 33)

1. The Holy Spirit Gives Courage To Face the Tribulation of Circumstances.

Barclay is true when he says that “God never sends a man a vision without the power to work it out, and God never sends a man tasks without the strength to do it.” (Barclay’s Corinthians; p. 190) When a Christian finds himself in circumstances that demand the making of a baffling decision with far-reaching effects, he can be confident that the Holy Spirit is present to guide and to instruct. The Christian who is fatigued because of the stringent demands of a job, can come to the Spirit of Strength, whose energy will buoy the spirit and insure the mind. The Christian, who cowers in face of the uncertain future, can place his shaking hand in the firm clasp of an unchanging and loving Father, who will never cause his child a needless tear.

Whether in security or danger, the Christian need never fear, for the Spirit is a match for either set of circumstances. As Barclay points out, “To call the Holy Spirit paraklētōs is to say that the Holy Spirit is the person who enables a man to meet four-square and erect the sorrows, the struggles, the burdens of this world, the person who nerves the feeble for the battle and who makes the coward brave, the person who gives us wise counsel and powerful help in the difficult decisions of life.” (The Promise of the Spirit, Barclay; p. 34)

Because the Holy Spirit is enabling and empowering the Church, the Church can face the ‘impossible’. “It is told that once Saint Theresa set out to build a convent with a sum the equivalent of half a crown as her complete resources. Someone said to her, ‘Not even Saint Theresa

can accomplish much with half a crown.’ ‘True’, she answered, ‘but Saint Theresa and half a crown and God can do anything.’ A man may well hesitate to attempt a great task by himself; there is nothing which he need hesitate to attempt with God”.

However baffling the circumstances may be, one need not let them pile upon him to smother out all life; rather, the Spirit-led Christian can transcend all mountains of difficulty and place the flag of victory on the top of all circumstances. The Holy Spirit gives courage to face the tribulation of circumstances.

2. **The Holy Spirit Gives Courage To Face The Tribulation of Persecution.**

Jesus said, “If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love its own; but the world hates you because you are not of the world, but I have picked you out of the world. Remember the world which I spoke to you – the servant is not greater than his master. If they persecuted me, they will persecute you. If they kept my word, they will keep yours. But they will do these things to you because of my name, because they do not know Him who sent me.”

An illustration out of the life of John Wesley shows how miraculously God can give courage to face the tribulation of persecution. “John Wesley, it is recorded was one day preaching in an evil section of London, where raucous and ribald sensualities were in command, when two ruffians appeared at the edge of the crowd. ‘Who is this proffer?’ they asked, roughly. ‘What right has he to come here spoiling our fun? We’ll show him.’ A moment or two later, each with a stone in hand, they began elbowing their belligerent way through the throng. But just when they were ready to ‘let fly’ at Wesley’s face, he began talking about the power of Christ to change the lives of sinful men. It is reported that, even as he was speaking, a ‘serene beauty spread over his face.’ The two men, obviously quite overcome by it, stood there momentarily, their arms poised in mid-air. Then one turned to the other, and said, ‘He ain’t a man, Bill; he ain’t a man.’ Their arms came down. The

stones dropped from their hands. As Wesley continued to preach, the altered expression on their countenances spoke of the softness that had stolen into their hearts. The sermon over, Mr. Wesley began making his way through the crowd. The path that the people respectfully opened for him brought him within arm's length of where these 'teddy boys' of that day were standing. One of them, almost tenderly, reached out and touched the evangelist's coat. At that, Mr. Wesley paused, placed his hands on the heads of the lads, and said, 'God bless you, my boys!', as he passed them. One of the ruffians turned to the other, and said, 'He is a man, Bill; he is a man. He's a man like God!'" (Prayer and Life's Highest; p. 115)

“Once a man flung a pail of water over Archelaus, the Macedonian. He said nothing at all. And when a friend asked him how he could bear it so serenely, he said, 'He threw the water not on me, but on the man he thought I was.'" (Barclay's Corinthians; p/ 290)

The Holy Spirit can make a man adequate for life. In the times of fear, God can inspire courage, and thus make one able to face both the tribulation of circumstances and the tribulation of persecution.

III. CONCLUSION:

The Holy Spirit is the Divine Helper. He it is who enables the Christian, despite the changes and chances of life, to meet life victoriously. The Holy Spirit enables the Christian to accept success with humility, and to face trouble with triumphant fortitude.

It is the Holy Spirit that provides reinforcement against adverse circumstances which come crashing in on a person. It is the Holy Spirit who enables the Christian to face the scorn and scoff of the sinner and the angry eye of the God-haters.

The Holy Spirit can enable a Christian to cope with every circumstance. In all the changes and chances of life, the Christian serves an unchanging God who can make the Christian more than a Conqueror.



Chapter 6

SPIRIT'S MINISTRY TO CHRISTIANS – JOY AND FRIENDSHIP

Scripture: ¹⁸I will not leave you as orphans; I will come to you. ¹⁹Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. ²⁰On that day you will realize that I am in my Father, and you are in me, and I am in you. ²¹Whoever has my commands and obeys them; he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." ²²Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?" ²³Jesus replied, "If anyone loves me, he will take our home with him. ²⁴He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. (John 14: 18-24)

Text: *"I will not leave you forlorn, I am coming to you."* (John 14: 18)



OUTLINE – CHAPTER 6

I. INTRODUCTION:

Joy is a quality of life which is bestowed upon man as a gift of the Holy Spirit. Another gift of the Holy Spirit is friendship.

II. PROPOSITION:

The one who is acquainted with the Holy Spirit knows the very joy and friendship of God.

A. Holy Spirit Gives Joy

1. The World's Pleasure Is Temporary And Dependent Upon External Circumstances.
2. The Christian Joy Is Lasting And Dependent Upon The Quality Of One's Inner Life.

B. Holy Spirit Gives Personal Friendship.

1. The World's Religions Deny The Possibility Of Personal Friendship With Deity.
2. The Christian Religion Believes That God Became A Man And Desires To Become A Personal Friend To Man.

III. CONCLUSION:

Because the Comforter has come, every man is offered joy which source is God Himself. God wants to be a Friend to every person.

CHAPTER 6

I. INTRODUCTION:

Two of the greatest psychological and spiritual needs of man are a genuine sense of security and a genuine sense of acceptance. When one is insecure, he is plagued by fear. When one is rejected, he is plagued by inferiority. Insecurity creates misery and the opposite of misery is joy. Joy is a quality of life which is bestowed upon man as a gift of the Holy Spirit. Because God is a God of forgiveness, man need no longer feel insecure, guilty, and miserable. Instead, man can know the joy of forgiveness which automatically brings joy. The Christian can know the joy which is undisturbed by adverse external circumstances. Joy then is one gift of the Holy Spirit!

Another gift of the Holy Spirit is friendship. This is good news for all men. Man needs to know that he is accepted, and he needs to know that there is One who will share his problems and his successes. Christ came not to condemn or to plague man with inferiorities, but He came to save and to bestow a sense of worthiness to man.

II. PROPOSITION:

The one who is acquainted with the Holy Spirit knows the very joy and friendship of God.

A. Holy Spirit Gives Joy

Jesus said to His disciples: *“I have spoken these things to you that my joy might be in you, and that your joy might be complete”*. (Barclay’s John 15: 11) To understand the Christian joy, one must see it in contrast to the joy that the world has to offer. The joy the world offers might better be called pleasure. Let us first try to describe worldly pleasure or joy and then describe Christian joy.

