

Answer Key for Students

The Holy Spirit, part I: Course HS1

Mount Zion Bible Institute

Note: the answers given herein are often quoted directly from the text, but your answers in all cases should be in your own words.

Lesson 1 The Holy Spirit

First please read chapter 1 in the book.

RESPONSE

1. Because ignorance of the Third Person of the Godhead is most dishonoring to Him, and highly injurious to ourselves.
2. The repeated references made to the Spirit by Christ in His final discourse (John 14 to 16). There is no spiritual good communicated to anyone but by the Spirit. The great abuse there has been in all ages under the pretense of His holy name. The awful ignorance which now so widely prevails upon the Spirit's office and operations.
3. a. There is grave cause to suspect the genuineness of any profession of Christianity.
b. If their profession is real, then they will depend upon the Spirit more completely. If they do not honor the Spirit, they will be depending upon themselves and their own strength, apart from the Holy Spirit's power, and their profession may be false.
4. a. 1) Many professing Christians are too puffed up by a sense of what *they* suppose *they* are doing *for* God, to earnestly study what God has promised to do for and in His people. 2) They are so occupied with their fleshly efforts to "win souls for Christ" that they feel not their own deep need of the Spirit's anointing
b. Personal answer, but hopefully to include the basic problem in much of 'professing Christianity': a man-centered view of life, as opposed to a complete dependence on God.
5. a. An absence of the Spirit's power and blessing.
b. There have been many activities (in new churches and schools), but few results.
6. There is a grieved and quenched Spirit in our midst.
7. The Holy Spirit is again given His rightful place in our hearts, thoughts, and activities. It be recognized that we are entirely dependent upon *His* operations for all spiritual blessing. It be recognized that it is "Not by might, (of trained workers), nor by power (of intellectual argument or persuasive appeal), but by "*MY SPIRIT*, saith the Lord" (Zech. 4:6). The Holy Spirit is honored, sought, and counted upon.

MAKING IT PERSONAL

Note: "Making It Personal" questions are designed for your own personal application to your own life, and therefore have no correct or incorrect answer, and are not listed in this answer key.

Lesson 2 The Personality and Deity of the Holy Spirit

The Personality of the Holy Spirit

First please read chapter 2 in the book.

1. Unless we have a right conception of His glorious being, it is impossible that we should entertain right thoughts about Him, and therefore impossible for us to render to Him that homage, love, confidence, and submission, which are His due.
2. The language is *figurative*, and not literal; literal it cannot be for that which is *spiritual* is incapable of being materially "poured out." The figure is easily interpreted: as water "poured out" *descends*, so the Spirit has come from Heaven to earth; as a "pouring" rain is a heavy one, so the Spirit is freely given in the plentitude of His gifts.
3. A "person" is an intelligent and voluntary entity, of whom personal properties may be truly predicated. A "person" is a living entity, endowed with understanding and will, being an intelligent and willing agent.
4. a. He has understanding, wisdom; He 'searches,' has a will; He loves.
b. He is tempted, is lied to, is grieved.
c. He speaks, teaches, commands, intercedes.
d. He is Comforter, Witness, Justifier, Sanctifier.
e. He (not "It"), Him, "another" (of the same kind as Christ)

5. Personal answer.

The Deity of the Holy Spirit

First please read chapter 3 in the book.

6. Because anything above man, but still not God, is a created thing and infinitely removed from the Godhead in nature.

Note: In questions 7-11, only the point which most stands out to you is necessary for each question. All the points are listed here for a complete reference.

7. “Why hath Satan filled thine heart to lie to the Holy Spirit?... “thou hast not lied unto men, but *unto God*” (Acts 5:3, 4): if, then, lying to the Holy Spirit is lying to God, it necessarily follows that the Spirit must be God. The saints are called “the temple of *God*,” and the reason proving this is that, “the Spirit of God dwelleth in you” (1 Cor. 3:16).

The body of the individual saint is designated, “the *temple* of the Holy Spirit,” and then the exhortation is made, “therefore *glorify God* in your body” (1 Cor. 6:19, 20).

In 1 Corinthians 12, where the diversity of His gifts, administrations, and operations are mentioned, He is spoken of severally as “the same Spirit” (v. 4), “the same Lord” (v. 5), “the same God” (v. 6).

In 2 Corinthians 6:16 the Holy Spirit is called “the living God.”

8. It was Jehovah who spoke by the mouth of all the holy Prophets from the beginning of the world (Luke 1:68, 70), yet in 2 Peter 1:20 it is implicitly declared that those Prophets all spoke by “the Holy Spirit” (see also 2 Sam. 23:2, 3, and compare Acts 1:16)!

It was Jehovah whom Israel tempted in the wilderness, “sinning against God and provoking the Most High” (Psa. 78:17, 18), yet in Isaiah 63:10 this is specifically termed, “rebellng against and vexing the Holy Spirit”!

In Deuteronomy 32:12 we read, “The Lord alone did lead them,” yet speaking of the same people, at the same time, Isaiah 63:14 declares, “the Spirit of the Lord did lead them.”

It was Jehovah who bade Isaiah, “Go and tell this people, hear ye indeed” (6:8, 9), while the Apostle declared, “well spake the Holy Spirit by Isaiah the Prophet, saying, Go unto the people and say, Hear ye indeed...” (Acts 28:25, 26)!

The Holy Spirit is called “the Lord” in 2 Thessalonians 3:5.

9. The Scriptures ascribe to Him absolute *holiness*. As God is called “Holy,” “the Holy One,” being therein described by that superlatively excellent property of His nature wherein He is “glorious in holiness” (Exo. 15:11); so is the Third Person of the Trinity designated “the Spirit of Holiness” (Rom. 1:4).

