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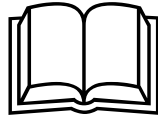
The Holy Spirit

Part II

the Spirit's work in sanctification

A. W. Pink

1937



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Course HS2 Lessons 1-6 (File HS2 1-6)
(13 lessons in total)

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

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Suggestions...

Each lesson is derived from a chapter in the book entitled *The Holy Spirit* by Arthur W. Pink; this course (HS1) comprises chapters 17 through 31. (This file covers chapters 17 to 22.) Before attempting to answer the questions for each lesson, it is important to read the corresponding chapter in the text.

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

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

The assignments for each chapter are divided into two sections: 'Response' and 'Reflection.' In the *Response* section, your answers will come primarily from the text, but please use your own words. The *Reflection* section will ask you to formulate your answers based upon your own conclusions.

Arthur W. Pink was born in Nottingham England in 1886, and born again of the Spirit of God in 1908 at the age of 22. He studied at Moody Bible Institute in Chicago, USA, for only six weeks before beginning his pastoral work in Colorado. From there he pastored churches in California, Kentucky, and South Carolina, before moving to Sydney Australia for a brief period, preaching and teaching. In 1934, at 48 years old, he returned to his native England. He took permanent residence in Lewis, Scotland, in 1940, remaining there 12 years until his death at age 66 in 1952.

Most of his works, including *The Holy Spirit*, first appeared as articles in the monthly *Studies in the Scriptures* published from 1922 to 1953 (and currently republished serially by Chapel Library / Mount Zion Publications). Pink was virtually unknown and certainly unappreciated in his day. Independent Bible study convinced him that much of modern evangelism was defective. When Puritan and reformed books were generally disregarded by the Church as a whole, he advanced the majority of their principles with untiring zeal. The progressive spiritual decline of his own nation (Britain) was to him the inevitable consequence of the prevalence of a 'gospel' that could neither *wound* (with conviction of sin) nor *heal* (via regeneration).

Familiar with the whole range of revelation, Mr. Pink was rarely sidetracked from the great themes of Scripture: grace, justification, and sanctification. Our generation owes him a great debt for the enduring light he has shed, by God's grace, on the Truth of the Holy Bible.

Lesson 13 The Spirit Endowing & Honoring

30. The Spirit Endowing

From the *graces* which the Spirit works in God's children, we turn now to consider the *gifts* which He bestows upon God's servants. This brings us to a comprehensive subject, and instead of devoting two brief papers thereto, a series of lengthy articles might well be written thereon. We can but here single out one or two aspects of it—those which we consider most need our attention today. Broadly speaking the fundamental principle underlying this branch of our theme may be expressed thus: when God calls any to the performance of special work in His service, He equips them by the gifts of His Spirit. For example we read, "The LORD hath called by name Bezaleel ... and He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold" etc. (Exo. 35:30-32).

Now just as men erred grievously concerning the *being* of God, grossly misrepresenting Him by images; and just as there have been the most horrible errors respecting the *Person* of the Mediator; so there has been fearful confusion upon the *gifts* of the Spirit, in fact it is at this point there pertains the most serious mistakes with regards to Him. Men have failed to distinguish between His extraordinary and His ordinary gifts, and have sought to generalize what was special and exceptional. Urging the rank and file of professing Christians to *seek* "power from on High," the "baptism of the Spirit," or His "filling for service," the wildest extravagances have been fostered and the door has been opened wide for Satan to enter and delude the souls and wreck the bodily health of thousands of people.

Gift of Prophecy

It was well said by John Owen nearly three centuries ago that, “The great *deceit* and *abuse* that hath been in all ages of the church under the pretense of the name and work of the Holy Spirit, make the thorough consideration of what we are taught concerning them exceedingly necessary.” The most signal gift of the Spirit for the benefit of His people in Old Testament times was that of *prophecy*. The Prophets were men who spoke in the name and by the authority of God, giving forth a Divinely inspired message from Him. It is not surprising, then, that many pretended unto this gift who were never inspired by the Holy Spirit, but rather were filled by a lying spirit, Satan making use of them to accomplish his own designs: see 1 Kings 22:6, 7; Jeremiah 5:31, etc. Those facts are recorded for *our warning!*