1. The World’s Pleasure Is Temporary And Dependent Upon External Circumstances.

The man of the world depends upon his external environment to provide him pleasurable stimuli. Excitement and thrill are found in the situation itself and thus the man of the world is at the mercy of his circumstances. The constant restlessness of many is explained in terms of trying constantly to find new and

stronger pleasurable stimuli in one's surroundings. The thrill of the world is short and transitory. The pleasures of the world give no lasting satisfaction, but instead leave an empty void and longing. To satisfy the recurring longing, the world has to find greater thrills and more intense pleasures. Each worldly thrill leaves its adherent dull, drab, and bored. Thus, life for the man of the world becomes a mere vicious circle of seeking new thrills and pleasures. When the sensual stimuli no longer satisfy, temporarily life becomes cruel and suicidal despair sets in.

Barclay comments on the vicious circle that sensual pleasure creates: “There is all the difference in this world between pleasure and joy. The Cynic philosophers in the ancient days declared that pleasure was the unmitigated evil. Antisthenes made the queer statement that he would ‘rather be mad than pleased’. Their argument was that ‘pleasure is only the pause between two pains.’ You have come longing for something; that is the pain; you get it; the longing is satisfied and there is a pause in the pain; you enjoy it and the moment is gone’ and the pain comes back again. And, in truth, that is the way that pleasure works.” (Barclay’s Romans, p. 218)

The world believes that pleasure is found through the escape of personal responsibility. To the world, an arduous task is unpleasant and should be avoided if at all possible. This philosophy explains the reason why so many shirk their responsibility when they are not seen by their employer. To many, work is just the opposite of pleasure.

2. The Christian Joy Is Lasting and Dependent Upon The Quality Of One’s Inner Life.

Says Barclay, “The Christian is the man of joy; the Christian is the laughing cavalier of Christ. A gloomy Christian is a contradiction in terms, and nothing in all religious history has done Christianity more harm than its connection with black clothes and long faces. It is true that the Christian is a sinner, but he is a redeemed sinner; and therein lies his joy. How can any man fail to be happy when he walks the way of life with Jesus?” (Barclay’s John; vol. 1; pgs. 206, 207)

A Christian's joy does not depend upon one's external circumstances. Rather the joy of the Christian life is found in the consciousness of a right relationship with God. The Christian carries his joy with him and does not have to search for it within his environment. In fact, the Christian molds his own environment instead of the environment molding him. A Christian does not have to make a frantic search for some passing pleasure to stimulate him. The joy of God leaves no bitter taste or empty spot in the Christian's life. It is full, complete, and lasting, and is not disturbed by the changes or chances of circumstances.

A Christian need not be disturbed by the irritations, inconveniences, or limitations of life. As Barclay notes, "This Christian joy enables a man to accept even them with a smile. John Nelsen was one of Wesley's most famous early preachers. He and Wesley carried out a mission in Cornwall, near Land's End, and Nelsen tells about it. 'All that time, Mr. Wesley and I lay on the floor: he had my great coat for a pillow and I had Burkitt's notes on the New Testament for mine. After being here near three weeks, one morning about three o'clock Mr. Wesley turned over, and, finding me awake, clapped me on the side, saying: "Brother Nelsen, let us be of good cheer I have one whole side yet, for the skin is off but on one side!"' They had little enough to eat. One morning Wesley had preached with great effect: "As we returned, Mr. Wesley stopped his horse to pick the blackberries, saying: "Brother Nelsen, we ought to be thankful that there are plenty blackberries; for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food!" Christian joy made Wesley able to accept the great blows of life, and to greet the lesser discomforts with a jest. If the Christian walks with Christ, he must of necessity walk with joy." (Barclay's *Philippians*; pgs. 64, 65)

A Christian may be surrounded by unfavorable circumstances and yet experience the fullness of joy. How can this be explained? It is because joy lies not in the circumstances, but in the fellowship of the Divine person and in the fellowship of fellow Christians. Rev. Wurmbrand who was imprisoned for fourteen years because of his faith in Christ, experienced indescribable joy in the midst of his suffering. How could this be possible? Says Rev. Wurmbrand: "I don't feel frustrated to have lost many years in prison as I have seen beautiful things. I myself have been among the weak and insignificant ones in prison, but have had

the privilege to be in the same jail with great saints, heroes of faith who equaled the Christians of the first centuries. They went gladly to die for Christ. The spiritual beauty of such saints and heroes of faith can never be described.” (Tortured For Christ; p. 26)

Christian joy is not found through escape of responsibilities but it is actually found through accepting responsibilities. The musician would not be happy if he were given a simpler piece to play after he had mastered a difficult piece of music. His joy is increased only when he is given an opportunity to master a more difficult piece. The athlete is given harder competition when he has mastered the easier competition. So it is with the Christian. After one task is successfully completed, God gives him the joy and challenge of accepting greater responsibilities. The Christian's joy is found in a task well performed, regardless of the difficult circumstances surrounding this task. Says Barclay to illustrate this point, “In his rectorial address to the students of St. Andrews University, J.M Barrie quoted the immortal letter which Captain Scott of the Antarctic wrote to him, when the chill breath of death was already on his expedition: ‘We are pegging out in a very comfortless spot...We are in a desperate state – feet frozen, etc., no fuel, and a long way from food, but it would do your heart good to be in our tent, to hear our songs and our cheery conversation.’” (Barclay’s Philippians; p. 89)

The Spirit of God can take a dull, bored life and transform it into a radiant and joyful life. The Spirit can give joy even in the midst of sorrowing circumstances. Paul Rees cites the following illustration: “A typically empty, bored American sophisticate of the female variety became a transformed person. Someone gave her the clue to the Spirit-filled life. Her radiance, even when an accident robbed her of her husband, was phenomenal. Writing about a spiritually needy friend, she said: ‘I do wish I could share all the joy in my heart with her. She deserves it, and I have enough for ten people!’” (Prayer and Life’s Highest; p. 79)

The world depends upon its environment to provide sensual stimuli, but the thrill of the moment is soon gone, only to leave a bedraggled and disappointed pleasure-seeker. A Christian's joy is found through the consciousness of a right relationship with God, and through the consciousness of work well done.

B. Holy Spirit Gives Personal Friendship.

Jesus said, “*This is my commandment, that you love one another, as I have loved you. No one has greater love than this, that a man should lay down his life for his friend. You are my friends, if you do what I command you. I no longer call you slaves, because the slave does not know what his master is doing. I have called you friends because I had made known to you everything that I heard from my Father.*” (John 15: 12-17)

To properly appreciate the impact of this marvelous passage, we must realize that no other religion has ever claimed that its God could become a personal and intimate friend. Before we consider in detail this personal friendship with God that the Holy Spirit grants to the Christian, let us first note what other religions have said about man’s approachability to God.

1. The World’s Religions Deny the Possibility Of Personal Friendship With Deity.

To pagan religions, the very idea of God becoming a man is unthinkable and impossible. This was so in ancient times and it still is so among pagan religions today. Barclay notes that “Augustine afterwards said that in his pre-Christian days he had read and studied the great pagan philosophers and their writings, and that he had read many things but he had never read that the Word became flesh.” (Barclay’s John, vol. 1, p. 44) Pagan religions consider that God is so far removed, that He is impossible to approach. God lives, so they say, in a world all of his own and is completely unconcerned and indifferent to the needs of finite creatures of dust. The pagan gods send their worshippers away in terror and shame. To think of a God who is loving and who is actually seeking man’s personal and intimate friendship, is completely inconceivable to many in pagan religions. That God could look down on man in pity, mercy, and forgiveness, and could fold man to His great bosom of love, is beyond the highest imagination of pagans. To think of a God who takes the initiative to seek the lost and to save the sinner, is a fact of which there is no parallel in any other religion in the world.