The Spirit is *eternal* (Heb. 9:14).

He is *omnipresent*: “Whither shall I flee from thy Spirit?” (Psa. 139:7).

He is *omniscient* (see 1 Cor. 2:10, 11).

He is *omnipotent*: being termed “the Power of the Highest” (Luke 1:35; see also Micah 2:8, and compare Isa. 40:28).

10. In Matthew 4:1 we are told, “Then was Jesus led up of the Spirit into the wilderness”: who but a Divine Person had the right to direct the Mediator? and to whom but God would the Redeemer have submitted!

In John 3:8 the Lord Jesus drew an analogy between the wind which “bloweth where it listeth” (not being at the disposal or direction of any creature), and the imperial operations of the Spirit.

In 1 Corinthians 12:11 it is expressly affirmed that the Holy Spirit has the distribution of all spiritual gifts, having nothing but His own pleasure for His rule. He *must*, then, be “God over all, blessed forever.”

In Acts 13:2-4 we find the Holy Spirit calling men unto the work of the ministry, which is solely a Divine prerogative, though wicked men have abrogated it unto themselves. In these verses it will be found that the Spirit appointed their work, commanded them to be set apart by the church, and sent them forth.

In Acts 20:28 it is plainly declared that the Holy Spirit set officers over the church.

11. Creation itself is attributed to Him, no less than to the Father and the Son: “By the Spirit He hath garnished the heavens” (Job 26: 13): “the Spirit of God hath made me” (Job 33:4).

He is concerned in the work of providence (Isa. 40:13-15; Acts 16:6, 7).

All Scripture is given by inspiration of God (2 Tim. 3:16), the source of which is the Spirit Himself (2 Peter 1:21).

The humanity of Christ was miraculously formed by the Spirit (Matt. 1:20).

Christ was anointed for His work by the Spirit (Isa. 61:1; John 3:34).

His miracles were performed by the Spirit’s power (Matt. 12:28).

He was raised from the dead by the Spirit (Rom. 8:11).

Lesson 3 The Titles and Covenant Offices of the Holy Spirit

The Titles of the Holy Spirit

First please read chapter 4 in the book.

1. They are for the purpose of expressing [describing] Him unto us; they set forth His perfections and make known the different relations which He sustains unto the children of men and unto His own favored people.
2. Because, acting in conjunction with the Father and the Son, the operations of the one are in effect the operations of the others—and altogether result from the indivisible essence of the Godhead.
3. 1) His Divine nature, for “God is Spirit” (John 4:24).
2) His mode of operation on the hearts of the people of God, which is compared in Scripture to a “breath,” or the movement of the “wind.”
4. 1) His nature, which is Holiness.
2) His *operations* and that in respect of *all* His works, for every work of God is holy—in hardening and blinding, equally as in regenerating and sanctifying.
5. a. From His nature, which is essentially good, for “there is none good but one, that is God” (Matt. 19:17); so also from His operations, for “the fruit of the Spirit is in all goodness, and righteousness, and truth” (Eph. 5:9).
b. Because He is a most munificent Giver, bestowing His favors severally as He pleases; also because it is His special work to deliver God’s elect from the bondage of sin, and bring them into the glorious liberty.
c. (Rom. 8:9), because sent by Christ (Acts 2:33), and as furthering His cause on earth (John 16:14).
d. (Acts 8:29), because He possesses Divine authority and requires unhesitating submission from us.
e. (Heb. 9:14). This accurately defines His nature, and carries with it the most convincing proof of Godhead. None but ‘the High and Holy One, [who] inhabiteth eternity,’ can be called *eternal*.
f. (John 14:16) A “comforter” is one who stands alongside of one in need, to strengthen. When Christ said He would ask the Father to give His people “another Comforter,” He signified that the Spirit would take His own place, doing for the disciples, what He had done for them while He was with them on earth... consoling when cast down, giving grace when weak or timid, guiding when perplexed.

The Covenant-Offices of the Holy Spirit

First please read chapter 5 in the book.

6. It is that holy and solemn compact entered into between the august Persons of the Trinity on behalf of the elect, before the foundation of the world, [to secure by grace alone their salvation from sin and right standing with God - wholly apart from their own insufficient meritorious works].
7. “Office” denotes that which He graciously undertook to perform by way of stipulated engagement and sets forth, under one comprehensive term, the whole of His blessed pledging and performances on behalf of the election of grace.
8. Adam’s fall plunged the church into immeasurable depths of woe and wretchedness. The image of God in which her members had been created was defaced. Sin, like a loathsome leprosy, infected them to the very heart’s core. Spiritual death spread itself with fatal effect over her every faculty.
9. Sanctification is the blessed work of the Spirit upon the soul, whereby He internally makes the saints meet for their inheritance in the light (Col. 1:12).
- 10.a. It is begun at regeneration, when a new life is given, a new capacity imparted, a new desire awakened. It is carried forward in his daily renewing (2 Cor. 4:16) and is completed at glorification... convicting us, working repentance in us, breathing upon us the spirit of prayer, taking of the things of Christ and showing them unto our joyful hearts.

Lesson 4 The Holy Spirit During the Old and New Testament Ages

The Holy Spirit During the Old Testament Ages

First please read chapter 6 in the book.