This same gift of prophecy occupied a prominent place in the early days of the Christian dispensation, before the New Testament was written. The Gospel was at first declared from the immediate revelation of the Spirit, preached by His direct assistance, made effectual by His power, and accompanied in many instances by outward miraculous works, the whole of which is designated “the ministration of the Spirit” (2 Cor. 3:8). Those extraordinary manifestations of the Spirit were then so obvious and so acknowledged by all Christians that those who wished to impose and deceive found no more successful method than by claiming to be themselves immediately inspired by the Spirit. Consequently we find such warnings given by God as, “Despise not prophesyings. *Prove* all things; hold fast that which is good” (1 Thess. 5:20, 21); “But there were false prophets also among the people, even as there shall be false teachers among you” (2 Peter 2:1); “Beloved, believe not every spirit, but *try* the spirits whether they are of God” (1 John 4:1).

Gift of Discernment

In order to preserve the church in truth and peace during those primitive times, and safeguard them from being imposed upon by the false prophets while there was a real communication of the extraordinary gifts of the Spirit (whereby the more occasion was afforded for charlatans to pretend unto the possession of them), God graciously endowed some of His people with the gift of “*the discerning of spirits*” (1 Cor. 12:10). The saints were thereby provided with some who were enabled in extraordinary manner to judge and determine those who claimed to be specially endowed by the Spirit—but when the extraordinary manifestations of the Spirit ceased, this particular gift was also withdrawn, so the Christians are now left with *the Word alone* by which to measure and try all who claim to be the mouthpiece of God.

Signs and Wonders

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard Him; God also bearing them witness, both with *signs and wonders*, and with divers miracles, and gifts of the Holy Spirit” (Heb. 2:3, 4). This passage makes known to us God’s *design* in the miraculous gifts of the Spirit at the beginning of this dispensation. They were for the purpose of confirming the *preached* Word—for none of the New Testament had then been written! They were for the establishing of the Gospel; not to beget and strengthen faith, but to cause unbelievers to listen to the Truth—

compare 1 Corinthians 14:22, 24, 25.

Nine Gifts

In 1 Corinthians 12:8-10 we are supplied with a list of those extraordinary gifts of the Spirit which then obtained—we use the word “extraordinary” in contrast from His ordinary gifts, or those which obtain in all ages and generations. “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues” (1 Cor. 12:8-10). It will be noted that just as “the *fruit* of the Spirit” is divided into nine graces (Gal. 5:22, 23), so “the *ministration* of the Spirit” is here described under nine distinct gifts. A very few words must now suffice upon them.

“The word of wisdom” (1 Cor. 12:8) was a special gift bestowed upon the Apostles (hence it heads this list of gifts) for the defense of the Gospel against powerful adversaries: *see* Luke 21:15! “The word of knowledge” was a special gift bestowed on all then called of God to preach the Gospel: it supernaturally qualified them to expound Divine mysteries without protracted study and lengthy experience: *see* Acts 4:13! “To another faith,” a special gift which enabled its possessor to trust God in any emergency, and to boldly face a martyr’s death: *see* Acts 6:5. The “gifts of healing” and “the working of miracles” are seen in their exercise by the Apostles in the Acts. “To another prophecy” or immediate inspiration and revelation from God. Upon “tongues” and their “interpretation” we shall have more to say later.

Non-continuance of Extraordinary Gifts

Now that all of these special impulses and extraordinary gifts of the Spirit were *not intended* to be perpetuated throughout this Christian dispensation, and that they have long since ceased, is clear from several conclusive considerations. Their non-continuance is hinted at in Mark 16:20 by the *omission* of Christ’s, “and, lo, I am with you *always*, even unto the end of the age” (Matt. 28:20). So, too, by the fact that God did *not* give faith to His servants to count upon the same throughout the centuries: it is unthinkable that the intrepid Reformers and the godly Puritans failed to appropriate God’s promise if any had been given to that effect. “Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is *knowledge*, it will *vanish away*” (1 Cor. 13:8).

The Apostle *cannot* there be contrasting Heaven with earth, for those on High possess *more* “knowledge” than we have; so the reference *must be* to the cessation of the miraculous gifts of 1 Corinthians 12. The qualifying language “which *at the first* began to be spoken by the Lord, and was confirmed to us ... with signs and wonders” (Heb. 2:3, 4) points in the same direction, and clearly implies that those supernatural manifestations had even then *ceased*. Finally, 2 Timothy 3:16, 17 proves conclusively that there is now no need for such gifts as prophecy and tongues: we are “thoroughly furnished” by the now complete Canon of Scripture.