Even modern-day man finds it hard to believe that God desires to become a personal friend of man. Barclay says

that “in one of H.G. Wells’ books there is the story of a man of affairs whose mind was so tensed and strained that he was in serious danger of a complete nervous and mental breakdown. His doctor told him that the only thing that could save him was to find the peace that fellowship with God can give. ‘What!’ he said, ‘to think of that, up there, having fellowship with me! I would as soon think of cooling my throat with the Milky Way or shaking hands with the stars!’ God, to him, was the completely indefinable.” (Barclay’s Romans, pgs. 70, 71)

For God to become a man, let alone a personal friend, is inconceivable to anyone other than a Christian. Only a Christian claims that God has become a human being and can become a personal friend to man.

2. **The Christian Religion Believes That God Became A Man And Desires To Become A Personal Friend To Man.**

“So the Word of God became a person, and took up His abode in our being, full of grace and truth: and we looked with our own eyes upon His glory, glory like the glory which an only son receives from a father.” (John 1:14; Barclay)

Said one about this verse, “It might well be held that this is the greatest single verse in the whole New Testament.” (Barclay’s John, vol. 1, p. 46)

The God which Christians serve became a human being.

“Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel to be
Out of Heaven and just like me?”
(Barclay’s John, v. 2; p. 186)

In coming to earth, God did not rend the heavens asunder and blast His way into the earth to take His seat on a throne and to establish an earthly kingdom. Rather, God came to earth as a babe.

“They all were looking for a king
To slay their foes, and lift them high;

Thou cam'st, a little baby thing,
That made a woman cry.”
Ibid, p. 186)

God came to be one of us, to establish His home among the lowest, and to care for the needy. The God of Christians had time for the poor, despised outcasts, as well as for the needy and dissatisfied rich man. This God saved “a simple Galilean lad and lass from shame and humiliation” at a wedding in Cana. It was this God who rested in the warm abode of two sisters and a brother. This Jesus of Nazareth was the God-man who cared for “simple, homely things and people.” It was this God who entered the home of Peter and cooled the hot fever of his mother-in-law. This God befriended the lonely, comforted the sorrowing, cheered the despairing, and lifted up the fallen. He cared for ordinary people and desired the friendship of the lowest. He is a God who cares for the sinner and who even seeks the lost. In brief, He is a God of unmeasured love who desires to establish a personal, intimate friendship with man. In fact, this God loves each man as if he were the only one in the world there was to love.

How different is the Christian's God of love from the pagan's gods of hate. “Rosita Forbes, the traveler, tells of finding shelter one night in a Chinese village temple because there was nowhere else to sleep. In the night she woke and the moonlight was slanting in through the window on the faces of the images of the gods, and on every face there was a snarl and a sneer, as of those who hated men.” (Barclay's Romans, p. 71)

The good news which every Christian has to tell is this: God the Holy Spirit seeks to become the divine guest in the heart of every man.

III. CONCLUSION:

Because the Comforter has come, every man is offered joy which source is God Himself. This joy is not temporary and incomplete, but it is permanent and satisfying. This joy is not dependent upon external circumstances, but this joy is internal and is resultant upon a right relationship with God. The joy that God gives is “unspeakable and full of glory.”

For the empty, dissatisfied, despised, or estranged person, there is good news! That news is that God has become a man and has shown that He is not hateful but loving, not condemning but saving.

**“Teenager, are you lonely,
Do you need a friend?
Take Jesus as your Savior,
He’ll go with you till the end.”**

What goes for teenagers goes for everyone. “*Lo, I am with you always, even unto the end of the world.*” (Matthew 28: 20)

Have You Taken Jesus As Your Saviour and Friend?

CHAPTER 7

SPIRIT’S MINISTRY TO CHRISTIAN – ENLIGHTENMENT AND PEACE!

John 14: 25-28

Scripture: *²⁵ "All this I have spoken while still with you. ²⁶ But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. ²⁷ Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. ²⁸ "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.*

Text: *You heard me say, 'I am going away and I am coming back to you.'* (John 14: 28)

OUTLINE – CHAPTER 7

SPIRIT'S MINISTRY TO CHRISTIAN – ENLIGHTENMENT AND PEACE!

I. INTRODUCTION:

The man of the street may not philosophize, but inwardly he is seeking to know the meaning to existence.

II. PROPOSITION:

Truth and peace are gifts that the Holy Spirit gives to every Christian. They are qualities that man cannot create or achieve by his own effort alone. Rather, they are gifts which the sincere Christian receives from the Holy Spirit of Truth and the Spirit of Peace.

A. Holy Spirit Gives Enlightenment.

- 1. The Holy Spirit Teaches All Truth.**
- 2. The Holy Spirit Gives Spiritual Understanding.**

B. Holy Spirit Gives Peace.

- 1. The World Is Dependent Upon External Circumstances For Its Peace.**
- 2. The Christian Is Dependent Upon The Quality of His Internal Life For His Peace.**

III. CONCLUSION:

To the hungry and humble heart, the Spirit of Truth becomes the fountain-head of Living Water and the Source of Living Bread. The Gift of the Spirit is also peace – a quality of mind and heart that man cannot create or produce through self-achievement.

CHAPTER 7

SPIRIT’S MINISTRY TO CHRISTIAN – ENLIGHTENMENT AND PEACE!

I. INTRODUCTION:

Modern-day man is expending much energy in seeking knowledge and peace. Science is seeking for the truth to the mysteries of the universe. Millions of dollars are annually spent in technology and medicine, seeking to uncover the secrets of nature. Philosophers speak often of truth and are offering various philosophies of life. The man of the street may not philosophize, but inwardly he is seeking to know the meaning to existence. He, too, is seeking truth.

Man pursues not only truth but he is also seeking peace. For years, the Peace Corp worked around the clock in many countries, and the committee rooms at the United Nations Building buzz with talks of peaceful solutions to multiple world conflicts.

II. PROPOSITION:

Truth and peace are gifts that the Holy Spirit gives to every Christian. They are qualities that man cannot create or achieve by his own effort alone. Rather, they are gifts which the sincere Christian receives from the Holy Spirit of Truth and the Spirit of Peace.

A. Holy Spirit Gives Enlightenment.

Jesus said, “I have many things to say to you, but you cannot bear them now. When the Spirit of Truth has come, He will lead you into all the truth. For He will not speak on His own authority and out of His own knowledge, but He will speak all that He will hear, and He will tell you of the things to come. He will glorify me, for He will take of the things which belong to me, and will tell you of them. All things that the Father has are mine. That is why I said that the Spirit will take of the things which belong to me, and tell them to you.” (John 16: 12-15; Barclay)

1. The Holy Spirit Teaches All Truth. (Knowledge and Insight)

All truth is God’s truth. The Spirit is not merely concerned with the theological truth, but is the Originator and Illuminator of all truth in the world. If the Spirit gave life to all living things and gave organization to all of nature, is it not reasonable to expect the secrets of the universe to be revealed by the Spirit? Says Barclay, “The theologians and

the preachers are not the only persons who are inspired. When a great poet delivers to men a great message in words which defy time, he is inspired. When H.F. Lyte wrote the words of ‘Abide with me’ he had no feeling of composing them; he wrote them as to dictation. A great musician is inspired. Handel, telling of how he wrote ‘The Hallelujah Chorus’ in his ‘Messiah’, said: ‘I saw the heavens opened, and the Great God sitting on the Throne.’ When a scientist discovers something which will help the world’s toil and make life better for men, when a surgeon discovers a new technique which will save men’s lives and ease their pain, when someone discovers a new treatment, a new drug, which will bring life and hope to suffering humanity, that is a revelation from God.” (Barclay’s John, p. 228)

It was said of George Washington Carver, that when someone asked him how he performed such miracles in his agricultural research, he answered that they were not miracles but divine revelations. The biographer of Carver comments; “When nature’s inner doors were locked to the mechanics of science and the prying eyes of scientists, Doctor Carver went on his knees humbly before a beneficent Creator Who whispered secrets into his ebony ear. Carver was constantly listening for orders and information from above. He was a citizen of two worlds and kept in touch with them both.” (Rothwell’s Carver; p. 38)

Because the earth is the Lord’s and the fullness thereof (Psalms 24:1), the mysteries of all nature are revealed by the Spirit of Truth.

