

6. Holy Spirit, the Comforter

“THE doctrine of the personality of the Holy Spirit is of the highest importance from the standpoint of worship. If the Holy Spirit is a divine person, worthy to receive our adoration, our faith, and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due.

“The doctrine of the personality of the Holy Spirit is also of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, ‘How can the Holy Spirit get hold of and use me?’ “-R. A. Torrey, in “The Fundamentals,” Vol. I, page 55.

“Thousands have not yet grasped with any personal appreciation and appropriation the supreme fact and reality of the Holy Spirit. We are in weakness because the greatest of God’s provisions for this dispensation is covered with unreality. . . . The one supreme fact and force and need in the world today is the Holy Spirit, not merely in the world or church in general, but in the individual life.”-L. E. Froom, in “The Coming of the Comforter,” page 146.

SELECTED REFERENCES

AA 47-56; GW 284-289; TM 174-176; 506-512; [14] Pages 33-48; 101 170. [15] Pages 81-93; 109-122. [13] Pages 155-157; 349, 350.

Memorize: John 14.16.

A. THE THIRD PERSON OF THE GODHEAD.

Genesis 1:2; Matthew 28:19; 1 John 5:7; 2 Corinthians 13:14.

“The Father is the source, the Son the intermediary, and the Holy Spirit is the medium through which the creation came into being.”-L. E. Froom, in “The Coming of the Comforter,” 49.

“As Christ had a time mission, so the Holy Spirit has a definite time mission, His special dispensation being from Pentecost to the second advent. He is a person of the Godhead who came in a definite way to earth at a definite time for a definite work, and has been here ever since as really as Jesus was here on His special mission during the thirty three years. . . . We are under the direct, personal guidance of the third person of the Godhead, as truly as the disciples were under the leadership of the second person.” - Id., page 23. (See also TM 511.)

B. THE PERSONALITY OF THE HOLY SPIRIT.

The marks of personality are: (1) Knowledge, 1 Corinthians 2:9-11; (2) Will, 1 Corinthians 12:11; (3) Mind, Romans 8:27; (4) Love, Romans 15:30; (5) Communion, 2 Corinthians 13:14; (6) Grief, Ephesians 4:30; (7) May be insulted, tempted, lied to, sinned against, Hebrews 10:29; Acts 5:3, 4, 9; Matthew 12:31, 32.

“Personality involves a self-conscious, self-knowing, self willing, and self -determining being. A person is therefore a being who is approachable, who can be trusted or doubted, loved or hated, adored or insulted. These essentials of personality are but limited and imperfect in man, but limitless and perfect in God. So the personality of the Holy Spirit is not to be confined to comparisons with man. . . . Personal qualities, personal actions, and personal relations are ascribed to Him. It is knowledge, feeling, will, and love, not hands or feet, that are the marks of personality.” - Id., pages 40-42.

“It is inconceivable that man should so sin against an influence or energy as to bring himself into danger of unpardonable sin.” - Id., page 44.

“So the presence of the Holy Spirit involves the presence of Jesus and the Father. In other words, the fullness of the Godhead is operative and present in the world in this dispensation by the Holy Spirit. Thus the Holy Spirit is, as it were, Jesus’ other self. And Jesus thus makes His universal and abiding presence in all His people.” - Id., page 47.

“Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the

beginning of the life eternal.” - DA 388.

The Comforter came to take the place of Christ on earth. No one but a person, and that a divine person, could take the place of that wondrous person. It also follows that the pope is mistaken in his claim to the position of “God on earth!”

C. THE PROMISE OF THE COMFORTER.

John 14:16,20; 14:26; 16:7; Joel 2:28.

“He is infinitely nearer now than when He washed the disciples’ feet.”-L. E. Froom, in “The Coming of the Comforter,” page 55.

“ ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.’ Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.” - SC 80.

“The Christian is to realize the personal occupancy and indwelling of God the Spirit. The first and second persons of the Godhead now hold their residence on earth through the third. He is the abiding representative. The presence of the one involves the presence of the others. Thus we are made aware of Christ’s presence. To know the Father we must know the Son (Matthew 11:27), and to know the Son we must know the Spirit. So the Son reveals the Father, and the Spirit reveals the Son. . . .

“The Holy Spirit comes as God to take possession of the life. There is consciousness of the living, glorified Lord. And He will impart Himself to each soul as completely as if he were the only one on earth in whom God dwells. And this intercourse may be unbroken. While the historical Christ is absolutely necessary, yet He does not save from the power of sin. We must have a present, living Savior, the Christ of history becoming the Christ of experience.”-L. E. Froom, in “The Coming of the Comforter,” pages 56, 57.

D. THE WORK OF THE HOLY SPIRIT.

John 16:7,13; 1 Corinthians 2:10; Romans 5:5; Jude 20; Romans 8:14, 26; Isaiah 59:19; Genesis 6:3; Isaiah 63:10, A.R.V.

“There are many who profess to believe and claim the Lord’s promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people.” - GW 284, 285.

“The Holy Spirit, the representative of the Captain of the Lord’s host, comes down to direct the battle.” - DA 352.

“The Holy Spirit came down as Christ’s official representative and successor to make individually efficacious that redemptive work. He comes transcendentally as the Spirit of Jesus.”-L. E. Froom, in “The Coming of the Comforter,” page 25.

“John’s message concerning Christ [Matthew 3:11; John 1:33] was twofold-the blood of the Lamb taking away sin, and the baptism of the Spirit to keep front sin. “Calvary and Pentecost.” - Id., page 28.

“Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” - DA 671.

“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ.” -DA 805.

“Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God.” - PK 233.

“None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity. . . . The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.” - COL 96,97.

“Our glorified, ascended Lord, who lived in the flesh among men, now dwells in men by the Holy Spirit, imparting the very obedience and characteristics of His own life to them. In this dispensation the Holy Spirit is nearer than with men, He is within them. It is this that makes the difference. Thus the yielded life is brought under the immediate control of the Holy Spirit from within as an abiding presence.”-L. E.

Froom, in "The Coming of the Comforter," P. 118.

"There is no true worship, personal victory, or effective service except through the indwelling and increasing operation of the Holy Spirit." "While true love begins at the cross, all true service begins at our personal Pentecost." "-Id., pages 173, 91.

KEY TEXTS

1 John 5:7	Ephesians 4:30	John 16:13
John 14:16-20	Romans 8:26	Joe12:28

THOUGHT QUESTIONS

1. What indicates the importance of faith in the Holy Spirit?
2. In what dispensation do we now live? Is this an advantage or a disadvantage over the apostles who were with Jesus?
3. Define: "personal," "personality," "influence." Which apply to the Holy Spirit; which to His work, according to Scripture?
4. Explain how there can be a sin that is unpardonable. (See Matthew 12:31-32.)
5. How can Christ be said to come into the human heart though He remains bodily with the Father in heaven?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What are the evidences of the existence of the Holy Spirit?
2. Is the Holy Spirit a divine person, or the influence of Christ for good?
3. What has been, what is now, the work of the Holy Spirit?
4. Why are tile reception and the abiding presence of the Holy Spirit essential to spiritual life and growth?
5. Upon what promises and conditions is this relationship to the Holy Spirit based?