Practice of Gifts in the Church Meeting

Our discussion upon the Person and work of the Holy Spirit would lack completeness if we ignored the fantastic and fanatical view which some have taken regarding 1 Corinthians 12 and 14 as the Divine pattern and ideal for “the open meeting” of the local church today. We refer to those who decry a “one-man ministry” and who encourage an “any-man ministry” under the guise of allowing the Spirit full freedom to move and use any whom Christ has “gifted.” It is insisted that here in 1 Corinthians 14 we behold different ones endowed with various gifts taking part in the same meeting, yet strange to say these very people readily acknowledge that the gift of tongues has *ceased*—but this very chapter prescribes *how that gift* was and was not to be used!

Now in the first place there is not a single statement in all the New Testament that the practice which obtained at *Corinth* prevailed generally in other churches of that day, still less that the assemblies of the saints in all generations were to be patterned after *their* order. Rather is there much to show that what obtained at Corinth was *not* the regular mode established by Christ and His Apostles. The fact is that not only were the conditions at Corinth merely *transitory and exceptional*, but they were *fraught with much evil*. In no other church of apostolic days was there such disorder and carnality. “Gifts” were valued there more highly than grace, knowledge than love, and the consequence was that the possessors of those miraculous gifts, by their pride and forwardness, neutralized whatever good those gifts accomplished. The reason for that is not far to seek: *they* had no governing head or heads and no Divinely authorized teacher or teachers. The *absence of elders* made them like an army without officers, or a school without masters. Where all were equal, none would submit; where all wanted to teach, none would learn.

So far from the Corinthian church supplying a pattern for all others to follow, it stands before us *a most solemn warning* and sample of what ensues when a company of Christians is left without a Divinely qualified leader. The most terrible laxity of discipline obtained: one member was living in adultery with his father’s second wife (5:1), while others were getting drunk at the Lord’s table (11:21). Those fearful sins (which would not be tolerated today in any Christian church worthy of the name) were winked at, because the assembly was split into parties through want of a controlling head (an under-shepherd of Christ), and because the sinning members belonged to the majority, the minority was powerless.

Besides the fearful laxity of discipline, the grossest irregularities prevailed at their public meetings for the worship of God. There was neither unity, order, edifying ministry, nor decorum. One had his “psalm,” another his “doctrine,” another his “tongue,” another his “revelation,” and yet another his “interpretation” (1 Cor. 14:26)—which is mentioned by the Apostle *not* by way of commendation, but as a *rebuke* for their disorder, as is quite evident from the final clause of that verse, as also from verse 40: carefully compare the opening words of verses 15 and 26! As another has said, “Here, then, all were charged, as it were, to the muzzle, and each wanting to have the *first* say, the *longest* say, and the *loudest* say. They did not wish to edify, but to show off.”

Now it was in view of *such* a situation that the Apostle was moved of God to pen 1 Corinthians 14, in order to correct these abuses and to lay down rules for the regulation of those who possessed the extraordinary gifts of prophesying and speaking in tongues. But this very fact at once *overthrows* that theory which has been built on an erroneous conception of this chapter! Not only is there not a single statement elsewhere in the New Testament that the Holy Spirit *is the President over assemblies*, or that He is ever present in any other sense than that He dwells in individual believers, but 1 Corinthians 14 itself is very far from teaching that the Spirit presides over the local church, and requires those who have been “gifted” by Christ to wait on Him, and be governed entirely by His inward promptings. Surely it is perfectly obvious that inward promptings of the Spirit render quite needless such rules and regulations as are given here!

To affirm that “the spirits of the prophets are subject *to the prophets*” (v. 32), that is, their “gift” of prophecy is under the Prophet’s *own control*, is a vastly different thing from saying that the prophets were to be *subject to the Holy Spirit*! No matter how strong was the impulse to speak, he could not rightly defy the command given, “Let the prophets speak two or three, and let the other judge” (v. 29) under the plea that the Spirit urged him *to speak*. So again, how easy it had been for the Apostle to affirm, “If the Spirit impel anyone to speak in a tongue, He will move some other brother to translate”; but so far from that, he commanded, “But if there be no interpreter, let him *keep silence* in the church” (v. 28), which utterly demolishes the idea that these Corinthians were being *presided over* by the Holy Spirit.