2. The Holy Spirit Gives Spiritual Understanding.

What explains the depth of spiritual understanding that some people have? It is explained in terms of an open response to the Holy Spirit. Towards the end of George Muller’s life, he said, “I never remember in all my Christian course, a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have always been directed rightly.” (Prayer and Life’s Highest; p. 120)

One cannot be close-minded or satisfied with one's present status with God and expect to experience spiritual depth in his life. The Christian life is not a static life; rather, it is a dynamic life with new depths to reach, new horizons to find, and new capacities to develop. It is the Holy Spirit who helps the open-minded Christian to recall truth, to understand truth, to defend truth, and to spread truth. A stubborn will and a closed mind will always shrink spiritual capacities and will eventually suffocate all spiritual life. The Spirit is the author of the Bible and thus the only reliable interpreter where education alone is not sufficient.

Donald Bastian notes that “Ezra Poulsen of Salt Lake City recounts an experience of his student days. The professor asked each student to try his hand at writing rhymed couplets in the style of Alexander Pope. One boy declined. ‘I’m not a poet,’ he said. The professor thundered, ‘Young man, I want you to understand you are not a finished product. You’re still in the process of being created.’” (Aldersgate Studies in Holiness, pg. 119)

No Christian is a finished product. None is too old to learn new lessons. The deeper one mines the Word of God, the more concentrated becomes spiritual truth. Dr. T.M. Anderson entered into a covenant with His Lord to meet Him in prayer and meditation from 3 to 5 a.m. each day. He wrote, “I prayed the Saviour would be pleased to give me a greater measure of understanding in His Word. For many years I had made a study of the Scriptures; in fact, I could read several books of the Bible without looking at the printed page...At the time I prayed nothing unusual happened; but not many days after that season of prayer, when I began to lecture in the classroom at Asbury College, the Word of God began to be revealed to my heart and mind with a depth of meaning that I had not known in all the years of my ministry. I listened to my own lecture with great amazement...The truth which surged in my soul was not a result of my own reasoning. I know that the Spirit of the Lord had revealed His truth.” (Ibid, p. 118) (God does not reveal truths to lazy minds however.)

The one, who often sits at the feet of Jesus, will soon reflect the same spirit and radiance that the Master

possesses. After the disciples had spent much time in prayer, the rulers took knowledge that they had been with Jesus. The humble mind is the tablet on which the Divine teacher can write His indelible message.

Thus in our search for spiritual truths, may it never be forgotten that “the Holy Ghost is the great and the only infallible Interpreter of Scripture...Since the Word of revelation ‘came not by the will of man’, it cannot be comprehended and explained by the mere exercise of man’s volition and intellect. As man was only instrumental in receiving and declaring the inspired Word, so he can be only instrumental in its correct interpretation. As men ‘were moved by the Holy Ghost’ to utter the Word of the Lord, so they must be moved by the same Divine Agent, in order to comprehend and realize its import.” (The Holy Spirit A Study, by Hogue; p. 114)

“The Spirit is his parting gift to the Church to make His presence as real to them as if they were listening to him teaching beside the Sea of Galilee; and the Spirit can do more for us than ever Jesus could have done had we been his contemporaries. He can come within us, and take up residence within our very beings. He can not only bring to our remembrance what Jesus taught, but can reveal to us the deeper significance of his person, his death and resurrection which we could never have grasped by historical contemporarily. We indeed are not worse off but better” (Michael Green; I Believe in the Holy Spirit; p. 46)

B. Holy Spirit Gives Peace.

Jesus promised a great gift to his disciples: *“I am leaving you peace: I am giving you my peace. I do not give it to you as the world gives peace. Let not your heart be distressed or fear-stricken. You have heard that I said to you: ‘I am going away and I am coming to you.’”* (John 14: 25-27, Barclay)

1. The World Is Dependent Upon External Circumstances For Its Peace.

The world’s concept of peace is very different from the Christian’s concept of peace. The world remains ruffled and distraught so long as the external environment

contains elements that annoy and disturb. Calmness and quietness must exist if there is to be peace. So long as there is war, there can be no peace. Barclay is right when he says that “the peace which the world offers us is the peace of escape, the peace which comes from the avoidance of trouble, the peace which comes from refusing to face things.” (Barclay’s John 199) Ironically, the world goes about seeking to establish peace by the threat of the bomb and the talk of the peace table. The man of the world believes that he will know peace if he can only escape or avoid those circumstances which ruffle his spirit and spoil his countenance. The worldly man believes that peace is found within the situation itself; thus he involves himself in those activities which he believes will satisfy his longings. Escaping the hustle and bustle of urban life, he resorts to the shore of a peaceful lake. To calm his nerves he becomes a consumer of the tranquilizer pill, thus again thinking that peace is found outside of himself. The worldly man seeks peace in many ways – material security, honorable associations, pleasurable pursuits, powerful positions.

2. **The Christian Is Dependent Upon the Quality of His Internal Life for His Peace.**

The man of the world fails to realize that peace is not determined by one’s external environment, but is determined by one’s internal attitudes. Barclay points out that “in the Bible the word peace, shalom, never simply means the absence of trouble. Peace means everything which makes for our highest good...The peace which Jesus offers us is the peace of conquest. It is the peace which no experience in life can ever take from us. It is the peace which no sorrow, no danger, no suffering can make less. It is the peace which is independent of outward circumstances.” (Barclay’s John p. 199)

Madame Guyon, a dedicated Christian who experienced imprisonment about 250 years ago, rejoiced that her spirit could not be imprisoned. She experienced peace in her soul, despite the adversity of external circumstances. The following poem expresses the peace and freedom of her soul.

A little bird I am
Shut from the field of air;
Yet in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee.

Naught have I else to do;
I sing the whole day long;
And He whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing
But still He bends to hear me sing.

My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh! It is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose Providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.

(Prayer and Life's Highest; pgs. 65, 66)

The peace which the Holy Spirit gives is much different than the elusive peace which the world offers. Even amidst the storms of life when life seems to be crumbling, the Christian can know peace and serenity of soul. The hymn-writer was inspired to write of this peace, in his song 'When Peace Like a River'.

When peace like a river attendeth my way,
When sorrow like sea billows roll;
Whatever my lot, thou hast taught me to say,
"It is well; it is well with my soul."