1. No, because there is much evidence of the Spirit’s activity. The words “was not yet given” can no more be understood absolutely than “Enoch was not” (Gen. 5:24); they simply mean that the Spirit had not yet been given in His full administrative authority. He was not yet publicly manifested here on earth.
2. “The Spirit of God moved upon the face of the waters” (Gen. 1:2) before creation, and He was involved as God in Creation: “by His Spirit He hath garnished the heavens” (Job 26:13). Job was moved to confess, “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (33:4). “Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth” (Psa. 104:30).
3. *First*, an ability to discern the mind and wisdom of God with respect unto all the duty and obedience that God requires of him; as also for to know the nature and properties of God, as to believe Him the only proper object of all acts and duties of religious obedience, and an all-sufficient satisfaction and reward in this world, and to eternity.
Secondly, a free, uncontrolled, unentangled, disposition to every duty of the law of his creation for living unto God.

Thirdly, an ability of mind and will, with a readiness of compliance in his affections, for a regular performance of all duties and abstinence from all sin.

4. Yes: “Thou gavest also Thy good Spirit to instruct them” (Neh. 9:20). He was, until quenched, upon the members of the Sanhedrin (Num. 11:16, 17). He came upon the judges (Judges 3:10; 6:34; 11:29; 15:14), upon the kings (1 Sam. 11:6; 16:13), and the Prophets.
5. The Holy Spirit was in believers before Pentecost: through Joshua (Numbers 27:18), and the prophets (Nehemiah 9:30, 1 Peter 1:11).

The Holy Spirit and Christ

First please read chapter 7 in the book.

6. 1) at His incarnation in His mother’s womb and during His growth up until His public ministry.
2) at His baptism, when formally consecrated into public office and endowed for the work.
3) when Christ ascended on High to reign at the right hand of God the Father.
7. By His atonement – His acceptable sacrifice earned this right as a reward for His sufferings.
8. The Son effects redemption and the Spirit reveals and applies it to all for whom it was purchased.
9. Christ is sent jointly by God the Father and the Spirit.
10. It was the Spirit who formed Christ’s human nature, and directed the whole tenor of His earthly life. Nothing was undertaken but by the Spirit’s directing, nothing was spoken but by His guidance, nothing executed but by His power... (The right use of the faculties of His soul owed their exercise to the Holy Spirit who fully controlled Him.)
11. “From” the Father: the Father initiates; “Through” the Son: the Son is the Mediator who as God-man accomplished redemption; “By” the Spirit: the Spirit is the agent and power for accomplishing the plan of the Godhead.
12. First, in *all* things (sin excepted) the eternal Word was “made like unto his brethren” (Heb. 2:17): all His human faculties developed normally as He passed through infancy, childhood and youth.
Second, His Divine nature underwent no change or modification when He became incarnate, yet it was not merged into His humanity, but preserved its own distinctness.
Third, He *was* “anointed with the Spirit” (Acts 10:38), nay, He was the absolute receiver of the Spirit, poured on Him in such a plentitude, that it was *not* by measure (John 3:34).

Lesson 5 The Advent of the Spirit

First please read chapter 8 in the book.

1. 1) The sending of His Son to obey and die;
2) the sending of His Spirit to make effectual the fruits of the former.
2. [Include only three from the complete list on pages 35 and 36 in the text.]
3. 1) Promised by the Father: in many Old Testament passages where He said He would pour out the Spirit upon His people.
2) Promised by John the Baptist: in Luke 3:16.
3) Promised by Christ: in seven statements where He said He will send the Spirit.
4. Pentecost was a feast day to celebrate the first fruits of the harvest – so the Holy Spirit brought 3,000 souls to salvation at His advent as first fruits of spiritual harvest.
5. Israel offered a “new” meal offering on the feast day of Pentecost; 2) there were 50 days also from the exodus to the receiving of the law at Sinai; 3) the fire in “tongues like as of fire” in Acts 2:1 spoke of a new manifestation of God; and 4) the “setting” in Acts 2:2 “it sat upon each of them” means an ending and a beginning.
6. In Acts 2:5 we have every man hearing in his own tongue – an obvious extension by God of the hearing of the Gospel to the Gentiles.
7. 1) To witness unto Christ’s exaltation: the fire and tongues at Pentecost testifying to Christ’s ascension on high.
2) To take Christ’s place: “give you another Comforter that He may abide with you forever” – John 14:16.
3) To further Christ’s cause: “He shall glorify Me” – John 16:14.
4) To endue Christ’s servants: “until ye be endued with power from on high” – Luke 24:49.
8. 1) The “rushing mighty wind” given to all the 120 who were together.
2) The “cloven tongues like as of fire” given to the 12 Apostles.
3) The “speaking with other tongues” given to the 12 Apostles.
9. a. That the written Word contains all we need “unto all good works” (2 Tim. 3:16-17, God’s remaining revelation to us is to interpret and apply His Word through His Spirit.
b. Personal answer. [Note: for more on this, request from Chapel Library “The Spirit of Truth” by Broome (address same as MZ Bible Institute).]
10. a. We must give Christ the throne of our hearts, and crown Him the Lord of our lives.

b. Personal answer.

Lesson 6 The Work of the Spirit

First please read chapter 9 in the book.