Nowhere in 1 Corinthians 14 is it stated that the Spirit conducted (or ought to conduct) their meetings, nor were the Corinthians *rebuked* for failing to look to Him for guidance. There is not a hint of their sinfulness in limiting His sovereign freedom among them! Instead, the Apostle says, “*I would* that ye all spake with tongues, *but rather* that ye prophesied” (v. 5), and, “*I had rather* speak five words with my understanding ... than ten thousand words in an unknown tongue” (v. 19) which he most certainly had *not* said if his theme here was the Spirit’s *superintendence*, for in *that* case the Apostle would have gladly and entirely subjected himself to His control. Throughout the entire chapter the Apostle presents action as coming from *the side of the possessors* of the gifts, and not from the side of the Spirit. It is *not*, “when ye come together the Spirit will move one to speak in a tongue, another to prophecy, etc.” No, they are bidden to use good sense, to show their love to one another by subjection, and to beware of shocking visitors (vv. 20, 23). But enough.

As there were *offices* extraordinary (Apostle and Prophets) at the beginning of our dispensation, so there were *gifts* extraordinary; and as successors were *not* appointed for the former, so a continuance was never intended for the latter. The gifts were *dependent upon the officers*: see Acts 8:14-21; 10:44-46; 19:6; Romans 1:11; Galatians 3:5; 2 Timothy 1:6. We no longer have the Apostles with us, and therefore the supernatural gifts (the communication of which was an essential part of “the *signs* of an Apostle”: 2 Cor. 12:12) are absent. None but a Prophet can “prophesy!” Let it be definitely noted that the “Prophet” and the “teacher” are *quite distinct*: 1 Corinthians 12:28, 29; Ephesians 2:20; 3:5—the one is no more, the latter still exists. A Prophet was inspired by God to give out an infallible communication of His mind: 2 Peter 1:21.

Surely it is a manifest absurdity, then, to take a chapter which was given for the express purpose of regulating the exercise of the extraordinary gifts of the Spirit, and apply it to a company today where none of those gifts exist! Furthermore, if 1 Corinthians 14 sets forth the Spirit's superintendence of the local assembly in worship, why is it that there is *not a single mention of Him* throughout the whole of its 40 verses? *That* is indeed a hard question to answer. Obviously, there has been read into it *what is not there!* But do we not still have the "word of wisdom" and "the word of knowledge"? Certainly not; they were among the spiritual gifts of 1 Corinthians 12:1, and that word "spiritual" is *not* used there in contrast from "carnal" (as is clear from 1 Cor. 3:1, for they were *not* spiritual in that sense), so that it *must* mean *inspired*, and "inspired" men ceased when the Canon of Scripture was closed!

It is true that the Spirit *acts today*, but it is *in secret*, and not in open manifestation as in the days of the Apostles; and *by mixed agency*. The Truth is taught, but not perfectly as the Apostles and their delegates preached it. The best sermon now preached or article written, is not a standard (as it *would be* if inspired by the Spirit), for it has blemishes in it; yet the Spirit is not responsible for them. *What the Spirit does now is to bestow ordinary ministerial gifts, which the possessor must improve and develop by study and use. To "seek power from High" or a special "filling of the Spirit" is to run the serious risk of being controlled by evil spirits posing as angels of light.*

31. Honoring The Spirit

It seems fitting that we should close this lengthy discussion upon the Person, office, and operations of the Holy Spirit by dwelling upon what is due Him from those in whom He has wrought so graciously, for it is very evident that some *recognition and response* must be made Him by us. There is, however, the more need for us to write something thereon, because there are quite a number who belong to a company which refrains from all direct worship of the Third Person in the Godhead, deeming it unscriptural and incongruous to do so. It seems strange that the very ones who claim to give the Spirit a freer and fuller place in their meetings than any branch of Christendom, should, at the same time, demur at prayer being immediately directed to Him. Yet it is so: some of them refuse to sing the Doxology because it ends with “Praise Father, Son, and Holy Ghost.”