Paul and Silas had inner peace "joy in spite of circumstances". ²²*The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be*

stripped and beaten. ²³After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. ²⁴Upon receiving such orders, he put them in the inner cell and fastened their feet in the stocks. ²⁵About midnight Paul and Silas were praying and singing hymns to God and the other prisoners were listening to them. (Acts 16:22-25)

Myron Boyd, in his booklet 'Honoring The Spirit', cites an interesting illustration to show the contrast between the world's conception of peace and the Christian's conception of peace. "A contest was once held in which a prize was to be given to the most original allegorical painting of peace. One artist brought a landscape of exquisite beauty and tranquility, the limped-lake, the softly flowing brook, the green fields with cattle and sheep feeding on rich pasture, luxuriant trees with birds singing in the branches and children playing under their shadow while soft fleecy clouds sailed across the blue expanse and flung their changing shadows on the mountain sides. It was without doubt a perfect picture of peace under normal conditions. But the painting that won the prize was very different. It represented a naked rock in mid-ocean with wild tempests beating around it and the surf tossing high about its base while a ship in distress was seen driving before the fierce hurricane. The clouds were black and angry with the fury of the storm. But in the center of the picture that naked rock was seen to divide near the summit, and in its cleft, a dove was calmly dropping into her nest and spreading her soft wings above her little brood, safe and quiet amid all the fury of the elements. That is the peace 'which passeth all understanding,' and which only the Spirit of God can bring to our hearts." (Honoring the Spirit, pgs. 13, 14)

The Christian is able to have peace within his soul even when the rough circumstances of life bring a stream of tears. Why is this? It is because the Christian knows that he serves a loving Father who will not cause his child any needless tears. The Christian knows that God can enable him to triumph over his circumstances and help him to make "music out of life's remainders". The Christian knows that all things do work together for good to those who love God. In the furnace of adverse circumstances the

fine qualities of Christian character are purified and perfected. To God, fine character is very important, and this sometimes means that the dross must be consumed in the crucible of life's difficult experiences. Because the Christian is sure that God desires only his highest good, he learns to submit in the face of baffling perplexities, and submission always brings deep settled peace, which not even life's storms can unsettle.

III. CONCLUSION:

It is the Holy Spirit who is the Master Teacher. Man does not create truths; God unfolds the mysteries of the universe and reveals His secrets to the inquiring and honest mind. To the hungry and humble heart, the Spirit of Truth becomes the fountain-head of Living Water and the Source of Living Bread.

The Gift of the Spirit is also peace – a quality of mind and heart that man cannot create or produce through self-achievement. The peace which passes all understanding is a gift of God which can be enjoyed by the Christian despite the stinging wind and bitter storms of adverse circumstances. How encouraging the words of Jesus, *"I am leaving you peace: I am giving you my peace...Let not your heart be distressed or fear-stricken."*

APPENDIX

APPENDICIES I

**Daily Devotional Readings with Opportunity,
Through Prayers, To Make a Fuller Response
to the Ministry of the Blessed Holy Spirit.**

*“THE CONVICTING WORK OF THE
HOLY SPIRIT”*

“If you love me, you will obey what I command. And I will ask the Father and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. (John 14: 15-20)

The apostle Paul one time asked certain disciples, *"Did you receive the Holy Spirit when^a you believed?"* They answered, *"No, we have not even heard that there is a Holy Spirit."* ³So Paul asked, *"Then what baptism did you receive?"* "John's baptism," they replied. (Acts 19: 2, 3)

The Holy Spirit is the third person of the trinity. It is that work of the Holy Spirit to continue the ministry of Jesus in the world today.

In considering the work of the Holy Spirit during the next several days, consider several words, each of which describes one of the many different ministries of the Holy Spirit. The Holy Spirit convicts, convinces, cleanses, comforts, counsels, and communicates.

The Holy Spirit convicts of sin. *"When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment."* (John 16: 8, NIV)

The word that John uses of the work of the spirit "is the word which is used for the cross-examination of a witness, or a man on trial, or an opponent in an argument. It always has this idea of cross-examining a man until he sees and admits his errors, or acknowledges the force of some argument which he had not yet seen...now clearly such cross-examination can do two things—it can convict a man of the weakness of his case, and the strength of the case which, up to this time, he has opposed. In this passage we need both the meanings; we need both convict and convince". (Daily Study Bible; John, vol. 2; William Barclay.

It is the work of the Holy Spirit to convict a man of his sin, and to convince a man of his own weakness and of Christ's strength.

The Spirit of God, speaking through the Holy Scriptures, convicts man of inward attitudes and sinful desires against which there is no civil law. Civil laws are made against murder, but only the Spirit can convict a man for anger. Civil laws can convict a man for malice and resentment. There are civil laws against adultery, but who, other than the Spirit of God, can convict one of lustful desires and impure thoughts? Laws against stealing are made by society, but only God's Spirit can convict one of the wrong in covetousness, envy, and jealousy. What passes the scrutiny of man, does not pass the scrutiny of God. Jesus said that the Spirit convicts the world of sin because the world does not believe in Him. One may not be a murderer, or an adulterer, or a thief, but if he does not truly believe in Christ, that person stands condemned. *"Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only son."* (John 3:18; NIV)

"Father, I come to you with a receptive heart and an open hand to receive your gifts of divine grace. I stand convicted of my own inadequacies, and convinced of the adequacy of your grace. What passes the scrutiny of man cannot pass your scrutiny. I confess my hidden sins in order to receive your revealed mercy."

“COME HOLY SPIRIT”

AFFIRMATION FOR THE DAY: *I will not allow society's approval of my outward conduct to blind me to my need for God's cleansing of my inward condition!*

*“THE CONVINCING WORK OF THE
HOLY SPIRIT”*

“Now I am going to him who sent me, yet none of you asks me, ‘Where are you going?’ Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt¹ in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.” (John 16:5-11)

it is the ministry of the Holy Spirit to convince the world of true righteousness, as it is supremely exemplified and personified in Jesus. Comparing other men with Jesus is like comparing coal dust with freshly fallen snow. All others appear unclean and unrighteous in the sight of the sinless and immaculate Son of God.

It is a strange characteristic of sin to reverse values and to change moral standards until right can be called evil and evil goodness. It is a realistic commentary on the deceitfulness of man's heart, that the Jews who performed the most religious practices in Jesus' day were the same Jews who defamed and rejected the very Son of God! It was the Jewish religious leaders who accused Jesus of keeping bad company with publicans and sinners (Matthew 9:11). As it was the religious leaders who accused Jesus of gluttony and intemperance (Matthew 11:10). It was the Jewish High Priest who accused Jesus of insanity (Mark 3: 21). The spiritually-blinded Jewish leaders even accused Jesus of being possessed with devils (John 7:20). The hardened, calloused Jewish legalists accused Jesus of breaking the Sabbath (John 9: 16). The spotless Son of God was accused of treason (John 19: 12).

Who would dare say to His fellowman, as Jesus said. *“Which of you convinceth me of sin?”* Jesus was sinless and to men he declared His sinlessness without giving any evidence of pride. Only the Son of God could do this.

Jesus' disciples spent many months with Jesus under all circumstances. They saw Jesus when He was overcome with weariness or hunger, when the crowds pressed upon Him and the diseased people thronged around him, when the repentant ones cried out to Him, and when the hypocritical challenged Him with subtle questions. The disciples saw Jesus when He was filled with sorrow following the beheading of John the Baptist. They saw Him when He was sore pressed in His spirit and when He experienced the agony of the Garden. And yet those who knew Christ best declared that He was sinless and pure. Peter, a devout Jew who believed with all Jews in the universality of sin, declared that Christ *“did no sin, neither was guile found in his mouth”*. (I Peter 2:22)

“The world denied Christ's claim to righteousness, disputed His profession of Messiahship declared Him to be an execrable imposter, and finally seemed to have triumphed in its attempted demonstration of His unrighteousness, by His crucifixion...But just when it seemed that the world had triumphed, and had demonstrated the falsity of Christ's profession, thus putting an end to the religion He had sought to establish, the grandest demonstration of his holiness and of His Messiahship was given to the world by His resurrection from the dead.” (The Holy Spirit, A Study, p. 173; Hogue)

“Father, your Son of righteousness shines more brightly than the noonday sun. No sooner can sinful man deny the righteousness of the Son than can man quench the flames of the sun with the waters of earth. His righteousness is from everlasting to everlasting.”