1. His will: He is Deity and is not confined to one particular mode of working, as with any other free agent. (“as He will.” - 1 Cor. 12:11)
2. By neglecting to be aware of the Holy Spirit’s work in the unsaved, the saints have been hindered from offering to the Holy Spirit that praise which is His due for keeping this wicked world a fit place for them to live.
3. 1) In restraining evil: if not, all show of goodness and morality would be entirely banished from the earth: men would grow past feeling in sin, and wickedness would swiftly and entirely swallow up the whole world.
2) In inciting to good actions: whatever love, morality and honesty, unselfishness and kindness, submission to the powers that be and respect for law and order which is still to be found in the world, must be traced back to the gracious operations of the Spirit.
3) In convicting of sin: conscience in the natural man is inoperative unless stirred up by the Spirit. As a fallen creature, thoroughly in love with sin (John 3:19), man resists and disputes against any conviction of sin.
4) In illuminating: Concerning Divine things, fallen man is not only devoid of light, but is “darkness” itself (Eph. 5:8). He had no more apprehension of spiritual things than the beasts of the field. This is very evident from the state of the heathen. How, then, shall we explain the intelligence which is found in thousands in Christendom, who yet give no evidence that they are new creatures in Christ Jesus? They have been enlightened by the Holy Spirit (Heb. 6:4). Many are constrained to inquire into those scriptural subjects which make no demand on the conscience and life; yea, many take great delight in them. Just as the multitudes took pleasure in beholding the miracles of Christ, who could not endure His searching demands, so the light of the Spirit is pleasant to many to whom His *convictions* are grievous.
4. The whole work of the Spirit within the elect is to plant in the heart 1) a hatred for and a loathing of *sin as sin*, and 2) a love for and longing after *holiness as holiness*.
5. If men are only partly depraved,... then there is no need for the Holy Spirit to put forth His Almighty power and do for them what they are altogether incapable of doing for themselves. If “being saved” consists merely in [my] believing I am a lost sinner and on my way to Hell... and that Christ will save me now on the one condition that I “accept Him as my personal Savior,”... then no supernatural operations of the Holy Spirit are required to induce and enable me to fulfill *that* condition—self-interest moves me to do so, and a decision of my will is all that is required.
6. a. - John 15:23, 25: all men *hate* God
- Rom. 8:7: all men have minds which are “enmity against Him”
- Rom. 3:11: no one wants God of himself, preferring and determining to follow their own inclinations and pleasures.
- Eccl. 8:11: instead of being disposed unto that which is good, men are fully inclined toward evil
- Luke 14:18: when the overtures of God’s mercy are made known to them and they are freely invited to avail themselves of the same, they “*all* with one consent begin to make excuse”
- John 6:44: no one comes to Christ except the Father by the Spirit draws him to come.
b. Because there is no capacity or capability inside a man that enables him to turn from his natural state. Man is totally dependent upon a supernatural work from outside of himself.
7. No: no one can choose and follow these things on his own. Only the Spirit can impart a genuine desire for God’s reign in one’s life.
8. Those to whom you refer are almost entirely ignorant of *the God of Scripture*: they have heard that He loves everybody, is benevolently inclined toward all His creatures, and is so easy-going that in return for their religious performances will wink at their sins. Of course, they have no hatred for such a “god” as this! But tell them something of the character of the true God: that *He hates* “all the workers of iniquity” (Psa. 5:5), that He is inexorably just and ineffably holy, that He is an uncontrollable Sovereign, who “hath mercy on whom He will have mercy, and whom He will He hardeneth” (Rom. 9:18), and their enmity against Him will soon be manifested—an enmity which none but the Holy Spirit can overcome.
b. Personal answer. [The author’s point here is wonderfully made without ever referring to “doctrinal systems” or the word “election.” His instruction is built upon Scripture truth alone.]
[Note: if you want more information on this, request from Chapel Library “Letter to a Friend” – Piper, “God’s Indisputable Sovereignty,” “Man’s Will – Free Yet Bound” – Chantry.]
9. a. This is readily granted. There is in every human heart a desire for deliverance from misery and a longing after happiness and security, and those who come under the sound of God’s Word are *naturally* disposed to be delivered from the wrath to come and wish to be assured that Heaven will be their eternal dwelling-place—who *wants* to endure the everlasting burnings?

- b. The desire to be delivered from the wrath to come is quite compatible and consistent with the greatest love to sin and most entire opposition of heart to God's holiness (Heb. 12:14). But what the objector here refers to is a vastly different thing from desiring Heaven upon *God's* terms, and being willing to tread the *only* path which leads there! The instinct of self-preservation is sufficiently strong to move multitudes to undertake many performances and penances in the hope that thereby they shall escape Hell.
 - c. Personal answer.
- 10.a. They are altogether unwilling to surrender to Him as their Lord. They would like His peace, but they refuse His "yoke," without which *His* peace cannot be found (Matt. 11:29). They admire His promises, but have no heart for His precepts. They will rest upon His priestly work, but will not be subject to His kingly scepter. They will believe in a "Christ" who is suited to their own corrupt tastes or sentimental dreams, but they despise and reject the Christ of God.

Lesson 7 The Holy Spirit Regenerating

First please read chapter 10 in the book.