From time to time one and another of our readers have written, taking exception to occasional statements made by us, such as “what praise is due the Spirit for His grace and goodness unto us!” challenging us to point to any definite passage wherein we are bidden to worship or pray to the Spirit distinctively. First, let us point out that there are many things clearly *implied* in Scripture which are not formally and expressly stated, and to assert we must for that reason reject them is absurd—some have refused the canonicity of the book of Esther because the name of God is not found therein, yet His superintending Providence, His overruling power, His faithfulness and goodness, shine forth in each chapter! We build not our faith on any isolated texts, but on the Word of God as a whole, rightly and spiritually interpreted.

We have begun thus not because we are unable to find any definite statements in the Word which obviously warrant the position we have taken, but because we deemed it well to refute an erroneous principle. Even if there were no clear cases recorded of prayer and praise being offered immediately to the Holy Spirit, we should surely require some *strong positive proof* to show the Spirit is *not* to be supplicated. But where, we ask, is there anything in Holy Writ which informs us that one Person in the Godhead must be *excluded* from the praises that we make unto the Lord? Here we are meeting the objector on his own ground: if what we are about to advance fails to convince him, he must at least allow that he knows of no texts which refute or condemn us, no verse which warns us *against* rendering to the blessed Spirit that recognition and honor to which we consider He is fully entitled.

Worshipping the Spirit as a Member of the Trinity

“Thou shalt fear (worship—Matt. 4:10) the LORD thy God, and serve Him” (Deut. 6:13). Now the Lord our God is a Unity in Trinity, that is, He subsists in three Persons who are co-essential and co-glorious. Therefore the Holy Spirit, equally with the Father and the Son, is entitled to and must receive devout homage, for we are here commanded to render the same to Him. This is confirmed by the “holy, holy, holy,” of Isaiah 6:3, where we find the seraphim owning separately and worshipping distinctively the Eternal Three. The words that follow in verse 8, “Who will go for *Us*?” make it quite clear that the threefold “holy” was ascribed to the Blessed Trinity. Still further confirmation is found in Acts 28:25, 26, where the Apostle prefaces his quotation of Isaiah 6:9 with “well spake *the Holy Spirit* by Isaiah the Prophet.” If, then, the angels ascribe glory and render worship to the Holy Spirit, shall we, who have been regenerated by Him, do less!?

“O come, let us *worship* and bow down: let us kneel before the LORD our Maker” (Psa. 95:6). *Who is* our “Maker?” Perhaps you answer, Christ, the eternal Word, of whom it is said, “All things were made by Him; and without Him was not anything made that was made” (John 1:3 and cf. Col. 1:16). That is true, yet Christ is not our “Maker” (either naturally or spiritually) *to the exclusion* of the Holy Spirit. The Third Person of the Godhead, equally with the Father and the Son, is our “Maker.” In proof of this assertion we quote, “The Spirit of God hath made me, and the Breath of the Almighty hath given me life” (Job 33:4). Let the reader carefully compare Job 26:13 with Psalm 33:6. Let it also be duly noted that this 95th Psalm (vv. 7-11) is quoted in Hebrews 3:7-11 and prefaced with, “Wherefore as the Holy Spirit saith.” Thus not only *may* we worship the blessed Spirit, but here in Psalm 95:6 we are *commanded* to do so.

It does indeed seem strange that any professing Christian should raise any objection and question the propriety of worshipping the Spirit. Are we not to acknowledge our dependence upon and obligations unto the Holy Spirit? Surely! surely! He is as much the Object of faith as is the Father and the Son: He is so in His Being and perfections, His Deity and personality, His offices and operations. Moreover, there are particular acts of trust and confidence to be exercised on Him. As He is God, He is to be worshipped, and that cannot be done aright without faith. We are to trust Him for His help in prayer and the discharge of every duty! We are to exercise confidence that He will complete the good work which He has begun in us. Especially should ministers of the Word look to Him for His help in and blessing upon their labours.

“Then said He unto me, Prophecy unto the Wind (Breath), prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O Breath, and breathe upon these slain, that they may live” (Ezek. 37:9). We sincerely trust that none of our readers will suppose that the Lord bade His servant to perform an *idolatrous* act by invoking the *literal* “wind.” No, a comparison of verses 9 and 10 with verse 14 shows plainly that it was *the Holy Spirit* Himself who was referred to—see John 3:8. Nor does this passage stand alone. In Song of Solomon 4:16 we find the Spouse praying to the Spirit for renewal and revival: “Awake, O north Wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.” She expressed her desires metaphorically, but this is what she breathed after. It is the Spirit of life, then, we should always apply to for quickening, for the enlivening and exciting of His graces in us.