"COME HOLY SPIRIT"

AFFIRMATION FOR THE DAY: Just as Christ's righteousness was demonstrated conclusively through the Resurrection, I will allow the Holy Spirit to demonstrate Christ's righteousness through my new life today!

*“THE CLEANSING WORK OF THE
HOLY SPIRIT”*

“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God”. (Ezekiel 36:24-28)

The Holy Spirit cleanses the sinner from the guilt of his sins. The Holy Spirit is the agent in resolving guilt and imparting new life. “But when the kindness of God our Savior and his love toward man appeared, he saved us in his mercy—not by virtue of any moral achievements of ours, but by the cleansing power of a new birth and the moral renewal of the Holy Spirit, which he gave us so generously through Jesus Christ our Savior. The result is that we are acquitted by his grace, and can look forward to inheriting life for evermore.” (Titus 3:4-7; Phillips)

The Holy Spirit is also the agent in cleansing the believer from the pollution of sin. Man is not only a sinner in practice who needs forgiveness, but a man is also a sinner by nature who needs inner cleansing. David acknowledged his need for inner cleansing. *“Behold, I was brought forth in (a state of) iniquity; my mother was sinful who conceived me (and I, too, am sinful)...Purify me with hyssop, and I shall be clean (ceremonially), wash me, and I shall (in reality) be whiter than snow...Create in me a clean heart, O God; and renew a right, persevering, and steadfast spirit within me.”* (Psalms 51:5, 7, 10: Amplified Bible),

The fire which took the appearance of cloven tongues on the Day of Pentecost (Acts 2) symbolized cleansing. The disciples of Christ needed cleansing from carnal strife and selfish ambition. The Holy Spirit comes to consume the dross of sin and to purify the character of the Christian, enabling the believer to reflect the beauty of Christ’s holiness. *“He is like a refiner’s fire and like fullers soap, and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi.”* (Malachi 3: 2-3) “The illustration is that of a jeweler sitting before his crucible watching the fierce flame as it eliminates the dross leaving the silver so perfectly refined that at length he can see his image in the glowing metal.” (To Tell The World, p. 76; Myron Boyd)

Cleansing is the work of the Holy Spirit. He works to refine Christian character and to cleanse away all defilement. *“I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you.”* (Ezekiel 36: 25-26a, NIV)

“Wash me and I shall be clean! Purge me and I shall be whiter than snow! Renew a right spirit within me and cleanse me from every guilty stain. In Jesus’ name.”

AFFIRMATION FOR THE DAY: God offers nothing less and I will settle for nothing less than a heart that is totally cleansed from the pollution of sin!

*“THE COMFORTING WORK OF THE
HOLY SPIRIT*

“If you love me, you will obey what I command. ¹⁶And I will ask the Father and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.” (John 14: 15-17)

The Holy Spirit gives comfort in times of sorrow and loss, but, as Comforter, He does much more than this. The Holy Spirit gives courage to the faint-hearted, strength to the weak, and assurance to the doubter.

The Holy Spirit is man's helper. The Holy Spirit enables the Christian to cope with every circumstance of life. As helper, He is the strengthening and enabling presence of Jesus.

Dr. A.B. Simpson, founder of the Christian and Missionary Alliance, discovered new strength to cope with life when he surrendered his life completely to the Spirit's control. His testimony is inspiring; "I shall never forget the morning that I spent in my church reading an old musty book I had discovered in my library on the subject THE HIGHER CHRISTIAN LIFE. I had struggled long and vainly with my own intense nature, my strong self-will, and my peculiar temptations. My spiritual life had been a constant humiliation. I had talked to my people about the deeper things of the Spirit, but there was a hollow ring, and my heart was breaking to know the Lord Jesus as a living, bright reality. As I poured over that little volume, I saw a new light. The Lord Jesus revealed Himself as a living and all-sufficient presence, and I learned for the first time that Christ had not saved us from future peril, and left us to fight the battle of life as best we could; but He who had justified us was waiting to sanctify us, to enter into our spirit, and substitute His strength, His holiness, His life, His joy, His faith, His power, for all our worthlessness, helplessness and nothingness, and make it an actual living fact. 'I live, yet not I, but Christ liveth in me.' Across the threshold of my spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment a new secret has been the charm and glory and strength of my life and testimony...I have learned the secret, 'I can do all things through Christ which strengthens me.'" (Prayer and Life's Highest; Paul Rees, p. 83)

The Holy Spirit gives the Christian strength to accept trouble without defeat, and to accept success without pride. Take the latter idea. When life heaps honors and favors upon a man, there is the temptation to become spiritually proud. It is when one becomes esteemed in the eyes of the public that one can too easily forget that true greatness is measured in terms of service and not in terms of popularity. In a letter a few weeks before his death, the sainted F.B. Meyer wrote the following to a friend: "I am 82, and in a nursing home. I want to tell you what the Spirit of God has been showing me lately, that I have acquired a reputation for sanctity by my books. This may grow upon me. It makes one want to creep into heaven unnoticed". (Aldersgate Studies in Christian Holiness, p. 109) The Holy Spirit enables a believer to accept success with humility.

"Father, because of your wonderful indwelling Spirit, I am able to cope with anything that life can hand me. I can accept sorrow without bitterness, trouble without despair, success without pride. During changing circumstances, I serve a changeless God! Glory!"

AFFIRMATION FOR THE DAY: Through Christ's indwelling Spirit I can be what God wants me to be, and do what God wants me to do!

*“THE COUNSELING WORK OF THE
HOLY SPIRIT*

“I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you”. (John 16:12-15))

Our Scripture reading for today indicates that the Holy Spirit guides the believer into all things. No greater or wiser Counselor can be found than the Holy Spirit. God has promised to guide the earnest seeker of Truth; *"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."* (Psalms 32:8) Towards the end of George Muller's life, he said, "I never remember in all my Christian course, a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have always been directed rightly." (Prayer and Life's Highest, p. 120; Paul Rees) *"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."* (Proverbs 3: 5-6)

The Christian life is not a static life; rather, it is a dynamic life with new depths to reach, new horizons to find, and new capacities to develop. It is the Holy Spirit who helps the open minded Christian to find truth, to recall truth, to understand truth, to defend truth, and to spread truth. A stubborn will and a closed mind destroy all receptive powers and make it impossible to receive God's communications.

There are several ways by which the Holy Spirit communicates God's will to the believer.

There is the counsel of others. Consulting a wise, experienced, and tested friend and counselor will oftentimes save one from many a pitfall and from many a heartache. *"For lack of guidance a nation falls, but many advisers make victory sure"* (Proverbs 11: 14) and *"The way of a fool seems right to him, but a wise man listens to advice."* (Proverbs 12: 15)

The Holy Spirit often works through circumstances to reveal God's will to the sensitive Christian. Because God is sovereign, the Christian knows that God controls nature with its laws and history with its events. If the Christian knows that God is big enough and powerful enough to control the laws of nature and the events of history, the Christian also knows that God is loving enough and Fatherly enough to control the circumstances of life which determine personal destiny.

There is prayer. It is the Holy Spirit who enables the true believer to pray effectively. *"The Holy Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express."* (Romans 8:26, NIV)

The Bible is another means that the Holy Spirit uses to give guidance and counsel to the Christian. The Psalmist looked to the Word for guidance, and so can every modern-day believer. *"Thy word is a lamp unto my feet, and a light unto my path...The entrance of thy words giveth light; it giveth understanding unto the simple."* (Psalms 119: 105, 130)

"Father, help me to be open-minded to receive your truth, tender-hearted to experience your love, and strong-willed to obey your commands. In Jesus' name. Amen.."