1. a. Because man is totally depraved. Fallen man is without the least degree of right disposition or principles from which holy exercises may proceed. He is completely under a contrary disposition: there is no right exercise of heart in him, but *every* motion of his will is corrupt and sinful.
 - b. Romans 8:7 key point: man without the Holy Spirit (the "carnal mind") is not capable of keeping the laws of God.
2. 1) Not because grace runs in the blood—as the Jews supposed. Holiness is not transmitted from father to son.
 - 2) Not because of any natural willingness: "nor of the will of the flesh" refers to man in his natural and corrupt state. He is not regenerated by any instinct, choice, or exertion of his own; he does not by any personal endeavor contribute anything towards being born again.
 - 3) Not by the power and influence of others. No sinner is ever born again as the result of the persuasions and endeavors of preachers or Christian workers, no matter how earnest they are or helpful they seem.
3. In regeneration one of God's elect is the subject, and the Spirit of God is the sole agent. The subject of the new birth is wholly passive: he does not act, but is acted upon.
4. 1) There is a new grace infused into the soul, enabling it to obey God. 2) No new faculties are *created*, but instead, the powers of the soul are made alive unto God, fitted to hold communion with Him. 3) Regeneration consists in a radical change of heart, for there is implanted a new disposition as the foundation of all holy exercises. 4) The mind is renovated, the affections elevated, and the will emancipated from the bondage of sin. 5) The effect of this is that the one who is born again loves spiritual things *as spiritual*, and values spiritual blessings on account of their being purely spiritual.
5. 1) Things appear in an altogether new light. 2) The heart exercises itself after quite a new manner. 3) God is now seen as the sum of all excellence. 4) The reasonableness and spirituality of His law is so perceived that the heart approves of it. 5) The infinite evil of sin is discerned. 6) The one born again judges, condemns, and loathes himself, and wonders that he was not long ago cast into Hell. 7) He marvels at the grace of God in giving Christ to die for such a wretch. 8) Constrained by the love of Christ, he now renounces the ways of sin and gives himself up to serve God.
6. a. Holiness in the heart! It is not God's essential holiness in complete nature, but the new man desires after God's holiness.
 - b. Eph. 4:24 – the new man is created to be like God in true holiness.
7. It is work of a new creation, greater than the first Creation, in that it overcomes the total opposition of sin to give a radically new heart.
8. It proves [by its undeserved magnitude] that His love toward the heirs of glory is ineffable [too overwhelming as to be expressed or described] and incomprehensible [beyond understanding].

[Please pause in your study just now and express your own personal gratitude toward God for the Holy Spirit's undeserved and unconditional love-work in regeneration.]
9. As Christ died but once—His death being all-sufficient to answer every design to be effected by it—so the Holy Spirit *by one act* works effectually in the soul, producing a spiritual birth and changing the state of its partaker once and for all, so that the regenerated are brought out of and delivered from the power of death and translated into the kingdom of God's dear Son.
- 10.a. 1) The regenerated man seeks after God not anymore for selfish reasons (to get His blessings or to avoid His punishment for sins), but out of love for Him. 2) Regeneration is immediate (not a process over time like sanctification). 3) The new capacity for heavenly things is totally complete (not needing anything added). 4) And it is accomplished completely in all the elect, without discrimination or respect to qualification of the person.

Lesson 8 The Spirit Quickening

First please read chapter 11 in the book.

1. Life precedes birth. Birth is neither the cause nor the beginning of life itself: rather is it the *manifestation* of a life already existent: there had been a Divine “quickenings” [impartment of life from no life] before the child could issue from the womb. In like manner, the Holy Spirit “quickens” the soul, or imparts spiritual life to it, *before* its possessor is “brought forth” (James 1:18) and “born again” by the Word of God (1 Peter 1:23).
2. In His initial work of “quickenings,” the Spirit employs no means [instruments or tools], operating immediately or directly upon the soul – without using anything else in between.
3. One must first have life in order to trust Christ. A spiritually dead man is incapable of trusting.
4. The “seed” sown is the Word. It was scattered upon various kinds of ground, yet notwithstanding the purity and vitality of the seed, where the soil was unfavorable, no increase issued therefrom. Until the ground was made good, the seed yielded no increase. That seed might be watered by copious showers and warmed by a genial sun, but while the soil was bad there could be no harvest. The ground must be changed before it could be fertile. Nor is it the seed which *changes the soil*: what farmer would ever think of saying, “The seed will change the soil!” Make no mistake upon this point: the Holy Spirit must first quicken the dead soul into newness of life *before* the Word obtains any entrance.
5. He is above any obligation to the creature, and is quite uninfluenced by us in what He does. The Spirit might justly have left everyone of us in the hardness of our hearts to perish forever. In quickening one and not another, the Spirit has mercy “on whom He will have mercy.” He is absolutely free to work in whom He pleases, for none of the fallen sons of Adam have the slightest claim upon Him.
6. a. An unsought and unmerited favor: we are totally undeserving and dependent upon God. He chooses to regenerate His children by grace.
 - b. It happens immediately and once for all time, and is not a process or gradual.
 - c. When it occurs, it is not noticeable by us, for we were dead at the moment.
 - d. The Spirit does all the work independent of our involvement.
 - e. Each quickened person experiences the same radical change: never anything less, and never anything more. Each quickened person possesses all the constituent parts of “the new man.”

Lesson 9 The Spirit Enlightening

First please read chapter 12 in the book.