Worshipping the Spirit Directly

This subject is (alas) new to many. Not a few seem to have been misled through a wrong understanding of that word concerning the Spirit in John 16:13, as though, “He shall not speak of Himself,” signified He shall never occupy the saints with His own Person and work, but always direct them to Christ. It is true that the Spirit is here to glorify Christ, yet *that* by no means exhausts His mission. His first work is to direct the attention of sinners to God *as God*, convicting them of rebellion against their Creator, Ruler, and Judge. Then, too, He occupies the saints with the Father: His love, grace, and providential care. But John 16:13 no more means that the Spirit does not magnify Himself than Christ's, “I have not spoken for Myself” (John 12:49) meant that He never occupied people with His own Person—His “come unto *Me*” (Matt. 11:28, John 7:37) proves otherwise.

Others create difficulty out of the fact that in the economy of redemption the Spirit now occupies the place of *Servant* of the Godhead, and as such it is incongruous to *worship* Him. Such a cavil hardly deserves reply. But lest some of our readers have been misled by this sophistry, let it be pointed out that during the days of His flesh, Christ occupied the place of “Servant,” the One who came here not to be ministered unto, but to minister—nevertheless, even during that season of His humiliation we are told, “Behold there came a leper and *worshipped* Him” (Matt. 8:2). And have we not read that when the wise men from the east entered the house where He was, they “fell down and *worshipped* Him” (Matt. 2:11)? Thus, the fact that the Holy Spirit is the Executive of the Godhead by no means debars Him of His title to our love and homage. Some say that because the Spirit is *in* us, He is not a suitable Object of worship, as the Father and Son without us. But is the Spirit within the *only* relation He sustains to us? Is He not omnipresent, infinitely above us, and as such an appropriate Object of worship?

That the Holy Spirit *is to be* publicly owned and equally honored with the Father and the Son is very evident from the terms of the great commission, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, *and of the Holy Spirit*” (Matt. 28:19). Now to be baptized in the name of the Holy Spirit is either a real act of *worship*, or otherwise it would be a mere formality—which of the two is not difficult to determine. In view of this verse, no one need have the slightest hesitation in rendering homage to the Spirit as he does to the Father and the Son. This is not a case of reasoning on our parts nor of drawing an inference, but is a part of Divinely-revealed Truth. If we praise and revere the Son for what He has done *for* us, shall not the Spirit be adored for what He has wrought *in* us!? The Spirit Himself loves us (Rom. 15:30), by whose authority, then, are we to stifle our love for Him!?

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen*” (2 Cor. 13:14). Here again the Holy Spirit is honored equally with the Father and the Son—the Apostles certainly did not slight Him as do some of our moderns. Let it be duly weighed that “communion” is a *mutual* thing, a giving and receiving. In our communion with the Father we receive from Him, and then return to Him love and obedience. From the Son we receive life, and acknowledge it in our praises. From the Spirit we receive regeneration and sanctification, shall we render Him nothing in return? We understand this verse to signify, “O Lord Jesus Christ, let Thy *grace* be with us; O God the Father, let thy *love* be manifested unto us; O Holy Spirit, let Thy saints enjoy much of thy *communion*.” This invocatory benediction revealed the longings of Paul’s heart unto the Corinthian saints, and those longings prompted his petition on their behalf.

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ” (2 Thess. 3:5). What could be plainer? Here each of the three Divine Persons is distinguished, and the Apostle prays directly *to the Lord the Spirit*—obviously “the Lord” here cannot refer to the Son, for in such case it would signify “The Lord (Jesus) direct your hearts into ... the patient waiting for Christ.” As it is the Spirit’s office to “*guide us into all truth*” (John 16:13), to “*lead us into the paths of righteousness*” (Psa. 23:3), so to “direct” our hearts into the love of God and longings after Christ. He it is who communicates God’s love to us (Rom. 5:50), and He it is who stirs us up to the performance of duty by inflaming our hearts with apprehensions of God’s tenderness toward us—and for this we are to pray to Him! It is just as though the Apostle said, “O thou Lord the Spirit, warm our cold hearts with a renewed sense of God’s tender regard for us, stabilize our fretful souls into a patient waiting for Christ.”