AFFIRMATION FOR THE DAY: Easy guidance comes to those who are easily controlled by the Holy Spirit. I will keep the reins of my life in the hands of the Holy Spirit today!

“THE COMMUNICATING WORK OF THE HOLY SPIRIT

“In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. So when they met together, they asked him, Lord, are you at this time going to restore the kingdom to Israel?” He said to them: It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth”. (Acts 1:1-8)

Jesus, just before His ascension, spoke of the Holy Spirit’s ministry: *“But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be my witnesses...”* (Acts 1:8) The rushing mighty wind on the Day of Pentecost (Acts 2) symbolizes the power of the Holy Spirit – the power to witness. Throughout the Book of Acts, one can see the Holy Spirit’s communicatiON of the Gospel through the lives of the disciples.

To be filled with the Holy Spirit is to be filled with power, boldness, and greater love, enabling one to witness effectively to his fellowmen, whether that witness is in word or in deed. Says Bill Bright, “It should be made clear that to be ‘filled with the Spirit’ does not mean that we receive more of the Holy Spirit, but that we give Him more of ourselves. As we yield our lives to the Holy Spirit and are filled with His presence, He has greater freedom to work in and through our lives, to control us in order to better exalt and glorify Christ”. (Ye Shall Receive Power, p. 13)

Every Christian needs to be filled with the Holy Spirit in order to be an effective witness. Says Dr. R.A. Torrey, “I have gone through my Bible time and time again checking this subject and I make this statement without the slightest fear of successful contradiction, that there is not one single passage in the Old or New Testament where the Baptism (or filling) with the Holy Spirit is spoken of where it is not connected with testimony of service”. (Ibid, p. 18) Says Dr. Oswald J. Smith, “Read the biographies of God’s men and you will discover that each one sought and obtained the Endowment of Power From On High”. (Ibid, p. 9)

Believers are called to be dead to self-centeredness and alive to Christ (Galatians 2:20). “The Christian’s body now becomes Christ’s body to use as He will; the mind becomes His to think His thoughts; the will is now controlled by His will, the total personality, time, and talents are now completely His.” (Ye Shall Receive Power, p. 10; Bill Bright)

The Holy Spirit wants to communicate God’s love to the world through the instrumentality of the Christian. As Barclay points out, “Jesus Christ is no longer in this world in the body; and therefore, if He wants a task done for Him within the world He has to find a man to do it. If He wants a child taught, He has to find a teacher to teach him. If He wants a sick person cured, He has to find a physician or surgeon to do His work. If He wants His story told, He has to find a man to tell it. Literally, we have to be the body of Christ, hands to do His work, feet to run upon His errands, a voice to speak for Him”. (Daily Study Bible; Corinthians, p. 126)

“Father, empower me through the sanctifying work of the Holy Spirit, that I might witness fearlessly, live peacefully, work tirelessly, give generously, fellowship warmly, and live expectantly. Amen.”

AFFIRMATION FOR THE DAY: I will use my head (intellect), my heart (affections), and my hands (will) to serve the Lord wholeheartedly in my world today!

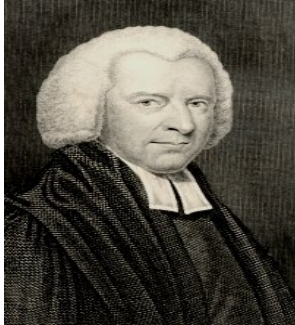
DISCUSSION QUESTIONS

UNDERSTANDING THE WORK OF THE HOLY SPIRIT

1. What is the meaning of the Greek word which is translated ‘Convict’, as this word applies to the work of the Holy Spirit among sinners?
2. How does the convicting work of the Holy Spirit differ from the conviction which results from the application of civil laws in society?
3. What moral realities in our world today make necessary the Convincing ministry of the Holy Spirit?
4. How do the negative reactions of some of Jesus’ contemporaries reveal the depth of human depravity and self-deception?
5. Why are the testimonies of the disciples of Jesus, regarding the sinlessness of Jesus, so convincing?
6. What is the grandest demonstration of Jesus’ holiness and Messiahship?
7. How does the Cleansing work of the Holy Spirit apply both to the sinner and to the Christian?
8. Tell why you agree or disagree with the following statement: “Man is not only a sinner in practice who needs forgiveness, but man is also a sinner by nature who needs inner cleansing”. (Give Scriptural support for your answer)
9. Share various ways in which the Holy Spirit accomplishes His work as Comforter?
10. From your own personal experience or from your observation of others, illustrate the truth of the following statement: “The Holy Spirit gives the Christian strength to accept trouble without defeat, and to accept success without pride”.
11. What relationship does the Holy Spirit have to the Word of God, as regards to the Spirit’s ministry of providing guidance and counsel?

12. **List and describe several ways by which the Holy Spirit communicates God's will to the believer.**
13. **According to Bill Bright, what does it mean to be filled with the Holy Spirit?**
14. **Based upon a thorough knowledge of the Bible, what does R.A. Torrey say is the manifestation or evidence of the fullness of the Holy Spirit in a believer's life?**
15. **Through what instrumentality does God accomplish His world today?**

APPENDICIES II



Thomas Haweis, 1734-1820

LIFE, LIGHT AND LOVE

**Enthroned on high, Almighty Lord,
The Holy Ghost sends down;
Fulfill in us thy faithful word,
And all thy mercies crown.**

**Though on our heads no tongues of fire
Their wondrous powers impart,
Grant, Saviour, what we more desire,
Thy Spirit in our heart.**

**Spirit of life, and light, and love,
Thy heavenly influence gives,
Quicken our souls, our guilt remove,
That we in Christ may live.**

**To our benighted minds reveal
The glories of his grace,
And bring us where no clouds conceal
The brightness of his face.**

**His love within us shed abroad,
Life's ever-springing well
Till God in us, and we in God,**

In love eternal dwell.

**Thomas Cotterill
1779-1823**

WITNESSING WITH OUR SPIRITS

**'Tis thine to soothe the sorrowing,
With guilt and fear oppressed;
'Tis thine to bid the dying live,
And give the weary rest.**

**Subdue the power of every sin,
Whate'er that sin may be;
That we, in singleness of heart,
May worship only Thee.**

**Then with our spirits witness bear,
That we are sons of God;
Redeemed from sin, and death, and hell,
Through Christ's atoning blood.**



Charles Wesley
1707-1788

THE PROMISED COMFORTER

**Lord, we believe to us and ours
The apostolic promise given;
We wait the Pentecostal powers,
The Holy Ghost sent down from heaven.**

**Assembled here with one accord,
Calmly we wait the promised grace,
The purchase of our dying Lord;
Come, Holy Ghost, and fill the place.**

**If everyone that asks may find,
If still thou dost on sinners fall,
Come as a mighty rushing wind;
Great grace be now upon us all.**

**Ah! leave us not to mourn below,
Or long for thy return to pine;
Now, Lord, that Comforter bestow,
And fix in us the Guest Divine..**



Alt. by John Wesley

1703 - 1791

***HIS UNIVERSAL DIFFUSION (Thomas Moore -
1779 – 1852)***

**On all the earth thy Spirit shower;
The earth in righteousness renew;
Thy kingdom come, and hell's o'erpower,
And to thy scepter all subdue,**

**Like mighty winds, or torrents fierce,
Let him opposers all o'errun:
And every law of sin reverse,
That faith and love may make all one.**

**Yea, let him, Lord, in every place
His richest energy declare;
While lovely tempers, fruits of grace,
The kingdom of thy Christ prepare.**

**Grant this, O holy God and true;
The ancient seers then didst inspire;
To us perform the promise due,
Descent, and crown us now with fire.**