1. Man’s state of spiritual darkness is actively opposed to God. The “darkness” which rests upon the human soul gives the heart a bias toward evil, prejudicing it against holiness, fettering the will so that it never moves Godwards. Men love darkness rather than light.
2. In a carnal man, it is not *God* that is loved. Strictly speaking, he can only love himself, and self-love is the source of all his affections. Or, if we call it ‘love’ to God, it is of no other kind than sinners feel to one another: ‘sinners also love those that love them’ (Luke 6:32).
3. a. The one necessarily implies the other. I cannot look upon God as a lovely Being, without looking upon myself as infinitely vile and hateful. [God will not share His throne with “Self.”]
 - b. The Pharisees were completely under the power of “darkness.”... They could not look upon Him as *lovely*, until they looked upon themselves as *infinitely odious*; but *that* was diametrically opposite to every bias of their hearts. “Except a man be born again, he *cannot see* the kingdom of God” (John 3:3).
4. It is not a mere informing of the mind, or communication of intellectual knowledge, but an experimental and efficacious consciousness of the reality and nature of Divine and spiritual things. It is capacitating the mind to see sin in its real hideousness and heinousness, and to perceive “the *beauty* of holiness” (Psa. 96:9) so as to fall heartily in love with it. It is a spiritual light super-added to all the innate conceptions of the human mind, which is so pure and elevated that it is entirely beyond the power of the natural man to reach unto.
5. a. The understanding is capacitated to perceive spiritually, the conscience to feel spiritually, the affections to move spiritually, and the will to act spiritually.
 - b. Personal answer, hopefully to include some comment on one’s own mind, will, and emotions.
6. 1) He discerns the plague of his own heart, and finds that he is a moral leper, totally depraved, corrupt at the very center of his being. 2) He detects the deceptions of Satan, which formerly made him believe that bitter was sweet, and sweet bitter. 3) He apprehends the claims of God: that He is absolutely worthy of and infinitely entitled to be loved with all his heart, soul, and strength. 4) He learns God’s *way of salvation*: that the path of practical holiness is the only one which leads to Heaven. 5) He beholds the perfect suitability and sufficiency of Christ: that He is the only One who could meet all God’s claims upon him. 6) He feels his own impotence unto all that is good, and presents himself as an empty vessel to be filled out of Christ’s fullness.

7. Divine illumination is the Holy Spirit imparting to the quickened soul accurate and spiritual views of Divine things... As a result, he has a feeling realization of the excellence of the Divine character, the spirituality of God's Law, the exceeding sinfulness of sin in general and of his own vileness in particular.
8. 1) It gives certainty to the soul. (John 9:25) (2 Tim. 1:12).
 2) It is transforming. It produces a real and noticeable change. (2 Cor. 3:18). (1 Peter 2:9).
 3) It is a spiritual preservative. *Some professors might fall away, "But ye [true believers] have an unction from the Holy One, and ye know all things" (1 John 2:20). (John 10:5). It is not possible to fatally "deceive" one of God's elect (Matt. 24:24). The Spirit indwells the Christian "forever" (John 14:16).*

Lesson 10 The Spirit Convicting

First please read chapter 13 in the book.

1. a. It is the realization in unregenerate man what his true condition is as a transgressor of the holy Law of God, a sight and sense of sin, when aroused from moral stupor, under the common operations of the Holy Spirit.
 b. It does not differ in *kind* (though it does in degree), from what men will experience in the Day of Judgment, when their own consciences shall condemn them, and they shall stand guilty before God (Rom. 3:19)
2. a. 1) One may have most alarming apprehensions of danger. 2) The imagination may be filled with the most frightful images of terror. 3) Hell may seem almost uncovered to their terrified view. 4) Some may be aroused from their lethargy and feelings of the utmost terror are awakened in their souls, while there is no real *spiritual* conviction of the exceeding sinfulness of sin. 5) There may be deep and permanent spiritual convictions where the passions and the imagination are very little excited.
 b. It is the instinct of self-preservation, which looks for any means of escape.
 c. People are still preserving "self," – they have never surrendered Self to Christ, to make Him alone their Lord and Sovereign Ruler.
3. a. A "fire-escape" sort of "decision to receive Christ" as savior from Hell's punishment of their sins. It is a false comfort produced by Satan.
 b. Because true salvation may still be lacking, and one is still on the road to Hell!
 c. Personal answer. [Note: for more information on this, request from Chapel Library at this same address: "Marks of True Repentance" by Dickinson, or "Decisional Regeneration" by Adams.]
4. a. If you are unwilling to be tested and searched, that is clear proof that you *lack* an "honest heart." An "honest" heart desires to know the Truth, hates pretense, is fearful of being deceived, welcomes the most searching diagnosis of its condition, is humble and tractable, not proud, presumptuous, or self-confident.
 b. Personal answer.
5. Soul terrors of Hell are not, in themselves, any proof of a supernatural work of God having been wrought in the heart, though such alarms are felt (in varying degrees) by both classes. In His particular saving work of conviction, the Holy Spirit occupies the soul more with *sin itself*, than with sin's punishment and eternal consequences... God now reproves him and "sets his sins in order" before his eyes (Psa. 50:21), and he is forced to consider them.
6. "My sin is ever before me" (Psa. 51:3); God "sets his sins in order" before his eyes (Psa. 50:21); Feign would he cast them out of his thoughts, but he cannot: "the arrows" of God stick in his heart (Job 6:4); He now realizes that his sins are more in number than the hairs of his head (Psa. 40:12); Now it is that "the grass withereth [his human pride fades in its attraction], the flower fadeth; *because the Spirit of the Lord bloweth upon it*" (Isa. 40:7).
7. a. The Spirit unmasks sin's evil character, and shows that all our self-pleasing and self-gratification are but a species of sinfulness—of enmity against Him—against His Person, His attributes, His government. The Spirit makes the convicted soul feel how grievously he has turned his back upon God (Jer. 32:33), lifted up his heel against Him and trampled His laws underfoot.
 b. The quickened soul realizes now that all his thoughts are corrupt;... that his very righteousnesses are as "filthy rags," for the motive which prompted even his best performances were unacceptable to Him who "weigheth the spirits." He now sees that his very prayers are polluted, through lack of pure affections prompting them.
 c. The pure light of God, shining in the conscience over against vile darkness, horrifies the soul. The convicted one both sees and feels that God is holy and that he is completely unholy; that God is good and he is vile; that there is a most awful disparity between Him and us... He realizes how he has treated God with the basest ingratitude, abusing His goodness, perverting His mercies, scorning his best Friend.
8. Personal answer.
9. In true believers, the conscience is occupied more with *sin itself*, than with its punishment; with the real *nature* of sin as rebellion against God; with its exceeding sinfulness - as enmity against God; with the multitude of sins - every action being polluted; with the character and claims of God - as showing the awful disparity there is between Him and us.