“John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness” (Rev. 1:4, 5). This is as much a prayer—an invocation of blessing—as that recorded in Numbers 6:24-26. The Apostle John desired and supplicated God the Father (“Him who is,” etc.), God the Holy Spirit in the plenitude of His power (“the seven Spirits”), and God the Son, that the seven churches in Asia might enjoy *Their* grace and peace. When I say “The Lord *bless* you, dear brother,” I should utter empty words unless I also *pray* the Lord *to* bless you. This “grace and peace be unto you,” then, was far more than a pleasantry or courtesy: John was making known to the saints his deep *longings* for them, which found expression in ardent supplication for these very blessings to be conferred upon them. In conclusion let us say that every verse of the Bible which bids us “Praise the Lord” or “worship God” has reference to *each* of the Eternal Three.

“Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest” (Matt. 9:38). Here is something very plain and expressive, the only point needing to be determined is, *Who is* “The Lord of the harvest”? During the days of His earthly ministry, Christ Himself sustained that office, as is clear from His calling and sending forth of the Twelve; but after His ascension, *the Holy Spirit* became such. As proof thereof, we refer to “The Holy Spirit said, Separate *Me* Barnabas and Saul for the work whereunto I have called them ... so they, being sent forth by the Holy Spirit, departed” (Acts 13:2, 4)! So again we read, “Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Spirit* hath made you overseers” (Acts 20:28). It is the Holy Spirit who now appoints the laborers, equips them, assigns their work, and blesses their efforts. In 1 Corinthians 12:5 and 2 Corinthians 3:17 the Holy Spirit expressly is designated “Lord.”

“Praise God from whom all blessings flow. Praise Him all you creatures here below. Praise Him above you heavenly hosts—praise Father, Son and Holy Ghost.” Amen!

Study Questions: Lesson 13

30. The Spirit Endowing

First please read chapter 30 in the text.

*“Now concerning **spiritual gifts**, brethren, I would not have you ignorant.”
- 1 Corinthians 12:1*

RESPONSE

1. What was the design (reason) for which God had given these extra-ordinary gifts of the Spirit?

Nine gifts

2. List and *briefly* describe the nine extra-ordinary gifts from 1 Cor. 12:8-10.

Non-continuance of extraordinary gifts

3. a. Why does the author conclude that the extra-ordinary gifts of the Spirit have ceased in our day?
b. Do you agree?

Practice of gifts in the church meeting

4. a. Is the Corinthian church upheld as a pattern for us to follow in our own services, or as a warning for us to avoid? Why?
b. Do you agree?

REFLECTION

5. Regarding the extremes which are attributed to the work of the Spirit, please comment on the warning found in Jeremiah 5:29-31.
6. How are we to discern between Spirit endowed gifts and satanic counterfeits (masquerading as an ‘angel of light’)?
[For more on this, see *Spirit of Truth*, or *What’s Wrong with the Faith Movement?*, both available from Mount Zion.]

31. Honoring the Spirit

First please read chapter 31 in the text.

*“O come, let us **worship** and bow down, let us kneel before the Lord our Maker.” - Psalm 95:6*

RESPONSE

7. What concern prompted the author’s subject in this chapter?

Worshipping the Spirit as a Member of the Trinity

8. How does Isaiah 6:8-9 confirm the Spirit’s proper place in worship as a member of the Trinity?

9. “O come let us worship and bow down; let us kneel before the Lord our God our Maker” (Psalm 95:6). This plainly commands the worship of our *Creator*. How does this apply specifically to worship of the *Spirit*?

Worshipping the Spirit directly

10. How is the objection to worshipping the Spirit based on “He shall not speak of Himself” (John 16:13) answered?

REFLECTION

11. Are Christian practices to be limited only to those areas which are specifically commanded by Scripture, or are they to be expanded in freedom where Scripture is silent on the matter (recognizing that all ‘freedom’ is regulated by Scriptural principles for holiness as in 1 Cor. 10:23,28,31-33). Explain your answer.

12. How do we worship the Holy Spirit specifically?

13. On a 3 x 5 card, write out and memorize 1 Corinthians 12:4-6, as an aid to worship of the blessed Holy Spirit.

14. What are the main lessons you have gained from the first half of this course? How will you put them into practice?