James Montgomery
1771-1854

THE PLENITUDE OF HIS GRACE AND PEACE

**O Spirit of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.**

**Give tongues of fire, and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard.**

**Be darkness, at thy coming light;
Confusion-order, in thy path;
Souls without strength, inspire with might,
Bid mercy triumph over wrath.**

**Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call him Lord.**



**Gregory the Great
590-604**

COME, CREATOR SPIRIT

**O Come, Creator Spirit blest!
Within these souls of thine to rest;
Come, with thy grace and heavenly aid,
To fill the hearts which thou hast made.**

**Come, Holy Spirit, now descend!
Most blessed gift which God can send;
Thou Fire of love, and Fount of life!
Consume our sins, and calm our strife.**

**With patience firm and purpose high,
The weakness of our flesh supply;
Kindle our senses from above,
And make our hearts o'erflow with love.**

**Far from us drive the foe we dread,
And grant us thy true peace instead;
So shall we not, with thee to guide,
Turn from the paths of life aside.**



James Montgomery
1771 – 1854

THE DAY OF PENTECOST

**Lord God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all thy power.**

**We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.**

**Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind;
One soul, one feeling breathe.**

**The young, the old, Inspire
With wisdom from above;
And give us hearts and tongues of fire,
To pray, and praise, and love.**

**Spirit of light, explore,
And chase our gloom away,
With luster shining more and more,
Unto the perfect day.**

**Spirit of truth, be thou
In life and death, our guide;
O Spirit of adoption, now
May we be sanctified.**

**Benjamin Beddome
1717-1795**

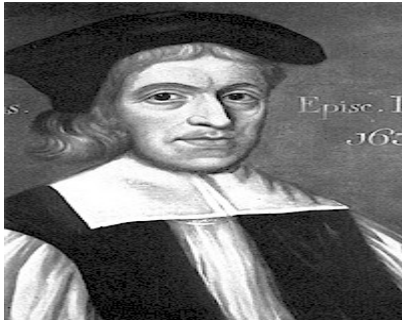
IMPLORING HIS GUIDANCE

**Come, Spirit, Source and Light;
Thy grace is unconfined;
Dispel the gloomy shades of night;
The darkness of the mind.**

**Now to our eyes display
The truth thy words reveal;
Cause us to run the heavenly way,
Delighting in thy will.**

**Thy teachings make us know
The mysteries of thy love,
The vanity of things below,
The joy of things above.**

**While through this maze we stray,
O spread thy beams abroad;
Point out the dangers of the way,
And guide our steps to God.**



**John Cosin (–prince bishop of Durham, Trans)
1594-1672**

RECEIVE YE THE HOLY GHOST (John XX: 22)

**Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
When dost thy sevenfold gifts impart;
Thy blessed unction from above
Is comfort, life, and fire of love.**

**Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.**

**Teach us to know the Father, Son,
And thee of both, to be but one;
That through the ages all along,
This, this may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.**



**Charles Wesley
1707-1788**

LET THERE BE LIGHT

**Expand thy wings, celestial Dove,
And, brooding o'er our nature's night,
Call forth the ray of heavenly love,
And let there in our souls be light;
Illuminate the dark abyss
With glorious beams of endless bliss.**

**Let there be light, again command,
And light there in our hearts shall be;
We then, through faith, shall understand
Thy great mysterious majesty;
And, by the shining of thy grace,
Behold in Christ thy glorious face.**



Charles Wesley
1707-1788

REJOICING IN THE FULFILLMENT OF THE PROMISE

**Sinners, lift up your hearts,
The promise to receive;
Jesus himself imparts,
He comes in man to live;
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.**

**Jesus is glorified,
And gives the Comforter,
His Spirit, to reside
In all his members here;
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.**

**To make an end of sin,
And Satan's works destroy,
He brings his kingdom in,
Peace, righteousness, and joy:
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.**

**From heaven he shall once more
Triumphantly descend,
And all his saints restore
To joys that never end:
Then, then, when all our joys are given,
Rejoice in God, rejoice in heaven.**



John Stocker
1839-1913

EARNEST IN ETERNAL REST

**Gracious Spirit, Love divine!
Let thy light within me shine;
All my guilty fears remove;
Fill me with thy heavenly love.**

**Speak thy pardoning grace to me;
Set the burdened sinner free;
Lead me to the Lamb of God;
Wash me in his precious blood.**

**Life and peace to me impart;
Seal salvation on my heart;
Breathe thyself into my breast,
Earnest of immortal rest.**

**Let me never from thee stray;
Keep me in the narrow way;
Fill my soul with joy divine;
Keep me, Lord, forever thine.**



Paul Gerhardt
1607- 1676

THE SOURCE OF CONSOLATION (Alt. by Toplady)

**Holy Ghost! Dispel our sadness;
Pierce the clouds of nature's night,
Come, thou Source of joy and gladness,
Breathe thy life, and spread thy light.**

**From the height which knows no measure,
As a gracious shower descend,
Bringing down the richest treasure
Man can wish, or God can send.**

**Hear, o hear our supplication,
Blessed Spirit! God of peace!
Rest upon this congregation
With the fullness of thy grace.**

**Author of our new creation,
May we all thine influence prove;
Make our souls thy habitation,
Shed abroad the Saviour's love.**

**Source of sweetest consolation,
Breathe thy peace on all below;
Bless, O bless this congregation;
On each soul thy grace bestow!**

**Andrew Reed
1987-1862**

THE SPIRIT ENLIGHTENING CLEANSING, HEALING

**Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.**

**Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.**

**Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded bleeding heart.**

**Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme, and reign alone.**

**Thomas J. Judkin
1788-1871**

GUIDE AND COMFORTER

**Holy Spirit! Fount of blessing,
Ever watchful, ever kind;
Thy celestial aid possessing,
Prisoned souls deliverance find.
Seal of truth, and bond of union,
Source of light, and flame of love,
Symbol of divine communion,
In the olive-bearing dove.**

**Heavenly Guide from paths of error,
Comforter of minds distressed,
When the billows fill with terror,
Pointing to an ark of rest;
Promised Pledge! Eternal Spirit!
Greater than all gifts below,
May our hearts thy grace inherit;
May our lips thy glories show.**



Charles Wesley
1707-1788

DWELL IN US

**Eternal Spirit come
Into thy meanest home;
From thy high and holy place,
Where thou dost in glory reign
Stoop, in condescending grace,
Stoop to the poor heart of man.**

**For thee our hearts we life
And wait the heavenly gift;
Giver, Lord of life divine,
To our dying souls appear
Grant thy grace for which we pine,
Give thyself, the Comforter.**

**Our ruined souls repair,
And fix thy mansion there;
Claim us for thy constant shrine,
All thy glorious self reveal,
Life, and power, and love divine,
God in us forever dwell.**



Robert II, King of France
970-1031

INVOCATION OF THE HOLY SPIRIT (Tr. By R. Palmer)

**Come, Holy Ghost, in love,
Shed on us from above,
Thine own bright ray!
Divinely good thou art;
Thy sacred gifts impart
To gladden each sad heart;
O come to-day.**

**Come, tenderest Friend, and best,
Our most delightful Guest,
With soothing power;
Rest, which the weary know,
Shade, mid the noontide glow,
Peace, when deep griefs o'erflow,
Cheer us, this hour!**

**Come, Light serene, and still
Our inmost bosoms fill;
Dwell in each breast;
We know no dawn but thine,
Send forth thy beams divine,
On our dark souls to shine,
And make us blest!**

**Come, all the faithful bless;
Let all who Christ confess
His praise employ;
Give virtue's rich reward;
Victorious death accord,
And with our glorious Lord,
Eternal joy!**

NOTES