The convictions of the unregenerate are generally light and uncertain, and of short duration, they are sudden frights which soon subside; whereas those of true believers are deep, pungent and lasting, being *repeated* more or less frequently throughout life.

The former work is more upon the emotions; the latter upon the judgment.

The former diminishes in its clarity and efficacy, the latter grows in its intensity and power.

The former arises from a consideration of God's justice; the latter are more intense when the heart is occupied with God's goodness.

The former springs from a horrified sense of God's power; the latter issues from a reverent view of His holiness.

10. a. Rom. 3:20 *the law shows us what sin is; it upholds a righteous standard.*
 - b. Rom. 7:7 *the law makes it clear what we must do and not do to please God.*
 - c. Rom. 5:20 *the law shows us all our offenses.*
11. The blessed Spirit uses the sharp knife of the Law, pierces the conscience, and convicts of the exceeding sinfulness of sin. By this Divine operation the hardness of the heart is removed, and the iniquity of it laid open, the plague and corruption of it discovered, and all is made naked to the soul's view.

Lesson 11 The Spirit Comforting

First please read chapter 14 in the book.

1. a. quickening: brings from death to life
 - b. illumination: shines into their minds
 - c. conviction: applies the light to their consciences
 - d. compunction (godly sorrow) wounds and breaks their hearts for sin
 - e. faith moves the will to embrace Christ in the way of faith for salvation
2. Once the soul is made to feel that sin is the greatest of all evils, it sours for him the things of the world, he has lost his deep relish for them forever, and nothing is now so desirable unto him as the favor of God. All creature comforts have been everlastingly marred and spoiled, and unless he finds comfort in the Lord there is none for him anywhere.
3. 1) The awful disparity there is between God and himself,
2) His utter inability to help himself, or take one step toward the obtainment of holiness and happiness.
3) There can be no access to God, no acceptance with Him, save through the Person and blood of Christ.
4. 1) God hedges up the sinner's way with "thorns" (Hosea 2:6), piercing his conscience with the sharp arrows of conviction.
2) He effectually battles all his attempts to drown his sorrows and find satisfaction again in his former lovers (v. 7).
3) He discovers his spiritual nakedness, and makes all his mirth to cease (vv. 10, 11).
4) He brings him into "the wilderness" (v. 14), making him feel his case is desperate indeed.
5) When all hope is gone, "a door of hope" is opened for him even in "the valley of Achor" or "trouble," and what is that "door of hope" but the *mercy* of God!
[It is by putting into his mind thoughts of God's mercy that the Spirit supports the fainting heart of the convicted sinner from sinking beneath abject despair.]
5. Delay makes them to feel their impotence as well as their wretchedness, and exhibits more fully God's power over the enemy.
6. The soul is made to feel its complete impotence to advance one step toward redemption, that it is entirely dependent upon the Spirit for that faith which will enable him to "lay hold of Christ."
7. a. The workings of self-righteousness.
b. The sinner thinks he is utterly unworthy and unfit to come to Christ just as he is, in all his vileness and filthiness. He imagines some worthiness must be wrought in him before he is qualified to believe the Gospel. [All of which is the same thing as hugging the miseries of unbelief in order to obtain permission to believe.] He strives to obtain acceptance with God by his own labors, tears, and prayers.
8. a. Saving faith is very much more than a mental assenting to the contents of any verse of Scripture; and when a soul has been *Divinely* quickened and awakened to its awful state by nature, it is made to realize that no creature-act of faith, no resting on the bare letter of a text by a "decision" of his own will, can bring pardon and peace. He is now made to realize that "faith" is a Divine gift (Eph. 2:8, 9), and not a creature work.
b. It is wrought by "the *operation of God*" (Col. 2:12), and not by the sinner himself. He now understands that the same God who invites him to believe (Isa. 45:22), yea, who *commands* him to believe (1 John 3:23), must also *impart* faith to him (Eph. 6:23).
9. Personal answer.

10. None would ever savingly come to Christ, because a further and distinct operation of the Spirit is still needed to actually “draw” the heart to close with Christ Himself. Were the sinner left to himself, he would sink in abject despair; he would fall victim to the malice of Satan.
11. a. The Spirit 1) testifies to the convicted sinner of the sufficiency of Christ for his every need; 2) assures him of the Savior’s readiness to receive the vilest who come to Him; 3) teaches him that no good qualifications need to be sought, no righteous acts performed, no penance endured in order to fit him for Christ; 4) reveals to the soul that conviction of sin, deep repenting, a sense of our utter helplessness, are *not* grounds of acceptance with Christ, but simply a consciousness of our spiritual wretchedness, rendering relief in a way of *grace* truly welcome [repentance is needful not as inducing Christ to give, but as disposing us to receive]; 5) moves us to come to Christ in the very character in which alone He receives sinners—as vile, ruined, lost.
- b. Personal answer.

Lesson 12 The Spirit Drawing

First please read chapter 15 in the book.

1. The fear of God is not upon them, the love of God does not fill and rule their hearts, the power of God is not working in their souls—they are strangers to it.
2. a. “No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day” (John 6:44).
- b. The cry is at once raised, “If that were true, then man is nothing more than a machine, and all preaching is useless. If people are *unable* to come to Christ by an act of their own will, then evangelistic effort is needless, worthless.” No effort is made to understand the meaning of those words of our Lord: they clash with modern thought, they rile the proud flesh, so they are summarily condemned and dismissed. No wonder the Holy Spirit is now “quenched” in so many places, and that *His* saving power is so rarely in evidence.
3. a. The power and operations of the Holy Spirit.
- b. It is not the Truth, the Scriptures, the Gospel, which renews the soul. You may teach a man the holiest of truths, and yet leave him a wretched man. Many who learn in childhood that ‘God is love,’ live disregarding, and die blaspheming God.
4. a. Truth, in descending among us, does not come among friends. The human heart offers ground whereon it meets Truth at an immeasurable disadvantage. Passions, habits, interests, yes, nature itself, lean to the side of error;... Truth is mighty in the pure natures [of the regenerate], but it is [considered to be] error in depraved ones.
- b. Yes, Truth will prevail in the long run; but not because of *its own power* over human nature, but because the *Spirit* will be poured out from on high, opening blind eyes and unstopping deaf ears [of God’s children].
5. The Spirit is slighted when our confidence is not in Him, but in our *preaching*. How can we expect Him to work miracles in our midst, while there is no humble, earnest, and trustful *praying* for His gracious activities? Most of us are in such a feverish rush to “win souls,” to do “personal work,” to preach, that we have no time for definite, reverent, importunate crying unto the Lord for His Spirit to go before us and prepare the soil for the Seed.
6. The Spirit 1) rakes in our foul hearts and makes us conscious of what a stench they are in the nostrils of an infinitely pure God. 2) He brings to light the hidden things of darkness and convicts us of our vile and lost condition. 3) He opens to our view the “horrible pit” in which by nature we lie, and makes us to realize that we deserve nothing but the everlasting burnings.
7. He is so bent on having his own way and so averse to pleasing God, he is so *in love* with the things of this world and so out of love with holiness.
8. a. It is not that he is averse from being saved from Hell—for none desire to go there—but that he is unwilling to “forsake” (Prov. 28:13; Isa. 55:7) his idols—the things which hold the first place in his affections and interests.
- b. Luke 14:18 They preferred other things; they were unwilling to *deny* themselves; they would not relinquish the competitive objects—the things of time and sense (“a piece of ground,” “oxen,” “a wife”) were their all-absorbing concerns.
9. The Spirit uses a holy compulsion and not physical force—the melting of the hard heart, the wooing and winning of the soul to Christ, the bestowing of faith, the imparting of a new nature, so that the hitherto despised One is now desired and sought after. (Hosea 11:4, Jer. 31:3)
10. a. faith: “The work of faith is equally His [the Holy Spirit’s] operation.” – p.89
- b. grace: Grace comes in making to their smitten consciences and exercised hearts a wondrous discovery of the rich grace of God unto penitent rebels.

- c. supplications He moves them to act as a man fleeing for his life, to seek after Divine mercy.
- d. opening Calvary's fountain of cleansing Their eyes are opened to see the "Fountain opened ... for sin and for uncleanness" (Zech. 13:1), into which they are now moved to plunge for cleansing.
- e. the Father's justification The Holy Spirit brings him to the Father, to be justified by Him, bestowing freedom of access unto Him... Ephesians 2:18 tell us, "for through Him (Christ, the Mediator) we both (regenerated Jews and Gentiles, Old Testament and New Testament saints alike) have access by one Spirit unto the Father."

Lesson 13 The Spirit Working Faith

First please read chapter 16 in the book.

1. a. Faith
 - b. This is not merely a natural act of the mind assenting to the Gospel, as it assents to any other truth upon reliable testimony, but is a supernatural act, an effect produced by the power of the Spirit of grace. [The natural man is incapable of this faith within himself by himself.]
2. a. In ordinary conversation, "faith" signifies credence or the assent of the mind unto some testimony.
 - b. In God's Word, saving faith is not merely a natural act of the mind, but it includes the concurrence of the will and an action of the affections. It is "with the heart," and not with the head, "that man believeth unto righteousness" (Rom. 10:10). Saving faith is a cordial approbation [approval] of Christ, an acceptance of Him in His entire character as Prophet, Priest, and King; it is entering into covenant with Him, receiving Him as Lord and Savior.
3. a. It is neither the testimony nor the authority of the church (as Rome erroneously teaches), but rather the testimony and power of the Holy Spirit. Men may present arguments which will so convince the intellect as to cause a consent—but to convince the heart of the Divine authorship of the Bible, they cannot. A spiritual faith must be imparted by the Holy Spirit before the Word is made, in *a spiritual way*, its foundation and warrant.
 - b. When the soul has been Divinely awakened and convicted of sin, it is brought to realize and feel its utter unfitness to approach a holy God. Then Holy Spirit produces faith in the *personal* Word, the Lord Jesus Christ.
4. The Spirit first blows down the building of human pretensions, demolishes the walls which were built with the untempered mortar of man's own righteousness, and destroys the foundations which were laid in self-flattery and natural sufficiency, so that they are entirely shut up to Christ and God's *free grace*. Once awakened, instead of fondly imagining I am the man whom God will save, I am now convinced that I am the one who must be damned. Evident it is, then, that a mighty supernatural power is needed if I am to come to Him who "justifieth the ungodly." None but the all-mighty Spirit can lift a stricken soul out of the gulf of despair and enable him to believe to the saving of his soul.
5. Personal answer – we trust a heart searching one.
6. Personal answer.

Thank you for your work in studying the Holy Spirit through this course.



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